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Woollett sculp.

My most truly, in my prayers  
& best wishes,

W. W. Simpson  
*[Signature]*

Comp. Feb 1822.

THE  
BAPTIST MAGAZINE

FOR  
1829.

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

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VOL. XXI.  
(VOL. IV. THIRD SERIES.)

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

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## PREFACE.

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HAVING, by the kind providence of God, been conducted to the close of another year, the Editors of *The Baptist Magazine* are now called upon to pay their accustomed periodical visit to their readers, after completing the Fourth Volume of the Third Series of their editorial labours.

Works of this description, which pass monthly before the eye of the public, possess, it is admitted, only a sort of temporary attraction, each number losing in turn much of its individual importance, the moment its successor makes its appearance. And yet, notwithstanding this brevity of being, there is a sense in which works that have long represented any particular section of the Christian world, acquire a value from the lapse of time, as they grow into volumes and series of volumes, to which, at the commencement, they could make no pretension. Nor is the interest felt in such cases of that undefinable character which the antiquarian feels for the most worthless article when it is enshrined within the rust of antiquity. But it arises from the fact, that every such work becomes identified with the denomination of which it has long been the authorized representative. There its sentiments are expressed, its characteristic tenets defended, and its histories preserved; and there we behold its moral lineaments, as they are drawn under all those varied aspects which the moulding hand of time has impressed upon them. We are enabled to compare the present sentiments, sympathies, and circumstances of the denomination, with those of an earlier date; to ascertain the commencement of many of its most venerable institutions; to catch the first impulses which have produced, perhaps, some of its mightiest movements; and to trace to the spring-head those various streams of Christian beneficence which have widened as they flowed, fertilizing the waste places of the earth, and making glad the city of our God. The *Memoirs* and *Obituaries* likewise, which are collected in the progress of such a work, impart a hallowed sanctity to its pages. By these we cherish the memory of our beloved brethren, and venerated fathers who have departed in the faith, and recognize in their experience, the immutability of those divine principles to whose efficacy, through grace, they were enabled to bear their living and dying testimony.

It is not intended by this strain of remark to insinuate that the mere antiquity of a work is sufficient to sustain it in the approbation of the public, independently of the mode in which it is conducted; but simply,—its general merit being admitted—that this constitutes a super-added claim on the patronage of the denomination, to whose service it has been long and faithfully devoted. Still less do the Editors, by

adverting to this principle, intend to imply that they are reduced to the situation of those—

To whom all that remains is idle talk  
Of old achievements with despair of new.

They have abundant motives, drawn from the circumstances of the past year, to stimulate and encourage their future exertion. The commendations of their humble efforts, and the valuable contributions with which they have been favoured, have greatly tended to facilitate and reward their labours. And they avail themselves of this opportunity of tendering their grateful acknowledgments to those correspondents to whom they have been thus indebted; and of soliciting the continuance of their future services. Which request for efficient aid, they also take the liberty to extend to other talented and influential members of the Society who may not as yet, have laid them under similar obligation. Men of the highest intellectual endowments are coming forward to assist the progress of science and literature amongst us; and shall Christians, whom their Lord has entrusted with talent, remain indifferent to his claims upon them, when summoned by his imperative call, to the discharge of more urgent and honourable duties? It is apprehended that there are many individuals who employ their pens and their influence in the general cause of truth, regardless of that particular denomination to which by principle and profession they belong. Such, however, should be respectfully reminded, that there are special claims and obligations arising out of special relations which cannot be superseded. The wall of Jerusalem was builded by every man repairing the breach which was over against his own house. Unity of effort is perfectly compatible with division of labour.

Many of their brethren, however, who are unable to assist the work by their pens, might, it is believed, greatly promote the sale of it, by exerting themselves in their respective spheres of influence. To the ministers of most of our congregations this remark is particularly directed. And the Editors beg leave to urge this duty upon such in reference to the ensuing year, reminding them that the pecuniary benefits resulting from their efforts will flow into many of their own families.

But more especially do the Conductors of this periodical, desire to look up to the Author of truth and the Source of wisdom, for his assistance and guidance in the prosecution of their work. To his cause they again consecrate their humble efforts, whose blessing alone can render them efficacious in his service,

Whose frown can disappoint the proudest strain,  
Whose approbation prosper even theirs.



THE  
BAPTIST MAGAZINE.

JANUARY, 1829.

MEMOIR OF THE REV. W. W. SIMPSON.

NOT only are our sensibilities often affected by the early death of many of the most promising and interesting of the human race; but our beclouded judgment frequently allows the harassing conjecture of sceptical inquiry, and we ask why are they taken thus young, thus happy, thus useful, as if to mark more strongly the desert spots of our earth, which, as their youth adorned, their maturity would have enriched? And sometimes, too, when we vary the object of contemplation, we indulge the same unhallowed propensity to object against the dispensations of Him, *whose way is in the sea, whose path is in the deep waters*. Now and then, perhaps, we observe a man of vigorous intellect, of indefatigable ardour, of acute sensibility, and, as the world would say, of sterling worth, left in the exercise of these talents, these graces of the natural character to the very meridian of his day, before the only light that can direct the native energy, can harmonize the powerful affections, or can sanctify the liberalities of nature, is afforded; and we say, Oh! that it had dawned upon his morning hours. Thus when we turn even to the great champion of the christian faith, we almost dare to sigh over the tardy approach of the *heavenly vision*, thinking for how long a period the zeal of the persecutor had overflowed from the heart, and nerved the merciless grasp of him, who was afterwards a messenger

VOL. IV. 3d Series.

of love to the churches, *gentle among them even as a nurse that cherisheth her children*,\* and who at the same time exhibited all that force of character in the power of the apostle, and in the courage of the martyr, which had been marked in the infuriate enemy of the Cross! And thus it is that regret accompanies the survey, when we look over the memorials of those in our own times, who have divided the talent of life in the service of this world and of that which is to come, and who have cast into the treasury of the former much of the immeasurable value of their immortal energies. Yet to these complainings over what we too proudly term the waste of human capacities, the language of inspiration supplies at once a gentle and a severe rebuke, *who art thou, O man, that repliest against God?*

These remarks have been suggested by a review of the years that passed over the head of the good and venerable subject of this memoir, *forty-two* of which were withheld from the service of that great Master, to whom in advancing life, and even to hoary age, he gave himself with a devout affection, an honest enthusiastic piety, which, alas! too frequently characterizes only the first religious fervours of ordinary men. No very detailed account therefore of his early life will be expected in a record, which is principally intended to preserve a remembrance of him *in his work of faith, labour of love, and patience of hope in our Lord Jesus Christ*.

\* 1 Thessalonians, ii. 7.

He was born of respectable parents at Diss in Norfolk, on the 5th of March, 1748. The unspeakable advantages of a strictly religious education were not afforded to his childhood, the recollection of which deficiency awakened in his after life a constant solicitude for the moral and religious culture of children; not only his own, but of all that most interesting portion of human society. At an early age he was apprenticed to the wool trade in Bury St. Edmund's, but a strong predilection for an agricultural life induced him to relinquish this business and enter upon a farm, in which he was successfully engaged for many years. In 1776 he was married to Miss Goldsmith, a lady who, for nearly half a century, contributed to the happiness of his domestic life, and the many virtues of whose conjugal character will be long blended with the remembrance of his own. Shortly after this union, he left his favourite pursuits in the farm, and engaged in a large brewery, with a banking establishment, at Diss. At this period, it appears, from passages in his journal, that he entered with avidity into the dissipations of fashionable life, not, however, without the conflicting emotions which arose from a latent perception of the beauty of that religion, which was sometimes presented to him in all the attractive influences of living christian character. The following passage, from a MS. of corresponding date, so clearly states this part of his experience, that we cannot withhold it:—"I do not remember that, in any period of my life, I could sin without some convictions and remorse of conscience, and though I was entirely destitute, nay really ignorant, of true religion, I always felt a kind of veneration for those who appeared to me to be religious, fre-

quently wishing I was like them, and sometimes entertaining secret hopes that I should be so before I died." These transitory and almost oblivious anticipations were mercifully realized. In the early part of the year 1789, a train of circumstances, *apparently* contingent, led him to hear the late excellent Mr. Hall of Ipswich. The sermon which he heard on that occasion (founded on John, xiv. 6.) produced a deep and salutary influence on his mind, the vivid impression of which he retained to the closing hours of his life. A pious book, too, the "Scripture Characters" of Mrs. Robinson, too well known to require eulogy in this place, became subservient to his best interests. A large comment on its heartfelt value is found among his papers. After many alternations of mind over different religious societies, and a lingering preference for the Wesleyan communion, with which he was associated for nearly four years, an impulse was given to his mind, that decided him fully in favour of what is popularly termed Calvinism, a scheme of doctrine to which he ever after most rigidly adhered. In 1797 he became identified, by a public profession, with the Baptist denomination. A short note, expressive of his religious joy, is appended to the date that notices this event. This year also was remarkable to him for a short but severe temporal reverse in his affairs, from which he was rescued, not merely without loss of reputation, but with added testimonies to the integrity of his character, and with such spiritual benefit, as to prove indeed that *light is sown for the righteous, and gladness for the upright in heart*. His own affecting language, breathed, as we suppose, from his retirement in the day of trouble, is so expressive of devout simplicity, that we quote

it:—"March 31, 1797. 'The Lord shall fight for you, and ye shall hold your peace.'\* Blessed be the Lord for his goodness to me, the chief of sinners! I was in very great darkness and distress of soul on this day; it is therefore to be remembered with gratitude to the dear Redeemer."

But this world and its affairs were progressively losing their hold upon his heart, and, advanced as he was in the pilgrimage of life, he felt an intense desire for the high calling of the Christian ministry. In 1801 he began to speak in his great Master's name, and, at the age of *fifty-three*, his delight in publishing the grace of the gospel was distinguished by an ardour that, perhaps, rarely glows in the bosom of the young. But we open here on a new era of his existence, the developement of which we shall leave to a future Number.

(To be continued.)

#### WORTHIES OF THE REFORMATION.

NO. I.

William Tyndale.

OUR pious and venerable Martyrologist has given Tyndale the noble designation of "THE APOSTLE OF ENGLAND IN THIS OUR LATTER AGE;" evidently considering him as the principal instrument employed by Divine Providence in effecting the Reformation from Popery, nor was any man better qualified to form a correct opinion. The history of Tyndale fully exemplifies the propriety of his being so considered: "Other men" certainly, as Wickliffe, Oldcastle, Thorpe, and many besides, "had laboured," but it was reserved for Tyndale and his band of associate martyrs so to "enter into their labours," as not merely to lead the way to victory, but to complete the grand enterprize of emancipating

\* Exodus, xiv. 14.

their countrymen from the tyranny and oppression of Rome. It was their godlike employment, by giving the people scriptural and evangelical instruction, to work the mine, which, at length exploding, demolished the strong fortress of the papal supremacy in this kingdom, which had stood for centuries, defying every attack and seeming to say, "*I sit a queen and am no widow, and shall see no sorrow.*"—Rev. xviii. 7.

Henry VIII. came to the throne in 1509, at the age of eighteen. "The reign of this king," saith Fox, "continued with great nobleness and fame for the space of thirty-eight years. During whose time and reign was great alteration of things as to the civil state of the realm, and especially to the state ecclesiastical and matters to the church appertaining. For by him was exiled and abolished out of the realm the usurped power of the Bishop of Rome; idolatry and superstition somewhat repressed; images and pilgrimages defaced; abbeys and monasteries pulled down; sects of religion rooted out; scriptures reduced to the knowledge of the vulgar tongue; and the state of the church and religion redressed."

It would be difficult to give a correct picture of the degraded state, both as to intellect, learning, and morals, to which popery had reduced the kingdom; and especially as to the religious knowledge which existed among the nobles and the mass of the people. Of the former it might truly be said, "They have altogether broken the yoke and burst the bands;" of the latter, "They have altogether refused to receive correction; they have made their faces harder than a rock; they have refused to return." Speaking of the state of the popish clergy in England at

this period, Bishop Burnet says, "The bishops were grossly ignorant; they seldom resided in their dioceses, except it had been to riot it at high festivals; and all the effect their residence could have was to corrupt others by their ill example. They followed the courts of princes, and aspired to the greatest offices; the abbots and monks were wholly given up to luxury and idleness; and the unmarried state, both of the seculars and regulars, gave infinite scandal to the world. The inferior clergy were no better: all ranks of churchmen were universally despised and hated; the worship of God was so defiled with gross superstition, that all men were convinced that the Church stood in great need of a reformation."\*

The reader will bear in mind, that of the bishops referred to by Dr. Burnet were Warham, Archbishop of Canterbury; Tonsal, Bishop of London; Longland, Bishop of Lincoln; Wolsey was Cardinal Legate and Lord Chancellor; and the King such a bigot to the popish religion, as to have entered the lists against Luther, and with such success as to obtain the title of "Defender of the Faith."

The principles of Wickliffe had, during the whole of the fifteenth century, been propagated by his numerous disciples (commonly called Lollards), and had been received and professed by great numbers of our countrymen, so that he is justly designated "The morning star of the Reformation." Some idea may be formed of these dissenters from popery, though not formally separatists from the established church of England, from the preamble of a law made against them in the reign of Richard II. In this it is said, "they were very

numerous; that they wore a peculiar habit; that they preached in many churches and other places against the faith of the Church; and refused to submit to the government of the Church." The description of Rienhar, a popish historian respecting them, is more full:—"The disciples of Wickliff are men of a serious modest deportment, avoiding all ostentation of dress, mixing little with the busy world, and complaining of the debauchery of mankind. They maintain themselves wholly by their own labour, and despise wealth, being fully content with bare necessaries. They are chaste and temperate, are never seen at taverns, or amused with the trifling gaieties of life, yet you find them always employed either in learning or teaching. They are concise and devout in their prayers, blaming an unanimated prolixity. They never swear, speak little, and in their public preaching lay the principal stress on charity."

Richard Hunne, who was murdered in the Lollards' Tower in 1514, was one of these people. Fitz-James was then Bishop of London. The imprisonment of this pious citizen, and the circumstances which attended and followed his death, had a most powerful effect in exhibiting the bishops and priests in their true character: "outwardly appearing in sheep's clothing, inwardly they were ravening wolves."

Amongst the pretended heresies of Hunne, publicly denounced after his death at "Paul's Cross," the twelfth and thirteenth are—"He damneth [condemneth] the University of Oxford, with all degrees and faculties in it, as Arts, Civil, Canon, and Divinity, saying, that they let [hinder] the true way to come to the knowledge of the laws of God and Holy Scriptures. He defendeth the translation of the Bible and Holy Scripture

\* Abridged History of the Reformation, p. 29.

into the English tongue, which is prohibited by the laws of our holy Mother Church." These articles prove that the heretics, at that early period, held all the doctrines of the Reformation: one of these is curious;—"He says, that poor men and idiots have the truth of the Holy Scriptures more than a thousand prelates, and religious men, and clerks of the school." Doubtless this was the fact; for "the known men or just fast men"\* revered the Scriptures, while the priests despised them! A charge brought against one Richard Butler, in the Bishop of London's court, will throw great light upon the godly practices of these pious people:—"Also we object to you, that divers times, and especially upon a certain night, about the space of three years last past, in Robert Durdant's house of Yuer-court, near unto Staines, you erroneously and damnably read in a great book of heresy of the said Robert Durdant's, all that same night, certain chapters of the Evangelists in English, containing in them divers erroneous and damnable opinions and conclusions of heresy in the presence of the said Robert Durdant, John Butler, Robert Carder, Jenkin Butler, William King, and divers other persons suspected of heresy then being present, and hearing your said erroneous lectures and opinions." Amongst the charges exhibited on another occasion, mention is made of "*a certain little book of Scripture almost worn for age, whose name [title] is not there expressed.*"

It is said, too, that these "known men" had "an exposition of the gospel in English:" "congregations" or "conventicles" of these heretics are spoken of as existing at Newbury, Chesham, Amersham, Missenden, and other towns. Mention is made of "Thomas Bale, a

\* So the Lollards were reproachfully called.

Lollard minister," of this period: Thomas Man, who was burned (1518) in Smithfield, Robert Cosin, a martyr, and Henry Milder, burned at Buckingham, were, it is said, "preachers" among them. In the year 1515 a great number were prosecuted for various heresies—"for having certain English books, as *Wickliff's Wicket, the Gospels of St. John, the Epistles of Paul, James, and Peter in English, an Exposition of the Apocalypse*, a book of Our Ladie's Mattins in English, and a book called *The Prick of Conscience*." "All these were detected, for that they being together at Bruges's house at Burford were reading together in the *book of the Exposition of the Apocalypse*, and communed concerning the matter of *opening the book with seven clasps*," &c. They were also charged with reading the *Lord's prayer in English*.\*

Dr. Colet, a famous evangelical preacher in St. Paul's church, and the founder of St. Paul's school for 153 boys, had translated the Lord's prayer, and this was much used by the Lollards. One of the most annoying of their publications (attributed to William Thorpe, who, in 1407, it is supposed, died in prison as a Wickliffite minister) is always found in the lists of proscribed heretical books, by the title of "The A, B, C, against the Clergy."

\* In Dr. M'Crie's *Life of Knox*, vol. i. p. 240, notes, is said, in reference to the monastic library at Lochleven in the twelfth century, what will probably apply to all the libraries of the monasteries at that time:—"They had the texts of the Gospels and the Acts of the Apostles, an exposition of Genesis, a collection of Lectures, and an interpretation of Sayings. The catalogue of the Library at Stirling, in the sixteenth century, contained a copy of the Gospels and Epistles in manuscript, most probably in Latin." There can be no doubt such manuscripts were also in the libraries of the English monasteries, and it is highly probable that some learned Wickliffite translated them

"A wake ye ghostly persons! awake, awake,  
 B oth priest, pope, bishop, and cardinal!  
 C onsider wisely what ways ye take,  
 D angerously being like to have a fall.  
 E very where the mischief of you all,  
 F ar and near, breaketh out very fast;  
 G od will needs be avenged at the last.  
 H ow long have ye the world captived,  
 I n sore bondage of men's traditions?  
 K ings and emperors ye have deprived,  
 L ewdly usurping their chief possessions:  
 M uch misery ye make in all religions. [cast,  
 N ow your friends be almost at their later  
 O f God sure to be avenged at the last.  
 P oor people to oppress ye have no shame,  
 Q uaking for fear of your bloody tyranny:  
 R ightful justice ye have put out of frame,  
 S eeking the lust of your God, the belly,  
 T herefore I dare you boldly certify,  
 V ery little tho' you be thereof aginst,  
 Y et God will be avenged at the last."

It was thought necessary to give this brief sketch of the state of protestant feeling among our countrymen, to show that when William Tyndale was raised up as the reformer of the church of Christ in England, he found "a people prepared of the Lord" to appreciate his principles and to be improved by his labours.

This "*Apostle of England*" was born in the principality of Wales, probably about the year 1490; it is said of him, that "from a youth his mind was singularly addicted to the Scriptures, wherein he obtained a considerable degree of knowledge." From a child he was educated, in the University of Oxford, in grammar, logic, and philosophy,—for the most part of his time in Mary's Hall. While at Oxford he became a truly pious man, and having embraced the sentiments of Wickliff, in opposition to the errors of the church of Rome, he used to meet certain students of St. Mary's and some Fellows of Magdalen's, to whom he, in private, "*read some parcel of divinity instructing them in the truth of the Scriptures.*"

into English; they were mostly *written*, and this circumstance, in connexion with the prelates burning them, accounts fully for none of them being preserved to our times.

When Cardinal Wolsey founded Christchurch College at Oxford, he "picked" as many young men as he could find at both the Universities "of grave judgment and sharp wits" to be its first and principal students. Tyndale was one of these; but his reading the Scriptures to the Fellows of the College, and their conferring together upon the abuses of religion which had crept into the church being reported to the Cardinal, "they were accused of heresy, and cast into a prison, within a deep cave under the said college, where their salt-fish were kept; so that, through the filthy stench thereof, they were all infected, and certain of them taking their death in the same prison, shortly upon the same being taken out of the prison into their chambers, there deceased." One Mr. Clark, who died from this confinement, was thirty-four; it is probable that Tyndale was about thirty-three years of age; John Frith, another of them, was very young. Of those who survived this cruel treatment were Richard Taverner, John Frith, and our Tyndale. The former was restored because he was "a good musician;" the next was proscribed to a space ten miles round Oxford; and, most likely, Tyndale was expelled. It is certain that he left Oxford, and went to Cambridge.

It is not improbable that his reason for going to Cambridge was to confer with those pious and well-instructed ministers, Bilney, Author, Latimer, Cranmer, and Coverdale, the first four of whom died in the flames. It is remarked by Fox, that, by Tyndale's going to Cambridge, "he became ripened in the knowledge of God's word."

Leaving Cambridge, he entered the family of — Welch, a knight, who resided near Chipping Sodbury in Gloucestershire,\* in the

\* The house is still standing.

capacity of a private tutor. This being in the neighbourhood of Glastonbury, many of the monks and friars of that monastery were in the habit of visiting the knight's hospitable mansion, Tyndale always making one of the company. The conversation sometimes turned on learned men, such as Luther and Erasmus, whom Tyndale always vindicated from the aspersions of the monks. They often had "controversies and questions upon the Scriptures," and "when they did vary," says Fox, "he would show them *in the book* and lay plainly before them *the open and manifest places of the Scriptures*, to confute their errors and confirm his sayings."

These popish champions attempted to prejudice the worthy knight and his lady against their family tutor, and had nearly succeeded, as they one day, after having dined at the monastery, reproved his errors; but "Master Tyndale," says Fox, "answering by *Scriptures*, maintained the truth and reproved their [the monks'] false opinions." The monks, finding they could not get him removed from the family, and Welch and his wife having embraced the protestant opinions, the "spirituality" soon withdrew themselves!

Tyndale, however, found such opposition raised against him, that he left his situation and commenced a preacher of the Gospel. Some opinion may be formed, both of his sentiments and intrepidity, by the following reply to a "spiritual" doctor, who said, "We had better be without God's laws than the Pope's." "I defy the Pope," said Tyndale, "and all his laws; and if God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than you do." We find him preaching in the public

Streets, St. Austin's-green, Bristol, and at other places about that city: and so moderate were his expectations, that he said "he should be content with ten pounds a year in any county in England, provided he was not interrupted in teaching children and preaching the Gospel."

Finding he could not escape the danger to which he had exposed himself by offending the "spirituality of Glastonbury," he resolved to go to London. He was urged to this step from hearing of the commendations bestowed by Erasmus upon Tonstal, the Bishop.\* He thought, what a happy man he should be, could he get into the employment of the bishop for the purpose, as he intended, of translating the Scriptures in his house. He accordingly applied to the king's comptroller, Sir Henry Guildford, presenting him with a *Greek oration of Isocrates*, which he had translated into English, and requested Sir Henry to speak to the bishop in his favour. Tonstal instantly refused, saying "his house was filled; that he had more than he could find; and he would advise him to seek abroad in London, where he would be sure to find employment." Tyndale stayed in London about a year, preaching at St. Dunstan's church and other places; but growing more and more disgusted with the pomp of the prelates, and finding there was no room either in the bishop's palace or at any other place in the kingdom, for him "to translate the New Testament;" a kind friend, too, at whose house he had found a lodging, Sir Humphrey Monmouth, an alderman of the city, having engaged to remit him ten pounds

\* Erasmus thus speaks of Tonstal:— "He ranks among the best learned of his age, of pregnant judgment and great suavity of manners, yet without impeachment to the graver habits which become his character and station."

per annum for his support, he resolved to leave the kingdom and to reside on the continent, for the purpose of executing his noble design: "right well he perceived and considered," saith Fox, "that this only, or chiefly, was the cause of all mischief in the church—that the Scriptures of God were hidden from the people's eyes." He accordingly went to Germany, and travelled into Saxony, where, for a time, he enjoyed the company of Luther at Wirtemberg, and others of the German reformers; he then returned and settled at Antwerp, one of the Hanse-towns, where there were a chartered company of English merchants.

Before proceeding with the history, it may not be unsuitable to give a short description of Tyndale. It is conjectured he was at this time (probably in 1524) about thirty-eight years of age; his patron, the worthy alderman, about four years after this, in his examination before Stokesley, Bishop of London, for heresy, said of him that "he lived six months in his house, where he lived like a good priest, studying both night and day: he would eat but sodden meat, with his good will, nor drink but small single beer." The next description we have of him is from his own pen, and may therefore be depended upon as a correct portrait, making some allowance for his excessive modesty, which is a prominent feature of his character:—writing to his beloved young brother, in 1533, John Frith, he says, "But God hath made me evil-favoured in this world, and without grace in the sight of men, speechless and rude, dull and slow-witted." Fox seems to confirm this, as being a true picture, "For in the wily subtleties of the world he was simple and inexpert."

The year 1526 witnessed the completion of the English New Testament, printed at Antwerp; at the end of it is an Address to the Readers, in which he "beseeches them that are learned christenly, that the rudeness of the work, now at the first time offered, offend them not."

This modest appeal ought to have disarmed criticism; as Fox remarks, "Wherefore, if any such defect had been deserving correction, it had been the part of courtesie and gentleness, for men of knowledge and judgment to have showed their learning therein, and to have redressed that which was to be amended. But the spiritual fathers then of the clergy, being not willing to have that book to prosper, cried out upon it, bearing men in hand that there were a thousand heresies in it, and that it was not to be corrected but utterly suppressed. Some said it was not possible to translate the Scripture into *English*; some that it was not lawful for the lay people to have it in their mother tongue; some that it would make them all heretics;—and, to induce the temporal rulers also unto their purpose, they made matter, and said it would make the people to arise and rebel against the king!"

Tyndale also printed, about this time, and sent over to England, several considerable treatises, entitled, "The Obedience of the Christian Man," "The wicked Mammon," his "Introduction to Paul's epistle to the Romans." These with some of the works of Luther and other German reformers, were all ordered to be called in and suppressed, especially "*The New Testament in the English tongue!*" This political proclamation is thus signed by the Bishop of London:—"Given under our seal, the three

and twentieth of October, in the fifth year of our consecration, *anno* 1526."

In order to suppress the New Testament completely, Tinstal, on returning from a mission to the Pope, passed through Antwerp, where meeting with an English merchant, he was informed that he could buy up the whole of Tyndale's New Testaments from the Dutch merchants who had bought them of Tyndale: "Do your diligence," saith Tinstal, "gentle Master Packington; get them for me, and I will pay for them whatsoever they cost, for I intend to burn and destroy them all at Paul's-cross." Packington acquainted Tyndale with the matter; "and so, upon compact made between them," says Fox, "the Bishop of London had the books, Packington had the thanks, and Tyndale had the money!" The Dutch printers finding it a profitable concern, reprinted the Testament, so that "they came thick and threefold into England." The Bishop sent for Packington, (who, it should seem, lived in London); "How cometh this, gentle Master Packington, that there are so many New Testaments abroad? You promised me that you would buy them all." Packington replied, "Surely I bought all that were to be had; but I perceive they have printed more since. I see it never will be better while they have type and presses, wherefore your Lordship had better buy the type and presses too, and then you will be sure." Fox says. "At which answer the Bishop smiled, and so the matter ended." Some time after, Sir Thomas More, then chancellor, having one George Constantine, a reformed priest or friar, before him, desired him, as he expected his favour, to tell him who it was that supplied Tyndale with money at Antwerp? "My lord," replied

Constantine, "I will tell you truly: it is the Bishop of London that hath holpen us, for he hath bestowed upon us a great deal of money for New Testaments, to burn them, and that hath been, and yet is, our only succour and comfort." "Now, by my troth," quoth Sir Thomas, "I think even the same, for so much I told the bishop when he went about it!"

It was in May, 1526, that Tinstal caused the copies of the New Testament to be burned, John Tyndale, brother to the translator, being made to ride through Cheapside with several copies tied about him. In one of his books the next year, Tyndale, alluding to this, says, "And mark, I pray you, what an orator he [Fisher, Bishop of Rochester] is, and how vehemently he persuadeth it. Martin Luther hath burned the Pope's Decretals, a manifest sign, saith he, that he would have burned the Pope's holiness also if he had had him. A like argument (which I suppose to be rather new) I make: Rochester and his holy brethren have burned Christ's testament, an evident sign they would have burned Christ himself also had they had him." On the 25th of May, the prelates came to the King in the Star-chamber, complaining that Tyndale's and Joy's translation was not correct, and proposed to get the Bible properly translated, "so that the people should not be ignorant of the laws of God!" The King commanded it to be done, but the prelates paid no regard to it; and the people in consequence read and studied Tyndale's translation with the greater avidity.

It ought to be mentioned that, in addition to his labours as a translator of the Scriptures, and the author of several evangelical treatises, he was employed also as the minister and elder of a *congregation*

of English merchants and their servants at Antwerp;\* a protestant dissenting minister from the established church of Rome, a most determined enemy to prelacy, as he doubtless would have been, had he lived long enough, to the protestant episcopacy and the presbytery.†

From the time of his having finished the New Testament, he had been actively and laboriously employed in translating the Old Testament also. A very singular event happened in regard to this work; the rage which was excited made it necessary for him to remove to another of the Hanse towns, Hamburg. The pious John Fox says, "But Satan, the prince of darkness, maligning the happy course and success of the Gospel,

\* Tyndale thus renders Acts, xiv. 23. "When they had ordained elders by election in all the congregations."

† That Sir Thomas More considered him an enemy to an established hierarchy and a national endowed church appears from what he says, in reply to Tyndale's remark, that "his [More's] darling Erasmus had translated the word *ecclesiæ* into *congregation* and *priest* into *elder*, as himself had done." "If," said Sir Thomas, "my darling Erasmus hath translated those places with the like wicked intent that Tyndale hath done, he shall be no longer my darling, but the Divell's darling." Bad as Luther was, in the estimation of this popish chancellor, Tyndale was much worse, and therefore we conclude he was the better *Protestant* of the two reformers. "He railleth against the [seven] sacraments," saith More, "much worse than Luther, for whereas Luther left yet some confession, and reckoned his secret confession necessary and profitable, though he felt a rude liberty therein. Tyndale taketh it away quite, and says it was begun by the Devil." So speaking also of the holy Mass, he says, "Luther, mad as he is, was never yet as mad as Tyndale is, which, like himself, so railleth upon us in his frantic book of 'Obedience,' that any good christian man would abhor to read it."—But Tyndale's defending Luther's marriage with "his nunne," as Sir Thomas called her, was his crowning sin.

set to his might, also how to impede and hinder the blessed travels of that man, as by this, and sundry other ways, may appear. For at what time Tyndale had translated the fifth book of Moses, called *Deuteronomium*, minding to print the same at Hamborough, he sailed thitherward, when by the way, on the coast of Holland, he suffered shipwreck, by the which he lost all his books, writings, and copies, and so was compelled to begin all again anew, to his hindrance and doubling of his labours. Thus having lost by that ship both money, his copies, and time, he came in another ship to Hamborough, where, according to his appointment, Master Coverdale tarried for him, and helped him in the translating of his whole five books of Moses, from Easter till December, in the house of a worshipful widow, Mistris Margaret Van Emmerson, anno 1529, a great sweating sickness being the same time in the town; so having dispatched his business at Hamborough, he returned afterward to Antwerp again."

This first part of the Old Testament in 12mo., published 1530, "emprinted at Malborow in the land of Hesse, by me, Hans Luft," appears to have been circulated in distinct books, as there is no uniformity in the printing, several of them being in the old black, and others in the Roman letter. Some of the prologues prefixed, too, were printed and circulated as separate treatises.\* In the year 1532, the whole Bible was completed,

\* There is no copy, it is presumed, to be found of this Bible. Lewis says, "When the Popish bishops obtained leave of the King to burn the *New Testament*, they took the liberty of taking another step and burned the *Old* also."—History of Translations, p. 143.

and printed at Antwerp, consisting of four books. It was divided thus, according to Strype:—"1. The five books of Moses; 2. From Joshua to the Song of Solomon [or Solomon's Ballette]; 3. From Isaiah to Malachi; 4. The New Testament."\*

The popish priests, with their clergy, were now almost driven to madness. Fox says, "They were incensed and inflamed in their minds, although having no cause, against the Old and New Testament of the Lord, newly translated by Tyndale; and conspiring together, with all their heads and counsels, how to repeal the same, never rested, before they had brought the King at last to their consent. By reason whereof, a proclamation in all haste was devised and set forth under public authority, but no just reason showed, that the Testament [Bible] of Tyndale's translation, with other works more, both of his and of other writers, were inhibited and abandoned."

The King having repudiated Queen Katherine, married Anne Boleyn, November 14, 1530. In September, 1531, Elizabeth (afterwards the celebrated queen) was born. The succession to the throne was now the great matter of struggle between the papists and protestants: the former wishing it to be in Mary, the daughter of Katherine; the latter in Elizabeth, the daughter of Anne. The following

\* Tyndale's phraseology greatly offended this popish champion, Sir Thomas More; as, when he says, "The seven stars are the messengers of the seven congregations, and the seven candlesticks which thou sawest are the seven congregations.—Unto the messenger of the congregation at Ephesus.—I, Jesus, have sent my messenger to testify these things in the congregations," &c. &c. Coverdale's, Matthews's, and Taverner's editions use the same terms.

address from Tyndale, in exile, shows the influence his name had upon the protestants in England. It is entitled, "*A Supplication to the King, Nobles, and Subjects of England.*"\* He, in the first place, mentions the vast expense of popery to the kingdom, as a reason for promoting the Reformation; and then says, "For the Frenchman (as it is said) of late days made a play or a disguising [a masquerade] at Paris, in which the Emperor danced with the Pope and the French King and wearied them, the King of England sitting upon a high bench and looking on; and when it was asked why he danced not, it was answered, *that he sat there but to pay the minstrels their wages!*"

London.

J. I.

(*To be concluded in our next.*)

#### HINTS ON FASTING.

*To the Editor of the Baptist Magazine.*

DEAR SIR,

IT must afford pleasure to all the true followers of our self-denying Master to find that the attention of the Dissenting Bodies is being directed to the now almost obsolete but scriptural observances of fasting, humiliation, and prayer. I hail it as a very interesting and important feature of the present times that we are trying to revive them. It is interesting, because it shows that we are, in some degree, aware of our deficiencies and lukewarmness in the spiritual and salutary exercises of religion. It is important, because we are encouraged to expect that the divine blessing will follow them, if observed from pure motives in a devotional spirit.

I would not have troubled you,

\* This appears to have been published separately, but the chief part is an extract from "*The Practice of Prelates,*" which had been published three years before.

did I not hope that some abler pen would be drawn on the subject, through marking my deficiencies. It has struck me, however, that some reasons may be found, without going far, for the almost entire disuse of the custom of observing days of humiliation and prayer, a custom so common in the days of our pious ancestors, and so salutary and profitable in itself, that one almost wonders where we have been and what have been our thoughts, that it should have fallen so far into the shade.

If you will allow me a corner in your pages, I will state the reasons that appear to me to have operated in producing the indifference we observe on the subject.

1. *The cessation of persecution, and consequent calm the Church has enjoyed.*—Since the Revolution and passing the Toleration Act, excepting the last days of Queen Anne, we have heard comparatively nothing of confiscations, fines, and imprisonments for non-conformity. We have had an outward calm; the obloquy and reproach that attended a conscientious attachment to scriptural principles and practices has gradually passed away. We have seen all the penal statutes that affected our liberties removed, one by one, till there are *none left*, not even the disgraceful *Test*. These are triumphs that have been *celebrated*, triumphs that every true born Briton ought to hail, and for which we shall demonstrate our gratitude (as dissenters) by persevering loyalty and attachment to our beloved Monarch and his civil Government. But it is to the present purpose to inquire what has been the effect of this cessation of persecution and reproach on our internal economy. Has it not lulled us into a love of ease? has it not seriously militated against the influence of practical principles? We have sat down to

enjoy ourselves after the fatigue of the day, we have fallen asleep and forgotten our troubles, together with the salutary exercises we found necessary to support us under them, or we have been amusing ourselves in the sunshine, forgetful of the beneficent author and origin of light.

2. *The very prominent place doctrinal preaching has had among us, to the partial neglect of practical truth, may be regarded as another cause.*—Do not suppose I mean to undervalue doctrinal preaching; the doctrines of the Gospel are my hope, my foundation, but I fear we have, in some sections of our denomination, given them an undue prominence, and have not sufficiently blended them with the practical. We all know what effect the practice of the epicure will produce on the human system; filled to the full, even to the loathing of dainties, the physical powers are unfitted for salutary exercise, and an aversion is contracted for every thing that wears the aspect of labour or self-denial. Some such consequences on the spiritual system will always follow crude doctrinal preaching; we have of this too many proofs in the vitiated taste of many professors, their inaptitude for self-denial and contempt of every thing that wears the appearance of duty. But where doctrinal and practical truths are wisely blended, we see it operate on the habitual temperament of Christians like a moderate degree of food, attended with regular exercise on the bodily system, producing soundness, health, and vigour.

3. On the other hand, *too great a disposition to speculate in religion* may have had its share in producing this state of things. This is an age of refinement, of intellectual march, nor would I discourage it,

but rather lend my feeble energies to help it forward: but while many are pleasing themselves that they are not what is termed *high* or doctrinal, and are very severe upon those who are, they run into the opposite extreme, they can relish nothing but what is elegant and tasteful, can hear none but intellectual preachers, read religious novels, and run through the fashionable religious jargon of the day, until they lose the savour and spirit of true piety, reject the severe practical parts of the system as unfriendly to their habits, or inconsistent with their pursuits.

"*Fasting!* antiquated stuff!" said a professor the other day. "We shall have auricular confession ere long. I have no objection to pray, but I leave *fasting* to Rome and her sons." Ah! thought I, 'tis time we began to recover ourselves out of the snare of the Devil, in which we have been so long; here is proof of the tendency of lax practical principles. 'Tis "high time to awake out of sleep." We have much to humble us and to mourn before God, but we have the promises of God to encourage us, the example of Christ to animate us, and the Holy Spirit to bless and crown our endeavours.

The publication of the Resolutions recommending a day for fasting and prayer, I most heartily approve, and, so far as local circumstances admit, shall adopt, but I should like to see a simultaneous movement in the whole dissenting body on the subject.\*

Can no plan be adopted (having timely notice given) that we may all, as one man, on one day throughout the kingdom, unite in the exercise. There has been a proposal,

\* It is with pleasure we announce that the wishes of our correspondent are likely to be realized, of which further notice will be given.—ED.

and Good Friday named as the day; perhaps our friends of each denomination could form some plan.

Your's,  
VIATOR.\*

*Banks of the Cray, Kent.*

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ON MAN'S REPUGNANCE TO THE  
GOSPEL.

"No man receiveth his testimony."  
John, iii. 32.

THE spirituality of the religion of Jesus Christ, the moral purity of its precepts, and the simplicity of its worship, were so opposite to the ingenious theories and splendid rites of the Pagan and the Jewish systems which then prevailed, as to render it matter of little astonishment that its first publication should have generally excited hatred and contempt.

The degenerate and selfish Jews, giving a literal interpretation to the figurative language of prophecy, were looking for a hero, who, as in the former periods of their history, should be invested with temporal grandeur and power by the visible interposition of Omnipotence; who should once more assemble the scattered host of Israel, lead them to certain conquest, and, after the subjugation of all their enemies, make Jerusalem the seat of a universal and everlasting empire.—Oppressed by the Roman yoke, and eagerly anticipating deliverance and revenge, they viewed the "meek and lowly" Jesus with disappointment and abhorrence. The obscurity of his birth, his lack of pompous circumstance, his disclaim of all earthly dignity, and his constant affirmation that his "kingdom

\* We are happy to find that Mr. Hargreaves has amplified his excellent "Circular Letter" into a shilling pamphlet. What he has written on fasting and prayer well deserves the most serious attention of all our churches.—ED.

was not of this world," widely differed from their hopes and conceptions of the promised "Shiloh, unto whom the gathering of the people *should* be." Taught from infancy, also, to consider themselves the peculiar favourites of heaven, and to regard all other nations as excluded from participation in divine solicitude, their hearts had become too narrow to comprehend or welcome that spirit of universal benevolence, which pervaded almost every sentence that dropped from the lips of Him, the essence of whose character was *love*.

To the people of the world at large, whose very worship was desecrated by gross impurity and profane licentiousness, and who did not suppose the possession of sensual appetites inconsistent with Divinity, it must be obvious that the abstraction of those doctrines which affirmed the immateriality of God and declared that he could only "be worshipped in spirit and in truth" was, indeed, but "foolishness."

Though thus easy to account for the *aggregate* repugnance of the ancient world to the admission of the gospel, from the influence of the existing state of affairs, which is called in Scripture "the times of ignorance which God winked at," we must assign other causes for its *personal* non-reception then, and even now, in an age and country where it is generally considered disgraceful to deny its truth, and where, to neglect its *external* observances, is actually a breach of *human law*.

When we consider man as capable of an immaterial, and destined to an eternal existence, we can look upon him here but as in the infancy of his being; and the trains of circumstances through which he may pass upon earth can be viewed as important only with reference to

futurity, and so far as their operation tends to give his character that form and complexion which must distinguish it for ever. But though the approach of an immortal and immutable state of being is almost universally admitted, it has failed to produce an equally extensive anxiety for acquaintance with its nature, or preparation for its coming; while any perception, however indistinct, of a hitherto unknown principle in the physical economy of nature would at once excite a general feeling of interest, induce an active investigation, direct into a new course the united energies of acute minds, assume a prominent station in public esteem, and confer honour on the individual whose research should lead to its discovery. The inspired writers were perfectly aware of this universal indisposition to the acceptance of revealed truth; and, in publishing their divine message, particularly anticipate and describe the coldness of its reception. When Paul, with the fervour of inspiration superadded to his native eloquence, preached to the inquisitive, enlightened Athenians, we are told that some contemptuously inquired, "What will this babbler say?" "that "some mocked," and that others coldly said, "We will hear thee again of this matter."

Those who have happily experienced the consolation, joy, and purifying influence of faith in the gospel can doubtless look back on a period when, though exhibited to their minds by the same external means and in the same language it is now, they, too, rejected its invitations and contemned its threatenings; and they feel conscious that some powerful though invisible agency must have been employed to remove "the veil from their hearts" and "open their understandings to understand the Scrip-

tures." As it has been with them, so it was individually with the Jews and Pagans of antiquity: and so it is *now* with the great body of mankind who "receive not *the* testimony" of Christ. Surely it is matter of serious interest, and cannot but be attended with improvement to inquire into the character of this morbid apathy of the soul to its own vital interests, which thus induces it to listen to the truths of revelation with cool indifference, while those of comparatively trifling importance are approached with eagerness and examined with minute attention.

The cause of this fatal darkness of soul is declared in the Scriptures to be sin; but *how* has it produced this awful effect? By what mysterious process does it thus completely close the mind and harden the heart against the pure doctrines of the Gospel? How is it that those capable of the loftiest intellectual pursuits, who often astonish us by their sublimity of thought, and others who search the secrets of material nature and unveil her operations with surprising (we were almost tempted to say superhuman) acuteness, are, with the pages of inspiration before their eyes, as ignorant and unconcerned about their immortal welfare as the weakest and most imbecile? How is it that they, who are "wise in their generation" and providently lay up earthly wealth, care not to seek eternal treasure? How is it that mankind in general, with the Bible in their hands and in the certain prospect of approaching death, with one consent flee to the mad whirl of folly and vice, "as the unthinking horse rusheth into the battle."

(To be continued.)

CONGREGATIONAL LIBRARIES.

To the Editor of the Baptist Magazine.

DEAR SIR,

BEING about to attempt the establishment of a Congregational Library, and wishing to profit by the experience of others in the undertaking. I shall feel obliged if some one of your correspondents, who has directed his attention to the subject, will supply me, through your excellent Miscellany with such information as he may consider important to the success of such an institution.

Information is especially solicited as to the rate of subscription most approved, the periods of attendance, the most effectual methods of enforcing the return of books at the time prescribed, and the proper care of them while in the subscriber's possession; and as to the most eligible plan of settling and securing the property of the institution.

If your correspondent, who may kindly reply to this note, can furnish a copy of some approved regulations, he will confer an additional favour.

Considering the immense advantages which may arise from exciting and supplying a demand for useful and religious reading among the members of our congregations, especially the young, and the importance of guarding them against the pernicious works which are in constant circulation, it is most earnestly to be desired that an extensive and well-chosen library may be connected with every congregation, as the best means of accomplishing those valuable objects.

Your insertion of this letter, and the reply which I hope will be promptly afforded, may probably remind many of your readers of the importance of the subject, and stimulate them to establish libraries in their respective congregations.

Truro.

E. C.

## POETRY.

## ALL MY SPRINGS ARE IN THEE.

Fountain of ev'ry good,  
 Exhaustless, full, and free;  
 Of ev'ry blessing I enjoy,  
 The springs are all in Thee.

When the primeval pair  
 To thy new world were come,  
 And thou becamest their frequent guest,  
 And Eden was their home;  
 Pure as the earliest gush  
 Of that ambrosial flood,  
 That rose amid its happy bowers,  
 And wander'd thence abroad:  
 Ere yet the faded leaf  
 Had floated on its tide,  
 Or ere the pale and smitten flower  
 Had on its margin died;  
 So placid and so pure,  
 From all admixture free,  
 In constant and perennial stream,  
 Their blessings flowed from Thee!  
 The withering blast of sin  
 That ravaged ev'ry shade,  
 The curse that shed its pois'nous dews  
 O'er earth's expansive bed,  
 Shook every bud of hope,  
 And tore its verdant dress,  
 And dash'd their thousand rills of joy  
 With lasting bitterness.

Their hapless offspring still  
 These dire effects endure;  
 Of those embittered waters drink,  
 No prophet's band can cure.  
 But ev'n these mingled draughts  
 For loud thanksgiving call,  
 For O, our own unnumber'd sins  
 Demand unmingled gall.

While from thy nether springs  
 Thy common gifts I share,  
 I want, I ask some *signal* proof  
 Of thy *peculiar* care.

From life's immortal fount  
 (The bosom of my God)  
 Proceeds, in everlasting flow,  
 A clear and crystal flood.  
 O that Salvation's cup  
 Fill'd to o'erflowing there,

To my exhausted panting heart  
 Some angel-hand would bear!  
 I'd call upon thy name  
 With joy unknown before,  
 And then would drink abundantly—  
 Would drink and thirst no more.

C. WEBB.

## SLAVERY.

"Human nature's broadest, foulest blot."  
 COWPER.

Britons! boast not of your laws,  
 Justice, truth, and equity,  
 While you plead not Afric's cause,  
 While you hear not Afric's cry.

High as heaven that cry ascends;  
 Wide as earth behold it spread!  
 He who no attention lends,  
 Vengeance hovers o'er his head.

Tyrants make a scoff at right;  
 Fools may laugh at "wrath to come;"  
 But the God who dwells in light  
 Seals the bold oppressor's doom.

Oh! partake not in his sin,  
 Lest you share destruction too—  
 Lest the unerring voice within  
 Say "The negro bleeds for you."

Tewkesbury.

D. G.

## A PRAYER FOR SPIRITUAL ILLUMINATION.

When I would look on him  
 Who loves and saves my soul,  
 Dark shadows oft my vision dim,  
 And o'er his beauty roll.

'Tis unbelief's deep gloom  
 Doth thus the mind obscure;—  
 Oh, sun of truth! my heart relume  
 With rays divinely pure.

Rise, like a mighty wind,  
 Thou holy Spirit, rise,  
 Sweep off the clouds of doubt that blind  
 These light-desiring eyes.

On this dull darkling sight,  
 Bid thy glad day-spring shine  
 And fill me with its quick'ning light,  
 And let thy peace be mine.

G. L.

## REVIEW.

*Pædobaptism Examined; with Replies to the Arguments and Objections of Dr. Williams and Mr. Peter Edwards.* By ABRAHAM BOOTH. In three vols. Price 1l. 16s. Palmer.

To many it may appear strange, that this baptismal controversy should continue to be agitated, even in the 19th century, more than a quarter of which has already run out. No difference of opinion to such an extent could have obtained among Christians on any *moral* question; but it must ever be remembered, that baptism and the Lord's Supper (which has been equally fruitful in controversies, if not more so,) are *ritual* observances. We have no light within to appeal to, as in a question of morals: our only appeal is to the law, and thus it becomes a question of interpretation. Now, unhappily, all Christians are not agreed on the canons of interpretation; educational prejudices and submission to human authorities will be mingled with our most sincere inquiries, and hence it is not so marvellous as it might appear at first sight, that we arrive at different conclusions.

We think it is evident, that the controversy respecting the *mode* of baptism must be interminable, unless the contending parties can be brought to agree on the *nature* of positive institutions. And the controversy respecting the *proper subjects* will be equally so, till we understand better the difference between the two economies, or what the apostle to the Hebrews designates the *old* and the *new* covenant.

Under this impression, we cannot but wish that the first chapter of the invaluable work before us was published separately, and deeply studied by all whom it concerns. And what minister, what church, what individual believer is there whom it does not concern?

The late venerable Abraham Booth was no ordinary writer. This work was the greatest labour of his life, and

as it may not have been known to many of our readers, having been some years out of print, we shall give the *Contents* in an abridged form.

“Vol. I. Part 1. *The Mode of Administration.* The nature, obligation, and importance of Positive Institutions—The signification of the terms Baptize and Baptism—The design of Baptism; or the facts and blessings represented by it, both in regard to our Lord and his disciples—The practice of John the Baptist, of the apostles, and of the church in succeeding ages—The present practice of the Greek and Oriental churches—The design of Baptism more fully expressed by immersion, than by pouring or sprinkling.

“Part 2. *The proper Subjects.*—No express precept nor plain example for Pædobaptism in the New Testament—No evidence of Pædobaptism before the latter end of the second, or the beginning of the third century—The high opinion of the Fathers concerning the utility of Baptism.

“Vol. II. The modern grounds of Pædobaptism; namely, Jewish proselyte Baptism, External Covenant relation, Jewish Circumcision, Particular passages of Scripture, and apostolic tradition.

“The Scriptures are, Matt. xxviii. 19. Gen. xvii. 7. Ezek. xvi. 20, 21. Matt. xix. 14. John iii. 5. Acts ii. 39. Acts xvi. 15. 33. 1 Cor. i. 16. Rom. ii. 16. 1 Cor. vii. 14.

“Apostolic tradition, and the impracticability of pointing out the time when Pædobaptism commenced—Infant baptism and Infant communion introduced about the same time, and supported by similar arguments—General remarks.

“Part 3. The title of Dr. Williams's book, his professions, and his conduct relative to this controversy—The little regard Dr. W. pays to quotations produced from Pædobaptists, and his disposition to extort concessions from the Baptists—Dr. W.'s pretence that his book includes a full reply to ‘Pædobaptism Examined.’

“Vol. III. Positive institution and analogical reasoning—The meaning of the words Baptism, and Baptism as represented by Dr. W.—The general principles on which Dr. W. founds the right of infants—Infant Communion and Infant Baptism compared—The utility and importance of Baptism, as represented by Dr. W.

“Part 4. Mr. Dore's Preface—The Reply to Mr. Peter Edwards.

A few days before Mr. Booth's death, he gave one of our ministers a manuscript, which we have seen, from which it appears that he was occasionally making additions to this work as long as he lived.

The first edition of ‘Pædobaptism Examined’ was published in 12mo. in 1784. The second, greatly enlarged, came out in 1787, and we are glad to find this third edition includes the author's Defence in reply to the late Rev. Dr. Edward Williams, and also his Reply to Mr. Peter Edwards, with an elegant preface by the late Rev. James Dore.

The paper and the type are very good, and the correctness of the reprint has been secured by the careful superintendence of John Satchell, Esq. whose habits of precision and accuracy are well known. Mr. Ebenezer Palmer, the publisher, has ‘spared no expense in rendering this edition worthy the patronage of the public.’

The first volume is adorned with an excellent representation of a mural tablet, which stands over the vestry door of the meeting-house in Little Prescott Street.

Without undervaluing the publications of Drs. Gale, and Gill, and Stennett, and others, we venture to affirm that no library can be complete in the article of Baptism without this work. We cordially recommend it, therefore, not only to our own ministers and students, but to all candid inquirers among our pædobaptist brethren, who may find here what they may seek elsewhere in vain.

We have heard with pleasure, that the Particular Baptist Fund has taken a hundred copies. Our opulent friends, we hope, will compassionately consider that many of our ministers who might read these volumes with great pleasure and advantage, cannot afford to purchase them. It will afford us great satisfaction to know that they have multiplied their donations in this way, which will be at once highly acceptable and useful.

*A Memoir of the Rev. Legh Richmond, A.M. Rector of Turvey, Bedfordshire, and Chaplain to his Royal Highness the late Duke of Kent.* By the Rev. T. S. GRIMSHAW, A.M. Second Edition. 8vo. pp. 662. with a portrait. Seeley.

WE rose from the perusal of this excellent Memoir with the impression strong upon our mind—“a good minister of Jesus Christ,” a character of all others the most dignified, because the most useful; promoting, as it does, the best interests of men in both worlds.

Mr. Grimshawe's estimate of the late Mr. Richmond's labours is thus given :

“Among those who have contributed to the revival of religion in the present day, the subject of the following memoir stands highly distinguished. His name has been too long associated with every exertion to promote the growth of piety, both at home and abroad, not to have excited a very general solicitude for whatever may illustrate the history and character of a man, who has so often delighted the public by his eloquence, stimulated it by his zeal, and edified it by his example.”

Mr. Richmond, on leaving the university of Cambridge in 1798, settled as a curate at Brading in the Isle of Wight, and removing from that station in April, 1805, he became the minister of the Lock Hospital in London, and in October of the same year he entered upon the living of Turvey in Bedfordshire, where he continued till his death, May 8, 1827.

When Mr. R. commenced his ministry in the dark village of Brading, he was an unconverted clergyman, though of a respectable character as to morals, and apparently of upright aim in the discharge of the duties of his office. Soon after this, his heart was renewed by the Spirit of God, and this by means which at once displayed the sovereignty and riches of divine grace. But he must himself be heard in relation to this momentous change wrought in his character and sentiments. He is assigning his reasons for calling his son by the name of Wilberforce, and says, p. 26.

“I feel it to be a debt of gratitude which I owe to God and to man, to take this affording opportunity of stating, that to the unsought and unexpected introduction of

Mr. Wilberforce's book of 'Practical Christianity' I owe, through God's mercy, the first sacred impression which I ever received as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ. As a young minister, recently ordained and just entrusted with the care of two parishes in the Isle of Wight, I had commenced my labours too much in the spirit of the world, and founded my public instructions on the erroneous notions which prevailed among my associates. The scriptural principles stated in the 'Practical View' convinced me of my error, led me to the study of the Scriptures with an earnestness to which I had hitherto been a stranger, humbled my heart, and brought me to seek the love and blessing of that Saviour who alone can afford a peace which the world cannot give.—Through the study of this book, I was induced to examine the writings of the British and Foreign Reformers. I saw the coincidence of their doctrines with those of the Scriptures, and those which the word of God taught me to be essential to the welfare of myself and my flock. I know too well what has passed within my heart for now a long period of time, not to feel and to confess that to this incident I was indebted, originally, for those solid views of Christianity on which I rest my hope for time and eternity. May I not, then, call the honoured author of that book my spiritual father, and if my spiritual father, then my best earthly friend? The wish to connect his name with my own was justifiable. It was a lasting memorial of the most important transaction of my life; it still lives amidst the tenderness of present emotions, as a signal of endearment and gratitude, and I trust its character is imperishable."

It was in this village and neighbourhood that those incidents occurred which led to his celebrity as a writer; here he met with the "Dairyman's Daughter," and "Little James," and the "Negro Servant." It was here too that he compiled a considerable work, which he entitled "The Fathers of the English Church." Our author speaking on this subject, says—

"The circumstance to which Mr. Richmond was indebted for his superiority on this subject is singular, and deserves insertion. While he resided in the Isle of Wight, and shortly after his perusal of Wilberforce's 'Practical View,' which had effected so striking a change in his own sentiments and character, a grocer at Newport sent him

some trifling article, wrapped up in a leaf of Bishop Jewell's Apology. His attention was directed to the wrapper by one of his family, who jocosely remarked, 'this looks as if it would suit you, Legh.' He read the leaf, and instantly set off for Newport, to inquire after the remaining pages. The grocer, smiling at the anxiety of his clerical customer, replied, 'O yes, sir, here they are, and I have a whole hoghead of these worthies: they are much at your service, for twopence a pound.' The treasure was speedily and joyfully secured; and to this incident, trivial as it may appear, Mr. Richmond owed his extensive and profound acquaintance with the authors of the Reformation.

A great part of the volume is made up of accounts concerning Mr. R.'s travelling and preaching for the Church Missionary Society, and for (that which was originally formed among the Dissenters) the Society for the Conversion of the Jews. His animated extempore manner, and his evangelical preaching, well fitted him for such an employment: the funds collected by him, it appears, were very considerable.

But it was in his character as the pious village rector that he excelled. How distressing to the flock must it have been, when such a shepherd was removed, to have had no choice in the selection of his successor; but either to be compelled to sit under the uninteresting harangues of a blind guide, where "the hungry sheep look up and are not fed," or to use their liberty (who can properly estimate the liberty secured by law to British Christians!) of fitting up a barn to perform spiritual worship, and to enjoy an evangelical ministry. How descriptive is the fine alliteration employed in the "Velvet Cushion," when viewed in such a situation! O the "*Dissenterism of Burns!*" how infinitely more valuable than either the "Protestantism of Churches," or the "Popery of Cathedrals!"

Mr. R., it is said by his biographer, was "a faithful son of the Church of England;" and we are happy to add, that as one of its ministers, he never "slandered his own mother's children," considered in the higher character as members of the Church of Christ. In

a letter addressed to Mr. Grimshawe in 1809, Mr. R. says—

“ Many of our hearers have been accustomed to attend at various descriptions of meeting houses. The general character of meeting-house piety is simple, earnest, scriptural, plain, and interesting. The awful condition of a sinner in his natural state, and the consolations and promises of a Saviour, are dwelt upon throughout their prayers and discourses. *Thus far* all is good; and we must do the same, if we would retain or regain our congregations. *Thus the Fathers of the English Church preached to our elders and predecessors—thus preached Romaine, Walker, Venn, Berridge, Milner, Newton, &c. and thus souls were saved, and the church of England flourish’d, and was built up under their ministry. May you and I do so likewise, and daily see the fruit of our labours in the growth of our people in divine knowledge.*” pp. 181, 182.

The following is not quite so respectful towards Dissenters.

“ What is the mode of proceeding, I said to him, ‘ which is most likely to promote the best interests of our own church ?’ ‘ That,’ he replied, ‘ which is least calculated to make dissenters.’ ‘ And what will best answer that description?’ ‘ Preaching the Gospel.’ ”

To which it might have been replied, “ But does not the *preaching of the Gospel* prove in some cases *prejudicial* to the Church of England, and tend to *make Dissenters*? Did it not have this effect at Reading, after the death of Mr. Cadogan; and at Kettering, after the removal of Mr. Maddock? May not this be the case, after your death, at Turvey; and may it not, we ask, be so even at Burton-Latimer, or at Biddenham, after the death or removal of Mr. Grimshawe?”

For our parts, “ if Christ be preached,” though it be with envy and strife, we “ will rejoice,” whether it tend to the increase of churchmen or dissenters; knowing that all genuine Christians, to whatever section they belong, are equally members of the mystical body of Christ.

It is due to the author of this Memoir to say, that it is remarkably free from the marks of a *sectarian* spirit. The churchman appears certainly in many of its pages, but it is without a scowl or

a sneer at his dissenting brethren. Speaking of Mr. R. he says, “ He was conscientiously and firmly attached to the discipline as well as doctrine of the Establishment, and never shrunk from its defence when he thought himself called upon to advocate its cause.”

We consider these and a few other things as defects, but they weigh little against the general merits of the volume. It is a very admirable performance, in which the powerful mind of the writer had fine opportunities to display itself to high advantage. The numerous letters of Mr. Richmond to his wife and children, as well as the letters of Mrs. R. and one of her daughters, giving an account of the domestic character, and of the last days of the deceased minister, husband, and father, are highly pathetic. That reader must be indeed “ mixed up with laudanum,” who can read either of these letters without feeling his heart excited by the strongest sympathies, and the most painful sensibilities.

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*Outlines of Practical Education.* By JAMES BUTLER. One vol. post 8vo. 4s. Longman and Co.

At a period when Education engages the attention of the public as well as that of the learned world, we naturally anticipated no small number of publications on the subject, and certainly we have not been disappointed. We are literally overwhelmed with works of this description, some of which furnish us with plans professedly calculated to remove every difficulty attendant on the pursuit of learning, and by an unaccountable process, to open a way to the attainment of that knowledge in a few months, for which our honest forefathers were destined to toil with intense application for as many years. Such works it is true, have met with much attention and excited considerable interest, but like the toys of infancy, they please for a short time, are thrown by, and are forgotten. There are writers of a more philosophical cast, though by no means so numerous as the former. These have done much to improve antiquated sys-

tems and divested them of a considerable portion of the rubbish with which they were connected. Such authors have conferred lasting benefit on mankind, and we doubt not but that the names of Edgeworth, of Jardine, of Stewart, and of Carpenter will live in after ages, and glitter on the rolls of fame, when the ephemeral productions of their contemporaries shall be lost in oblivion.

We have been surprised at the introduction of the systems already deprecated into several of our respectable seminaries, the conductors of which are probably not aware, that in gratifying their thirst for novelty and applause, they materially injure the youth entrusted to their care, by giving them erroneous ideas on the subject of education, and by undermining those habits of industry which it is their duty to encourage. Most persons will allow that youth is the most favourable period for attaining the elementary parts of learning, while the maturer powers may be successfully employed in progressive improvement in those sciences of which they are the foundation. To expect a youth, therefore, to arrive at proficiency in any science, prior to his acquaintance with its rudiments, is to us utterly absurd. The system powerfully reminds of those stimulants which are resorted to for the purpose of forcing the productions of the vegetable kingdom. In their results, at least, they are exactly similar, inasmuch as superficial acquisitions are derived from the one, while weak and sickly qualities are attendant on the other.

As an instructor of youth, the author of the work before us is entitled to our congratulation on the acumen with which he has discriminated between the merits of these opposite systems, and on the firm but unassuming manner in which he has avowed his sentiments. Mr. Butler introduces his work by showing that "*in the education of youth, especial regard is due to their instruction in the elements of knowledge,*" and in the course of his remarks, observes—

"A progress in scientific knowledge is

only secured, by taking the successive steps in the order in which truth itself proceeds—from simple definitions and principles, to their combinations, and the deductions made from them. A clear conception of each separate truth, aids us in the comprehension of those higher truths, derived from the combination of the former; the relations of propositions become more extensive as we proceed, and the power of the mind to comprehend them results solely from having comprehended all the intermediate relations. In the several departments of human knowledge a gradation is observable, to which the mind in its several acquisitions must correspond. Any attempt to advance with greater rapidity than that which makes each separate acquisition sure, can only ultimately deceive, and subject us to the inconvenience of either beginning again, or remaining forever imperfectly informed. Since the condition of the human mind renders it necessary to have objects and truths continually present, before we can form clear ideas concerning them, it would seem but natural to expect that the progress of a young mind will be but comparatively slow. And this conclusion, justly derived from a view of the nature of the human mind, is verified by fact. It hence appears our wisdom in education, to follow a course prescribed to us by reason and nature; to form our methods of instruction on principles, from which we may justly expect a final success, and not by any erroneous estimate of our powers, to aim at the accomplishment of objects for which we have no qualification."

From these observations it will be perceived that Mr. B. justly supposes that the time which a boy spends at school should be employed in laying a foundation for that subsequent improvement which must necessarily be conducted by the pupil himself, by which method, says our author "he will not only be relieved from the drudgery of acquiring the elements of the different sciences, more peculiarly felt in maturer years, but he will be in possession of principles and of knowledge, which he can practically use with a facility the greater in proportion to the clearness of his comprehension of them."

Having satisfactorily established his first proposition, Mr. B. assumes, secondly, that "*Intellectual education contemplates the improvement of the separate faculties or powers of the human mind—attention, abstraction, memory, reason,*

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Having satisfactorily established his first proposition, Mr. B. assumes, secondly, that "*Intellectual education contemplates the improvement of the separate faculties or powers of the human mind—attention, abstraction, memory, reason,*

*judgment, and imagination.*" Upon each of these subjects the author expatiates in a very forcible and ingenious manner. Our limits forbid a lengthened quotation; we shall therefore content ourselves with the following general remarks—

"To qualify an individual to conduct at large the various intellectual operations requisite in business and in science, it is necessary to aim at the improvement of each power; for each has a share in those combinations of ideas, by which we advance in the acquirement of knowledge, and derive for ourselves the principles of action. So intimately connected is the improvement of one faculty with the enlargement of another, that we cannot fairly expect the maturity or vigour of one, apart from a general culture of the whole. We cannot, for example improve the powers of reason and judgment without strengthening the memory; and we cannot cultivate the memory without enlarging the power of attention. Particular operations of the mind are thus facilitated by general culture; it is by this that an individual is enabled to concentrate these powers on any given object; and to maintain a balance of power or influence in their combined operations."

The third proposition to which our attention is directed is, "*That the culture of habit is another important object of early education.*" After stating the powerful influences to which the mind is subjected by habit, and the beneficial results attendant on its culture, Mr. B. remarks:—

"It must not be forgotten, however, that while the force of habit may be allied to our capacity of making distinguished attainments, the understanding is impaired and reduced sometimes, even below a susceptibility of recovery, by the neglect of habitual exercise. The faculties of the mind must degrade daily, unless supported by habit;—and it is a melancholy fact, presented to us every day—that in the minds of many men, who should now, as to years, be vigorous, the faculties of reason and judgment seem almost extinct. They can recollect what they have always said on certain subjects, and they say what they have always thought, and will never think otherwise; the acquisition of new ideas seems impossible; the capacity to receive them seems impaired beyond the practicability of the reception. The indolence, inactivity, and want of dexterity in youth are

to be attributed solely to a debilitated state of the intellectual functions. A uniform activity of mind—the habit of thinking and reasoning—are absolutely essential to keep our personal energies in continued action, and to direct them to proper objects. A neglect of the early culture of mental habits, is followed in subsequent life by the most fatal consequences: it incapacitates for any arduous or difficult undertaking. The rapid exhaustion of the power of attention impairs the memory and the judgment: the mind loses its susceptibility of the most urgent motives, from its inability to embrace the ideas which give them force: every attempt to repair the deficiencies of mind, is counteracted by the force of habits which form of themselves a character;—there must be a revulsion of the whole mind to do away with its predominant principles, which nothing, we imagine, can effect, but a severe state of circumstances,—the iron hand of unrelenting necessity."

The "*Adaptation of every mode of treatment to the pupils as individuals*" forms the next subject of discussion. This is an interesting and important branch of school duties, and is attended with considerable difficulty. Mr. B. appears to be decidedly opposed to the indiscriminate exercise of severe measures, and strongly contends for the introduction of plans which are calculated to enlighten and impress the conscience of the individual, rather than to rest on treatment in which the heart and mind of the pupil are not interested. His remarks on this head we consider particularly excellent; and though we must not follow him through the whole of his arguments, we cannot refrain from transcribing the following, which do equal honour to the feelings and talents of the authors—

"The tendency of harsh treatment to maintain continual irritation of the feelings, to interrupt the exercise of esteem, and to keep in play the disposition of revolt against arbitrary authority, so natural to every human mind, may ultimately produce the most unhappy effects on the temper and disposition of the pupil. As far as we as tutors are concerned, our pupils have a right to be happy; upon which we are not justified to infringe by any arbitrary or useless severity of behaviour towards them. But this consideration is of trifling weight in comparison of the certain and beneficial consequences resulting from a mild govern-

ment. From the culture of good feeling in their minds, we shall save them from the vices that originate in a deluded imagination, conjoined with insensibility of heart ;— we shall prepare them to derive their happiness from the resources of virtuous life ; and give them the disposition to transfer to others the good they have accumulated upon themselves. The natural virtues of courage, intrepidity, and honour, even in their most enobled exercises, may form an alliance with the milder graces of character, and derive an additional lustre from the union. Mere hardihood is not a quality of worth, apart from its direction to a proper object, and under the influence of right motives. The culture of the affectionous impairs not one of the impulses or tendencies of mind by which men are fitted for great actions, or the business of exalted stations in society. It is rather the source from which we are to expect a full tide of public feeling towards all the objects and enterprizes which interest our common humanity, or which solicit our attention in the great commerce of the world."

The remainder of the work treats on the different branches of English instruction, the Mathematics, the Languages, Natural Philosophy, &c. and closes with a few pages of concluding observations.

In dismissing this highly interesting volume, we cannot too strongly express our approbation of its contents, and the great pleasure we have derived from its perusal. We therefore cordially recommend it to the attention of our readers, and to those especially who are interested in the important subject of education.

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*Affection's Offering ; a book for all Seasons : but especially designed as a Christmas and New Year's Gift or Birth-day present ; illustrated with Six superior Wood Engravings.* By M. M. SEARS. Demy 18mo. gilt edges. Price 4s. Samuel Lawson.

WE have been very much pleased with this little work. There are tales, and there are sonnets, that would not disgrace the most splendid and costly of all the annuals. In this elegant volume, (we should be glad to say so of all the others,) the providence of God is recognized—the solemn realities of the future state are appealed to—and the merits

of the adorable Redeemer are held up to the view of young minds in a manner which we hope will not fail to strike their attention.

Without any invidious comparison of this book with those of higher pretensions, we cordially recommend it to the attention of our young friends, not merely because it is cheaper than others, but on account of its piety, morality, and good taste ; and, more especially, because the Editor has given to *filial piety*, a marked attention throughout.

The first tale is an admirable one, entitled "Juvenile indiscretion ; or the adventures of two Runaways," but it is too long for insertion. We must, however, make room for two of the charming poems with which this "New Year's Gift" abounds. Perhaps the best way of recommending these delicious fruits to our young readers will be to give them a taste in a specimen or two.

#### QUACCO, THE FREED NEGRO.

*By Miss Edgeworth.*

Freedom ! freedom ! happy sound !  
Magic land, this British ground :  
Touch it, slave, and slave be free ;  
'Tis the land of liberty.

Indian Obee's wicked art  
Sicken so poor negro's heart :  
English Obee makes the slave  
Twice be young, and twice be brave.

Quick the magic, strange the power—  
See man changing in an hour ;  
For the day that makes him free,  
Double worth that man shall be.

Massa ! grateful Quacco do  
Twice the work of slave for you :  
Fight for Massa twice as long ;  
Love for Massa twice as strong."

#### THE LITTLE CHIMNEY SWEEPER.

*By W. Holloway.*

"Whose is that shrill and tiny voice,  
That breaks upon our sleep,  
Ere yet the morning streaks the east,  
Repeating still—"Peep, peep?"

O 'tis that little sooty boy,  
From his dark cellar driven,  
To cry his trade from street to street,  
And face the storms of Heaven."

For, O! 'tis cold —'tis bitter cold!  
And fast the snow comes down,  
The panes with frost-work are inwrought,  
And icicles abound.

Poor little thing! his feet are bare;  
Methinks I see him weep,  
But still he must pursue his course,  
And faintly cry—"Peep, peep!"

Across his shivering shoulders hangs  
A damp and sooty bag;  
And from his loins, with every breeze,  
Is fluttering many a rag.

He knows no father's tender care,  
No mother's kind caress:  
Perhaps he has a master stern—  
And rude, and merciless!

Perhaps a pauper from his birth,  
And in a poor-house bred,  
A child of sorrow he has been,  
By strangers cloth'd and fed.

Now he must wait at great folks' doors,  
Till they shall please to rise;  
And then, perhaps, a mouldy crust,  
His hunger must suffice.

Hush, obildren hush! so snug and warm—  
In peace and comfort sleep,  
And think it mercy you're not call'd  
To toil, and cry—"Peep, peep!"

Oh! ye that o'er the distant wrongs  
Of *Foreign* slavery weep,  
Pity the *British negro's* wrongs—  
The little suffering sweep."

Apart from its general interest, this elegant volume presents a peculiar feature of attraction. The proprietors have advertised Prize Essays to rouse the emulation and call forth the energies of the juvenile mind. We remember the effect of a similar excitement on the mind of the lamented Henry Kirk White, and heartily wish that the present may be rewarded by results as successful and happy.

The following is the proposal—

"The proprietors of '*Affection's Offering*,' having an especial regard for the moral and intellectual improvement of the rising generation, propose to the youth of both sexes the following Prize Essays, with a view to create a laudable emulation, by exercising and improving their mental faculties. It is of the utmost importance that young persons should be taught to think justly, and write clearly, neatly and

succinctly, on all subjects of general utility and importance, that they may not, on leaving school, be ignorant of the common affairs of life, the customs of society, and the practice of trade; that they may not, amidst their showy accomplishments and refused education, have, on entering the world, to learn the alphabet of common sense. The proprietors, therefore, feel great pleasure in inviting the attention of the youth of the British empire to the following prize subjects.

Class I. *English Composition*.—The best Essay, to entitle the Writer to Books of the value of four guineas: the next best, to Books of the value of one guinea: and the eight next best, to Books of the value of five shillings each.

Class II. *Translation from the Latin*.—The best translation, to be entitled to Books of the value of two guineas; the seven next best, to Books of the value of five shillings each."

We refer our readers to the volume itself, for particulars as to subjects and conditions.

The price of this little annual places it within the reach of those who have not the means of compassing more expensive publications. "*Affection's Offering*" may be made at little cost, and we sincerely hope that its circulation will prove equal to its merit.

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*An Examination of Scripture Difficulties; elucidating nearly seven hundred passages in the Old and New Testament, designed for the use of general readers.*  
By WILLIAM CARPENTER, Author of "*A Popular Introduction to the Study of the Scriptures*," "*A Scripture Natural History*," &c. &c.

Mr. Carpenter is already known to the Christian world, and this work, we apprehend, will not lessen his well earned reputation. By a very neat and modest preface, he introduces his work to *general readers*; and in a motto borrowed from Montaigne he says, "I have picked a nosegay of culled flowers, and brought nothing of my own but the thread that ties them." Those who are officially and practically conversant with Scripture difficulties will be best prepared to appreciate his merits; and many, we trust, will derive important assistance in their daily reading of the sacred volume.

It is one of the most cheering signs of the times, that books of this description are in demand to a far greater extent than was ever before known.

The following extracts, we flatter ourselves will be highly acceptable to all our readers.

“Exodus xxxiv. 7. ‘And that will by no means clear the guilty.’ Dr. Geddes gives a very different translation of this passage, which is certainly more in accordance with the context, and does no violence to the original; it is as follows:—‘Acquitting even him who is not innocent.’ This rendering he justifies by a supposed ellipsis of *asher*, \* who, and a slight change of the points. Such, also, is nearly the interpretation of *Lud de Dieu*, which is approved by Rosenmüller. Nothing can more strongly express than does this, the goodness of God to frail mortals, which has been misunderstood and misinterpreted by all our translators. We must not omit to add, however, that this acquittal of the [not] innocent is always represented in Scripture as being the consequence of that provision of mercy secured by the death of the Redeemer.

“Numbers xxii. 23—30. ‘The dialogue between Balaam and his ass.’ This part of the history of Balaam has been often made the subject of profane ridicule and banter; but assuredly every man of sense must see, that of all absurdities that is the greatest which subjects a miraculous event to the ordinary rules of reasoning. ‘What a number of ideas must the ass have had, to be able to reason with his master,’ says one *learned* man; while another has discovered that the anatomical structure of the beast rendered it impossible for it to speak at all! But such objectors have forgotten the principal thing in the narrative, namely, that an adequate cause is assigned for this wonderful occurrence; ‘*The Lord opened the mouth of the ass.*’ If they will boldly say that this was beyond the power of Omnipotence well; but we should not then be surprised were some dumb ass, speaking with man’s voice, to forbid their madness.” See 2 Pet. ii. 16.

“Judges ix. 13. ‘Wine, which cheereth God and man.’ Wine is here very improperly said to cheer both God and man. It should be *Gods*, that is, the hero gods of the heathen; for Jotham is speaking to men of an idolatrous city. Or it might be translated with great propriety, ‘cheer both *high* and *low*,’ both *prince* and *people*; for the meaning is, all conditions of men find themselves refreshed by wine.

\* אשר.

“1 Kings iv. 29. ‘And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart, even as the sand that is on the sea shore.’ Lord Bacon has admirably illustrated the singular expression in the closing sentence of this text. He remarks, that, as the sand upon the sea shore incloses a great body of waters, so Solomon’s mind contained an ocean of knowledge.

‘Matthew vi. 27. ‘Which of you by taking thought can add one cubit unto his stature.’ This is an awkwardly translated passage; the allusion is rather to the continuance of a person’s life, than to his increase in height. We must suppose the number of them to be very few, who, short as they may be, would prefer having nearly two feet added to their stature; much less for them to be very anxious about such an addition; but we need not go far in search of many who would gladly make great sacrifices for length of days. To guard us, therefore, against over-thoughtfulness for the things of this life, Christ in effect says, that it is not in the power of our greatest anxiety to add the least moment or shortest measure of time to our age in this world. The word *ἡλικία* is rendered *age*, John ix. 21. ‘He is of age, ask him.’ And the Psalmist speaks of our days being an hand breadth,’ Ps. xxxix. 3. In agreement with which a popular author says—

A span is all that we can boast,  
An iuch or two of time.

“James iii. 1. ‘My brethren, be not many masters,’ &c. This may possibly be misunderstood; *teachers* (*διδασκαλοι*) should be substituted for *masters*, in the translation.

“Verse 2. ‘For in many things we offend all.’ This translation is very unhappy. It should be, ‘For in many things all of us offend.’ Wickliffe has, ‘For alle we offenden in many thingis.’

Let the above suffice to convince the reader that in this work he may expect to find a large treasure of biblical criticism, collected from the best sources both British and Foreign, in which are also many original hints from the esteemed author’s own mind.

*A Set of Psalm and Hymn Tunes.* By H. SEARLE.

THERE are no works more coldly received by the public than detached pieces of original sacred music. Not

suit to public worship because original, and therefore not generally known; not fit for mere amusement because sacred, the demand for them is confined to those few circles, domestic and social, where music is a familiar language, and devotion is allied to harmony.

Nor does this necessarily imply any deficiency of merit; we are acquainted with publications of this class, of first rate excellence, (and in their foremost rank, some by a respected member of our own denomination, C. W. Banister,) which although associated with the most pleasurable youthful recollections, of many now turning the brow of the hill of life, and never opened, but with a feeling of gratitude to their respective authors, are yet unknown beyond this limited sphere, which have never taken their place in our public worship, nor remunerated their authors, (we apprehend,) for the trouble of copying them out for the engraver.

If such be the fate of sterling merit, and acknowledged genius, that of mere mediocrity may be easily anticipated, and to no higher praise can we consider this work entitled; the airs are easy and agreeable, the harmony generally correct, and had we found them in a large and popular collection, and been ignorant of the original on which some of them have been evidently, although perhaps unintentionally modelled, they would have passed nearly uncensured, but the author has not, we conceive, sufficient originality of conception, and feeling for the poetry of music, to justify his public appearance as a contributor to our already abundant stores of Psalmody.

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*The Infidel*; containing various Reflections on Parts of Scriptural History, &c. pp. 63. Price 2s. 6d. Wilson.

THE anonymous author of this pamphlet informs us, that it is "written with the intent of convincing of their error those who have, and of conveying a friendly admonition to those who have not, enlisted under the banners of modern unbelief." Approving, as we most cordially do, of his benevolent undertaking, we earnestly wish him enlarged

success. Besides original reflections, the work abounds with prose and poetical contributions, selected from various authors, but bearing either directly or indirectly on the writer's declared object. Some of these extracts have great point and elegance; but there are a few concerning which, had our opinion been consulted, we should have respectfully, but decidedly, advised their omission. With this limited exception we would recommend the work, especially to those persons whose restricted means and opportunities forbid their examining the more elaborate and standard productions on the same subject. After all, we are convinced, that could objectors be induced to take the Bible itself, which we fear they seldom or never read, into their calm consideration, more might be expected from its own pure radiance, its compassionate appeals, and awful denunciations, than has either been realized, or can be anticipated, from the best intentioned and most ably written works in its defence.

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*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, M.A. Westley and Davis. 6s. hds.

MR. Cobbin's work collects into one focus those scattered rays of celestial light and glory which have irradiated the dying chamber of many departed saints, transforming it into the very "gate of Heaven." Those fearful Christians who are all their lifetime subject to bondage through fear of death, can scarcely fail, while perusing these pages, to find doubts give way to exultation, and dread of the "last enemy," yield to the hope of final conquest over it; and if the infidel would examine these numerous memorials of victory over death and the grave, he most surely envy those holy triumphs which he would seek in vain amid the gloomy annals of infidelity. The closing scene of Bradford, Brainerd, Janeway, Fuller, Gill, Fletcher, Ryland, and a host of other eminent saints, will be found in this volume.

## NEW PUBLICATIONS.

1. *Protestant Remarks on Transubstantiation, and other Tenets of the Church of Rome, &c.* By the Rev. W. Cowley, A.M. A reply to the Rev. F. Martyn, catholic pastor of Walsall and Bloxwich, who has written "A Letter to the Protestant Inhabitants of Walsall and its Vicinity." Mr. Cowley, when referring to his catholic brother's definition of the catholic church, writes thus: "And I speak truly, when I declare it as my opinion, that no catholics, not cardinals, not even his holiness, (of whom I would speak with veneration, as the head of the Roman Catholic Church) have any more knowledge of the matter than I have." p. 84. Is this language befitting the lips of an evangelical clergyman? Christian courtesy can never surely require all this from any disciple of Christ. It was not thus the apostle wrote concerning 'the man of sin!'

2. *Memoirs of the Life and Character of Mrs. Sarah Savage.* By J. B. Williams, Esq. F. S. A.; with a Preface, by the Rev. William Jay. To which are added, *Memoirs of her Sister, Mrs. Hulton.* Fourth Edition. Corrected and enlarged. Holdsworth and Ball. Price 5s. 6d. To say that Mrs. Savage and Mrs. Hulton were worthy of being known as the daughters of Philip Henry, and as the sisters of Matthew Henry, is a eulogy of high and honourable import, and quite their own. We are much indebted to Mr. Williams for the indefatigable pains he has taken to spread through the country the fragrant names of the Henry family; and his Prefaces shew that he has himself largely imbibed the spirit by which they were so highly distinguished. Mr. Jay's Introduction too is not inferior to any other admired production of his pen.

3. *The Child's Commentator on the Holy Scriptures.* By Ingram Cobbin, A.M. Vol. I. Westley and Davis.

4. *The Teacher's Offering; or Sunday School Monthly Visitor.* Edited by the Rev. John Campbell. Vol. I. New Series.

Both these are charming little books, well adapted to secure their object. Happy the children and youth of the rising generation, if they knew their happiness!

5. *Serious Reflections on Time and Eternity.* By John Shower. And on the *Consideration of our Latter End, and other Contemplations.* By Sir Matthew Hale, Knt. *Introductory Essay,* by Dr. Chalmers.

6. *On the Mischiefs of Self Ignorance, and the Benefits of Self Acquaintance.* By Richard Baxter. *Introductory Essay,* by the Rev. David Young, Perth.

By the publication of these 'Select Christian Authors,' we think Mr. Collins, of Glasgow, and his learned coadjutors, are conferring an immense benefit on the country. The religious public will receive them with avidity, and many, we trust, will derive the greatest advantages who now belong to the irreligious public.

7. *Counsels for the Sanctuary and for Civil Life; or Discourses to various Classes in the Church and in Society.* By Henry Belfrage, D.D. Falkirk. Whitaker. Price 7s. 6d. An admirable volume, by which the pious and eloquent writer has increased the already numerous claims he has on the gratitude of all who are well affected to the great cause of evangelical religion.

8. *Rudiments of Music; or, an Attempt to facilitate the Practice of Psalmody.* By David Everard Ford. Westley and Davis. Price 1s. We ardently wish success to Mr. Ford in his very praise-worthy attempts to improve the psalmody of our public worship; and we think this elegant little tract will contribute materially to that important end.

9. *Apostolical Preaching, the Ministration of the Spirit; in Answer to Mr. Warner's Sermon on the Teaching of Jesus Christ, the Model of Pulpit Instruction, &c.* By the Rev. Thomas Newton, M. A., Fellow of St. John's College, Cambridge, and Curate of Melksham, Wilts. Seeley. Price 1s. A gentle and affectionate rebuke to Mr. Warner, and all others who neglect the *Epistles*, under the pretence of honouring the *Gospels* of the New Testament.

10. *The Baptist Children's Magazine, and Sabbath Scholar's Reward.* Vol. II. Wightman and Cramp. An admirable little present, adorned with many wood cuts, for a child in a Sunday school, or church school. All 'anabaptistical,' as we may be accounted by some of our neighbours, we confess, however, that we demur to the propriety of writing addresses to a child respecting the ordinance of baptism, as we should if they were written respecting the Lord's supper. At the same time, we think that children, even at a very early age, should be spectators when either of the ordinances is administered. And when they ask, 'What mean ye by this service?' their question, though it may arise from simple curiosity, should be seriously answered.

11. *The third volume of the Works of the English and Scottish Reformers.* Edited by Thomas Russel, A.M.

12. *Twelve Lectures on Ecclesiastical History and Nonconformity, exhibiting a View of Church History.* By Isaac Mann, A.M. 8v. bds. E. Palmer.

13. *A Catechism in Rhyme, Rules of Behaviour, &c.* By T. Keyworth. 9th Edit. R. Baynes.

44. *A Taheitan Youth searching after Evidence of the Truth of his Bible.* By Thomas Keyworth. Second Edition. R. Baynes.

Two little tracts of great merit: we cannot but wish them the widest possible circulation.

15. *Report of the Speeches and Proceedings at a Dinner to commemorate the Abolition of the Sacramental Test, on Wednesday, the 18th of June, 1828, at Freemason's Hall: H. R. H. the Duke of Sussex in the Chair—William Smith, Esq. M. P. Deputy Chairman.* Taken in Shorthand by Mr. Gurney. Wightman and Cramp. Price 3s. Among the few pamphlets which every body will read, this probably is one. They who were present will delight to refresh their memories, and to revive and renew the ardour of feelings which rose to a degree of excitement perhaps never surpassed. And, without pledging ourselves to every sentiment, we advise those of our readers who were not present to give it a very serious attention throughout; and more especially to meditate deeply the principle which Lord John Russell has so distinctly laid down. See p. 13.

16. *The Monthly Bible Class Book; or, Scriptural aids to promote a Revival of Religion among the Rising Generation; in a Series of Catechetical Exercises founded upon some of the most interesting portions of the Word of God. Part I. John's Gospel.* By Morrison. 12mo.

Just published, embellished with a striking likeness of the Rev. Christmas Evans, and continued monthly at Cardigan, No. 25 of "Greal y Bedyddwyr," (The Welsh Baptist Magazine) which is the organ of the Denominatio amongst the Welsh Baptists.

The above Publication is sent free of carriage to all the agents in the Principality; and those Welsh Baptists, and their adherents, that reside in different parts of England, may obtain it in future, on application, through the medium of the publishers of the English Baptist Magazine.

N.B. The whole profits accruing from the sale of the Work are given to aged and necessitous Baptist ministers.

18. *The divinely appointed Means for preserving a Prosperous, or restoring a Declining Church. A Sermon, preached at the Baptist Monthly Meeting, held at Maze Pond, Southwark, November 18, 1828, in which it is recommended to the Baptist Churches, speedily to observe a day of Public Humilia-*

*tion and Prayer, with an Appendix on the Nature and End of Christian Fasting.* By Joseph Ivimey. Wightman and Cramp. Price 1s.

19. *Discourses on some important Points of Christian Doctrine and Duty.* By the Rev. Alexander Stewart. 8vo.

20. *The Last Supper; or, Christ's Death kept in Remembrance.* By the author of "The Morning and Evening Sacrifice," and "Farewell to Time." 12mo.

21. *Counsels for the Sanctuary and for Civil Life; or, Discourses to various Classes in the Church and in the World.* By Henry Belfrage, D.D. 12mo.

22. *Emma de Lissau, a Narrative of the striking Vicissitudes and peculiar Trials of her eventful Life; with some information respecting the Religious and Domestic Habits of the Jews.* By the author of "Sophia de Lissau." 2 Vols. 12mo. Gardiner and Son, Princes Street, Cavendish Square.

23. *Scenes of War; and other Poems.* By John Malcolm. Foolsca; 8vo.

24. *Diversions of Hollycot; or, the Mother's Art of Thinking.* By the author of "Clan-Albin," and "Elizabeth de Bruce." Thick 18mo. half bound.

25. *Rational Readings.* By the same Author. 12mo.

26. *My Grandfather's Farm; or, Pictures of Rural Life.* 12mo.

### In the Press.

In January will be ready, "Sacred and Moral Poetry," selected from the works of the most admired authors, ancient and modern, in 12mo., with an Engraving, by Charles Heath, from a design by Corhould. Price 7s.

A full and impartial History of the Reformation in England, to be comprised in Six Lives, viz. of William Tyndale, Lord Thomas Cromwell, Archbishop Cranmer, Bishop Latimer, Bishop Coverdale, and John Fox.

Sherman's Guide to Acquaintance with God. Third Edition, considerably improved.

Immediately will be published, "The Means of a Religious Revival: a Sermon preached at Reading, December 14, 1828. By John Howard Hinton, M. A.

Counsels for Youth. By the Rev. J. Thornton. 1 Vol. 18mo.

Letters on Missions. By W. Swan, Missionary at Selinguisk; with an Introductory Essay, by William Orme, Secretary to the London Missionary Society. 1 Vol. 12mo.

The Modern Martyr. By the author of the Evangelical Rambler. 2 Vols. 12mo. is now nearly ready for publication.

## OBITUARY.

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### MR. WILLIAM COLLIER.

The subject of the following memoir was born at Reading, in Berkshire, January 28, 1756. His parents were both rigid members of the Church of England, and carefully brought up their children in the same persuasion; but greatly to the grief of his father, who was as much opposed to all sectaries as he was attached to the Established Church, this hapless child became a dissenter.

During the youthful days of Mr. Collier, he frequently attended on the ministry of the Rev. W. B. Cadogan, and the Rev. Thomas Davis, both of Reading, whose ministry was beneficial to his soul.

The precise time or manner of his conversion is not correctly known by the writer of this article, but Mr. C. has often been heard to say, he was brought to the knowledge of the truth when nineteen years of age, and therefore it must have been in some part of the year 1775. In general, it is known that the ministry of Mr. Davis was very useful to him, in connection with the spiritual and affectionate conversation of his uncle, Mr. Robert Collier, who was for many years a deacon and a distinguished ornament of the Baptist church at Reading. He from that period became a thoroughly changed man, a "living epistle of Christ, known and read of all men." He did not take upon him a profession of religion without counting the cost, but having done so, he, with a decision that characterised him through life, made his choice, and resolved, at all hazards, to follow divine direction, and obey the will of God. On the 13th of July, 1777, he was baptized by Mr. Davis, and joined the church under his care.

When the father of our friend first perceived the predilection of this son towards the Baptists, he became highly

incensed. In order to cure him of his heretical pravity, he had recourse to various means; sometimes promising, sometimes threatening, but all to no purpose; for his son (to use his own expression) "had made up his mind on the subject of religion," and having decided on the Lord's side, it was useless to assail him. Through grace, he was alike unmoved by menaces or entreaties. The opposition of his father was not the only opposition he had to encounter, but he was enabled to resist, and he continued stedfast in the faith.

It is pleasing also to reflect, that he was enabled, by an upright and consistent conduct, to disarm persecution, and in a great measure, to *live down* prejudice; proving the truth of the Scripture, "that when a man's ways please the Lord, he maketh his enemies to be at peace with him."

In June, 1782, Mr. C. entered into the matrimonial connexion with Miss Ann Perkins of Reading, who proved a true help meet to him. An excellent man, now living, who well knew her, writes of her thus:—"She was a very pious woman: on her death-bed she seemed almost in heaven." They had eight children, six sons and two daughters. Two sons died in infancy, and the eldest daughter in 1820. Four sons and one daughter still survive. May they follow their honoured parents so far as they followed Christ!

In 1785, Mr. C. was chosen a deacon, for which office he was eminently fitted, as far as deep-rooted piety, unbending rectitude, and stability of principle are qualifications. It was, however, a subject of regret, that the numerous and pressing engagements of his secular profession, left him but little time to attend to the duties of his office in the church. Hence one of his successors in the same office, speaking of him, says—"He (Mr. C.) was always a man of peace, and an honourable member

of the church, but owing to his concerns in business, was never very active.

It was the lot of our friend to be exercised with many severe trials in subsequent years, one of the heaviest of which he was called to sustain by the removal of his amiable and beloved wife, who died the 20th of November, 1798. But out of all these trials he was brought with an unblemished reputation. Adversity and prosperity have their attendant temptations, and each state may be considered as furnishing a test of character. Some can bear the one who cannot sustain the other. The individual of whose life this is a sketch was tried by both, and in both he "held fast his integrity." Circumstances having led to his removal from Reading to London, about the year 1799, he shortly after was dismissed to the church in Little Alie-street, under the pastoral care of the Rev. Mr. Shenston.

In 1805, Mr. Collier entered into a second marriage, with Mrs. Mary Phillips, who still survives him. This connexion proved as happy as the first. May the God of the husband be the support of the widow!

In 1816, for the sake of convenience, Mr. C. united with the church in Shouldham-street, over which Mr. Pritchard then presided. Of that church Mr. C. continued a member till the time of his death. In 1819 he removed to Cobham in Surrey, at which place he died.

An account of his last illness is briefly given by one of his sons in a letter to a friend, in the following terms:—"For some time before his death, my father appeared to be gradually sinking, though no immediate danger was apprehended until the 25th of January, when he became alarmingly ill. My mother wrote to me immediately, and on the Saturday I went. Almost the first words he uttered on seeing me were, 'Don't leave me.' Of course I obeyed the injunction. My brothers N. and C. came shortly after. We found him very weak, but happy and cheerful. On the Tuesday morning he appeared much worse. We thought he had breathed his last. But he revived again, and appeared so much better, that we were led to hope

he would so far recover as to continue a considerable time longer, and my brothers returned home. The following days he lay apparently in the same state, or rather mending a little, until the Friday, when he could not obtain any sleep. On the following Saturday, about ten minutes after five o'clock, his spirit departed.

"Respecting the state of my father's mind in his last hours, I cannot say much. The exhausted condition in which I found him, together with his great deafness, rendered it next to impossible to converse with him. Prior to my arrival, Mr. Cooper and another pious friend had held conversation with him on the state of his soul. He said but little—the substance of his replies was, that as a guilty sinner he trusted in Christ, his only refuge and hope; that he relied simply and solely on his merits for acceptance and salvation. 'Pray,' said he to his friend, 'that the Lord would lift up the light of his countenance upon me.' The friend did pray several times, but my father, owing to his extreme deafness, could not hear a word. And the mere effort to hear threw his whole system into such a state of discomposure, that it was a long time before he became calm. On this account alone it was, that he declined an interview with the Rev. Mr. Snell, the clergyman of the parish, who kindly called on him, and not from any feeling of disrespect. 'Tell him (said he) that my mind has been made up on the important subject of religion ever since my 19th year.'

"When I first saw my father after his fatal attack, I asked him if he had any thing to say? He mentioned a few things, and then added, 'that is all of a secular nature.' I asked him if he were happy in his mind? He replied, in his accustomed style of conciseness, and with marked emphasis, 'Yes, perfectly so.' Truly his 'end was peace.'"

Before his death, he expressly desired that nothing might be said *about him*. If any thing could be said for the benefit of the *living*, he had no objection. Mr. C. preached from Hebrews xi. 13. "These all died in faith, not

having received the promises, but having seen them afar off, and were persuaded of them, and embraced them," &c. which passage was often on his lips, both in sickness and in health; and we doubt not but that he added one more to the number of those who have "died in the faith."

Such is the outline of the life and death of Mr. William Collier. Justly may it be said he was a good man, fearing God and hating evil. That he had imperfections we pretend not to deny. No man was more conscious of them, or more ready to confess and deplore them than himself.

In his religious sentiments he was a decided Calvinist. His views both of doctrine and discipline were somewhat rigid. Let it not, however, be understood that he in the least coincided with those who affirm that the sinner is under no obligation to repent and believe the gospel, and who deny that the law is a rule of life to a believer. He was also a strict Baptist. Though he tenaciously clung to his own opinions, he never once descended to calumniate or caricature those who differed from him. "I could wish," he would say, "that they thought otherwise, but let every man be fully persuaded in his own mind."

In reviewing the life of my departed friend, I perceive many things worthy of notice that must be passed over, having perhaps already exceeded my proper limits. The following may be mentioned among other traits of his character—He was remarkable for the *veracity of his word—a high sense of honour and equity—an undeviating concern that his conversation might be in all things as became the gospel.*" It behoves professors, (he would say,) to *adorn* their profession, and not bring a *scandal* on it. Not many men could with more propriety adopt the language of the apostle, 2 Cor. i. 12. "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." He was remarkable for his scrupulous observance of the *Lord's day*. Believing in its sanctity as

a day set apart for holy uses, he refused to sell any article on that day, though requested to do so by his best customers. It was an established maxim with him, and by it he appears to have been governed through his whole religious career, *that wealth acquired by a known and wilful transgression of the divine command was nothing better than an accursed thing.* It is but just, however, to observe, that had there been always as much softness in his spirit and manner, as purity and uprightness in his acts, the effect would have often been much greater, and the result more glorious to the interests of religion. He was confessedly too abrupt and unceremonious in his dealings with worldly men. His very virtues were severe. It has been said that the last step of a virtue and the first of a vice are near to each other. Mr. C. in his utter contempt of that accommodating puerile spirit which is now too fashionable, was in danger of transgressing those scriptural requisitions—"Be courteous, honour all men, giving none offence, to the Jew nor the Gentile, nor the church of God." "Let not your *good* be evil spoken of."

But the two excellences that stood in him most conspicuous, and shone with the greatest splendour, were *decision of character, and integrity of heart.* By these, "though he be dead he yet speaketh." Art thou, reader, halting between two opinions, wavering between God and the world? O learn from the subject of this memoir to make thy selection, and "seek first the kingdom of God and his righteousness." Delay not, *now* is the accepted time. Be ye also ready. Art thou a professor? Be concerned to "depart from iniquity;" to "walk worthy of thy high vocation." Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness and charity. If ye do these things, ye shall never fall, for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Haworth, Oct. 1828.

M. S.

## GLEANINGS.

*Ministers of the Gospel in danger of not leading a Heavenly Life upon Earth in consequence of their Official Religious Employments.*—Extract from "Baxter's Saint's Rest."

"Contentment with the mere preparations to this heavenly life, while we are utter strangers to the life itself, is also a dangerous and secret hinderance. When we take up with the mere study of heavenly things, and the notions of them, or the talking with one another about them; as if this were enough to make us heavenly. *None are more in danger of this snare, than those that are employed in leading the devotions of others, especially preachers of the gospel.* O how easily may such be deceived! While they do nothing so much as read and study of heaven; preach and pray, and talk of heaven; is not this the heavenly life? Alas! all this is but mere preparations: this is but collecting the materials, not erecting the building itself: it is but gathering the manna for others, and not eating it and digesting it ourselves. As he that sits at home may draw exact maps of countries, and yet never see them, nor travel towards them; so may we describe to others the joys of heaven, and yet never come near it in our own hearts. What heavenly passages had Balaam in his prophecies, yet how little of heaven in his spirit? Nay, we are under a more subtle temptation than any other men to draw us from this heavenly life. Studying and preaching of heaven more resemble a heavenly life, than thinking and talking of the world does; and the resemblance is apt to deceive us. This is to die the most miserable death, even to famish ourselves because we have bread on our tables; and to die for thirst, while we draw water for others, thinking it enough that we have daily to do with it, though we never drink for the refreshment of our own souls."—"Thy wandering heart will tell thee concerning heavenly contemplation, this is the duty of the people, it is enough for thee to meditate for their instruction, and let them meditate on what they have heard." As if it was thy duty only to cook their meat, and serve it up, and they alone must eat it, digest it, and live upon it. Or it may tell thee, 'other duties are greater, and, therefore, this must give place to them, because thou hast no time for both. Public business is more important; to study and preach for the sav-

ing of souls, must be preferred before these private contemplations.' As if thou hadst not time to care for thy own salvation, for looking after that of others; or thy charity to others was so great, that it obliges thee to neglect thy own eternal welfare; or as if there were any better way to fit us to be useful to others, than making this proof of our doctrine ourselves. Certainly heaven is the best fire to light our candle at, and the best book for a preacher to study; and if we could be persuaded to study that more, the church would be provided with more heavenly lights; and when our studies are divine, and our spirits divine, our preaching will also be divine, and we may be called divines indeed. "*Blessed is that servant, whom his Lord when he cometh shall find so doing.*"

## PITY THE POOR BLIND!

"On Mr. Dease questioning some of the elderly men as to their knowledge of a Supreme Being, they replied:—"We believe that there is a Great Spirit, who created every thing, both us and the world for our use. We suppose that he dwells in the lands from whence the white people come, that he is kind to the inhabitants of those lands, and that there are people there who never die: the winds that blow from that quarter (south) are always warm, *He does not know of the wretched state of our island, nor the pitiful condition in which we are.*" To the question, "Whom do your medicine men address when they conjure?" they answered—"We do not think that they speak to the Master of Life, for if they did, we should fare better than we do, and should not die." "*He does not inhabit our lands*"—Captain Franklin's narrative of a second expedition to the Shores of the Polar Sea, in the years 1825, 1826, and 1827. In the Eclectic Review for November, 1818, p. 395.

## ANECDOTE OF THE REV. ROWLAND HILL.

THE following fact (of which the writer was a witness) may afford a necessary caution against placing an *implicit* dependance upon dreams. A candidate for admission to church membership under the Rev. Row-

land Hill, being required to give some account of his first impressions as to the evil of sin, and the need of the gospel, related a dream, by which he had been affected and led to serious inquiry, to the hearing of sermons, &c. When he had ended, Mr. Hill

said, "We do not wish to despise a good man's dreams by any means; but we will tell you what we think of the dream, *after we have seen how you go on when you are awake.*" — See an interesting tract, entitled 'My own History,' by J. Lincoln. p. 55.

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## INTELLIGENCE.

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### DOMESTIC.

#### Recent Death.

On Lord's day evening, December the 7th, 1828, departed, in the fifty-second year of his age, and in the delightful hope of a blessed immortality, Mr. R. L. Storks, of Camberwell Grove; having been sixteen years a valuable member of the church of Christ meeting in Keppel Street, London; and three years a highly esteemed and useful deacon. He was interred on Monday, the 15th, in the family vault, at Tottenham, Middlesex; and, on Lord's day afternoon, the 21st, his pastor (Mr. Pritchard) delivered the funeral discourse, founded on Heb. x. 37. to a numerous and attentive congregation, at Keppel Street.

#### OXFORD BUILDING FUND.

At a meeting held in the vestry of the dissenting chapel, Oxford, Nov. 27, 1828, after public notice from the pulpit on the preceding Lord's day,

Mr. Collingwood, in the chair,

It was unanimously resolved,

1. That we esteem it our duty, according to our ability, to promote the cause of the Redeemer, by affording occasional pecuniary assistance to those congregations among Protestant dissenters who may themselves be unable to defray the whole expence of building, enlarging, or repairing their meeting-houses.

2. That, convinced of the many evils attending the present mode of soliciting contributions for this object, it is our determination not to give any further assistance to cases of this description, excepting to such as are sent by letter, recommended by at

least four neighbouring ministers, in order to be laid before a committee for their consideration.

3. That it is desirable to raise a fund, by individual subscriptions, and an annual collection, to be appropriated in aid of proper cases, in such proportion as in the judgment of the committee their several circumstances demand; and that the number of cases to be admitted shall not, for the present, exceed six in the year.

4. That the committee shall consist of all annual subscribers of one guinea and upwards, and that they shall meet quarterly.

5. That the subscriptions be collected quarterly in advance, to commence on the first day of January, 1829.\*

WILLIAM COPLEY, Pastor.  
ROBT. ARCHER,  
SAML. STEANE, } Deacons.  
DEN, }

All applications must be forwarded free of expence, to the Rev. W. Copley, St. Aldates, Oxford.

St. Aldates, Oxford, Dec. 10, 1828.

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#### ADDRESS OF THE SOCIETY FOR THE ABOLITION OF HUMAN SACRIFICES IN INDIA.

The existence of human sacrifices in the nineteenth century of the Christian era, and in a part of the British dominions, is a fact equally interesting to the politician, the philosopher, and the philanthropist. The nature and extent of these sacrifices in British India, present 'a tale whose lightest word might harrow up the soul.'

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\* The 6th and 7th resolutions are omitted as being only of local and temporary interest.

These sacrifices are perpetrated by the Suttee (the burning or burying alive of Hindoo widows); Infanticide, Cruelties to the Sick on the banks of the river Ganges, and Pilgrimages to various holy places. By the practice of the Suttee, hundreds of disconsolate widows (some of them mere children) are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay Presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Juggernaut in Orissa, Gya, and Allababad, a tax levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them), many of whom never survive the miseries of pilgrimage. How are "their sorrows multiplied that hasten after another god."

The extent of these evils is very appalling. The number of Suttees in the Bengal Presidency, from 1815 to 1824, was as follows:—

1815 . . . .	378	1820 . . . .	598
1816 . . . .	442	1821 . . . .	655
1817 . . . .	707	1822 . . . .	583
1818 . . . .	839	1823 . . . .	575
1819 . . . .	650	1824 . . . .	572

Total, in ten years, 5,997 widows burned or buried alive! In the Madras and Bombay Presidencies the official statements for nearly the same period, 635; grand total, 6,632.—(See Suttees' Cry to Britain, second edition, p. 13.)

Two Hon. East India Proprietors, urging the abolition of this murderous custom, declare:—"Probably no day passes on which some victims are not sacrificed to this horrid practice in India, and more especially in the Bengal Provinces."—(Parliamentary Papers on Hindoo Immolations, vol. v. p. 32.)

No correct idea can be formed of the number of murders occasioned by Suttees, Infanticide, Cruelties to the Sick, &c. The late Rev. W. Ward, in his valuable work, "View of the History, Literature, and Mythology of the Hindoos," conjectures "the number of victims annually sacrificed on the altars of the Indian gods" as follows:—

"Widows burnt alive in all Hindostan	5,000
Pilgrims perishing on the roads and at holy places . . . . .	4,000
Persons drowning themselves in the Ganges, or buried or burnt alive..	500
Children immolated, including those of the Rajpoots . . . . .	500

Sick persons, whose death is hastened on the banks of the Ganges 500

10,500"

(Vol. ii. p. 323.)

By official documents laid before Parliament, from 1821 to 1828, it appears that the average number of Suttees is about 700 annually, but this does not include those that take place in the tributary, allied, and independent States, which are not subject to British regulations. When Row Lacka, grandfather of the present Chief of Cutch, died, fifteen concubines burned on his funeral pile. A recent account from the Hill Country states that twenty-eight females were burnt with the remains of a Rajah. Probably half or one-third the number of Suttees in this estimate may be nearer the truth; but, after the greatest possible reduction, the numerous and various kinds of murders in British India, cry, "as though an angel spoke,"—O Britain, spread thy shield over those who are "drawn unto death, and ready to be slain." Say "Whoso sheddeth man's blood, by man shall his blood be shed."

That the British Government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its Functionaries, given in the six volumes of Parliamentary Papers on Hindoo Immolations.—An intelligent Magistrate in Calcutta observes, respecting the Suttee:—"They will believe that we abhor the usage when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. They conceive our power and our will to be commensurate." (Parl. Papers as above, vol. ii. p. 67.)

Infanticide at Saugur was prohibited by the Marquis Wellesley, in 1802; the Brahman has been made amenable to the inviolable rights of justice; various beneficial alterations have been made in the judicial proceedings of the Govt, &c. and why should Britain wait for the slow process of education and civilization to remove these evils, when one mild effort of the conquering hand might free the earth from these detested blots?

The importance of the expression of public opinion to accomplish the abolition of Suttees, (and consequently of other sanguinary practices in Hindostan), is thus stated by a respectable East India Proprietor, in a letter to the Secretary, dated Oct 11, 1828:—"With regard to the Suttee question, I believe that I expressed to you, some time back, my despair of any material alteration in that horrid practice for many years to come, unless the religious part of the public shall come forward in a manner so decided as to induce attention from His

Majesty's Government and from the House of Commons. They seem ignorant, notwithstanding the Papers printed by Parliament and other publications, that the average of these murders has been for many years from forty to fifty per month! I fear that little more can be done in the General Court." Another proprietor, in a more recent letter, expresses the same sentiments.

The necessity, propriety, and importance of Societies to promote the abolition of human sacrifices to India, appear evident. "Human sacrifices were first forbidden at Rome by a decree of the Senate, B. C. 95 years; but some persons still continuing them privately, the Emperor Augustus renewed the prohibition with effect. Tiberius suppressed them in Gaul, and Claudius extirpated the Druids, as well as their sanguinary worship, in that country. These sacrifices existed in Britain till about A. D. 60, when Paulinus Suetonius overthrew the Druids and their inhuman rites, so that they never afterwards revived. And will it be endured that our own heathen conquerors have done more for us than we are willing to do for our Indian subjects? Shall the mere natural principle, '*Homo sum, humani nihil a me alienum puto*,' have exercised an influence on pagan Rome, and shall Christian Britain refuse to acknowledge the force of the same argument?" (Poynder's Speech on Human Sacrifices in India, p. 220.) Let all who feel 'the tender visitings of nature,'—all who would deliver their country from "blood guiltiness,"—all who look for the time when "they shall not hurt nor destroy in all his holy mountain," promote the establishment of kindred institutions in every part of the United Kingdom, and by a constant and simultaneous expression of the public voice to the Senate of the nation, "relieve the oppressed, judge the fatherless, plead for the widow."

DR. SOUTHAM, Chairman.

J. PEGGS, Secretary.

## ORDINATIONS, &c.

### BIRMINGHAM.

The Rev. Thomas Swan, late Professor of Divinity in Serampore College, has accepted an unanimous invitation to the pastoral office of the church in Cannon-street, Birmingham.

### LUMB, LANCASHIRE.

On Wednesday, November 19, 1828, a

church of the Particular Baptist denomination was formed at Lumb in Rossendale, Lancashire, when the Rev. Richard Ashworth was publicly ordained as their pastor. Mr. Ward, student at Accrington, commenced the service with reading and prayer; the Rev. F. W. Dyer, of Bacup, delivered the introductory discourse; the Rev. Robert Heyworth, of Cloungfold, offered up the ordination prayer, attended with imposition of hands; the Rev. John Pilling, of Goodshaw, gave the charge to the minister from Isaiah, lxii. 6: Mr. Dyer then offered up the prayer for the newly-elected deacons; and the Rev. J. Harbottle, of Accrington, addressed the Church from Psalm cxxii. 9. The cause at Lumb owes its existence to the blessing of God upon the labours of some Baptist Ministers residing in Rossendale, who engaged alternately to preach at Lumb every Sabbath evening. The attendance was large, amounting sometimes to some hundreds of hearers; and it is hoped the word preached was not unblest. The Lord was pleased at length to raise up a minister for this congregation in the person of Mr. Ashworth, then one of them, and several were baptized. At length eighteen persons obtained their dismission from the Church at Goodshaw, under the pastoral care of the Rev. John Pilling, with a view to be formed into a distinct society. Since that time, they have been favoured with additions at Lumb; and, as the neighbourhood is populous and the spirit for hearing great, we hope this little one will become a thousand.

### WELLINGTON, SHROPSHIRE.

On Tuesday, Oct. 21, the Baptist Chapel, Wellington, Shropshire, was re-opened after having been rebuilt and enlarged, when two sermons were preached, the first, (in the afternoon) by Mr. M. Kent of Shrewsbury, and the other in the evening by Mr. Smith, of the Mariners' Church, London, who was passing through the place. On the following Lord's day three sermons were preached by the Hon. G. H. R. Curzon. Several neighbouring ministers were present and took part in the services, which were all well attended. Many could not gain admittance on the Sabbath evening. The church here have to express their gratitude to their friends for the kindness shewn to them on this occasion. The collections amounted to £64 7s. 1d.

### WOODFORD.

On Thursday, September 25th, Mr. H. Tonkin was publicly set apart to the pastoral office over the Baptist Church at Wood-

ford, Northamptonshire, when after singing, Mr. Allen of Irthlingboro' read the Scriptures and prayed; Mr. Green of Thrapstone delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Parkins of Aldwinkle offered up the ordination prayer; Mr. Green of Bluntisham addressed the minister and people in a very affectionate and suitable manner from Acts xx. 28; and Mr. Simpson of Bythorne concluded with prayer.

ROSS, HEREFORDSHIRE.

On Wednesday, November 19, 1828, Mr. E. A. Claypole was publicly recognized as the pastor of the Baptist Church in Ross, Herefordshire. The Rev. John Horlick, of Mitchel Dean, commenced with reading and prayer; the Rev. Micah Thomas, of Abergavenny, described the nature of a Christian church, and proposed the usual questions; the Rev. John Fry, of Coleford, presented the ordination prayer; and the Rev. W. Winterbotham addressed the minister from 2 Tim. 4, 5. The Hon. G. H. R. Curzon closed the service with prayer. In the evening the Rev. W. Williams, of Ryeford, prayed; the Rev. Jenkin Thomas addressed the Church from 2 Chronicles, vii. 16; and the Rev. Mr. Jones, of Hoarwithy, concluded by prayer. Appropriate hymns were given out by Messrs. Fry, Penhall, and Wright. May the salutary impressions produced by the services of the day be productive of permanent good!

BRIDGEND, GLAMORGANSHIRE.

On November the 26th, 1828, the Baptist Chapel at Bridgend, Glamorganshire, was re-opened, after being enlarged and repaired. At ten o'clock, Mr. J. Roberts, Conbridge, prayed, and Messrs. J. Lawrence, Llanelltydfawr, and C. Evans, Cardiff, preached

(Psalm, xvii. 15. Romans, xi. 33). At two Mr. H. Herbert, Newton, (Independent) prayed, and Messrs. J. Reynolds, Cowbridge, (Methodist) and D. Davies, Swansea, preached (John, ix. 35. Psalm xvii. 13.) At six, Mr. D. Thomas, Newbridge, prayed, and Messrs. Morgan, Brecon, (English) and J. Thomas, Neath, preached (Psalm, ii. 12. Romans, iii. 31). The attendance was very numerous and respectable. The expenses attending the enlargement, &c. are about 400*l.*; 100*l.* of that sum has been raised in the neighbourhood; to liquidate the remaining debt, they are obliged to apply for assistance to the Christian public.

RELIEF OF WIDOWS.

The following cases of Widows approved by the Committee have been relieved, and no case coming within the rules of the Society has been refused:—

- A. A. recommended by the Rev. Mr. Davis.
- M. A. . . . . Rev. Mr. M'Pherson.
- A. A. . . . . Rev. Mr. Mann.
- E. B. . . . . Rev. Mr. Jarman.
- E. B. . . . . Rev. John Fry.
- A. B. . . . . Rev. Mr. Mann.
- E. C. . . . . Rev. Mr. Cook.
- A. E. . . . . Rev. Mr. Phillips.
- J. F. . . . . Rev. Mr. Pritchard.
- A. G. . . . . Mr. Blight.
- A. H. . . . . Mr. Dawson.
- M. H. . . . . Rev. Mr. Phillips.
- M. J. . . . . Mr. Thompson.
- E. J. . . . . Mr. Matthews.
- H. N. . . . . Mr. Miller.
- P. . . . . Rev. Mr. Acworth.
- E. S. . . . . Rev. Mr. Williams.
- M. S. . . . . Rev. Mr. Miall.
- E. W. . . . . Rev. Mr. Ivimey.

The Annual Meeting of the Stepney Academical Institution will be held at the King's Head Tavern, in the Poultry, on Tuesday evening, the 27th instant. The chair to be taken at 6 o'clock.

ERRATA.

- Page 586. col. 1. line 15 from bottom, for Yaxham read Yoxham.
- 591. . . . . 25 from top, for disregarged read disregarded.
- 618. col. 2. . . 20 . . . . . Mr. read Dr.
- 620. . . . . 24 . . . . . Nov. read Dec.
- 622. . . . . 20 from bottom for Meeting Houses read Meeting House.
- 623. col. 1. . . 9 from top, for G. Edwards read J. Edwards.
- 624. . . . . 7 from bottom, for Saultwood read Southwood.

# IRISH CHRONICLE,

JANUARY, 1829.

It may not be unsuitable, at the commencement of another year, for the Committee to remind their friends of the Baptist Irish Society that they require annually about £3000 for the support of nearly ninety day-schools which contain 8000 children, fifty-three Itinerant and Sunday Readers of the Irish and English Scriptures, and six ministers, and that the Treasurer was about £300 in arrears at the end of the last quarter.

The Committee most urgently renew their call upon their brethren, the ministers of the Baptist congregations, and all true-hearted Protestants, to come forward to help their funds. They hope it will not be found necessary, after supporting their expences for nearly fifteen years, that they should be obliged to dismiss any of their agents for want of the necessary pecuniary aid! Surely such useful and unexpensive means as they employ will not be checked in their operation for want of money! "*Brethren, pray for us that the word of the Lord may have free course and be glorified*" in Popish Ireland, "*even as it is with you*" in Protestant England! *Watch ye; stand fast in the faith; quit you like men; be strong. Let all your things be done with charity.*"

From the Rev. Mr. Thomas.

Limerick, Nov. 18th, 1828.

MY DEAR FRIENDS,

My last letter, with the Readers' Journals, was sent from hence on Monday the 20th of October, on my return after a journey with Mr. Franks, who I now hope is much better than he was when I was obliged to leave him—but with those who I am sure took every possible care of him. If he was not I should have gone to him on the receipt of his letter. We should be glad to see him here often—entirely if the Committee would give him leave: he is quite an Irishman, and the people like him. The hardship and fatigue which he endured while travelling with me must have injured him, to say nothing of the fright he got, the day that I was near being murdered in his presence, only that we turned into a friend's house which was not far distant. I suppose he would be surprised to hear that I had to go through the same immense multitudes since, on my way to Cloughjordan through Nenagh, and it was at dusk in the evening of a fair. But the Lord protected me.

On my arrival here I had to visit some sick persons, one of whom has since died with an entire dependance on the blood of the Redeemer; he was until lately very much averse to real religion.

On Thursday, October 25th, I left here on a north-western journey, and went that evening as far as Newmarket on Fergus in

the caravan, then walked to Bally Car and preached that evening. Examined the school next day and preached again. The priest of Dysart, where I intended to have gone before my return, was in the caravan, which was crowded. There were a great number of priests in town; Lieut. Col. O'B. who was in the caravan, asked priest W. why priest M. of Carrabin spoke so desperately and unguardedly in the open street? W. replied, "that he was a well meaning man." The Colonel asked him after some time, what objection could they have to the people reading the Scriptures? The priest replied that the Scriptures were falsely translated; that the Protestants corrupted and changed them to answer their own purposes. I thought it my duty to reply, and proved from the most distinguished of his own writers, that it was the best translation, and a noble work, and shewed to the people that what he attributed to the authorized translation, may be justly applied to the Douay Testament. 1st, that it supported idolatry. Heb. xi. 21. "By faith Jacob, when he was dying, blessed both the sons of Joseph, and adored the top of his rod." 2nd, that it contradicts itself, "Except ye do penance ye shall likewise perish," and "by the works of the law no flesh living shall be justified," which cannot be reconciled. 3rd, it denies the Saviour's sacrifice, "making purgation for sin." Heb. i. 3. though "by one offering he hath perfected for ever them that are sanctified." Heb.

x. 14. He appeared greatly confounded, he said "he believed I was a *swaddling* preacher; that he wanted none of my preaching, desired that the subject should be changed; but I was determined they should hear. After the Colonel left at Cratloe, the priest said he should be plain with me, and commenced abusing me and the whole Protestant church. He did not know at this time that I was going to preach at Mr. Syng's, in his parish, near Carrafin. He poured forth in the most violent manner against that most respectable and truly excellent gentleman, for no other reason than his trying to educate the poor children, and for instructing, feeding, and cloathing them and their parents. He said, in a violent manner, that were he not a priest, he would have led the parish to extirpate him with fire and sword, and that he should do it. I have heard several respectable persons say that they certainly expect this good man will be murdered. Though I received great insult, I did not forget myself, and said I did not wish to offend him.

On Saturday, Oct. 25, went on to Ennis; our friend, counsellor M. was not at home. His good lady lent me a horse, and I rode off to Carhue in Dysart, near Carrafin, to my friend Mr. S. about ten miles from Ennis, and thirty-five from Limerick. When I was about two miles from Ennis, M. the very violent priest of Carrafin overtook me. "Ha! (said he) is this you? where are you going?" I said, "To Mr. S."—"May be you are going to help him." He began to abuse Mr. S. in a manner which I cannot describe, and greatly insulted me. I said I did not wish to offend him in return. He might be heard roaring about a mile off. I begged that he would not be in a passion, and asked him if he could not speak calmly? He said that the *Baptist Society* was designed and calculated to destroy the *holy Roman Catholic Church, that existed since the days of the Apostles*. What arrogance! I said, that the church of Christ had existed since that period, separate from what is called the church of Rome, and that was acknowledged by some of the most distinguished persecuting doctors; for instance, R. Saacca. He poured out torrents of burning lava. I had to turn to Carhue, and he went off roaring to Carrafin.

I expounded a psalm that evening to a good number in Mr. S.'s house, and preached three times next day, (being the Sabbath,) to considerably large Roman Catholic congregations, with very few exceptions. I felt very happy: the people were very attentive, were it not for the priests and demagogues who went to the place to terrify them, and into their houses, and are continually abusing them. Mr. S.'s large school-room, or rather meeting-house, holding about

500, and the same number down stairs, which he built for the purpose, would not contain half the people and children that would attend.

On Monday morning, October 27th, Mr. S. gave me £8 for the Society. I ploaed T. one of the Society's readers under his care, and left him about ten o'clock. I got to Ennis about one, and mentioned my intention of preaching in the evening, to Mrs. M. She said that she would not advise me, and particularly as Mr. M. was not at home; that it would, she feared, be attended with great personal danger; that the people were afraid who were inclined to go out to hear, and others very busy, being sessions time; and that there were a great many evil disposed persons, but she would not take upon her to prevent me. However, I felt anxious to preach, and went to a person to get him to go round to tell the people. As I was returning, I was called in the street by the said M. the priest of Carrafin: there was another priest or two with him and a layman. M. asked me in an impudent manner, if I told Mr. S. what he desired I should? I said, I could not take upon me to mention all he said, and that I wished to have no difference existing, if possible, between them. M. asked in an imperative manner what Mr. S. said? I answered that he did not speak unkindly of his *friends*, as they did of him. M. said in a violent manner, that I was a smooth-faced, designing hypocrite," &c. shook his whip over my head, and gave me three slaps of it on the lat.

All I said or did in return was, "I thank you, Sir," nor have I made it known in the public papers. Some friend in Ennis has, and there is a part of what he mentioned in the Ennis Chronicle, copied into the Limerick Chronicle of this day, which I send you.

It has excited great indignation among the Protestants. Some said they could not have borne it, but my conduct has given great satisfaction to the pious people. There were numbers of persons in the street, but all on the priest's side. I asked one man who was standing with the priest, to remember the circumstance when I met him a little after; but he denied he saw him strike me, but acknowledged he heard him abuse me in presence of a friend of mine, and that he used the whip. He might have had me murdered, if the time had served; no person would have witnessed against him, "as it would have done God service, and the priest could absolve them."

I preached at Cloughjordan on the 1st Lord's day of this month as usual; the second at Birdhill, and in other places in the intermediate days. I re-established the school at O'Briensbridge or Montpelier. That was only a few days discontinued; and

I placed an excellent mistress over it, who was educated in one of our schools. The last could not stop in consequence of marrying a bad man. The school was very prosperous, and will be again. I have had to rent a room for it by the quarter for 12s. as the only means of continuing it, if the Committee think well. I send the Readers' Journals, they will give an idea of the state of the country, particularly Thomas Bushe's: in S. Ryan's, a person told him there would certainly be a Roman Catholic king.

W. THOMAS.

From the Rev. J. P. Briscoe to the Secretaries.

Ballina, Nov. 17, 1828.

DEAR BRETHREN,

I have been fully employed since I last addressed the Committee, in visiting the schools and preaching in different places, as opportunity offered. At this season of the year, when the people are so generally employed in digging the potatoes, a large attendance, either in the schools or on my preaching, is not to be expected; besides which, we are now so strenuously opposed by the priests, that it is matter of grateful surprise that a vestige of the Society's institutions is left in the country. Still, however, the numbers in both cases are encouraging, and the spirit of inquiry seems to acquire vigour from the very opposition with which it has to contend.

The state of public feeling is, I am sorry to say, more than a little alarming. It would be at considerable hazard that any of us ventured abroad after nightfall. Both Brother Wilson and myself have made up our minds not to appoint any night schools this winter, because while we are of opinion that few would attend: we also fear that the lives of those who inspected them would be in jeopardy.

About a fortnight ago, in the middle of the night, we were thrown into a state of considerable alarm by a loud noise which awoke the whole of us. I immediately sprang from my bed to ascertain the cause, which I found to be the throwing of a large stone through one of our windows, and which was thrown with such violence as to break not only the glass, but also the wood work of the sash. This is the fourth time our house has been attacked in a similar way.

What is to correct the evils that superabound in this wretched country? Nothing but the powerful and universal operation of scriptural truth, and (if you can believe me) I am endeavouring to diffuse the knowledge of that truth by public preaching, and by teaching from house to house.

My congregations in Ballina are, as to numbers, better than ever they were. On the evenings of the Lord's day our house of worship is literally crowded, and the congregation is not fluctuating, but steady, and includes in it several Roman Catholics.

To-morrow, if the Lord will, I shall leave home for a few days, for the purpose of visiting the schools and preaching. My next shall inform you as to particulars, and in the mean time I remain

Yours sincerely,  
J. P. BRISCOE.

From the Rev. John Franks of Thurles.

Dublin, Nov. 29, 1828.

MY DEAR SIR,

The state of things here is truly alarming. Many protestants consider themselves unsafe in their own houses, much less out of them; and the danger of travelling in many parts is confessedly great. In some small country towns, villages, and especially lonely houses, the terror felt and manifested is indescribable; and which I have had fuller opportunity of witnessing, and by consequence feeling, than I should have done by residing in a city or large town for a long life. It is much to be feared that the worst is yet to come; but should the postherds of the earth strive with each other, the Lord God omnipotent reigneth; and as I feel satisfied I am where he would have me to be, I can trust him for protection. But while I am at ease about myself, I am not altogether so about some others, particularly Mr. Thomas. He is well known as a diligent and successful *swaddling* preacher, and which is more than sufficient to mark him out as an object of priestly vengeance. I witnessed one of the most *daring attacks possible* made upon him, and which I have every reason to believe would have been attended with the most serious consequences, had we not at the time been near a place of safe retreat. He certainly ought not, in the present state of things, to travel on foot in the country, and especially in some places.

I do not regret having come to this country, were it only to see what I already have, of the operations of the Baptist Irish Society. God indeed has honoured it, and if it have an enemy, I am bold to say, had he accompanied me on my tour, he must and would have become its friend. At the commencement of it, I assuredly did not *expect much*; but what I have seen, has not only *greatly surprised* me, but often caused me to say to myself, "Should I be counted worthy, and my health admit of it, I shall be willing and happy to live and to die in promoting, to the utmost of my power, the godlike objects of the Baptist Irish So-

oiety." May the Lord grant me the grand requisite for so holy and important a work, a tender feeling for the immortal interests of the perishing millions of Ireland, and, whatever else he withholds, that he will enable me to live, to pray, and to preach as for eternity.

When I commenced this, I did not think that I should have written more than a few lines. I have had before my eyes the miserable and perishing millions of Erin's sons and daughters, presenting their prayer to British Christians, to come over and help them; the members of the Baptist Irish Society attentively listening to their prayer, and anxiously inquiring what more can be done for them; the Committee consulting; their plans devised; God approving and blessing them, and saying to all engaged in the heavenly work "Go forward, go forward!"

JOHN FRANKS.

From Mr. Wm. Moore.

Ballinacarrow, Nov. 1, 1828.

REV. SIR,

Since my last I have not been out of this parish, and indeed I could get enough to do all the days of my life without leaving it, though I am seldomer in it, than parts that are farther off. However, the reason is, I have been for some time back not in a good state of health, but so that I am not prevented going a mile every day in some direction. But how to write, or what to write, is really a trying exercise. The time was when I could send satisfactory monthly journals, and I am persuaded will shortly be again; but short as it may be, there will be great opposition. There is no description of people, high or low, the peaceable or the wicked, that I am not in conversation with; and whatsoever their character is, I get parted with seemingly without spleen or malice: and though I speak sometimes rather harshly against the priests, suppose it cut them to the heart, they shew no bad nature to me. I have a free welcome and liberty to speak my mind, so that there will be people prepared for the reception of the Gospel, when this cloud that hangs over us will burst, for it cannot stand long; the signs are evident. But the thing I most dread is the priests.

Many of the poor papists secretly keep the Testament, and read it. An instance of this I had last night, when I was at Mr. C.'s. There came a man from Castlebar, in the county of Mayo, a very rational man. After dinner, Mrs. C., who had been often in conversation with him, was very uneasy until she introduced religious conversation. So he, in the discourse, mentioned many passages of Scripture. I asked

him, was he permitted to read the Scriptures? He said he would not be hindered by any man. I told him I was very glad to hear that, for they were able to make him wise unto salvation, but they were too often wrested to men's destruction. I saw that plainly, by the passages he referred to; such as Peter being the rock Christ built his church on; the pope his successor; the ointment, confession. We began to speak about the rock; to the whole explanation he paid the greatest attention; next the article of confession to the apostles, and on confession to them, their power to remit sins. On this point, I defied any man to prove from the Scriptures that any sinner went privately to an apostle, and whispered sins into his ear, or that an apostle asked any man or woman what sort of a sinner they were. Then as to the ointment; I shewed him the priestcraft in wresting these passages to make merchandize of the souls of men. He paid the greatest attention, and promised, every time he should come to the country he would send for me.

WM. MOORE.

#### CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
Legacy of William Aspinall, Esq. per Samuel Hope, Esq. of Liverpool .....	90	0	0

Collected by Rev. S. Davis.

At Kidderminster .....	1	15	0
At Dudley .....	4	8	0
At Wolverhampton .....	5	12	6
At Pershore .....	1	0	0
At Chipping Norton .....	1	0	0
At Oxford .....	44	17	8½
At Abingdon .....	11	17	6
At Reading.....	24	11	6
At Oakingham .....	10	10	0
At Hartley Row.....	1	10	6
At Winchester .....	8	7	0
William Burls, Esq. Edmonton.	5	0	0
A Mite for Ireland, from the Missionary Prayer Meeting at Poplar, by Rev. J. Upton, Jun.....	1	0	0
Towards a Scripture Reader, by Miss Robinson, Bexley- Heath, Kent .....	2	0	0
Collected at Great Ellingham, Norfolk, sent by Rev. J. King- horn.....	3	13	0
Mr. Coleman, Hartford ....	0	10	6
For "Church Street School," by Mrs. Hanks .....	8	0	0
Some Children at Collingham, by Mr. B. Skerrett.....	0	2	6

*Erratum.*—In our last Chronicle, in the Bond Street Auxiliary Birmingham, for £13 13s. read £19 13s. 4d.

# MISSIONARY HERALD;

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY,

AND

RECORDING THE PRINCIPAL TRANSACTIONS

OF

OTHER SIMILAR INSTITUTIONS.

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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 Editor has much satisfaction in copying the following sentence, for the information of the female friends of Education in India, from a letter addressed to him by Mrs. Jonathan Carey of Calcutta, dated May 8, last. He has since understood from another quarter, that his respected correspondent is shortly expected in England for the benefit of her health.

“Our best thanks are due to those good ladies who forwarded so elegant and liberal

a supply of fancy articles for sale. It will afford them pleasure to learn that they realized upwards of 1600 rupees (£160) for the benefit of poor Indian females.”

Extract of a letter from Mr. Thomas to the Secretary, dated

*Calcutta, March 12.*

The whole of the English services in the Circular Road have devolved upon myself, with the exception of the little assistance I have received from brother Leslie, who spent about a fortnight or a little more with us in October last, and from Mr. Cropper, who arrived in the close of the year; and after spending a few weeks proceeded to his scene of labour in Orissa. I have sometimes felt the services rather heavy, but have endeavoured to discharge the duties of my station to the best of my ability. The congregation keeps up, and we have had

several additions during the year, and I expect the pleasure of baptizing two or three more in a short time. We lately dismissed five soldiers, four of whom I baptized with a view to their forming a church in the regiment, which step was rendered necessary by their removal from Fort William to Berhampore. I have not heard from them since their departure, though in daily expectation of a letter from them. While in the Fort, I often went and preached among them, and was not without hopes of one or two more in the regiment. The 69th regiment has arrived from Berhampore, and owing to the greater liberty possessed by the pious men in it, we have permission to go into the Fort, in order to preach to them whenever convenient to ourselves. I go on most Thursday evenings. I have occasionally preached at a friend's house in the Conductor's Barracks, which are not far from the Fort, but the congregation is quite distinct from the other. My being so constantly engaged in English has kept me back in the Native work. I sometimes endeavour to talk a little to the natives, but have not the language sufficiently at command to begin to preach; yet feeling the importance of the work, and wishing to render what encouragement and assistance I can, I often attend worship in Hindoostanee. We have lately employed Saagitallee, a Mussulman convert, a very excellent man; one who ever since his conversion has given uniform satisfaction, and who has never been implicated, one way or another, in the little but teasing disputes among the native Christians. Every morning he reads and converses with me in Hindoostanee. He preaches to the Mussulmans with considerable feeling, and for a beginner, with considerable propriety. I have often admired his mild manner of replying to cavillers, and have been ready to think I could not have done it. I think, and indeed feel confident, that our reading, &c. is an advantage to both, and trust it will be a growing one. It gives one many opportunities of enlarging his views of divine truth, and the attempt to do this increases my own acquaintance with the language.

He attends family worship with us in the morning, which is therefore carried on in Hindoostanee. As to conversions among the natives, I cannot report well. We hope, but fear to speak, lest we should raise expectations to be blasted.

You will feel pleased to learn that we all continue to live and act with the greatest unanimity. We love each other, and I verily believe would be willing to do and suffer much for each other. I have not seen Dr. Carey very lately, but believe he is well; hope to see him next week at the public

meeting of our Tract Society to be held in the Circular Road Chapel.

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## MONGHYR.

Extract of a letter from Mr. Leslie to the Secretary, dated Monghyr, March 24, 1828.—

I am sorry that I have been so remiss in writing you during the last year; but having nothing of any importance to communicate, I felt reluctant to sit down to attempt to write about nothing. My heart has often been greatly distressed, and my faith has well nigh many times failed in my missionary labours. We have not had one addition for more than a year past, and at present but little prospect of having any; yet still I have felt for the last few weeks more encouraged than I have for months past. My encouragement has not arisen from witnessing what appears to be conversion, but from things which I would venture to hope may ultimately lead to it.

For the last two years I have been, at different times, seeking for a house in the centre of the population, which I might fit up for preaching, our place of worship being at a distance from the town, and where comparatively few natives, but those immediately connected, were accustomed to attend. But such was the perversity of the people, that, though they would sometimes promise to let me have a house, yet they never failed to disappoint me; and when I would offer to purchase from them, they were sure to ask a sum three or four times the real value. Sometimes I tried to procure ground on which to build: but the ground which I wished was not to be given, or the owner of it was not to be found. Almost despairing of obtaining either a house or ground, application was made to the authorities of the station for a small piece of ground, suitable for my purpose, which was immediately and cheerfully granted. I have therefore erected a neat and strong-built place of worship, which was opened yesterday, and was numerously attended. It is situated in the most eligible place of the whole town. When I began to build, the people seemed somewhat afraid, but they appear now quite reconciled, and numbers have expressed a willingness to attend: indeed, there is every prospect of our having at all times a good congregation. I was greatly afraid lest there should be some confusion at the opening; but all was conducted with the greatest order. I have so constructed the meeting-house, that should there be any persons ashamed to enter, or any who, from prejudice, will not enter, they

may still be able to bear distinctly, though standing without. The roof is very strong and covered with tiles, and the floor is brick-work, but as smooth as polished stone. It is comfortably seated with benches, and has an excellent pulpit in it. Many persons come daily to see it, with whom the native preachers are always ready to talk; I have placed one of them to live there, that he may be always present to talk with those who come.

The schools are doing well, and afford very cheering hopes. The children appear much pleased when I talk to them of Christ; many of them can read the Scriptures fluently, and all evince great desire to be possessed of a gospel of their own. They sometimes are so importunate for books, that they really plague me, coming to my house at all hours, crying to me when I come to the school, and running after me on the roads. To a great number I have given gospels and other books, but I make it a rule to give to none until they can read well; there is consequently, therefore, sometimes a little difference between the children and myself as to their abilities in reading, the end of which is, that I have to tell them they must learn a little more before they can have a gospel.

Some things of a little interest have occurred lately in some of the grown-up people. An old man, who has been long in the habit of hearing the gospel, and who has also been a great opposer of it, has a few weeks ago evinced a remarkable change. Having, in former days, been a kind of spiritual teacher and having many disciples, he has lately been going about amongst them and others of the people, telling them to forsake their idols and follow Christ. He has evinced great earnestness; indeed, I have never seen such earnestness in any of the natives who have arrived at his age. But the poor man has had to sustain persecution; his life has been threatened, and he has consequently been under great fear, and is still apparently under it. He, however, continues to attend worship, and declares unhesitatingly his belief on the Lord Jesus Christ. I have gone once or twice to his house—once for the express purpose of endeavouring to prevent the people from doing him injury.

Another man (a Brahmin) whom I have for the last two years employed as a teacher in one of the schools, left me, on a month's leave, about a fortnight ago, to visit his relations and his native village, about six or eight days' journey from this. Previous to his going, he came to me and asked for the four gospels, that he might carry them home to his friends. Having received them, and bidden me farewell, he went to the native Christians, and urged them to come to his village to speak the word of eternal life to his people. It not being convenient for any

of them to go at that time, he went away himself, but before going he shed many tears, confessing to them his belief on Christ and his sorrow at parting from them.

Another of my teachers has lately been very ill, and during his illness he has been crying continually on Christ, and expressing his belief that there is no other Saviour. The people around him have been dreading his becoming a Christian; so much so, that when I sent the native Christians to see him, all the neighbours gathered around in great fear. The poor man, however, called the Christians to him, told them his belief, and entreated them to read the Scriptures and to pray with him, which they did. He came to the opening of the new meeting yesterday. Time will show what is the result of his affliction; I talked with him on the kindness of Christ in sparing him, and he seemed very tender.

These, my dear sir, are some of the things which are happening with us, and they are such as to keep us from fainting. I trust God will ere long grant as his Spirit to perfect what appears to be begun. Were it not for the chain of caste, I believe that very many would profess Christianity; but God can break the chain asunder. My hope is, therefore, in him.

As to myself, I have, with the exception of a rather severe fever which I had in the beginning of December, been tolerably well all the cold season; the fever I got by imprudently exposing myself in the forepart of the day to the sun. The cold season in December being severe, I thought I might venture out one day to visit the native members at their houses; but before I had got round one half of my *diocese*, the fever came on, and I had to return home, where I had 22 or 30 hours of severe fever.

The hot season is now commenced, and with it somewhat of my debility. I feel grateful to the Committee in inviting me home, if my health require it; but I shall try another season before I take any steps in the way of a removal. Both Mrs. C. and Mr. Moore, as well as others, have advised me to go home for some time; but I do not feel willing to put the Society to the expense, neither do I think it desirable to leave the station in its present appearance.

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### DIGAH.

From Mr. Burton to Mr. Dyer, dated Digah, March, 19, 1828.

I think my last letter gave you information up to the 7th of November, when we returned from the Hajipore Mslah.

Brother Smith remained with me labouring amongst the natives at Digah, Dinapore,

and Patna till the 27th of that month, when we started on our march westward. We took with us a good supply of tracts and gospels, and were accompanied by one native Christian. Our plan was to make short stages of twelve or eighteen miles a day, and stay at every village to address the people and distribute tracts as opportunity might offer. In this way we have spent nearly three months, but to mention all the places where the gospel was made known, or to keep a journal of such conversations and addresses, occupying often several hours of the day, was, you may easily suppose, quite out of the question. Of course brother Smith was always the principal spokesman, and I shall ever consider it a most valuable privilege to have spent so much time with him, observing his method of dealing with the different descriptions of the natives, and trying to imitate it.

The first place of note on our way was Buxar, where we were most kindly entertained three days by our brother Edwards and family. At this place no Missionary or chaplain resides, but a small chapel has been built by subscription, in which the chaplain from Gazeepore preaches once a month, and in which all missionaries may officiate when visiting the place. Here we preach both in Hindoostanee and English. It is (like Monghyr,) a station for European invalids, and the Church Missionary Society support a native Catechist for the purpose of reading prayers to their wives who are chiefly country-born women and natives professing Christianity. There are here five European members of Baptist churches, to whom we administered the Lord's Supper, and who seemed much refreshed by the opportunity afforded them of participating in this solemn rite.

At Gazeepore, a considerable European station twenty-four miles from Buxar, we found amongst 1200 troops one religious man, a member of a Baptist church, who was quite rejoiced to see us. Though only a private soldier he gave us 20 rupees as a donation to our native schools. In Benares and Chunar, we remained altogether about three weeks, and were most kindly received by the different Missionaries, and not a little refreshed by their Society; but it was disheartening to observe how little has yet been effected in the way of conversions from amongst the heathen, where so many devoted men have long resided. Much, however, is doing in a preparatory way; the prejudices of the people too are evidently giving way, and Dagon will, I trust, soon fall before the ark of the Lord, the superstitions of India before God's Holy Word. Benares is perhaps the most superstitious city in India, and has the most learned Pandits; yet here, in one school 150 of the most respectable boys, or rather young men, are

instructed in Oordoo, Persian and English, and receive an education decidedly religious, admitting without hesitation, in each of these languages, the Bible as a class book. The first class would answer any question respecting sacred history with more readiness than most lads of their age in England. I visited here with brother Smith, many of the Hindu Temples, and in two that are more splendid, more frequented, and considered more sacred than the others, we discoursed to the priests and worshippers respecting the blessed Gospel at considerable length; which is the more remarkable, as before that day brother Smith had often been refused an entrance into one of them.

At Allahabad we received a cordial welcome from our excellent and truly humble brother Mackintosh, and remained with him sixteen days. The concourse at this Mèlah is not so great as at Hajipore, but they remain together a much longer time. Perhaps there were not more than 200,000 persons present, but the ceremonies they have to perform oblige them to remain five or six weeks. The object for which they assemble is to bathe in the conflux of the Jumna and Ganges, at appointed seasons, and to have their heads shaved at a particular spot. To be permitted to bathe they have to pay a tax of one rupee to the Company; and oh! it was distressing to receive from a man, of whom I asked how he hoped to be saved, this shocking reply—"I have paid to the Company this morning a rupee for my salvation; and can there be a doubt of my safety?" We pitched our tent in the midst of the Mèlah, and were in constant converse with the multitudes around us. Great numbers of tracts and gospels were distributed here too, though the place is not favorable for distribution: since these deluded people imagine that it is very unlucky to accept of a present of any kind at Allahabad. The spot of ground on which the Mèlah is held, particularly the inclosure for bathing, is supposed to be so holy on these occasions, that to tread upon it purifies from all sin. Within the inclosure several Pundits take their seats every morning, and read and explain the shasters to groups of the worshippers for several successive hours. Two years ago, a native Christian entering this place with some tracts, was quickly ordered out again, and severely beaten by order of these Bramins. This year we entered it several times, attended by native Christians laden with tracts, without even one word of remonstrance, and both addressed the people and distributed amongst them, on this very throne of Satan, the word of Life.

On the 21st of January we left Allahabad, and returned *via* Mirzapore, a large city on the banks of the Ganges, where we were busily engaged for two days, and met

with some persons that seemed in greater earnestness about their salvation than any others we had seen on our journey. From thence, one day's march brought us again to Chunar, where we spent the Sabbath with our esteemed friends, Mr. and Mrs. Morris, of the Church Missionary Society. At this station there are as many as nine persons who are or have been members of Baptist churches. Some of them have wandered far, I fear, from the right way, but a Mr. Conductor Green, a member of the church in Ciroular Road, had lately been appointed to the station, and I trust he will be able to collect and watch over them. I had much interesting discourse with him on the subject, and he is a man of "a right mind." At Chunar there are nearly a hundred women, in circumstances similar to those of the women mentioned at Buxar, who regularly attend the means of grace.

On the last day of January, with sincere regret, I parted at Benares from my dear brother Smith and family, and returning via Gazeepore and Buxar, reached Digab on the 7th of February, grateful, I hope, for the innumerable services received on this long journey.

I returned to a dreary house, but I bless God that he has not left me without some kind friends in the neighbourhood, from whom I received a cordial greeting. The dear brethren at Dinapore, too, were delighted to see me, as were also the members of the native church. I found here with Hurry Das a Bramin, who heard the Gospel at Hajipore Melah, and there promised to inquire more of "this way." He has continued with us ever since, and seems fully convinced of the truth, and I trust feels its power. He reads the Hindoowi Testament with me every day, has broken caste, and earnestly requested that he may be baptized in company with five Europeans, who, God willing, will follow the Lord in that ordinance during the present month. God only knows the heart. I pray that he may preserve us and this poor man from deception.

### BELIZE (HONDURAS).

The following account of the services at this station has been lately furnished us by Mr. Bourn. His letter is dated Belize, July 29, 1828.

On Sabbath morning we commence public worship at seven, A.M. which continues one hour, during which time I sing, pray, read, and expound a portion of Scripture, and close with singing and a short prayer. This service may be considered, though open to

all, yet attended only by persons of colour. At eleven, A.M. we have public worship again, which continues till a quarter past twelve; in conducting which, besides singing and prayer, it has been my custom to deliver a short exposition upon the whole or the part of a chapter, and then to sing, which is followed by a short discourse from some particular part of the same chapter. I have adopted this method, and have reason to hope it has been attended with good, as it brings the minds of the hearers, and especially those of them who cannot read, to understand the Scriptures in their proper connection, and to lay the chief stress on those parts which are of the greatest importance. In this service, I must say I have often found the most delightful employment, in which I can expect to be engaged on this side eternity. The service is closed by singing and a short prayer. At three, P.M. our Sabbath school is opened, which I attend, and, at its close, deliver a short address to the scholars. This school consists of children and adults. The number is constantly varying, sometimes we have fifty, at others not more than thirty. At present we have no one engaged in teaching but Mrs. B. and myself; the school, however, is increasingly interesting. At a quarter past seven, P.M. our public worship commences, which continues an hour and a quarter, when, after singing and prayer, a sermon is delivered. These labours, in a climate like this, try my strength to the uttermost, and I often feel the effects of them through the following day. Nevertheless, I feel a great delight in them, and would gladly preach more, had I a greater degree of bodily strength.

On a Monday, my usual custom is to spend a considerable part of the day in visiting the members and others from house to house, and conversing with them freely on the things of religion; pressing upon those who attend no where, the importance and necessity of attending the public means of grace, and also of sending their children to the Sabbath school, and of coming themselves. But it is truly lamentable to find the numbers who go no where.

It is common on these visits to be received with civility and much seeming respect, to meet with fair promises, and an unmeaning assent to the importance of all you may say and urge. In the evening we have a meeting for prayer, but as there is no person to engage besides myself and a coloured brother, I generally deliver a short address. On Tuesday evening I preach at a village about three quarters of a mile from the town. On Wednesday evening in the chapel, and on Thursday evening in a house in another part of the town, and on Friday evening we hold our church meeting. On

Saturday evening the coloured sisters have a prayer meeting among themselves, as also on the Sabbath, between the public services. Besides these, I generally walk round two or three times during the week among the houses of the poor, conversing with them on the things of God.

We have been highly gratified by the addition of three persons by baptism. Two of them I have entertained hopes of for some time previous. They can both read and write. The other is of more recent date, but quite satisfactory. When impressed by the preaching of the word, her distress was great, but she soon found peace in the blood of Jesus. Her concern before was about her soul, but after, how she should obey and follow her Lord. Regardless of shame or reproach, she was called to a severe trial, in which she manifested a firmness and determination to leave all and follow Christ. I have some reason to think her example has not been without good effect. There are some others looking forward to this ordinance, and I have great reason to think the Lord is about to bless his word among us.

I feel fully willing to do or to suffer any thing for the will of God. Our members, as a body, manifest much love to each other, and to the means. They appear to grow in grace, and evince much real piety, though no professors here are subject to equal reproach.

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## HOME PROCEEDINGS.

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### WEST MIDDLESEX MISSIONARY UNION.

The friends connected with this Institution held their Annual Meeting at the newly erected and very commodious Chapel occupied by the Church and congregation under the care of the Rev. C. Woollacott, in Romney Street, Westminster, on Thursday, Oct. 24, 1828.

A sermon was delivered in the morning by the Rev. Isaiah Birt of Hackney. The meeting for business was held in the evening, W. B. Gurney, Esq. Treasurer to the Union in the Chair. After prayer had been offered by the Rev. W. Coleman of Colnbrook, and a brief Report of the proceedings of the Association for the last year had been read, the meeting was addressed by Mr. Newton Bosworth and the Rev. W. Southwood; Mr. W. F. Lloyd and the Rev. Edward Lewis; Rev.—Stephenson, and Rev.

W. Coleman; Rev. John Dyer and Mr. Milnes; Rev. C. Woollacott and Mr. D. Mallock.

This was understood to be the first public meeting, in connexion with the Baptist Mission, ever held in the city of Westminster; and though the very unfavourable state of the weather prevented a large attendance, the occasion was felt to be an interesting one by those who were present. The kind and prompt concurrence of other churches in the district would much encourage those who are actively engaged in conducting this small association.

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### CHATHAM JUVENILE MISSIONARY ASSOCIATION.

On Tuesday and Wednesday, Nov. 18 and 19, the fifteenth Annual Meeting of the Chatham Juvenile Missionary Association was holden in the Rev. W. Giles's Chapel, Brook, Chatham.

Our excellent friend the Rev. E. Carey, preached a truly eloquent sermon from Gal. i. 4. on the Tuesday evening; and on the Wednesday following, the public meeting for transacting the business of the Society took place; when the Rev. W. Giles was called to the chair, an encouraging report read by the secretary, (Mr. E. D. Hollick,) and the resolutions were moved and seconded, with several appropriate speeches, by Captain Pudner, H. E. I. C. (Treasurer,) Geo. White, Esq. Rev. E. Carey, Rev. J. Slatterie (Indep.), Rev. J. Gaultier (Wesleyan), and Messrs. Godfrey, W. Giles, S. Giles, Osborn and Birchall. The meetings were numerous and respectably attended, and we are happy to state, afforded a pleasing indication that a Missionary spirit is alive in Chatham. The annual receipts were nearly £42, and the collections very respectable.

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### CAMBRIDGE.

The Annual Meeting of the Auxiliary for Cambridge and its vicinity, was held on Tuesday evening, Dec. 2. Ebenezer Foster, Esq. in the Chair.

The meeting was large and respectable, and addresses referring to the object for which it had been convened were delivered by the Rev. Messrs. Carey, Swan, Thodey, Shore, Jenkins, Wilkinson, Middleditch, Heafford, and the Secretary of the Parent

Society. The collections at this meeting, and after sermons in connexion with it by our Missionary brethren Carey and Swan, amounted to nearly £80. It should also be mentioned that the ladies of Mr. Ed-

monds's congregation have formed an association among themselves, which raised nearly £60 during the last year, independently of a handsome contribution for Female Education.

*Contributions received on account of the Baptist Missionary Society, from November 20 to December 20, 1828, not including individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Legacy of Mrs. Sarah Green, late of Bath, by Robert Leonard, Esq.....	20	19	8	
Loughton, Missionary Association, by Rev. Samuel Brawn.....	4	16	6	
Northamptonshire, Independent Association of Ministers, by Rev. W. Gear	3	0	0	
Sway (Hants), Collection and Subscription, by Rev. W. Mursell.....	8	3	0	
York-street, Walworth, one-third of Collection, by Rev. G. Clayton and Friends .....	33	6	8	
Chatham, Juvenile Society, by Captain Pudner, Treasurer .....	15	0	0	
Liverpool Auxiliary Society, by Wm. Rushton, Esq. :—				
Legacy of the late W. Aspinall, Esq. (less duty).....	90	0	0	
Subscriptions .....	30	0	0	
		120	0	0
Wales, Middle Quarterly Meeting of the South-west Association, by Rev. Timothy Thomas .....	20	0	0	
Wilts and East Somerset Auxiliary, by B. Anstie, Esq. :—				
Trowbridge, Bethesda Branch, by Mr. S. B. Clift.....	17	10	7	
Croydon, Collection, by Rev. John Dyer .....	4	2	4	
Huntingdonshire, Society in aid of Missions, by W. Foster, Esq.....	62	16	0	
Cambridge, Collections at the Annual Meeting, by E. Foster, Esq.....	77	10	0	
Exeter, Sundries, by Rev. S. Kilpin.....	8	4	0	
Plymouth, Subscriptions, &c. by Wm. Prance, Esq. ....	25	0	0	
Stepney Academy Chapel, Collected by Miss Marks.....	1	14	2	
West Middlesex Missionary Union, Highgate, part of a Collection, Dec. 10.	2	0	0	
Wantage, Contributions, by Rev. W. Glanvill .....	2	0	0	
Nairnshire, Missionary Society, by Rev. W. Milne .....	5	0	0	
Oxfordshire Auxiliary, by Mr. S. Huckvale, Treasurer :—				
Banbury .....	1	1	0	
Blockley .....	8	12	1	
Bourton, Moiety of Subscriptions and Collection.....	9	0	6	
Donation .....	1	0	0	
Cirencester .....	8	7	0	
Stow .....	1	1	0	
		29	1	7
Southampton :—				
Collection, by Rev. B. H. Draper.....	14	9	6	
Dr. and Mrs. Lindoe .....	2	0	0	
Sunday School Children.....	1	10	0	
T. Williams, Esq. ....	1	0	0	
John Bullar, Esq. ....	0	10	6	
Rev. B. H. Draper .....	0	10	6	
Mr. J. Ellyett.....	0	10	6	
Female Auxiliary : Mission Boxes .....	6	3	11	
Subscriptions .....	17	15	9	
For Female Education .....	8	3	8	
		53	4	4
Western District, by Rev. Richard Horsey :—				
Collumpton, Collection at Half-yearly Meeting.....	7	4	2	
Chard :—Brown, Mr. S.....	1	0	0	
Brown, Mr. S. jun.....	1	0	0	
Brown, Mr. John .....	1	0	0	

Western District—*continued.*

Chard :—

Oram, Mr. B. . . . .	0	10	6
Toms, Mr. John, jun. . . . .	0	10	6
Ditto, for Translations . . . . .	0	10	6
Walter, Mr. William . . . . .	1	0	0
Weston, Mrs. . . . . .	0	5	0
Sundries . . . . .	0	10	0
Honiton, Lady Simcoe, by R. H. . . . .	1	0	0
Isle Abbots, Collection by Miss Baker . . . . .	0	10	3½
Do. by Miss Humphrey . . . . .	0	12	0
Montacute, by Rev. Mr. Price—			
Collection after Mr. Carey's Sermon . . . . .	3	6	0
Prescott, Collection, by Rev. B. Thomas . . . . .	1	2	6
Saint Hill, Collection, by Rev. C. Hawkins . . . . .	1	2	7
Sidmouth, J. Bacon, Esq. Sidclift Cottage, by R. Horsey . . . . .	1	1	0
Taunton, Baptist Miss. Ass. by Mr. H. Richardson, (one moiety) . . . . .	3	1	10½
Upottery, Mr. John Rowe . . . . .	1	0	0
Wellington:—Missionary Association . . . . .	11	10	0
Wm. D. Horsey, Sub. . . . .	0	15	0
Wm. Cadbury, Esq. do. . . . .	2	0	0
Miss Cadbury, do. . . . .	2	0	0
Mrs. Wise . . . . .	1	0	0
Mr. John Gay . . . . .	1	0	0
		44	11 11
Less expences . . . . .	1	0	10

43 11 1

## TO CORRESPONDENTS.

Parcels of Magazines, &c. for the use of the Mission, have been thankfully received from Rev. T. King, Bedford; Mr. Symonds, Liquorpond-street; and W. Wigney, Esq. Brighton.

Mr. Mack, of Serampore, requests us to announce that the Box of Fancy Articles for the Serampore Schools, from Miss Anne Sullivan and Friends, reached that station in February last in excellent order, and proved very acceptable.

The Editor has to thank his young friend at Nailsworth, for sending the amount received for twenty copies of Mr. Leslie's book; and will be obliged if friends in other parts of the country will kindly imitate the example, as he is desirous of closing the account.

THE  
BAPTIST MAGAZINE.

FEBRUARY, 1829.

MEMOIR OF THE REV. W.W. SIMPSON.

(Continued from p. 3.)

THE ardour of Mr. Simpson's mind for the Christian ministry, to which we alluded in the short sketch given of him in our last number, was however, blended with the most unaffected humility, in his estimate of his own capacities for a work so great. His past efforts at public speaking were in the form of expository remarks, and his first exercises were addressed to the church at Diss, of which he had become a member. These were so acceptable that on the illness and death of their pastor Mr. Farnery, to whom he was most affectionately attached, he was frequently called to occupy the pulpit of his lamented friend. In April 1802 he preached his first sermon from 1 Cor. i. 26—29. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, *yea*, and things which are not, to bring to nought things which are: That no flesh should glory in his presence." From this period he became more exclusively devoted to his public labours. Nor were these confined to the place of his residence. With

Vol. IV. 3d Series.

a promptitude and liberality nobly expressive of his love to God, and his benevolence to man, he, in the same year, purchased premises for the establishment of religious worship in the neighbouring town of Eye, a spot at that time marked by almost every feature of moral desolation. He speaks with great animation in his journal respecting the opening of this place, November 4th, 1802, when he preached from 1 Tim. i. 15. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," and refers to the conversion of a scoffing hearer, who came with many a confederate enemy of the gospel to mock at the mercy which reached him by the preaching of the cross. This consolatory circumstance spoke like a testimony of the divine approbation to the heart of Mr. Simpson, an encouragement he greatly needed in the outset of his ministry, and which he gratefully acknowledges in a memorandum found in his pocket bible. The recognition of his ministerial gifts by the church at Diss, on the following Lord's day, is thus noticed in his journal.

"November 7th, 1802. Lord's-day morning, I was sent out by the church to preach the gospel. Several friends engaged in prayer on the occasion, after which I gave an account of the leadings of Providence from the time that I was called by grace to my first public attempts at speaking, and cou-

cluded by giving an account of my faith. I also preached from 1 Sam. xii. 23, 24. "Moreover as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and right way: only fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you." The Lord graciously manifested his presence with us, and I hope his blessing will follow the work and worship of the day. 'Glory be to God in the highest, on earth peace and good will to men.'

Mr. Simpson continued his labours at Eye for eight years, fearlessly enduring an opposition sometimes characterized by such malignity, as to threaten the life of Him who came to them with those messages of love that brought life and immortality to light. And well compensated were these faithful labours, for at the termination of years of patient endurance in well-doing, a chapel was erected, a congregation was gathered, a church was formed, and the weapons of hostility were laid down! He himself too was ordained pastor over this people. These events are thus briefly and devoutly registered in his journal.

"September 30, 1810. Lord's day. Baptized three persons and formed a Baptist church at Eye. I preached from Psalm cxviii. latter part of 25th verse. "O Lord I beseech thee send now prosperity." I think I may safely say that the Lord was with us in every part of our worship, for which I desire to bless and praise his holy name. Glory be to the triune Jehovah for ever and ever. Amen."

"October 4th, 1810. I opened the Baptist meeting-house at Eye, and I was ordained pastor there. The service was conducted by brethren, White, Munser, Cowell and

Brown. I trust the Lord was with us through the day, to whom be glory for ever and ever. Amen!"

With the same unequivocal zeal of holy affection, he continued his pastoral labours for the space of thirteen years, till the purer fervors of the spiritual man seemed more and more distinct than in their first emanations, when they were blended with the natural ardour of his temperament in earlier life. In the year 1823 the infirmities of age so far interfered with his ministerial engagements, that he resigned the pastorship: an office sustained for a short period by the writer of this memoir, who was of course indulged with a large portion of his social intercourse,\* and who looks back to this passage in his life with indescribable interest and gratitude. The repose enjoyed in his domestic retirement was, however, invaded by sorrow, but by sorrow tending rather to deepen than to destroy the tone of devotion so long habitual to his mind. The sudden death of Mrs. Simpson on the 30th of May 1823, while it terminated a long and felicitous conjugal union, afforded its own ample and sublime consolation in the hope of future and eternal companionship. In the succeeding year died his amiable and accomplished granddaughter, Miss Ward, whose young and cultivated mind endowed with many of the attractive graces of this world, had taken the yet lovelier impression of the Mediator's image, and who was on that account unspeakably dear to her venerable relative. Her death was followed in less than two years by that of her mother, Mr. Simpson's eldest daughter, whose exemplary piety, diffusing its pure, and gentle and comforting influences through all the relative duties and associations of her life, beamed out with unusual lustre in the triumph of

her death—a triumph which will long glow in the hearts, and we trust, will long exhibit its hallowed impressions in the lives of the surviving members of her family!

Mr. Simpson felt, deeply felt these desolations in the circle of domestic comfort, but his sorrow was subdued in proportion as his faith was vigorous, and he still held *the shield* with the strong arm of a veteran warrior, looking to the great captain of salvation for the moment of decisive victory: even while his nature languished in the decline of life, he maintained the spiritual conflict, and was frequently observed to indulge in high and powerful anticipations of the life to come. Proof of this is also given in passages of his letters, dated in the early part of the year 1827. In a letter bearing the date of March he writes thus:—

“I am still very poorly, and expect to follow my old friend into the other world very soon; and what an infinite mercy that I have no doubt but that *though absent from the body, I shall be present with the Lord*, and then I shall realize what the Apostle says as to this life, ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.’”

To another correspondent in the same month he says:—“My continual prayer to God is, that he may mercifully reconcile me to his will,\* and take me to himself. I bless his name, *I have not a doubt of my being happy with Jesus for ever*; but I want to be calm and happy here, till my change shall come.”

In a letter dated April, he thus expresses himself:—“I have no

expectation that my unprofitable life will be lengthened out another year; neither do I wish it any further, than if it should be the Lord’s will to continue me in this wasteful wilderness for another year or whatever period it may please Him. I have a real desire to *depart and to be with Christ*, which is infinitely better than all this world can present to me.”

Yet his pilgrimage was lengthened through another year, and his strength so far restored as to allow him to visit his son at his residence in Chelsea, a visit exceedingly delightful to the feelings of his strong paternal character, and which, indeed, seemed like the last look of interest on earthly habitations, ere his eye of faith fixed its finally perspective gaze upon *the king in his beauty, and the land that is very far off!*

We shall present, however, the closing scenes of his life in the language of his daughter Mrs. Mines of Diss, whose filial love was the solace of his declining years.

“On the 13th of July, 1827, my dear father returned from Chelsea, where he had been spending several weeks with his son. He much enjoyed his visit; and the intercourse which it afforded him with his Christian friends in London and its vicinity, imparted great spiritual refreshment to his soul. From the natural flow of his animal spirits he was frequently betrayed into greater physical exertion than comported with his strength at his advanced age. The evening on which he arrived at home, he complained of feeling very ill, and said, ‘Since my absence from you, I have done enough to lay up many a man of forty,’ referring to the number of friends he had visited, the many sermons he had heard, together with the journeys he had undertaken for

\* He alludes here to some recent trials.

these purposes. From this time he continued to grow much weaker, and was very soon confined to his room, but we had the happiness to see that *though his outward man was decaying, his inward man was renewed day by day.*

“On Monday the 13th of August, he conversed very sweetly with Mr. M. and myself, and said, ‘You can have no idea how happy I am in feeling that my dependence is alone fixed on what the dear Redeemer has done and suffered for me. Though nothing but in sin myself, I have the blessed assurance that his precious blood *cleanseth from all sin*, and that by *his stripes I am healed.*’ He presently afterwards added, ‘I have much to be ashamed of in myself; my irritable temper has too often got the better of me, and I have given way to it when I ought to have checked it. What an infinite mercy that the Lord knoweth my frame and remembereth that I am but dust! I believe through grace I shall join the general assembly and church of the first-born in heaven. There—

“Sin, my worst enemy before,  
Shall vex my eyes and ears no more,  
My inward foes shall all be slain,  
Nor satan break my peace again.”

“‘Oh,’ he exclaimed, ‘what a mercy that I do not suffer from bodily pain, and that as it regards this world I have not a single wish but is gratified!’ During this week he was visited by a pious clergyman, from whose conversation and prayers he expressed himself as having derived much comfort and benefit. On the evening of the 14th, Mr. M. and myself went into his room after the other members of the family were retired to rest. Mr. M. read several chapters to him, many passages of which he commented on in a very striking

and animated manner. We were especially surprised at the correctness of his memory upon every part of Scripture. When the reading was finished he said, ‘I should like to spend a few minutes in prayer with you as I sit up in my bed.’ He then prayed in the most fervent and spiritual manner, commending my dear husband and myself with the other branches of our family to the care and keeping of Jehovah.”

(To be continued.)

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WORTHIES OF THE REFORMATION.

NO. I.

William Tyndale.

(Continued from p. 11.)

IN the second petition of his “Supplication,” &c. Tyndale says, “I beseech his Grace to have mercy upon his own soul, and not to suffer Christ and his holy Testament to be persecuted under his name any longer, that the sword of the wrath of God may be put up again, which for that cause, no doubt, is most chiefly drawn.”

He then entreats, that “the succession to the crown might be settled by the King; and that the temporal lords would fall before the King’s Grace, and humbly desire his Majesty to suffer it to be tried who of right ought to succeed; and if he or she fail, who next, and who third; and let it be proclaimed openly,” &c. &c.

In the next section he calls earnestly upon the people of England to *repent*; “for,” says he, “the cause of evil rulers is the sin of the subjects, as testifieth the Scriptures.”—“Let us, therefore, forgive each other, remembering the greater sinners, the more welcome if we repent, according to the similitude of the riotous son, Luke, xv. For Christ died for sinners, and is their Saviour, and his blood their trea-

sure to pay for their sins. HE is that fatted calf which is slain to make them good cheer withal, if they will repent and come to their Father again; and his merits are the goodly raiment to cover the naked deformities of their sins."

His conclusion to this supplication is: "Finally, if the King's Grace, and other temporal persons conspiring with the spirituality, be of ignorance, I doubt not but their eyes shall be opened shortly, and they shall see and repent, and God shall show them mercy. But if it be of a set malice against the truth, and of a grounded hate against the law of God, by the reason of a full consent they have to sin, and to walk in their old ways of ignorance, whereunto being now past all repentance, they have utterly yielded themselves to follow with full lust, without bridle or snaffle, which is the sin against the Holy Ghost; then ye shall see, even shortly, that God shall turn the point of the sword, wherewith they now shed Christ's blood, homewards to shed their own again, after all the examples of the Bible."

The *political* principles of this bold and spirited remonstrance, it will be seen, are founded upon our Lord's direction and distinction, "Render unto Cæsar the things that are Cæsar's, and to God the things which are God's;" the *religious* sentiments are so plainly evangelical as to require no comment.

That he was well affected to the English monarchy appears from his Epistle to the Reader, prefixed to the second edition of his New Testament in 1534. "Caring for the weal of the nation I was born in, *for the King*, and all that are thereof, as a tender-hearted mother would for her only sou."

Lord Thomas Cromwell, an intimate acquaintance of our trans-

lator, was brought into the King's service in 1530, and Cranmer, to whom also he was well known, was made Archbishop of Canterbury March 30, 1533; desirous of promoting the Reformation, they projected a large folio edition of Tyndale's Bible. According to Strype, who quotes from Fox, "This Bible had been printed in 1532, and was reprinted again about three or four years after [1537]. The undertakers and printers were Grafton and Whitchurch, who printed it at Hamburg; the corrector was John Rogers, a learned divine, after a canon of St. Paul's in King Edward's time, and the first martyr in the next reign; *the translator was William Tyndale*, another learned martyr, with the help of Myles Coverdale, after Bishop of Exeter; but before all *this second edition* was printed, Tyndale was taken and put to death for his religion in Flanders, in 1536; and his name growing into ignominy, as one burned for an heretic, they thought it might prejudice the book if he should be named the translator thereof; and so they used a feigned name, calling it Thomas Matthew's Bible, though Tyndale *before his death* had finished *all but the Apocrypha*, which was finished by Rogers abovesaid, who added also some marginal notes."

The archbishop, in 1534, had proposed, in the convocation of the clergy of the province of Canterbury, that there might be a translation of the Bible into English; accordingly, on December 19, 1534, they agreed he should make application in their names to the King for permission to procure a new edition. In 1537, the archbishop received six of the copies from Grafton ("printed," says Strype, "in Flanders; an edition of 500 copies, which cost £500, a good round sum in those days");

he sent a copy to Cromwell, the privy seal, intreating him to present it to the King, that "the said book might, by his authority, be both bought and used by all indifferently." This Edition has not the name of any printer to it, but Cromwell was allowed to print in large red letters, at the bottom of the title-page, "SET FORTH BY THE KING'S MAJESTY'S LICENCE." This *second edition* of Tyndale's Bible was dedicated by Rogers, in a pompous gaudy style, to the King, as the supreme head of the Church of England.

The second edition of Tyndale's New Testament, corrected by himself, was not published till 1534. It is said to be printed "by Martin Emperowre, Antwerp;" A beautiful copy of it, printed and illuminated on vellum, after the style of a popish Missal, was presented, probably by Tyndale, to the queen, the unhappy Anne Boleyn; on the gilt leaves, in large letters, is written,

"ANNA REGINA ANGLIA."\*

The following solemn protestation of Tyndale, made in 1533, respecting his translation of the Bible, is very striking. His bosom friend, John Frith, in his book on the Sacrament, in reply to Sir Thomas More, the chancellor, thus introduces it:—"And Tyndale, I trust, yet liveth, well content with such a poor apostle's life as God gave his son Christ and his faithful ministers in this world, which is not sure of so many mites, as ye be yearly of pounds; although I be sure that, for his judgment and learning of Scripture, he were more worthy to be promoted than all the bishops in England. I received a letter from him, which was written since Christmas, wherein, among other matters, he writeth this:

\* This is in the British Museum.

"I call God to record against the day when we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me. Moreover, I take God to witness to my conscience, that I desire of God to myself in this world no more than that without which I cannot keep his laws," &c. Frith adds, "Judge, Christian reader, be not these words spoken of a faithful, clear, innocent heart. And as for his behaviour, it is such that I am sure no man can reprove him of any sin; howbeit, no man is innocent before God, who knoweth the heart."

The writer of the above honourable testimonial was a disciple of Tyndale, a very learned man, a prisoner in the Tower for his principles respecting the Lord's Supper, protesting against the error of the real presence in the sacrament of the altar. The following quotation from a letter of Tyndale's shows his spirit as to a willingness to suffer death himself in the cause in which they were engaged:—"Fear not the threatening, therefore, neither be overcome of severe words, with which twain the hypocrites will assail you. Neither let the persuasions of worldly wisdom bear rule in your heart, no, though they be your friends who counsel you. Let Bilney be a warning to you; \* let not their visage beguile your eyes; let not your body faint. He that endureth to the end shall be saved. If the pain be above your strength, remember, 'Whatsoever ye shall ask in my name, I will

\* Bilney abjured in 1529, but, from the misery he felt in his conscience two years afterwards, began to preach openly the protestant doctrines, and was burned at Norwich, 1531.

give it you;’ and pray to your Father in that name, and he shall ease your pain, or shorten it. The Lord of grace, of hope, and of faith be with you! Amen! William Tyndale.”

This excellent John Frith was imprisoned because he could not agree in sentiment on the subject of the real presence either with Archbishop Cranmer or the popish bishops. When they asked him if he would abide by his principles, he wrote in Latin what is Englished thus:—“I, Frith, thus do think, and, as I think, so I have said, written, taught, and affirmed, and in my books have published.” In another letter from Tyndale, written May, 1532, is this touching remark respecting Mrs. Frith:—“*Sir, your wife is well content with the will of God, and would not, for her sake, have the glory of God hindered.*” Blessed woman!—Frith was burned in Smithfield, April 29th, 1533, and died, like Stephen, praying for his persecutors.

Many besides of Tyndale’s disciples, who were called *Sacramentarians*, also suffered grievously at this time for having his Testament and other books in their possession. James Bainham, a lawyer, though he abjured, yet, afterwards in the flames thus exclaimed, when the fire had half consumed his arms and legs, “O ye papists, behold, ye look for miracles, and here now you may see a miracle; for in this fire I feel no more pain than if I were on a bed of roses.”

It has been already intimated that Tyndale became a martyr for Christ. The pious queen Anne Boleyn, 1536, having also fallen a victim to the machinations of Gardiner, Bishop of Winchester. The papists in the King’s council now resolved to get rid of Tyndale, though he was residing in a town

belonging to the Emperor of Germany.

When the chancellor, Sir Thomas More, and the bishops examined any person, who had lived at Antwerp and who knew our translator, he would inquire most particularly about him, “as where and with whom he hosted, whereabouts stood the house, what was his stature, in what apparel he went, what resort he had,” &c. &c.

Tyndale had lodged about a year in the house of Thomas Pointz, an Englishman, who kept an hotel at Antwerp. In the year 1534, there came a genteel young man, Henry Philips, to the house, whose father, a customer with the English merchants, resided at Poole in Dorsetshire. From meeting him several times at dinner, at merchants’ houses, Tyndale conceived a respect for him and put great confidence in him, and frequently invited him to the hotel. Here Philips also lodged and boarded; he saw how Tyndale was employed in his study, and learned from him his secrets as to his books, &c. The host, Mr. Pointz, suspected he was a bad fellow, and told Tyndale so; but nothing could lead him to think ill of his new acquaintance.

After a few weeks, Philips went to Brussels, distant from Antwerp about 20 miles, and informed the popish court held there that Tyndale was an heretic. He soon afterwards returned to Antwerp, bringing the Emperor’s attorney and other officers with him. Finding, by inquiry at the hotel, that Tyndale was at home, he ordered dinner; at noon he came to Tyndale and, saying he had lost his purse, wished him to lend him forty shillings, which he instantly handed to him: “the which,” says Fox, “was very easy to be had of him, if he had it, for in the wily sub-

ties of this world he was simple and unexpert." The traitor said, "Mr. Tyndale, you shall be my guest here to-day." "No," replied the unsuspecting saint, "I go forth this day to dinner, and you shall go with me and be my guest, where you shall be welcome."—Going from the hotel, they had to pass through a long narrow entry, where there was not room for two to go abreast. Philips refused to go first, and being much taller than Tyndale, he pointed to him with his finger, so as to be seen by the officers who were placed outside the door. They seized him accordingly, and carried him to the Emperor's Procurer-general; and then, after taking away all his books, papers, &c. they carried him to the castle of Filford, eighteen miles from Antwerp. The officers afterwards told Mr. Pointz, "That they pitied to see his simplicity when they took him."

Speaking of this base transaction, Fox says, "the good martyr of God who was falsely betrayed and put to death, whom as he was a special organ of the Lord appointed, and as God's mattock to shake the inward roots and foundation of the Pope's proud prelacy, so the great Prince of darkness, with his impious imps, left no way unsought, how craftily to entrap him, and falsely to betray him, and maliciously to spill his life."

Every exertion was made by the English merchants to save his life. The worthy Pointz became the bearer of letters to the Emperor's council at Brussels; and it was expected he would have been set at liberty. But the infamous Philips, who had betrayed innocent blood being there, urged the matter against Tyndale, and informed also against Pointz as a heretic. After our Apostle had been

a year and a half in the Castle, (during which time it is said, he became, by the power of his doctrine and sincerity of his life, the instrument of the conversion of the gaoler and his wife and another person,) he was put upon his trial, being offered an Advocate and a Procurer: he, however, pleaded his own cause, but without effect: he was condemned by virtue of the Emperor's decree made in the Assembly at Augsburg, and upon the same brought forth to the place of execution, was there tied to the stake, and then strangled by the hangman; and afterwards consumed. This was at Filford, anno 1536, crying thus at the stake with a fervent zeal and a loud voice, "*Lord open the king of England's eyes!*" He was, it is conjectured, at the time of his death, about 50 years of age.

That such means were adopted to compass the death of this faithful servant of Christ, will stand as an indelible blot on the character of the king and the nobles of England. The neutrality of the port of Antwerp was invaded by the Emperor, who had guaranteed it for the purpose of trade with England: by residing there Tyndale had not become his subject, nor was he amenable to his authority. The following is the law under which he suffered:—Ferdinand in the Councils of Ratisbon, and Spire, in 1529, had thus decreed against some of the Protestants in the Act which secured their general liberties:—"That the Edict made at Worms, should stand in force through all Germany, till the time of the General Council which should shortly follow:—*That the doctrine of them which hold the Lord's Supper, otherwise than the church doth teach, should not be received, nor the mass should be altered:* and that, whereas the doctrine of reli-

gion was altered, should be no impediment to the contrary, but that they which were disposed to come to Mass, might safely therein use their devotion. *Against anabaptists likewise*; and that all ministers of the church should be enjoined to use no other interpretation of Holy Scripture, but according to the exposition of the church doctors. Moreover, that all persons and states should keep peace, so that for religion, neither the one part should offer molestation to the other, nor receive said confederates under their protection and safeguard: all which decrees they which should transgress, to be outlawed and exiled."

Admitting it to be just, that the subject of another state should be amenable to this law, there is no doubt that Tyndale both as a *Sacramentarian*, and for having used an exposition of the Scriptures, contrary to the interpretation of the church doctors, had exposed himself to its penalties! These, however, were not strangulation and burning, but outlawry and exile! This was one objection, I find, that was urged by Pointz for the saving of the life of his brother and friend. But it was replied by the Lord of Barron, that there had been Germans burned in England not long ago, (referring to the Baptists who were burned in Smithfield). This nobleman wrote to Lord Cromwell in reply to a letter, it should seem, which he had received from him on the subject, but all intercession was in vain; the *Vicegerent*, though the *second* man in the kingdom, was not the *first*! nor was the death of Tyndale the first instance in which his power was insufficient to prevent the martyrdom of *Sacramentarians*!

The last prayer of this extraordinary servant of Christ speaks very plainly the dying opinion of the

martyr as to whose influence his death was to be attributed. Fox strongly intimates that the large sums of money which Philips the traitor expended in this unjust prosecution, must have come from the Chancellor: and if so, doubtless with the approbation of the king. That the king had for years been violently incensed against Tyndale, instances have been given in the course of this history: hence his concurring with the Cardinal and the Prelates in the suppression of his New Testament and his other works. Nor is it difficult to conjecture the causes of his royal anger and malice. Tyndale had not in any way or on any occasion recognized the supremacy of the king, in all or any causes ecclesiastical, nor joined in the delusive flattery of addressing him by fulsome dedications as being "by the grace of God Defender of the Faith, and in earth the supreme head of the Church of England:" he had neither looked to him for patronage or support. But on the contrary, had reproved his vices and called upon him to repent of his having joined in persecuting the saints of God. "If the king's grace, (said Tyndale in his supplication,) and other temporal persons conspiring with the temporality be of ignorance, I doubt not but *their eyes shall be opened* shortly, and they shall see and repent," &c. This was language too uncourtly for such a vain pedantic tyrant as Henry VIII. The conduct of Tyndale towards him was framed on the model of that of John the Baptist towards HEROD:—and as the character of the monarchs, so the character of these servants of Christ, and also their ends, were very similar. It was not possible, that one who in matters of religion owned no authority but that of Christ, admitted no appeal but to the Scrip-

tures alone, acted on the principle of private judgment, and taught it to others in the fullest extent, whose description of the church of Christ destroyed its national constitution, and whose notions of its officers struck at the foundation of prelacy as well as of popery, it is no wonder, I say, that the Pope, and King, and the Cardinal, and the Chancellor and the Bishops, and their numerous sycophants and dependents, should all join in the cry, "*Away with such a fellow from the earth, it is not fit that he should live!*" Nor is it wonderful under such circumstances, that the martyr should consider the king as being the soul of the conspiracy against him, that he should have exclaimed loudly and fervently at the stake—"Lord open the king of England's eyes."

It has been stated that he was an *elder* of a congregational church; and that he was well acquainted with such discipline, is evident from his thus writing of private offences in regard to members of the same church. "And I will ask my brother forgiveness (if the peace I mean, be not made already) and will make to my power such satisfaction to him as shall seem right in his eyes, if he be reasonable, or as the congregation should assign, or faithful men appointed thereunto by the congregation, or such as I and he shall agree upon, and will endeavour myself to do so no more with the help of thy grace, and will submit myself to the wholesome ordinance of the congregation according to the doctrine of thy son Jesus and of his faithful apostle, for there is none other name under heaven than Jesus given to men that we may be saved by." Acts iv.

Whether he was a Baptist or not let the reader of his works decide:—"In the obedience of a Chris-

tian man," he speaks thus under the head "*Baptism*." "The washing preacheth unto us that we are cleansed with Christes blood shedding, which was an offering and a satisfaction for the sin of *all that repent and believe, consenting and submitting themselves to the will of God*. *The plunging into the water* signifieth that we die and are buried with Christ, as concerning the olde life of sinne which is Adam. And *the pulling out againe*, signifieth that we rise again with Christ in a newe life full of the Holy Ghost, which shall teach us, and guide us, and work the will of God in us, as thou seest."\* Rom. vi.

The following description of the ministry and character of Tyndale by the excellent *John Fox* is remarkably striking and correct:—

"When the Sunday came, then went he to one merchant's chamber or other, whither came many other merchants, and unto them would he read some one parcel of Scripture, the which proceeded so fruitfully, sweetly, and gently from him (much like to the writing of St. John the Evangelist,) that it was heavenly comfort and joy to the audience to hear him read the Scriptures: and likewise after din-

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\* "A brief declaration of the Sacraments, expressing the fyrst orygynall, how they came up and were instituted, with the true and moost syncere meaning and understandyng of the same, very necessarye for all men that wyl not erre in the true use and receaving therof. Compyled by the godly learned man Wylliam Tyndall. Imprinted at London by Robert Stoughton, dwellyng with-in Ludgate, at the sygne of the Bishoppes Miter." This is a 12mo. printed in black letter without date, but thought to be about 1533, consisting of 36 leaves or 72 pages. It is a most elaborate and scriptural defence of the views of the *Sacramentarians*, and is printed in the "Works of the English and Scottish Reformers," with another title. Vol. iii. Edited by the Rev. J. Russel, A.M.

ner he spent an hour in the aforesaid manner."

"In opening the Scriptures, what truth, what soundness can a man require more, or what more is to be said than is to be found in Tyndale? In his Prologues upon the five books of Moses, upon Jonas, upon the Gospels, and Epistles of St. Paul, chiefly to the Romans; how perfectly doth he hit the right sense and true meaning in every thing! In his obedience, how fruitfully teacheth he every person to his duty! In his Exposition, and upon the Parable of the Wicked Mammon, how pithily doth he persuade! how gravely doth he exhort! how lovingly doth he comfort! simply, without ostentation; vehement, without contention. Which two faults, as they commonly are wont to follow the most part of writers, so how far the same were from him, and he from them, his replies and answers to Sir Thomas More do well declare. In doctrine sound, in heart humble, in life unrebukeable, in disputation modest, in rebuking charitable, in truth fervent, and yet no less prudent in dispensing the same, and bearing with time and weakness of men as much as he might, saving only where mere necessity constrained him otherwise to do, for defence of truth against wilful blindness and subtle hypocrisy. Briefly, such was his modesty, zeal, charity, and painful travail, that he never sought for any thing less than for himself, for nothing more than for Christ's glory, and edification of others; for whose cause he not only bestowed his labours, but his life and blood also. Wherefore not unrightly he might be then, as he is yet called, the Apostle of England, as Paul called Epaphroditus the Apostle of the Philippians, for his singular care and affection towards them. For

as the Apostles in the primitive age first planted the church in truth of the gospel; so the same truth being again defaced and decayed by enemies in this our latter time, there was none that travelled more earnestly in restoring of the same in this realm of England than did William Tyndale."

The following epitaph is the only one that has been as yet composed for this "Apostle of England!"

"Not worthy to contain so great a mind,  
Tyndale for Christ, his country leaves behind;  
Maligned through life,—victim of popish lies;  
While praying for his enemy, he dies:  
Blest man! thy British blood was nobly spent,  
The ENGLISH BIBLE is thy MONUMENT."

Works quoted:—Fox's Acts and Mon. vol. ii. Strype's Life of Cranmer; Sir Thomas More's Dialogues; Life of Sir Thomas More; Tyndale's Testament and Pentateuch; Coverdale's and Matthew's, and Taverner's Editions of the Bible, &c.; works of Tyndale, Frith, and Barnes.

London.

J. I.

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#### REVIVAL OF RELIGION.

SUBSTANCE OF AN ADDRESS DELIVERED AT EAGLE STREET, ON THE EVENING OF DEC. 10, 1828. BY THE REV. JOHN EDWARDS, OF WATFORD.

"Wilt thou not revive us again?"—

Psalm lxxxv. 6.

MY CHRISTIAN FRIENDS, THESE words suggest to us, some appropriate meditations ere we close the solemn services of this interesting day. The expression "revive" in this connexion, conveys reproof, instruction, and encouragement. The use of this prayer in a spiritual sense, implies that we need to be revived *again*, that true religion has been suffered to decline, that all our help must come from God, that he who quickened us at first, and that he who has renewed the strength of

others will also revive us again; if we seek him with our whole hearts.

We know that true religion in its nature and principles is always the same. The prayer implies both its existence and its declension—“*the wonted force and vigour of those who thus prayed were abated;*” and they plead past revivals and former enjoyments, and the experience of others, saying in effect; “Wilt not thou who art the author of our faith be the finisher also?” Thou who hast visited others with times of refreshing, wilt thou not revive us again? Lord to whom shall we go? thou, *thou alone* hast the words of eternal life!

Having, my Christian friends, been encouraged by good tidings of what the Lord is accomplishing for others, we have this day been praying for a better state of things amongst ourselves. I shall point out some of those things which most usually occasion a *decline*, and others which accompany a *revival* of religion.

I. The first resolution which follows the text, is a renewed and zealous regard to the Scriptures of truth. ver. 8. I will hear what God the Lord will speak, &c. And if we examine the history of past ages, we shall find, that true religion has prospered or languished, in proportion to their regard to, or neglect of the word of God. Thus in the days of Manasseh, when the book of the law was lost, and could not be found even in the temple, the abominations of idolatry became open and universal in the land of Israel; when Josiah succeeded, the lost book was found, and the reading of it to the people became the chief instrument of the reformation which took place. Another glorious revival took place in the times of Ezra and Nehemiah,

by the same means. It was when “they read in the book of the law of God distinctly, and gave the sense, that the people understood the meaning, wept bitterly, and entered anew into covenant with God.

At the time of our Lord's coming, the forms of religion were observed, but every thing indicated that the power of it was little understood; one cause of it is declared to be that “the Pharisees had made void the word of the Lord through their traditions.” In like manner the revival by the preaching of John the Baptist and the introduction of Christianity was attended by a constant appeal to the Scriptures!

In confirmation of this sentiment it would be easy to trace the awful apostacy of the church of Rome to the disuse of the Holy Scriptures; and to shew that the reformation from popery was chiefly accomplished by their returning to the word of the Lord. Let it not be thought that by laying this stress upon the use of the Scriptures, we view them in any other light than as the means by which the Lord is pleased to work his own will. Every instrument implies an agent: that agent is the Holy Spirit; but when do we hear of his influences being felt where the word of God is either unknown or neglected? On the contrary, may we not conclude that as the word was indited by the Spirit of God, that a disregard of the Scriptures is one of those evils by which the Spirit has been grieved, and on account of which his more copious influences, have been, and are still withheld from us? Let us call to mind our own experience, and we shall find that usually in seasons of doubt, of languor and of difficulty, it was by his word that the spirit quickened, strengthened, and comforted

us! O then, how ought we to prize that word which the Lord "hath magnified above all his name," which David "esteemed more than thousands of gold and silver," and which is the appointed medium of sanctification and comfort to every believer. Hence our Saviour prayed for all his true disciples, "Sanctify them through the truth, thy word is truth." The Scriptures contain doctrines to be understood and believed, precepts to be learned and obeyed; and remedies to be applied; but if any of us remain ignorant of their contents, or regardless of their application, their being easy of access will but render us more inexcusable if we are not made wise unto salvation.

II. Let us enquire whether we have at all times been careful to understand and remember the subject of our own prayers? It is very awful to think of approaching the Searcher of hearts, without understanding what we say, desiring what we ask for, or believing that our prayers will be heard. And yet who can say that no degree of this solemn mockery runs through his petitions? Alas, how many prayers have been presented, that came not from the heart, were forgotten as soon as uttered! Need we wonder if no answer were obtained? It was the resolution of David to pray and look up. "Unto thee will I direct my prayer and will look up." Ps. v. 3. But we have sometimes prayed and instantly looked down, pursued the world and forgot our own petitions! Yet when we address a letter to an absent friend upon important business we look for an answer; we often recal the contents of our requests, and continue to cherish expectation till we shall have a reply; so does the invalid who applies to a physician, or the

man who consults a legal adviser; they each state their case and look up. Observe that poor man who has just knocked at a rich man's door. He states his deep distress, and begs relief; watches and waits till he is answered. But some Christians often go away, one to his farm another to his merchandize, and think no more of their prayers. On the other hand, did we carefully remember what we have prayed for, how would it secure our circumspection and stability. What meekness and humility might be expected from them who have been confessing their own sins, and resolving to 'go softly all the days of their life!' What vigilance from them who have been lamenting the plague of their own heart! what zeal and activity from them who have been giving thanks for their own deliverance, and imploring the influences of his Holy Spirit to revive the heart of the contrite and turn the children of disobedience to the wisdom of the just!

III. Let us cultivate a humble and believing dependence upon the influences of the Holy Spirit. It is indeed the Spirit that quickeneth; and let the consideration of what he has done for us, make us at once humble and thankful. If we are not now what we desire to be, we are not as we once were. We much need reviving, but when the Spirit first found us we were destitute of life, like a condemned criminal in a putrid fever: there was the hand of a double death upon us. Till quickened by the Spirit man is dead in sin, and under the condemnation of God's righteous law. And even after we have been raised from this state of distance and of death, we often need to be revived again; a sense of this need is a sign of life, as hungering and thirsting are as much proofs of life as eating and drinking, so

we trust the earnest desires so often and so fervently expressed this day, are some proof of spiritual life, though it has been also an acknowledgment of its feebleness. That we may ascertain whether from this time we begin to recover, we shall point out some symptoms of its operations on the hearts of sincere penitents.

1. It is the Holy Spirit that quickens our convictions of sin, particularly the remembrance of our own sins. Many sins impress us less as time removes them to a distance from us; and a sense of their guilt often wears away by forgetfulness, instead of being washed away in the blood of Christ. But the operation of the Spirit upon our hearts will make us of quick understanding in the fear of the Lord. Under his influence we detect our own sin, where others would not accuse us of it, and remember those sins which they had perhaps forgotten; and whilst some say with Cain, "My punishment is greater than I can bear," the true penitent says with David, "My sin is ever before me!" Sin is embittered to him by the very hope that it is forgiven; his deepest regrets are felt at the foot of the cross.

2. The Spirit also quickens our spiritual desires and enjoyments. When He shews us the fulness that there is in Christ, its adaptation to our necessities, and the freeness with which it is imparted to those who come unto God by him, and enables us to taste and enjoy the things of the Spirit.

We need his influence in maturing all the graces of the Christian character, and in performing every duty of the Christian life. We need the help of the Spirit, especially in prayer, as a spirit of grace and of supplication. What says the Apostle? "We know not what

to pray for as we ought, but the Spirit helpeth our infirmities." The wisest if left to themselves would often ask amiss either as to the object or the motive—but he maketh intercession according to the will of God. The most zealous grow careless and formal—but he quickens when our souls cleave to the dust. The holiest contract fresh guilt, and when they remember God are troubled—but He revives their confidence by the application of the blood of sprinkling, and restores unto them the joys of God's salvation. Hence the caution against "grieving the Holy Spirit of God, whereby we are sealed, unto the day of redemption." It would not only be the vilest ingratitude, considering what he has done for us, but the greatest folly, to provoke Him by our sins; for who besides can restore us to repentance? Hence the exhortation, '*Quench not the Spirit.*' Floods of iniquity will quench the holy flame. "Minding earthly things" intensely, will tend to smother it. Neglecting the means of grace is like leaving a fire without supply of fuel, it dies away—trusting in the means without enjoying his influence, is offering contempt to him who holds our souls in life. O then brethren, with what resolution should we follow up the confessions and supplications of this day! Let us hasten to our closets, enter the chambers of imagery, and desire to detect every secret sin—and should the enemy of souls pursue us even to the mercy seat, let us pray that the Spirit of the Lord may lift up a standard against him.

But a diligent regard to the state of religion in our own hearts, and in the respective churches with which we are connected, will not lead to the neglect of those persons that are yet without. The land within is the land possessed;

but the land without is the land of promise. The whole earth is promised to Messiah, and certainly will be possessed by him in due time. Whilst we look upon the state of the world with grief and compassion, let us not regard it with despondency. "It is said that such was the confidence of the Romans that they should conquer the Carthaginians, that they sold at a public auction, and for a great price, the ground upon which the camp of Hannibal stood. When this fact was known it inspired the Romans with fresh courage, and their opponents betook themselves to flight." Courage then my fellow Christians: the whole land is before us, and by the power of the Divine Spirit we are well able to possess it; and ere long we shall hear the triumphant shout of victory. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." The Lord hasten it in his time!

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BLESSED ARE THEY THAT MOURN."

IT is a very serious evil that men do not distinguish between things that differ. Mourning is inseparably connected with true religion; and hence it has been considered as the *offspring* of piety. This idea is, however, inadmissible, and grossly erroneous. Religion can give birth to that only which makes us happy. What is not inherent in a thing, can never spring out of it; but true religion contains only what is morally excellent; purity, goodness, mercy and truth. That all who possess genuine piety do mourn, is certain; but their grief arises not from the possession of religion, but the want of it; from a view of the imperfect state of their characters in the sight of God, together with a contemplation of the sins and consequent miseries of those around

them. Their piety will not be perfect till they are removed to a better world, to live for ever under the full influence of holy principles, and never more to heave a sigh or shed a tear.

Moreover, all the real and solid joy which is in this world, arises wholly from the influence of true religion. Whatever nation has existed without holiness, that nation has had no solid, no lasting felicity; and the farther any individual or people recede from the paths of purity, so far they depart from real blessedness. "Their sorrows shall be multiplied that hasten after another god." "There is no peace to the wicked." Could the fear of God be wholly banished from the human mind, and holiness driven from this world, lamentation and woe would burst from every heart, and the appropriate name of the earth would be *Acelanda*!

Mourning in the present state of things is inevitable. Men who have no religion, have however, the greatest portion of distress. We have apostatized from the Author of our existence, and God has frowned upon us, and blighted all our prospects. Sin has mingled wormwood and gall with every potion we drink, has strewed ashes on all the bread we eat, and planted thorns in all the ways we must travel through life. True, religion does in this world separate these painful admixtures, eradicates many of these thorns, and sanctifies the tears which flow from inevitable evils. Yea, it renders the very sorrows of life tributary to the soul's moral welfare, and subordinates the natural evils which spring from moral pollution to the aiding of holy desires, and the bringing the mind to Christ, the only Saviour from all sin.

Could a man by a course of depravity banish all sorrow from his

mind, this could be effected for a very short season only, and then he must lie down in everlasting sorrow. Why should hands so feeble attempt to raise a mound against an ocean of woe? The sinner must flee to Christ or he will be overwhelmed for ever. See the reckless rebel who has dismissed all his grief, is he not the maniac dancing on a precipice? Or is his soul benumbed? The opiates which have produced a temporary stupefaction are expending their force, and with returning sensibility he will experience all the writhings of agony and torture. Man as a sinner must mourn. The only choice left is, whether he will for a season sorrow after a godly sort for his sins, or be doomed under the influence of their curse, to suffer in everlasting despair. Now is the only moment to make his election, and he who knew all things said, "Blessed are they that mourn."

The mourning connected with true religion, arises from an accurate view of prevailing iniquity. The penitent will be deeply sensible of his own depravity. This will the most powerfully affect him. His pride, carnality, backslidings of heart, and sin in every view in which it prevails in himself, will abase him in the dust, as it will be painfully evident to himself, that he has dishonoured his Redeemer, failed to give the world a correct specimen of the influence of the gospel, and his Lord an adequate expression of his gratitude and love. The wretchedness and misery of mankind, will produce heart-felt sorrow. While the Christian is looking abroad on a fallen world, while he is praying and labouring for its restoration, men are in these very moments actually perishing by thousands. Thousands are sinking into unavailing sorrow, lamentation and

woe, where even the mercy of God and the work of Christ are no longer the foundation of hope. For these things the man of holy benevolence must weep, his eye will affect his heart. But he is still blessed.

His deep sense of these evils will preserve himself from many sins, snares and temptations to which he is constantly exposed, and which would be the sources of the severest afflictions he could endure. This is not a small comfort; to look back on all the way in which the Lord has led him, and to know that he has stood where thousands have fallen. But he will also enjoy a sense of divine forgiveness. God will put away all his transgressions, and his conscience will, through the blood of Christ, be purified from guilt. His Father shews mercy unto him, notwithstanding all that he has done. And oh, what felicity, what holy joy mingles with his tears! But how will this blessedness be increased, from the pleasing assurance that in a little while, he will be delivered, fully and perfectly delivered, from the cause of all his calamities, his own sins. Yes, he will presently be holy as his heavenly Father is holy. And in looking onward a little, he sees moreover, the day approaching, when millions and millions from every quarter of the globe, will be restored to God; when the bonds of iniquity will be broken; and the captive emancipated and free; when war shall cease to the ends of the earth, and all nations be blessed in Christ. Oh, what consolation to think of a restored, a renovated world! Then shall it be said that the holy city, the new Jerusalem has come down from God out of heaven, prepared as a bride adorned for her husband.

*London.*

I. M.

## POETRY.

*The Wreath of Love.*

[The following Lines were written for a Family Party, on the day on which the late Rev. W. W. Simpson completed his 80th year.]

*First Voice.*

Come, twine a wreath, and join your hands,  
And bind it with Affection's bands ;  
Let roses crown our aged sire,  
Their scent, like love, will ne'er expire.

*Second Voice.*

No—roses shall not deck his brows,  
They'll ill besem the gathering snows ;  
Bring bays and laurels, that have been,  
Like love, in every season green.

*Third Voice.*

Nay—these are wreaths that warriors claim,  
All bloody, from the band of Fame ;  
Bring leaves from off some ancient oak,  
Which stands, like love, through every  
stroke.

*Fourth Voice.*

O, mock him not—the oak should be  
For younger, stronger swains than he ;  
Bring ivy from some crumbling tower,  
Of deepest hue in latest hour.

*Fifth Voice.*

Too deep its hue, and far too sad  
For this high day, when all are glad ;  
The lighter vine-leaves rather bring,  
Like gentle love their tendrils cling.

*Sixth Voice.*

'Tis Bacchus' plant—he shall not be  
The god of our festivity ;—  
Go, bring, and for your wreath entwine,  
Sweet buds of early eglantine.

*Seventh Voice.*

Its thorns will tear—and all the flowers  
That ye can cull in desert bowers,  
Are drooping with the blight of sin ;  
Have each a sting conceal'd within.

*Eighth Voice.*

Then bring them pure from Zion's hill,—  
For ever fresh from Siloa's rill ;  
Ye shall not find such flowerets on  
Parnassus, or on Helicon.

*Ninth Voice.*

No fitter chaplet can there be,  
Than Nature's own white "almond tree ;"  
"A crown of glory," when it twines  
The brow on which Religion shines.

*All.*

We'll weave no wreath save that of love,  
'Tis what the seraphs wear above ;  
Come, join your hearts, and join your hands,  
And bind it with *religion's* bands.

S. M. R.

## HYMN

For a Family Party, on the late Rev. W. W.  
Simpson completing his 80th year.

Almighty Father ! God of love !  
Deign to accept our song of praise,  
For health restored and strength renewed,  
And promise of yet longer days.

When man's last foe stood near his bed,—  
To cheer thy servant Thou wert there ;  
To pour fresh blessings on his head,  
And hearken to his fervent prayer.

As Israel's king was snatched, of old,  
From death, by thy almighty hand ;  
E'en so was he—whom we behold,  
Surrounded by this filial band.

O, may his gratitude arise  
Before Thee, to the highest heaven,  
As rose the shepherd's sacrifice,  
A token of his sins forgiven.

And, gentle as the evening dews,  
Thy grace upon his soul descend,  
And grant him clear, extatic views  
Of Him who is the sinner's friend.

Thus bless'd, supported may he be,  
Till life's uncertain journey cease ;  
And calmly, at its close, to Thee,  
Commend his soul, and sleep in peace.

Almighty Father ! God of love !  
Deign to accept this song of praise,  
For health restored and strength renewed,  
And promise of yet longer days.

## R E V I E W.

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*A Defence of the Scriptural Doctrine concerning the Second Advent of Christ, from the Erroneous Representations of the Modern Millenarians.* By WILLIAM HAMILTON, D. D. Minister of Strathblane. Hamilton, Adams, and Co.

THE religious state and improvement of our race, through the future ages of time, is a subject of affecting and solemn interest to all devout and reflecting minds. To love mankind with the generous and cordial affection which a tender and enlightened piety inspires, to feel as we ought to feel, a holy and fervent solicitude for their true happiness, awakens a deep concern to ascertain, as far as we can, what the religious condition of all future generations will be down to the final conclusion of this mortal state. Much as this sacred curiosity has lately prevailed among Christians, and enlarged the circle of their devotional hopes and felicities, we know there is still a great defect to lament in profound sensibility and devotion, for an object so immense as the spiritual happiness of mankind. We wish to cherish this generous and elevated temper in ourselves and others to its highest ardour, that it may give enlargement and fervour to our prayers, and tenderness to our devout affections, and move us to more constant activity for the attainment of our object. One of the best means for nourishing this temper, is a frequent and bright anticipation of the result which is promised to our devotions and labours for the good of our race. Who can think of the innumerable multitudes of guilty and immortal beings that will people the scenes of this world for many ages to come, perpetually multiplying in number beyond all assignable limits, till the last child of our race shall be born, without earnestly wishing to know what shall be their spiritual condition, and what their character and destination for eternity. The melancholy condition of man-

kind through all time until now, to such as view it in a serious light, and with deep religious sensibility, opens a vast and solemn contemplation. The review of the past is gloomy and distressing; the present, though rich in promises of improvement, affords but little repose; so we are compelled to turn in pious and sublime hope to the prospect of the future, for nearly all the comfort we can have amidst the sadness of this wide contemplation. It is while musing on this great prospect, with the solemnity and interest which every Christian should feel in the future history of mankind, that the prophetic declarations of the word of God become most precious and delightful. They do not, indeed, shed so perfect a light over the vast scene as we might wish to have; they leave us in uncertainty respecting many points on which we should love to be informed; but they have sufficiently illuminated the prospect to give us great consolation and delight. Without satisfying our wishes to the full, they give us, what is quite enough for the purposes of comfort and activity, the consoling assurance, that the Lord Jesus will become in literal truth the Saviour of the world, that his religion in all its spirituality and glory will be extended over the whole earth, and the number of his true and happy servants be vastly enlarged. This world will become and continue for a long period a Christian world. In this consoling and glorious assurance, nearly all good men are comforted and perfectly agreed. We wish they would all repose on this grand and delightful certainty, of which no serious believer can doubt, and labour and pray without ceasing for its full accomplishment. But some of them unhappily, when they come to paint the scene, to describe and adorn the holy and splendid prospects which the word of God has opened to our contemplation, introduce numerous embellishments that

serve to no other purpose but to dazzle and confound the mind. They turn the prophetic descriptions of the purity, loveliness and splendour of the church in future ages, which are so glorious and soothing when meditated in simplicity and love, into a topic of speculation and dispute. By this means the spirituality and grandeur of the prospect, on which the prophets delighted to lavish all the images of beauty which their inspired fancy could devise, and which should touch the heart of every Christian with joy unspeakable and full of glory, is merged in and exchanged for a conflict of human opinions.

Many of our readers are aware that for some time past a considerable band of very able and excellent men have devoted great attention to the prophecies which relate to the introduction and nature of the Millenium. Their publications on the subject have given rise to the controversy which is treated with powerful ability in the volume before us. With all deference and even devout admiration for some of the excellent men who have written on this topic, with a fervour and devotion worthy of a better cause, we cannot but say that we look upon it as one of the most fanciful and useless controversies which has ever engaged the attention, and consumed the time of the servants of Christ. We have paid considerable attention to what they have said, we have meditated their views in a serious manner, we have compared them with the word of God, and sought for divine illumination to guide us while so employed; but at the close of this labour we are mortified to find that we have gained scarcely any new light or benefit whatever to reward us for our toil. We think they have completely failed to establish any views of the approaching kingdom of Christ different from those which are commonly held. The views that we formed of the Millenium many years since from the study of Dr. Whitby's most admirable discourse on the subject, and which have been confirmed by all our subsequent reading and meditation on the prophecies, remain unchanged; so they must remain, until his ample statement of

scriptural facts, and powerful reasonings upon them are answered. It is very strange that none of the fervent advocates of the modern theory, to which his sentiments are completely opposed, seem to have paid any attention to the work of that great critic and divine: a work replete with the most enlarged and luminous views of sacred truth which are sustained throughout, by reasonings that remain untouched.

When we first took up this volume, we intended to go into rather an extended view of the subject in all its parts, for it is one in which we greatly delight; but further reflection convinced us that it would be an unprofitable task for ourselves, and that it would be wrong to perplex the minds of our readers with such useless and fleeting speculations as we should have to bring forward, and then refute, in an ample discussion of the topic. Christians have, or ought to have, something nobler to do in this world of conflict and labour than to waste their time in musings that lead to no beneficial result,—or to be amused with prospects and visions that will never be realized in this state of mortality.

The grand point in the views of the modern Millenarians is the personal coming and dominion of the Redeemer on earth, where they expect him to remain in power and majesty for a long period of time. This wonderful prospect seems to have in their minds all the beauty and glory of divine certainty attached to it. No wonder they are absorbed and delighted by even the distant effulgence of such a vision. On such as have persuaded themselves of its truth, and live in the full expectation, of their Lord soon descending from heaven, we can easily imagine it to have a most devotional and happy effect. But we cannot indulge the high anticipation that the Saviour of mankind will ever again take up his abode in this world. After the fullest attention, that we have been able to give to what has been said in favour of it, we cannot find any solid proof whatever in the predictions of Scripture for this solemn and glorious fancy. The whole scheme depends on

this point. It seems to us an easy matter for every one to decide. The most simple reader of the Bible may satisfy himself beyond a doubt, of these plain and solemn facts which are stated in numerous passages—that the second coming of the Saviour will be attended by the resurrection and judgment of all mankind—by the condemnation of all the wicked, and the glorification of all the saved—and by the conflagration of the world. These facts are inscribed with piercing and awful brightness on the sacred pages. But if these final solemnities shall attend the coming of the Redeemer, if all mankind shall be removed to the abodes of eternity and the world be consumed, there will plainly be no time or room for the wonders and glories which the Millenarians have pictured out and rejoiced in.

There is one important passage of Scripture which is so expressly opposed to their views, so decisive on the point that the Millennium will take place *before* the second coming of our Lord, that we wonder how they can hold their views in the face of such a declaration. "Repent ye therefore and be converted, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ who before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." Acts iii. 19—21. We cite from the volume before us Mr. Faber's improved rendering of the latter part of this passage, and some of his excellent remarks upon it:—

"There can be no doubt that the clause ought to be rendered: *whom heaven must receive, until the times of the accomplishment of all the things which God hath spoken by the mouth of all his holy prophets since the world began.*

"From this translation, which with the ancients, I conceive to exhibit the true sense of the original, the inference is sufficiently obvious.

"If heaven must receive and retain Christ, until the full accomplishment of all the things which God hath spoken by the prophets, since the world began, down to the time

when the Apostle uttered the passage now under consideration: then, assuredly, the literal second advent of Christ cannot take place until after the complete expiration of the Millenarian period of blessedness. For Daniel, and Isaiah, and Joel, and Zachariah, all foretel the occurrence of such a period, as immediately following the conversion of Judah and sychronical overthrow of the great Roman confederacy. But, according to St. Peter, heaven must retain Christ, until the accomplishment of all the prophecies which had been delivered anterior to the time when he made such a declaration. Therefore heaven must retain Christ, until all the ancient prophecies, respecting the Millennial period of blessedness upon earth, shall have received their full accomplishment: and, consequently, the literal second advent of Christ cannot occur, until after the close of the same predicted millennial period of blessedness." p. 163.

While we much lament the unbounded wildness of fancy, together with the waste of time and effort which many are expending upon this subject, we cannot but hope that some good will result from the controversy. If it shall awaken more devout and thoughtful attention to the prophecies which depict the future piety and glory of the church among Christians in general, and thus tend to increase a spirit of prayer and activity for their final accomplishment, a great benefit will be secured. Every thing of this sort is most valuable for our own minds and for the good of others. We have long been disposed to think that most Christians do not give half attention enough to the predictions of Scripture concerning the kingdom of Christ, which we are assured will at some future period, and perhaps in a short time, illuminate and bless this lost world with a spiritual beauty and glory so transcendent that we cannot fully conceive it. Leaving all inferior anticipations and details of the great scene out of view, which cannot be decided till the period shall come, we may meditate and repose on the glorious assurance with unspeakable delight, that our divine Saviour will gain a perfect conquest over all that is opposed to him; and extend the light and holiness of his dominion over the globe. This world shall be renovated and saved.

This holy and magnificent anticipation, so beautiful to the fancy, so consoling to the heart, so animating to our hopes, so inspiring and devotional in all its effects, should be constantly cherished by such as love their Saviour and love their race. The certain prospect of this transporting and sublime improvement in the condition and character of mankind, ought to have a large and delightful place in our contemplations. When meditated in the clear and beautiful lights which the word of God has shed over it for our consolation, and with a sober and devotional spirit, it presents a scene of glory and holiness to contemplate and love, inferior only to the perfection and splendour of heaven where God will be all in all.

We have no taste for speculation in these sacred matters. We wish to turn all our views of this blessed period to a devout and practical account. We wish our readers to do the same. Let each of them remember and feel, even the most weak and humble, that he can do something towards promoting the glorious completion of all that a Christian should fervently desire on earth. Besides constantly praying for it in faith and hope, each may be assured that every little effort he makes, whether to give his money, or to teach a child to read the word of God, or to instruct a servant, or to improve a friend, or to set a holy example to his family and neighbours, will be employed by the gracious Redeemer among the infinity of means by which he will accomplish the spiritual restoration and happiness of mankind. Every Christian should feel a devout ambition to share in the glory of this blessed and splendid consummation, which, though he will not behold on earth, he will hear of in heaven with rapturous adoration and delight.

To all such as are perplexed by the fancies and speculations of the Millenarians, we cordially recommend Dr. Hamilton's work, as adapted to give them the best satisfaction. He has met his opponents at every point, and we think he has done it with complete success. It appears to us that he has

proved their views to be quite unscriptural, and even absurd. We must, however, remark, that he has frequently written with a severity of tone which we cannot approve, how much soever he might have been provoked by the dogmatism and contempt displayed by some of the party to whom he is opposed. We earnestly wish for all religious controversy to be conducted with the mild and benignant temper of true religion. Those who wander from the truth in the things of God, deserve our pity, but not our contempt.

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*The Divinely appointed Means for preserving a prosperous, or restoring a declining Church. A Sermon, preached at the Baptist Monthly Meeting, held at Maze Pond, Southwark, Nov. 18, 1828. In which it is recommended to the Baptist Churches, speedily to observe a Day of Humiliation and Prayer; with an Appendix, on the Nature and End of Christian Fasting.*  
By JOSEPH IVIMEY. Wightman and Co.

THIS is an earnest, warm-hearted Sermon, from Heb. x. 19—25. After introductory observations on the early declensions in the primitive churches of Galatia, and five out of the seven churches in Asia Minor, mentioned in the second and third chapters of the book of the Revelations, and on the exhortations in the Epistle to the Hebrews, from which Mr. Ivimey has taken his text, he points out four "divinely prescribed remedies," as the means of reformation, wherever churches are tending to declension; and these are—1. United Prayer. 2. A steady adherence to the faith of the Gospel, and a consistent profession of it. 3. Mutual Affection. 4. Constant attendance upon the public means of grace."

In the course of the Sermon, the worthy author, in addition to his important remarks on these topics, presents his readers with a number of historical details, illustrating different parts of his subject; and notices with great pleasure the accounts of revivals in religion now taking place in Wales, and in America; and by this means

shews us, from what the goodness of God has done in times past, and is doing at the present time, the encouragement we have still to pray and hope that he will not "forsake the work of his own hands."

In the "Appendix, on the nature and end of Christian Fasting," Mr. Ivimey gives us a condensed history of what is stated on the subject of fasting, both in the Old and New Testaments; and towards the close says, "My conclusion is, that as a Christian practice, fasting is to be attended to whenever the presence of Christ is not enjoyed, and the evidences of his blessing are not experienced, whether by individual believers, or by congregated communities."

Although our limits do not admit of an extended review of a single sermon, we may be permitted to add a few general observations. The four "divinely prescribed remedies," mentioned above as the basis of this discourse, are of undeniable importance. God grant that they may all be felt, and practically regarded in proportion to their consequence! We then might hope that the Lord would revive us again, and cause his people to rejoice in his goodness. It is a remarkable, and we trust a favourable circumstance, that there is a feeling of the need of a revival in congregations and churches, not deficient either in members or in attendance. It is we hope distinctly perceived by many in our churches, that something more is still wanting to their real prosperity. What they earnestly wish to see is the conversion of sinners, the animating influence of the hopes and motives exhibited in the Gospel, proving that they are indeed made alive unto God through Jesus Christ our Lord. It is painful and lamentable that many, perhaps in all our congregations, attend with tolerable regularity from year to year, who we cannot hope are converted unto God. In them we see no signs of a new heart and a right spirit. They hear the appeals and invitations of the Gospel, without being affected by them. We look at them both with grief and pity, and say, surely they cannot all die thus! But who can effect that great

change which is essential to their future happiness? None but the Most High. Such persons do not think how forcibly they prove the doctrine which they hear, and which we fear they sometimes deride, that the salvation of a sinner is the work of the Lord alone; for if outward means could secure it, many of them would not be in their present situation. It is painful also to see how many in the profession of the faith of the Gospel, appear to feel very little of its internal vivifying influence. We do not, of course, know how they are engaged in their retirements; what attention they give to the word of God and prayer, either in their families or in privacy; or how far they are in real earnest in maintaining the inward conflict with the corrupt tendencies of our nature;—but was there a strong sense of the excellence and reality of the great sentiments of the Gospel, and an earnest engagement of heart in attending unto them, surely we should see effects arising from these causes, for which we now look in vain. The world, and the things of the world, its trifles, its habits, and we fear too often its follies, engage their attention. To these they pay a marked regard, they warmly pursue them, and are cold and indifferent only in the great concerns of eternity! It would be a happy thing if we were all to ask ourselves, whether we also are not influenced by the contagious atmosphere in which we live? Were we better Christians, we might surely hope that those around us would be better also. We wish this sermon may be extensively read, and that the endeavours and prayers of the author and of his brethren may be followed by a copious effusion of the divine blessing.

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*The Advantages of Union among Brethren. A Sermon preached to the Baptist Association for the Counties of York and Lancaster, at Hebden Bridge, May 20, 1828. By PETER SCOTT.*

PERHAPS there is no class of productions with which the press teems, more ephemeral than that of single sermons. There are some of value, many indiffe-

rent, and not a few which venture from the snug retirement of a minister's desk, which possess but little claim, and indeed stand but little chance to be heard amongst the many candidates for public attention. But though few of these can hope to survive a short-lived day, or to float down the stream of time to another age, we are not disposed much to regret their publication. They have their local interests and temporary advantages. There is a little circle in which they are respectively prized, for their relative value at least, if not for their intrinsic worth. They are cherished memorials of a dear friend, or a beloved pastor.

It is not to be expected that in such a miscellany as ours we should do much more than merely to announce the greater part of those which come under our notice. A full review of some of them would be needless, and perhaps worse. To subject these productions of pious zeal to that ordeal, through which we, as reviewers, have the privilege of making authors pass—to weigh them in the balances of rigid criticism, and pronounce them wanting, would wound the feelings of many, and do good to none. And of those which we think are entitled to commendation, but a brief account is generally given; our space is too limited to admit of any thing more. But we feel now and then disposed to step out of our usual track, and the present occasion is one which, we think, will justify us in doing this.

The sermon before us is evidently the production of a vigorous mind, of one accustomed to think and reason, as well as to declaim; who, rich in his own resources, is not confined to mere common-place remarks. It was delivered at an Association of Baptist churches in the counties of York and Lancaster. The impression produced by the delivery of this discourse was, we are informed by those who heard it, so deep and general as is seldom witnessed on such occasions. The effect was not admiration of talent, surprize at originality, delight in the beauties of composition; it was not the man, nor his manner, but his subject, that interested all, and af-

fected all. It was a feeling of holy love and melting tenderness which pervaded the whole congregation. A sacred influence seemed to descend, soft and penetrating "as the dew of Hermon." When, at the close of the sermon, the minister of the place gave out that hymn—

"Blessed be the tie that binds  
Our hearts in mutual love," &c. \*

a burst of feeling prevented his proceeding. "Did you ever," said another minister, after the singing, "hear any thing so much like heaven!"

Mr. Scott, in a short and modest preface, expresses his apprehension that the discourse "will appear very different in print, from what it did when uttered by the living voice." This may be the case; it will to a considerable degree, doubtless, be the case. It will not be read with that preparation of devotional exercises which preceded the hearing of it. In a large and listening auditory, the presence of a considerable number of persons united in the same exercise, the expression of feeling visible in the countenance, contribute, by the power of sympathy, greatly to aid the impression. When a minister enters the pulpit fresh from the closet, where he has been holding intercourse with God, while his subject fills his soul, and his heart is all on a glow with it, there is a pathos, a living power in his ministrations, which no talents, however great, can command; no eloquence, however brilliant, can excite. In the printed sermons of G. Whitfield, which were taken down in short hand, who can discern the cause of the extraordinary effects which were produced? But the sacred feeling to which we have alluded gives a tone to the voice, an expression to the countenance, an eloquence to every look, to every motion, which irresistibly touch the heart. The

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\* This beautiful hymn was the composition of the late venerable Dr. Fawcett, long the pastor of the church where the association was held. The recollection of his eminent piety, and his "labour of love," was not probably without its effect.

warmth and tenderness of the speaker are communicated to the hearers, with the quickness and certainty of the electric fluid. There is a spirit which attends such preaching, which is too ethereal to be fixed in words and sentences, which the press with all its power cannot represent nor communicate.

That this was one great cause of the effect produced by the delivery of this sermon we have no doubt; but after every deduction made on this account, there will remain, even in the reading of it, much that is adapted to interest, affect, and profit the mind.

The subject itself is as important as it is delightful: it is that brotherly love which the inspired writers so highly eulogize, as cementing and beautifying the Christian church. In discussing this topic the preacher seems quite at home; it is a subject on which he has evidently thought closely, and felt deeply. He enters on it as a man fully convinced of the importance of what he has to communicate, and most anxious to impress it on the minds of others, with the simplicity and the earnestness of true sincerity. It is presented in many interesting points of view; and if many of the ideas are not new, there is generally an originality in the manner in which they are exhibited. The style of the author is rather pointed and sententious than full and flowing. There is no fastidious selection of words, nor great anxiety about the harmonious structure of sentences: he aims at sense more than sound. The discourse is enriched with many apposite quotations of Scripture, and some of them are very happily introduced.

After some explanatory remarks, Mr. Scott briefly illustrates the statement of the text with reference to friends, to families, and to nations; he then proceeds more largely to shew its application to the Christian church; in doing which he forcibly depicts the evils of disaffection and strife, and the beauties, the delights, the advantages of Christian union. He closes by shortly stating the means of realizing this important object, and affectionately recommending it to all the followers of the Saviour.

We scarcely know what passages to select, as a specimen of the author's style and manner of treating his subject. The following have the recommendation of being short. There are many parts of the discourse of much superior interest, but they are too long for extracts.

"It is only in congenial society that the tenderest sympathies, and dearest charities of our nature, are fully awakened and called into delightful exercise, that we enjoy 'the feast of reason and the flow of soul,' and all the inexhaustible treasures of the heart; and these are the true riches: for we know who has said, 'a good man out of the good treasure of his heart, bringeth forth good things.' The gratification of the senses is low and poor, being enjoyed equally with us, if not in a superior degree, by the inferior animals; and that opulence which is merely of an intellectual nature, however highly prized, and eagerly sought by many, is after all of a very inferior description, being possessed in a supereminent degree, even by the devils. But the riches of the heart, consisting in an upright will, and holy and benevolent affections, not only raise us to a level with the angels, but assimilate us to God himself, and transform us into his brightest image; for 'God is love, and he that dwelleth in love dwelleth in God, and God in him.' Thus he is imparadised in the very bosom of felicity." p. 27.

"A bad spirit may be as offensive to God and injurious to man as immoral conduct, though it is not generally considered so. It cannot be more consistent with true religion, to turn the house of God into a den of lions, than into a den of thieves. Those who sport with firebrands, arrows, and death, and are ready to call down fire from heaven upon all who oppose them, or differ from them, know not what manner of spirit they are of. They have quite mistaken the nature and design of Christianity, which is a religion of love, intended not to excite, but to allay these evil passions, and reconcile men to God and each other. Controversy may be sometimes unavoidable; it may often be necessary to contend earnestly for the faith once delivered to the saints, but never bitterly or furiously. 'The wrath of man worketh not the righteousness of God.' 'Therefore mark them that cause divisions contrary to the doctrine which ye have received, and avoid them:' such are infectious and dangerous characters." p. 51.

"Often, alas! has the carnality of ministers and people brought all that is dear and sacred to the very brink of the precipice, and would as often have cast it down headlong, had it not been prevented by an invi-

able power. It was this that poisoned the fountain of life, and corrupted the church at its commencement, when the sons of God entered into an unholy alliance with the daughters of men, and blended the church and the world. And how has it possessed the church ever since, convulsing and rending it like a demon! Oft times casting it into the fire and into the waters, to destroy it, and sometimes reducing it apparently to a state of death, insomuch that many thought it was dead. O, when will the Divine Master himself come in the plenitude of his omnipotence, in the full power of his word and spirit, and rebuke and cast out this foul and stubborn fiend, which his disciples have been so long labouring to expel in vain! Until then the churches will not have rest, for it fills them with strife and confusion, and every evil work." p. 57.

But we must forbear quotation; we have already exceeded our intended limits. We sincerely rejoice, that while many of our valuable ministers are growing old in the service of Christ, and must soon cease from their labours, others are rising up to fill their places, with such a portion of piety, and talent, and zeal, as augurs well for the future interests of the church. We do not, however, present this sermon to our readers as a complete model of perfection, in which the eagle eye of criticism could discern no defects; these are, indeed, but slight and few, while its excellences are many and great. There are a few typographical errors, which it is unnecessary farther to notice. One thing we must mention, that with a good type and paper, the price is very moderate. We can cordially recommend the sermon to our readers, and hope that it may have an extensive circulation.

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*Cottage Prayers, or Forms of Prayer for One Month; composed expressly for the use of pious Cottagers.* By the Rev. C. DAVY, Curate of Hampstead Norris, Berks, Author of "*Cottage Sermons,*" &c. 12mo. pp. 247. Price 2s. 6d. Seeley and Sons.

THOUGH we are decidedly of opinion that free, or extempore prayer is to be preferred for public worship, to any

liturgical forms ever composed, even were it not for the imposition of the Liturgy by the Established Church; and notwithstanding we think that no truly pious person needs composed forms of prayer for secret devotions, because "our Father who seeth in secret" looks for the utterance of the heart, and can understand the meaning of a contrite tear, a penitential groan, or an evangelical desire—we yet know persons who, from timid feelings and the want of habit, cannot (at least they think so) conduct prayers in their families with their domestics; and for such persons, and in such cases, we think set forms may be necessary and useful; nor do we feel any objection to recommend this volume, as containing very good prayers for every day in the month, both morning and evening, besides four which are entitled "Occasional Prayers."

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*The Interpositions of Divine Providence, selected exclusively from the Holy Scriptures.* By JOSEPH FINCHER, Esq. Author of "*The Achievement of Prayer.*" Price 6s. Hatchard.

THE introduction to this elegant work shews that the compiler's mind is richly imbued with the spirit of the holy book he recommends. We wish him great success in every effort of this kind, to draw the attention of mankind to Him who "works in all, though he alone seems not to work."

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*Hints designed to promote a Profitable Attendance on an Evangelical Ministry.* By the Rev. WILLIAM DAVIS, Minister of the Craft Chapel, Hastings. Second Edition. Price 5d. Holdsworth and Ball.

WE are glad to see a second edition of this seasonable antidote to the Antinomian heresy. Sensible, serious, searching, but too long to be read at once. We should like to see in the next edition the method made more visible, by a little subdividing into a few sections, which we apprehend would be very acceptable to readers in general.

## NEW PUBLICATIONS.

1. *A Formulary of Devotion for the use of Schools, after the manner of the Book of Common Prayer; composed chiefly in the language of Scripture, and arranged for each day of the Week.* G. B. Whitaker. 1s. 6d.

2. *Treatises and Letters of Dr. Nicholas Ridley, Bishop of London, and Martyr,* 1555.

3. *Examinations and Letters of the Rev. John Philpot, Archdeacon of Winchester, and Martyr,* 1555.

These, bound together, are published by the Religious Tract Society. We hope the extensive circulation they are sure to obtain will be accompanied by an extensive blessing, diffusing a sweet savour of Christ through the country.

4. *Twenty-one Sermons, by the late Rev. Thomas Spencer, of Liverpool.* From his own Manuscripts. This extraordinary youth of high promise, was drowned at Liverpool, having gone to bathe in the River Mersey. Aug. 5, 1811. in his twentieth year. 'May the numerous young preachers who will read these Sermons, imbibe their spirit, and resemble Thomas Spencer in the simplicity and entire devotedness to the Christian cause by which he was so honourably distinguished.'

5. *The Pastor's Mite, or a seasonable and affectionate Appeal to the Professed Followers of Jesus Christ.* Wightman and Cramp. 6d.

6. *The Christian's Present for the year 1829, consisting entirely of Original Pieces in Prose and Verse.* Goodluck, Cornhill. Price 5s.

7. *Edmund O'Hara; an Irish tale.* By the author of "Ellmer Castle." Dublin. 3s. 6d.

8. *Matilda's Birth-day; or the Grand Magic Lantern: a Tale for Youth.* By S. Emma Thomson. Nisbet. 2s. 6d. "One third of any benefit arising from this work is destined to different Protestant Missions."

9. *Twelve Moral Maxims of my Uncle Newbury.* Nisbet. Price 1s. Grave and important maxims illustrated with a good deal of pleasantry, forming an excellent manual for boys at school, and indeed for all young persons.

10. *The fatal Consequences of Licentiousness: a Sermon occasioned by the Trial of a Young Woman for the alleged Murder of her Illegitimate Child.* By John Nott, M.A. &c. &c. Sixth Edition. Seeley. Price 8d.

A very judicious, serious, and affectionate discourse on Prov. xiii. 15. *the way of transgressors is hard.* We recommend it to the esteemed author to add to the next edition, Dr. Watts's admirable poem on Lewdness, extracted from his 'Miscellaneous thoughts,' and reprinted, not long since, by the London Religious Tract Society.

11. *Noonday Sunset; a Sermon addressed chiefly to young People, at New Broad-street Meeting house, London, on the decease of Mrs. J. C. Everett, of Reading.* By J. P. Dobson.

12. *Forty-five Practical and Expository Lectures on the whole of our Lord's Sermon on the Mount.* By J. E. Good, Minister of Endless Street Chapel, Salisbury. One vol. 8vo. Price 14s. pp. 650.

13. *Dr. Williams's Library, and the debate on the Roman Catholic Claims: a Letter addressed to the Trinitarian Members of the General Body of Dissenting Ministers of the Three Denominations, on the above Subject. With an Abstract of the Penal Laws at present in force against Roman Catholics; and Extracts from the "Manchester Socinian Controversy," &c. &c. to prove that the Socinians possess trust property unlawfully; especially that of Dr. Williams's Library in London. Also a new Edition of "Dr. Williams's Last Will and Testament," and Dr. Morgan's "Centenary Sermon," &c. &c. By Joseph Ivimey. Price 1s.*

### In the Press, &c.

Mr. Allen, the Translator of Calvin's Institutes of the Christian Religion, is preparing a Translation of the Commentaries of that Reformer, and some part of the work may be expected to appear soon.

Mr. Edmeston has in the press, "The Woman of Shunem, a Dramatic Sketch, and other Sacred Poems."

"Ministerial Perseverance;" a Charge delivered at the settlement of the Rev. Arthur Tidman over the church assembling in Barbican, on Thursday, Jan. 8, 1829. By the Rev. Andrew Reed.

The Advantages and Deficiencies of the Protestant Reformation; a Sermon preached at Kensington, before the Monthly Association of Congregational Ministers, and published at their request. By J. P. Dobson. 12mo.

A Mother in Israel; being a Sketch of the Character of the late Mrs. Ewing, of Glasgow. By the Rev. E. Miller, 18mo.

## . OBITUARY.

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### MRS. JENNET BULLOUGH.

Mrs. Jennet Bullough, the daughter of John and Sarah Lawson, was born Sept. 5, 1755, at Heath Common, near Wakefield, Yorkshire. In early life she removed to Shipley, where she established a school, the duties of which she continued to discharge until nearly the close of her protracted life. Many of her surviving pupils, who now sustain great respectability both in the church and the world, can testify to the deep anxiety she was wont to manifest for the moral, as well as the intellectual improvement of those entrusted to her care. Happy would it be for our rising youth, if all those who undertook their education would adopt a line of conduct so exemplary, and merit a similar eulogium!

For some time after her settlement at Shipley, she seems to have lived in the neglect of religion. Alluding to this period, she says, "I was blind and ignorant till it pleased the Lord to open my eyes." Her first impressions were deep and very distressing. She was, to use her own words, "struck with terror while reflecting on the day of judgment." This led her to the house of God; and there, under the sound of the Gospel, she discovered the way of salvation. Having obtained peace with God, she shortly afterwards made a public profession of discipleship in the ordinance of baptism, a profession which, through divine grace, she not only maintained unsullied through a long series of trials and vicissitudes, but which glowed and brightened like the shining light, that shineth more and more unto the perfect day.

The manner in which she was brought to the knowledge of the Lord, and the character of her subsequent experience, may be ascertained from the following extracts of her diary. "1795. Bless the Lord, () my soul, and all that is within me bless his holy name, for all

his mercies bestowed upon me; but especially for giving me to see my lost condition as a sinner; for I was blind and ignorant till it pleased the Lord to open my eyes. I had a book lent me which is called 'the Practice of Piety,' which I read, though in a careless way, till I met with a passage which said we must give an account to God for every idle word. I was struck with terror. I thought, if this be so, then how can I appear before the bar of God? I could read no more. I shut the book, and went to the Baptist chapel. From that time I became more and more concerned about the salvation of my soul. I saw I was a sinner, but still remained ignorant of the justifying righteousness of Christ. Thus I went on for about two years, seeking to establish my own righteousness, till the Lord was pleased to let me see that, if I was saved at all, it must be by sovereign grace, and not by human merit. Then did prayer become a sweet and precious privilege, which before that time I had attended to merely as a duty, from a principle of slavish fear, and I was brought to see that I neither knew how to pray, nor what to pray for; but as the Lord has promised in his word that all his people should be taught of him, I was encouraged to go on begging of him to guide me in all my ways. I felt a growing love in my heart to the Redeemer and his cause, and a great desire that the Lord would dispel my doubts and fears, and open the way, that I might comply with whatever he had commanded in his word. I saw that baptism was a positive institution, and, as I thought, binding on all believers; but at the same time I had such a fear lest I should not bear that description, that I durst not comply, lest I should bring a reproach on the cause of Christ. But the Lord dealt very kindly with me, by letting me see more of the ability and willingness of Jesus to save the vilest of the

human race, and he was pleased to bless a sermon which was preached by Mr. Bowser, from Col. i. 13. which encouraged me to embrace the ordinance of baptism, that I might enjoy the fellowship of the saints, and unite with them in celebrating the dying love and rising power of our Lord Jesus Christ.

“March 13. Bless the Lord, O my soul! I have this day been favoured with another opportunity of sitting down at the Lord’s table, to commemorate his dying love. O that the words I have heard this day may ever be remembered by me. May I know what it is to be in the possession of the grace of Christ! O that I could be more devoted to the Lord, and live more to the praise and glory of his name! But what shall I say unto thee, O thou preserver of men! Thou hast all hearts in thy hands; guide me by thy counsel, teach me by thy Spirit, preserve me by thy power, and suffer me not to go astray from thee, the centre of my happiness: but O my wretched and deceitful heart!—

“Prone to wander, Lord, I feel it,  
Prone to leave the God I love;  
Here’s my heart, Lord, take and seal it;  
Seal it from thy courts above.”

On the admission of a member into the church:—“O Lord open thou my lips, and my mouth shall shew forth thy praise; for thou hast remembered us in our low estate, thou hast caused the vine to bring forth a branch. Preserve it, O Lord, while young and tender, water it with heavenly showers, that it may grow and bring forth much fruit, and so prove an honour to thy cause, and a source of joy to us. Grant a blessing, O Lord, on what I have attended to in thy house this day, that it may make a deep and lasting impression on my mind, and stir me up to a more lively sense both of duty and privilege, that I may become more devoted, and zealous, and humble,

“For thou wilt happiness divine,  
On contrite hearts bestow;  
Then tell me, gracious God, is mine  
A contrite heart, or no.”

On the settlement of a minister:—

“O Lord, thou hast dealt bountifully with us, thou hast caused us to hear the voice of joy and gladness. We have seen thy love to thy people. Thou hast not suffered thy vineyard to become desolate, but hast sent thy servant amongst us, to keep us in the way. And now our eyes behold our teacher, make him, O Lord, a blessing to thy church; and grant that we who compose it may be a people united in the bond of peace, of one heart and of one mind, that he may have much pleasure in coming amongst us. And do thou graciously bless his labours amongst us, both to the conversion of sinners and to the building up of thy church. Grant him, O Lord, many seals to his ministry, that we may have the happiness of seeing thy cause flourish once more, for it is most delightful to see the wicked brought out of darkness into thy marvellous light.”

On returning from a morning’s walk: “I have been this morning viewing the works of creation. Every thing speaks the goodness of God: the heavens are adorned with his glory, the fields are clad with his bounty, the birds are singing his praise. I beheld man going forth to his labour. Ah, thought I, if he be walking in the fear of the Lord, what a happy man! He will labour all day, depending on the Lord for strength, he will eat his meals with thankfulness, return to his home at night, though weary and fatigued, he will praise the Lord for the favours of the day, deliver his all into his hands, and once more in peace retire to rest. O that I may be enabled to do the same. Bless the Lord, O my soul!”

Sabbath morning:—“Why is my heart so far from thee, O my God? What is the cause of all these backslidings and heart-wanderings, of which I am the unhappy subject? Is it not for want of more love to thee, my God and Saviour? O Lord deliver my soul from this spiritual lethargy, and hide not thy face from me. Arise thou Sun of right-

\* I. Mann, A.M. now of Maze Pond, London.

teousness, and shine upon my soul, and warm this cold heart with thy genial rays, that I may be enabled this day to wait upon thee with devotion, and worship thee in spirit and in truth."

On a birthday :—"O Lord, thou hast added one year more to the number of my days. I am now threescore years and four. When I look back upon my past life, I am lost in wonder to think that the Lord should have been so kind as to indulge me with so many privileges, while I have made so little improvement of them, and so little progress in the divine life. Quicken me, O Lord, by thy good Spirit, that I may be more alive to thee and to thy ways, and let the few remaining days which thou hast appointed to me in the world, be spent to thy honour and glory, through Jesus Christ. Amen."

From these extracts, which form but a small proportion of what she has written in a similar strain, it is easy to perceive that the mind of the deceased was richly imbued with the spirit of holiness. But her religion was not confined to the 'secrecy of her feelings. The beauty of holiness was impressed upon her character, and strikingly displayed in the tenor of her conduct. In her general intercourse with society she was modest and retiring, though uniformly upright and obliging. She walked in the midst of the path of judgment. Ardently attached to the house of God, she was regular in her attendance on the means of grace, and her deportment while there was peculiarly solemn and devotional. She was frequently and severely afflicted herself, and although her mind was naturally irritable, yet she cherished an abiding submission to the righteous will of God. She had her imperfections, and she often deplored them, but it seldom falls to the lot of one individual to present to the eye of scrutiny so much that is excellent, with so little that is detracting. At the commencement of her late illness, her mind was dark and distressed, but the light of heaven soon broke in upon her, and she descended the valley of the shadow of death, rejoicing in hope of

the glory of God; uttering, as long as utterance was continued, "Come, Lord Jesus; come quickly." She was insensible some time before her death, and calmly fell asleep in Jesus, Sept. 20, 1828. At her request, a funeral sermon was preached by Mr. Edwards, from Psalm cxvi. 7. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

*Shipley, Nov. 14, 1828.*

J. E.

#### MR. WM. PATTENDEN.

Saturday morning, Nov. 22, 1828, died Mr. Wm. Pattenden, of Guildford-place, Spafields, aged 74.\* About twenty years of age, he was led providentially to attend upon the ministry of the Gospel at the Tabernacle, Moorfields, and frequently heard Mr. Romaine, and other popular preachers of that period. By the managers of the Tabernacle he was encouraged and employed as an itinerant preacher, in various villages near town; but soon after renouncing the principles of Pædobaptism, he received adult baptism from the late venerable Dr. Gifford, at Eagle-street, in or about the year 1778, though he did not then join the church, being engaged from that time till his last illness, that is, for full half a century, in preaching either statedly or occasionally. About 1792, he was ordained over a small congregation at Acton in Middlesex, which at the end of three years he was obliged to give up through ill health, but subsequently he laboured two years at Hayes in the same county; and afterwards was instrumental in forming a small Baptist church at Battle-bridge, under the pastoral care of Mr. Sowerby, of which he was himself chosen one of the deacons, and frequently assisted the pastor in his ministerial duties, especially on ordinance days.

For the last thirty years he preached occasionally to many congregations, both Baptists and Pædobaptists, and during above fourteen years of this period he

\* By a mistake, 76 was put upon his coffin.

attended the Spafields chapel burying ground, and buried, as himself calculated, more than *twenty thousand* corpses. He also preached stately, but gratuitously, (as most of his labours were) a Thursday evening lecture at Clerkenwell workhouse, where he has sometimes had a congregation of three hundred persons, besides those whom he visited at their bedsides.

Though Mr. Pattenden made no pretensions to literature, he knew how "to speak a word in season to him that is weary," and was often heard with pleasure by judicious Christians. Latterly, however, his infirmities rapidly increased, and his domestic trials overwhelmed him, insomuch that he was obliged to give up most of his ministerial engagements, though to the last he was ready to visit and instruct the sick poor.

About seven years since he joined the church in Eagle-street, under the pastoral care of Mr. Ivimey, where, as already mentioned, he was baptized many years before. Here he was considered a useful and ornamental member, and, as stated by Mr. I. in his funeral sermon, was greatly respected and beloved.

In early life Mr. P. married a widow lady of the same religious and kind disposition with himself, by whom he had two daughters, one of whom has been the subject of great afflictions, and it may be truly said, that "in all her afflictions he was afflicted." His

trials, however, are ended, and hers, we have the satisfaction to state, much alleviated. Thus "God tempers the wind to the shorn lamb."

In his last illness no danger was apprehended for several days; his mind was, however, serious and composed, but with a becoming sense of his own deficiencies, and deeply lamenting he had not made it his more uniform study to serve and please God; and while he expressed a steady attachment to the religious principles he had long professed, he declared his sincere affection to *all* who "love our Lord Jesus in sincerity." He received with gratitude the repeated visits of his pastor and Christian friends, and while his mind retained its powers, united earnestly in their petitions on his behalf. While he was able to speak, his language was, not indeed that of extacy or triumph, but that of humble hope and confidence in the Redeemer. During the last few days, however, his disorder totally disabled him for conversation: but he died in peace—"he rests from his labours, and his works do follow him."

His remains were interred under the meeting house in Little Wild-street, many of his old friends attending to express the last tribute of respect for his memory. His pastor preached the next Lord's day morning at Eagle-street meeting, from Acts. xi. 24. "For he was a good man."

J. WILLIAMS.

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## INTELLIGENCE.

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### FOREIGN.

#### AMERICA.

##### SABBATARIAN BAPTISTS.

The Minutes of the Seventh Day Baptist General Conference, held in Piscataway,

Middlesex County, N. I. October, 1828. To which are added, the proceedings of their Missionary Board, and the constitution and minutes of the American Seventh Day Baptist Missionary Society

The conference convened October 2d, when an introductory discourse was delivered

by Brother Matthew Stillman, from Isaiah xxxv. 5 and 6.

Letters were read from the several churches, from which the following statement was taken.

There are twenty-four churches, the first of which made no return. The second was formed in the year 1703; the third in 1707; the fourth 1737; the fifth 1783; the sixth 1784; the seventh 1787; the eighth 1805; the ninth no return; the tenth 1811; the eleventh, twelfth, and thirteenth 1816; the fourteenth and fifteenth 1820; the sixteenth 1822; the seventeenth and eighteenth 1823; the nineteenth and twentieth 1824; the twenty-first, twenty-second, and twenty-third 1827; and the twenty-fourth 1828. Of those churches which have made returns, the numbers are thus:—295 added, 35 deceased, 67 dismissed, 23 rejected. Total number 3035.

Letters were received from the church of Bolivar and Pembroke, which have been recently organized, requesting to be admitted into this General Conference. After an exhibition of their doctrinal sentiments, it was resolved, that they be received as members of the Conference.

Received, through the corresponding Secretary, from the Rev. J. B. Shenston of London, a number of copies of a Sermon, preached on the occasion of the death of the Rev. Robert Burnside, and a number of pamphlets, in defence of the Sabbath, with a letter of correspondence.

Resolved, that this Conference receive gratefully this token of esteem; and that the Corresponding Secretary be requested to correspond with the Rev. Mr. Shenston, in behalf of this General Conference, and forward him three copies of our minutes.

Resolved, that this Conference recommend the institution of Sabbath Schools to all our churches.

October 3d. Conference met, agreeably to adjournment. Prayer by Brother John Watson.

Resolved, that Brethren Lewis, Titsworth, Charles Davis, Joshua B. Maxon, J. D. Babcock, and Andrew Babcock, be a Committee to meet the Agents of this Conference for the Philadelphia Lot, to receive their Report, and present it to the Conference, during its present session.

Resolved, that we recommend to those Churches that may hereafter apply for admission into this Conference, that they transmit in writing, a statement of their religious sentiments, with their request for admission.

Resolved, that Brother Christopher C. Lewis write our next Circular Letter.

Resolved, that Brother John Watson preach our next introductory sermon, and

Brother William B. Maxson in case of failure.

Resolved, that Culeb Shepherd, Joel Dunn, and Jacob West be continued our agents as formerly, and that they have a certificate of the same signed by the Moderator and Clerks of this Conference, and that Jonathan R. Durham, and E. F. Randolph be appointed to assist them.

Resolved, that this Conference adjourn, to meet in the Seventh Day Baptist meeting-house in Hopkinton, R. I. on the fifth day of the week before the first Sabbath in October, A.D. 1829.

Oct. 4th, Sabbath services commenced at ten o'clock, A.M. brother W. B. Maxson preached from Acts iii. 26. After an intermission of half an hour, brother Matthew Killman preached from 1 Pet. ii, 5. The Lord's Supper was then administered by brethren W. B. Maxson and M. Stillman.

Oct. 5th, first day, brother Joel Green preached from Isa. xi. 5. After an intermission of half an hour brother W. B. Maxson preached from Acts xxviii. 22, the concluding discourse. A large and attentive assembly was present, to hear the word preached, and during the deliberations of the Conference a perfect harmony prevailed.

Their Missionary Board met for business the day before and the day after the Conference.

One hundred and twenty-two dollars, fifty-five cents, were received from the Church and Auxiliary Societies. Their rules are excellent, and their affairs seem to be very prosperous.

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## DOMESTIC.

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### Recent Deaths.

Died, on the 22d ult. Mrs. Ivimey, wife of the Rev. Joseph Ivimey, pastor of the Baptist church in Eagle-street, Red Lion-square. For more than twenty-one years she had been the faithful and affectionate partner of his joys and sorrows, and for upwards of forty years she "adorned the doctrines" of that glorious Gospel whence she derived her hope of salvation, and drew those divine consolations which ministered to her support in the hour of trial and of death. Her afflicted and widowed husband affectionately records this tribute to the memory of departed excellence, and his grateful acknowledgement of the kindness of that Providence that bestowed the blessing upon him, and continued it so long. "O Lord, my times are in thy hand."

Died, on Thursday, the 4th of December, 1828, aged 63, the Rev. Abraham Webster, who had been upwards of forty years a zealous and faithful minister of the Gospel, and many years pastor of the Baptist church at Pole Moor, near Huddersfield, Yorkshire. His death is much lamented by his aged widow, five children, and a numerous congregation.

Died, on Thursday, Nov. 27, aged 47 years, the Rev. Robert Fry, pastor of the Baptist Church at Hatch, Somersetshire.

He was interred in the vestry on Friday, the 5th of December; the Rev. R. Horsey conducted the solemn services; the Rev. J. Baynes preached the funeral sermon from 2 Cor. xiii. 11. This text was chosen by the deceased, as expressive of his ardent desire for the peace and prosperity of the people among whom, with piety, affection, and zeal, he had laboured for thirteen years. Every mark of attachment was manifested by the church, congregation, and neighbourhood.

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## ASSOCIATION.

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### WESTERN DISTRICT.

Pursuant to public notice, a Special Meeting of the Ministers and Deacons of the Baptist Churches composing the Association for part of the Western District, was held at Taunton, Jan. 14th, 1829, for the purpose of deliberating on the best means of promoting a general revival of religion in their respective Societies and neighbourhoods. The object of the meeting had excited great interest in the minds of the brethren, many of whom expressed the delight with which they had anticipated it. Nor did they fail to realize their pleasurable anticipations. A more interesting and devotional opportunity was perhaps never enjoyed in this district. Deep solemnity, Christian harmony, and eminent spirituality pervaded the meeting, while the genial glow of holy love appeared to warm every heart, and to diffuse its benign influences throughout the whole services.

George Stevenson, Esq. of Taunton was invited to preside on the occasion, who obligingly complied with the request. The deliberations and discussions of the business meetings were intermingled with repeated prayers and occasional singings, by which means a uniform and elevated spirit of devotion most delightfully characterized the engagements of the day. The meeting commenced shortly after 11 A.M. and with the exception of one hour's adjournment was

continued till after five o'clock in the afternoon, the interest being fully sustained throughout. The accompanying resolutions were adopted unanimously.

1. That it appears highly desirable to the convened Ministers and Deacons to appoint a day for solemn humiliation and prayer for the revival of religion in their district.

2. That they are of opinion that Friday the 17th of April next, (Good Friday) will be a suitable day for the purpose, and that they solemnly pledge themselves, on behalf of the Churches they represent, by divine permission, to observe it, and that they affectionately entreat each Church in the Association to unite with them by setting apart that day for the purpose of special prayer, for the extensive effusion of the Holy Spirit.

3. That considering the great importance of this subject being constantly regarded by all the Churches, they agree further, to hold a Monthly meeting for prayer for this especial object on the third Monday evening in every month, a measure in which they earnestly hope each church will also concur.

4. That the Meeting recommend the members of their several Churches and congregations, to devote the early part of the morning of Good Friday to private and family devotion; to assemble at their own places of worship for public prayer in the forenoon at half past ten, and in the afternoon at half past two o'clock; and to hold a further meeting in the evening at half past six. The order of the evening services to be determined on by the respective Pastors and Churches, and that, where local circumstances will admit of it, the union of Christians of other denominations in these exercises be earnestly recommended.

5. That the above resolutions be signed by the Chairman, printed, and a copy of them sent to every Minister in the Association, and that a copy be also forwarded to the Editors of the Baptist Magazine and New Baptist Miscellany, with a special request for their early insertion.

A public service was held in the evening at Silver Street Chapel. The brethren Chapman and Sharpe led the devotions; brother Crook preached from Psalm li. 18. and brother Thomas concluded in prayer.

It is worthy of remark, that on the evening of this day, according to the suggestion of the Association Committee. Special prayer meetings were held throughout the district, so that the associated churches and congregations generally, were at their respective places of worship, engaged at the same time in united prayer for the down-pouring of the Holy Spirit.

# IRISH CHRONICLE,

FEBRUARY, 1829.

THE Baptist Irish Society was founded, and has been conducted, upon a conviction of the certainty that the reading of the Bible and the preaching of the Gospel, would prove alone sufficient means for the complete reformation of Ireland, and her spiritual emancipation from the galling yoke of popery. It is hoped that much has been effected towards the attainment of this object, both in Munster and Connaught. The importance which the Court of Rome has always attached to Ireland is well known. How the Reformation which was begun there in the reign of Henry VIII. was received by the Pope and his Cardinals, the following letter, found in the "Harleian Miscellany,"\* will shew. It is not improbable but the entire reformation of Ireland might greatly hasten, and probably accomplish, the total destruction of the Antichristian state. We know that the angel who is to fly *through the midst of heaven, preaching the everlasting Gospel, &c.* will be followed by another angel, saying, "*Babylon is fallen, is fallen!*"

The following is the letter found by the Archbishop of Dublin upon the person of Thady O'Brian, a Franciscan Friar, who had brought it from Rome:—

"MY SON O'NEAL,

"Thou and thy fathers were all along faithful to the mother church of Rome. His Holiness Paul, now Pope, and the council of the holy fathers there, have lately found out a prophecy there remaining, of one St. Laecranianus, an Irish bishop of Cashel, wherein he saith, '*That the mother church in Rome falleth when in Ireland the Catholic faith is overcome*; therefore, for the glory of the mother church, the honour of St. Peter, and your own seoureness, suppress heresy and his Holiness's enemies; *for when the Roman faith there perisheth, the see of Rome falleth also*: therefore the council of cardinals have thought fit to encourage your country of Ireland as a sacred island; being certified whilst the mother church hath a son of worth as yourself, and of those that shall succour you and join therein, that she will never fall, but have more or less a holding in Britain, in spite of fate. Thus having obeyed the order of the most sacred council, we recommend your princely person to the Holy Trinity, of the blessed Virgin, of St. Peter, St. Paul, and all the holy host of heaven. Amen.

"EPISCOPUS METENSIS.

"*Roma, 4 Kalend, Maii, 1538.*"

It is with real pain the gratuitous Secretaries have to state, that at the last meeting of the Committee, from the difficulty they find to get the money to meet the Treasurer's acceptances, a Sub-committee was appointed to ascertain what measures can be adopted for reducing the expenditure of the Society; which can only be effected by the reduction of the Schools or the Readers of the Irish Scriptures.

\* Historical Collections of the Church of Ireland, vol. v. 595—606.

From the Rev. J. P. Briscoe to the Rev. J. West.

Ballina, Dec. 20, 1828.

MY DEAR SIR,

I send you my returns, &c. at last. It is with difficulty I do so now. I am very ill, and have been so for some weeks past. I scarcely know what I have written, but I

trust my accounts will be found correct. I got out of my bed this morning to forward my packet. I thought to write to the Committee, but my strength is not sufficient. Thank them for me, and tell them I hope to be able to write soon. My illness is occasioned by the severe rains I encountered in my last inspections.

J. P. BRISCOE.

*From the Rev. J. Wilson to the Secretaries.*  
Sligo, Dec. 23, 1828.

MY DEAR BROTHERN,

I have to inform you, that through the kindness of Providence I reached home in safety last Saturday evening, after spending nearly five weeks in the north of England, collecting for the Society. It is with peculiar gratitude that I mention the personal kindness I experienced through the whole of my tour, and what is of much more consequence, the lively interest that was evinced on behalf of the Society, wherever it was known; but I am sorry to say, that many did not know of its existence.

The amount collected has not equalled my wishes, though considering all the circumstances, it has exceeded what might have been expected.

I shall annex a general statement of the sums for the Chronicle, and will hereafter give the particulars for the Report.

Yours affectionately,  
J. WILSON.

*From the Rev. J. Wilson to the Rev. J. West.*  
Sligo, Dec. 23, 1828.

DEAR SIR,

I send you my letters for the Secretaries, giving a short account of my collecting tour, with which I confess I am not at all satisfied. But as the chief town in Yorkshire had been collected at previously to my going, I had a great deal of ground to go over, with as much expence as if I had collected at all the places, and of course the smaller towns did not tell as well. You will perceive that I have 86l. towards the quarter's salaries in my district. You will please to send the remainder as early as convenient. Please to let me know how Mr. Franks is, and at what probable time he will come to this part of the country.

Yours sincerely,  
J. WILSON.

*From the Rev. Wm. Thomas to the Rev. J. Ivimey.*

Limerick, Dec. 18, 1828.

MY EVER DEAR FRIEND,

I received your kind and feeling letter, and greatly thank you for your very warm and affectionate anxiety for my safety, and feel much obliged to you and my dear friends at Eagle-street, who remember me at the throne of grace. I hope I may be prepared for whatever awaits me, and "be faithful unto death, and then receive the crown of life." But I dare not promise any thing. I fear I am not worthy "to die for the name of the Lord Jesus;" and I

am sure if you saw my heart you would say so. I often fear, but I hope the Lord will cleanse, and clothe, and qualify me for himself, before he removes me from this to a better world. There are seasons in which I set but a small value on my life, and I think would not go to the end of the street to save it; but I feel deeply on account of my dear wife and darling helpless children, for them to be thrown upon an inhospitable world, without prospect of support. However, the Lord's will be done; he can be "a father to the fatherless, and a husband to the widow." If it were for the divine glory, I believe Mrs. Thomas would not think much about giving me up, whatever she and my little dears might be exposed to.

Please to remember me affectionately to my dear friends. My kind love to Mrs. Ivimey and your children, in which Mrs. Thomas cordially unites. Believe me ever to be

Yours, &c.  
WM. THOMAS.

*From the Rev. J. Franks to the Secretaries.*  
Dublin, Dec. 26, 1828.

MY DEAR SIRS,

Mr. West has named to me his plan, stated in his letter to the Committee, and if it be approved by them, I hope I shall be able to execute it, as I trust it will serve the general and important objects of the Society.

With respect to the present state of my health, notwithstanding the loss of blood, powerful medicine, and the violent nature of the complaint, I find myself comparatively little reduced in flesh, but exceedingly weak. The doctor gives me to expect a happy improvement as soon as dry or frosty weather sets in.

Though I did not think it advisable to say as much to you or the Committee, at the time of engaging to come to Ireland, I entered into the engagement with my mind ardently intent on my work, and a determination of entirely devoting myself to the service of the Society, as long as I should continue in Ireland; and it gives me much concern on every account to have met with such an interruption at nearly the commencement of my work, and to which nothing could reconcile me but the recollection that all our times are in His hands who does nothing in vain; and the hope that my illness will at least increasingly teach me the value of health, the shortness of life, and the necessity of working while it is called the day, and that even my present time will not ultimately be altogether lost to the Society, as I have now the opportunity of obtaining some valuable information

from Mr. West, and of making myself somewhat master of subjects essentially necessary for me to understand.

My dear Sir, there is no time to be lost in Ireland; sinners are perishing by millions for lack of knowledge, and here am I unable to go to the help of one of them. But I must, at least for my own sake, desist.

Yours, very affectionately,  
JOHN FRANKS.

P. S. I am sorry to say that my illness has greatly affected my already very defective sight, but I should hope it will improve with an increase of strength.

Since writing this, Mr. W. has received a letter from Mr. Davis, dated from Portsea, in which he says, "I hope Mr. Franks is recovered, and will soon take my place on *this side of the water*. If he has not gone to Clonmel, it might perhaps be as well to avoid that expence now, as I hope to return in a month, and I shall rejoice if he devotes himself successfully to hegging in England, which may suit his constitution better than Ireland, and may leave me at home with my family and little stations."

*Journal of the Rev. John Franks, from Oct. 22 to Nov. 5, dated Dublin, Dec. 20, 1828.*

*To the Secretaries of the Baptist Irish Society.*

DEAR SIRS,

"Mr. M'Carthy having kindly come to meet me, and finding myself better, I left Arbour Hill the 22d of October, and preached at Furhane the same evening, and, by the urgent request of the friends, again the following evening. There is a small place of worship there, and a church of about thirty members, most, if not all of them, the fruits of Mr. M'C.'s labours, who regularly preaches to them once a month, and keeps up a good congregation. This is a very pleasing and encouraging station.

"24th. Examined the school at Clonshanny. It being potatoe harvest, many of the oldest scholars were at work in the fields, but the progress of those present was creditable to themselves and to their master. This school is much opposed by the priest, and several of the children, when able to commit the Scriptures to memory, have been taken away. It appears that the grand objection now with many of the priests, is not so much the children *learning to read the Scriptures*, but their *committing them to memory*. The standing law of your Society, 'That the Scriptures shall be read in their schools, and committed to memory by the children who read them,' must be firmly maintained and strictly

enforced, and, patience exercised, success will be certain, as already proved in innumerable instances. But be that as it may, it is better that a *few* of the children be taken from the schools, than for *all* of them to be deprived of the blessings of a scriptural education.

"25th. Preached in the schoolroom at Rabue, and next morning in the meeting house; in the evening at Capinrush, and succeeding evening in Mr. M'C.'s house. The congregations at the first and last of these places were small, in the meeting house better than I could have expected, and at C. very good.

"28th. Preached at Tallamore, a large and populous town. Mr. M'C. preaches here once a fortnight, and is said to have as good or better a congregation than I had, which was the largest (excepting an Independent one at Dublin) I had preached to in this country.

"29th. Inspected the 'M'Donall's school' at Tallamore, which since the last quarterly return, has met with considerable opposition from the priests, but it is still prosperous and well conducted. Preached in the evening at Moate, to a large and respectable congregation. Mr. M'C. made several attempts to preach in this town, but from want of a suitable place for the purpose, could not succeed until about five months ago, when he made another trial, J. Barlow, Esq. kindly giving him the use of a convenient and commodious room, and the prospects are highly encouraging. As there were seven or eight members of the other little churches residing here, he has formed them into a church.

"30th. Examined the school at this place established in July last. The children *generally*, for the time, have made surprising improvement, and many of them can read and write well, and correctly repeat large portions of Scripture. About twenty of them, who at the time of their admission into the school did not know a letter, can now read the spelling-book lessons, and some of them the Testament, and have committed several chapters to memory. The master is pious and well qualified for his employment, active and persevering. This school, though not quite free from opposition, is generally approved and sanctioned by the inhabitants of the town and neighbourhood. Preached in the evening at Athlone, to a good congregation. Mr. M'C. has formed a church here. Examined the school the next morning, which in *every respect* is in a good state. Went to see the school at Glasson, which is so greatly injured by opposition as to render it advisable to discontinue it, and remove the master to another place, where prospects are more promising, and we would hope where the

blessings of a scriptural education will be more valued.

"Nov. 2. Preached at Barry, and examined the school there on the following day, and preached again in the evening. Mr. M'C. has formed a small church here; the congregation was good, and the state of the school satisfactory, as was also that at Keanagh, to the examination of which I attended with great difficulty, from increased illness on the 4th, and parted with Mr. M'C. for Dublin the 5th, where I was necessitated to seek immediate medical assistance, and have had every kind attention paid me by Mr. and Mrs. West.

"You have been informed of the particulars of my illness: I am thankful to say that the worst is passed, and that my health is improving, though but slowly. The chief thing I have to guard against is giving a check to perspiration, and the damp and foggy season of the year is very unfavourable for me; but the doctor cheers me with the assurance, that when my health is perfectly re-established, I shall be all the better for my illness, which I hope will prove correct, as my wish is to be employed in and for pitiable and unhappy Ireland. I am anxious to be actively employed, but as I cannot, I endeavour to spend my time in that way which I trust will be of some ultimate service to the Society, or rather to Ireland, whose present and eternal welfare are the objects of their ardent desire.

"It is a pleasing fact, that most of the masters and mistresses of the schools I have visited are considered decidedly pious, and many of them possess talents, natural and acquired, far superior to their present situations and employments.

"I feel it a duty which I owe to the Committee and the brethren, to say of Messrs. Thomas and M'Carthy I believe, that from plain and indisputable evidence, they are two as laborious, and, for their work, efficient men, as the Society could have; and I greatly question, should Providence remove them, whether their equals will be found to supply their places. While I was with them, they often expressed their wish that the whole Committee, or at least a deputation from among their number, would come and examine their labours; and were their wish complied with, I am confident it would be attended with credit to themselves, satisfaction to the Committee and the friends in general, and great benefit to the Society, in obtaining an increase of funds, to perfect a work so successfully commenced, as not to be stopped without destruction to those who attempt to arrest its progress. 'All that is wanting to make our nation (Ireland) completely brave, prosperous, and glorious, is, that old delusions, idolatry, and superstitious practices, should be laid aside, that

there might be no more divisions among the natives;\*' and this mighty and all-desirable change must, under God, be wrought by British Christians. And were they fully acquainted with the real state of Ireland, civil and religious, they assuredly would contribute every mite in their power for evangelizing her; and (all things duly considered) this, next to home, [but is not Ireland home?] should be their first work; and when accomplished, Britain and Ireland together will be able to bless all the dark and cruel parts of the earth with messengers of light and of mercy, and all that is necessary for carrying on the divinely instituted cause of missions.

\* Mcagher's Polish Mass.

### CONTRIBUTIONS.

Collected by Rev. J. Wilson.		£	s.	d.
Chester	.....	9	9	3
Halifax	.....	5	2	8
Salentine Nook	.....	6	5	0
Lockwood	.....	9	10	0
Shipley	.....	5	10	0
Howarth	.....	7	18	9
Sunderland	.....	8	17	6
South Shields	.....	5	7	6
North Shields	.....	9	9	0
Hamsterley	.....	4	11	6
Newcastle	.....	15	11	8
Barnard Castle	.....	7	2	6
Alnwick	.....	1	12	6
Berwick	.....	8	14	3
Mr. Phillip, by Mr. Pritchard	..	0	10	0

### Received by Mr. Ivimey.

Rev. Mr. Coxhead, Winchester, ann.	.....	0	10	6
Rev. Mr. Bain, Potter's-street.	..	3	1	9
Rev. Mr. Capes, Farringdon	..	2	0	0

### Received by Mr. Burls.

Kington Missionary Association, per Rev. Samuel Blackmore	.....	5	0	0
Mrs. Davis, Reading, per Rev. Mr. Dyer	.....don.	5	0	0
Ditto	.....ann. sub.	1	1	0
Devonport, Ladies' Branch, per Rev. T. Horton	.....	5	0	0
Mr. W. Allport, Padstow	.....	1	0	0
Mr. Morris and Friends, Boro Green, Kent, per Rev. Mr. Dyer	.....	0	12	0
On account of Collections, per Rev. Mr. Davies	.....	100	0	0
Brown, Esq. Ragleigh	.....	1	1	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornehaugh Street, gratuitous Secretaries.

# 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.

#### JAMAICA.

For several months past, we have had such an abundance of other articles, many of which, from their nature, appeared to require early insertion, that we have been compelled to omit all reference to the important concerns of our Mission in the West Indies. In the mean while, letters from that quarter have accumulated on our hands, and events of no inconsiderable importance have taken place, of which we shall proceed to give as clear and connected account as our leisure will permit.

Our friends are aware, that although the number of our missionaries in Jamaica has been progressively increasing, to an extent fully, if not more than equal to the ability of the Society to support them, the demand for more labourers has been unceasing and urgent. We have the pleasure to state, that an acceptable addition has lately been made to their number, in the person of Mr. H. C. Taylor, formerly a member of the late Rev. E. J. Jones's congregation, Silver-street, but who was sent out to the island some years since, under the sanction of a kindred Institution, and has been usefully employed as a catechist on some estates in the interior. Without any communication with an individual on the subject, Mr. Taylor had been led, by an examination of the New Testament, to embrace the distinguishing tenet of our denomination, and was, in consequence, baptized by Mr. Phillipps, at Spanish Town, in the month of July last. He subsequently expressed to the Committee his wish to be employed as a missionary in connexion with our Society, and as the testimonies borne to the character, qualifications, and usefulness of Mr. Taylor, both at home and abroad, were highly satisfactory, the Committee have acceded to his request. He is engaged for the present at Old Harbour, and will be permanently fixed

at that or some other station, where it may appear probable that his exertions will best promote the sacred cause. We cannot forbear adding, that the conduct of Mr. Taylor's former connexions, in reference to this event, has been truly candid and honourable.

Since we last published intelligence from this quarter, certain other events have occurred, which have a very important bearing on the cause of missions in Jamaica. In the month of August last, two Wesleyan missionaries, Messrs. Whitehouse and Orton, having applied in vain to the local magistracy for a licence to preach in the parish of St. Ann, proceeded to exercise their ministry without one. For this imaginary offence,\* they were arrested and thrown into the common gaol at St. Ann's Bay, a prison of the most loathsome and filthy description, in which they were debarred from all intercourse with any but members of their own families, and informed by the gaoler that "they were not to hold prayers." Their brethren at Kingston lost no time, of course, in procuring a writ of Habeas Corpus, in virtue of which, after about ten days' confinement, they were conducted to that city; and their case having been brought under the notice of his Honor the Chief Justice, he, without a moment's hesitation, granted the missionaries a full and unconditional discharge. These proceedings having been subsequently laid before Sir John Keane, the Lieutenant Governor of the island, he immediately dismissed the committing magistrates from their office, and thus deprived them of the power they had so illegally exercised. Since then, we have understood the Attorney General of Jamaica has officially declared, that the Act of Toleration of William and Mary, and a considerable number of the succeeding statutes of the same character, having been

\* We say *imaginary*, because we apprehend there is no law whatever to authorize the practice of requiring these local licences, which all missionaries have been in the habit of procuring, and for each of which the sum of 5*l.* 6*s.* 8*d.* is paid.

recognized by the Colonial Legislature, do in fact constitute the law of the island. Should this statement of the opinion of that learned gentleman be accurate, it will probably go far to prevent the recurrence of similar acts of violence and oppression, as unbecoming the character of Britons, as they are opposed to every benevolent and religious feeling.

This statement we have abridged from the accounts published by our Wesleyan brethren in the "Missionary Notices" for December and January last. Our readers will be thankful to perceive in it an additional proof, that whenever the spirit of ignorant and misjudging opposition, which unhappily actuates a portion, and a portion only, of our colonial fellow subjects, displays itself in a form of which the Government can take cognizance, the appropriate remedy is applied without delay. We are certainly not ignorant of various other methods of pitiful hostility, which the opponents of "sectarian" missions in Jamaica have stooped to employ, but we dismiss them without more precise animadversion or exposure, in the charitable hope that a regard to their own characters, if not motives of a higher order still, may at length prevail on the persons to whom we allude, to "refrain from these men, and let them alone."

But we must proceed to the detail of transactions more immediately connected with the progress of our own operations.

At Kingston, Mr. Coultart had the pleasure of laying the foundation of the new Girls' School, on Wednesday, July 30. This building, it is computed, will cost about 1150l. currency. It is now nearly completed, and a suitable person to undertake the office of instructing the pupils on the Lancasterian system is earnestly desired—the more so, as there is too much reason to fear that the renewed and severe illness of Mrs. Coultart will render it necessary for her and Mr. C. finally to return to this country, and leave to the care of others the large church and various important institutions which, for twelve years, he has been actively engaged in superintending.

Under date of Sept. 1. Mr. Coultart mentions, in the following terms, a recent addition to the number of the church under his care:—

"Last ordinance sabbath we baptized, in the chapel, after the usual morning service, twenty persons, being part of fifty received as candidates for that ordinance. Several of them were persons of superior intelligence, and the account they gave of themselves, as renewed characters, produced a degree of that joy which is in the presence

of God when sinners repent, and sincerely turn from the error of their ways. Those who were present on that occasion, felt the account to be a development of that agency which had wrought effectually on them also in former days, "teaching them to deny ungodliness and fleshly lusts," and fashioning them, in some humble degree, unto the likeness of Jesus Christ. Several of them stated that the Scriptures had given them those views of the divine character, which had convinced them of sin, and attracted them to the Saviour, as the only source of immortal life and permanent peace. Seven of the number belong to one family, in three successive generations—grandmother, daughters, and their children. They live together in one house, praising God, and encouraging each other."

We stated, in the *Herald* for September last, that it was Mr. Tinson's intention to visit North America, partly with a view to recruit his health, and partly in the hope of procuring some aid towards the heavy expenses incurred by the late enlargement and repairs of his chapel. We have had no direct communication from Mr. T. since he left Jamaica, but learn from a correspondent in Nova Scotia, that he has been kindly received in that, and the adjoining province of New Brunswick. He is expected to revisit England before he returns to reoccupy his station at Kingstou.

Mr. Knibb has forwarded a detailed account of the proceedings at laying the foundation of the Female School, which, for the sake of that numerous portion of our readers who are deeply interested in exertions on behalf of the young, we shall subjoin. It is as follows:—

"On Wednesday evening, the 30th of July, the foundation stone of a schoolroom for girls was laid by the children in the school, in the presence of a numerous congregation, who had assembled to witness the interesting ceremony.

"Early in the afternoon the children assembled at my house, to the number of 294, most of the girls dressed in white, and holding a small bunch of flowers in their hands. After singing a hymn, they proceeded two and two to the schoolroom, preceded by two of the female general monitors, one carrying a view of the intended building, and the other several medals, with a representation on one side of our late venerable sovereign presenting a child with a bible, and surrounded with the inscription, 'It is my wish that every poor child should be taught to read the bible,' and on the other a bible, surrounded with 'Universal Education: From a child thou hast known the holy Scriptures.'

"On arriving at the school, the medals were given by Mr. and Mrs. Coultart to

those scholars who had distinguished themselves by their attention to their duties, and their general good behaviour.

"The children were then taken to the place intended for the new building, where a platform had been erected for their reception. The service then commenced, by the children singing the following hymn:—

Guide of our youth! to thee we cry,  
Great God, to us be ever nigh;  
Lighten our eyes, our hearts convert,  
Nor let us thy good ways desert.

Ten thousand snares beset our way,  
To draw our helpless souls astray;  
Regard our wants, our prayers attend,  
And with thy power and grace defend.

O smile on those whose liberal care  
Provides for our instruction here;  
And let our conduct ever prove  
We're grateful for their generous love.

Through life may we perform thy will,  
Our humble stations wisely fill;  
Then join the friends we here have known,  
In nobler songs around thy throne.

"Mr. Coultart then engaged in prayer, and in a most impressive and earnest manner commended the Institution to the care of God. He then gave out the following hymn, which the children sang:—

O deign to hear, Eternal Lord,  
The grateful notes we raise;  
Impress upon our minds thy word,  
And guide our early days.

Thy tender mercy we implore,  
On all the care that's given  
To train our minds to love thee more,  
And fit our souls for heaven.

Bless those who lend their friendly aid,  
To cultivate our youth;  
Crown them with joys that never fade,  
Adorn'd with grace and truth.

"I then gave the assembly a short account of the origin, plan, and extent of the British system of education; after which the stone was lowered to its place, and laid by the general monitor of order, assisted by his sister, the general monitor of reading, when he ascended the platform, and spoke as follows:—

"This is laid the first stone of a school-room, for the instruction of girls in the principles of religion, on the liberal plan invented by Mr. Lancaster in the year 1798, which received the unqualified approbation and liberal support of his late venerable Majesty, George the Third, who, when the system was exhibited to him by Mr. Lancaster, uttered the sentiment so worthy of a

king of the most enlightened nation upon earth, "It is my wish that every poor child in my dominions may be taught to read the Bible," and which enjoys the patronage of his present Majesty, George the Fourth, whom may God long preserve a blessing to the people he governs.'

"The children then sang the national anthem, 'God save the King,' in which the assembly joined with much apparent pleasure, and afterwards returned to the schoolroom, and partook of a feast of cake and wine provided by the kindness of friends, which concluded one of the most delightful meetings that it has been my happy lot to witness in Jamaica."

We are concerned to add, that the last accounts received from Mr. Knibb give an unfavourable account of the state of his health, and indeed that of nearly all our brethren on the island. His letter was dated from Montego Bay, Nov. 17. In it he writes thus:—

"The place from whence this is dated may perhaps surprize you. Since I last addressed you, it has pleased my heavenly Father to visit me with affliction, from which I am now, through mercy, slowly recovering. By the advice of my medical attendant, I was removed to this place, and have met with a very kind reception from Mr. and Mrs. Burchell, at whose house I at present reside. Previous to my late attack, I had suffered under an intermittent fever for more than two months, which did not, however, keep me from my school, and other engagements. Should it please the Divine Being again to restore me to health, my fervent prayer is, that he would enable me to employ it more fully in his service; if not, I hope to be able to say 'Thy will be done!'

"During the time I have been on this island, I have enjoyed a greater portion of health than most of my missionary brethren, but my late sickness (which the doctor says is an affection of the liver) has laid me low. I fear that I shall never be able again to undertake the duties of the school. I should therefore think it advisable for you to send out some one for that important and interesting station. I have conferred with many of my missionary brethren, and their opinion is, that it is my duty to resign, and to request that you would appoint me to some other station. I believe the Committee are aware that I have hitherto attended to the duties of a missionary as well as superintended the school. This I would most cheerfully have continued to do, would my health and strength have allowed me.

I am perfectly willing to remain either in Kingston, or to go to any station which the Committee or my missionary brethren may think most conducive to the welfare of the

mission. My fervent prayer is, that God would guide me. My desire is to be useful in his cause, and if I enjoy his presence, it matters little to me where I spend the few remaining days of my pilgrimage.

"Until Brother Tuson returns, it will be necessary for me to remain in Kingston, to supply his chapel in conjunction with Brother Baylis, and to attend to my people at Port Royal. During this time I shall assist in the school to the utmost of my ability, and if possible conduct its concerns.

"Should the Committee think it well for me to remain in Kingston, there is plenty of room for a new station in connexion with Port Royal. There are now 27,000 inhabitants in Kingston, for whom no place of worship is provided. I do not think that Port Royal needs a separate missionary. I merely mention this, in case a person is sent to the school who is not to preach. The congregation in Port Royal averages on the Sabbath from 350 to 400, but the place being small, a much larger congregation cannot be expected. Since I have had the station, about 700*l.* have been expended on the chapel and house. The premises are now very commodious, and the spirit of hearing manifested is encouraging.

"During my visit to this place, I have been delighted with the numbers who flock to hear the word of God. Brother Burchell has a large congregation. Yesterday I preached in his chapel, to not less than one thousand four hundred persons. It is a neat plain place—just such an one as a missionary should build. His people have manifested much kindness, and appear to walk together in love. I am sorry that his health is so much impaired—may God in his mercy long spare him in the interesting station he fills. At Crooked Spring I preached to a congregation of six hundred at least; the attention with which the poor people heard, much gratified me. The congregation at Falmouth is delightful; I should wish that station, but as brother Mann has a desire for it, I hope that my remarks will not in the least influence any decision the Committee may come to. He is an excellent man, and seems full of love to God and his Christ. This part of the island needs more labourers, and to any station on this part, I have not the least objection to go.

"These remarks, I am aware, are desultory. Your kindness will excuse them, as I am far from well. Indeed there is scarcely a missionary in health on the island; Mr. Coalhart is ill, has been dangerously so. Mr. Burton has been all but dead. Brother Flood now lies very ill; I have just heard that Mr. Baylis is sick. The Wesleyans have lost three missionaries lately; and the Church, three. How soon I, or some one else, may add, the Baptist, so many, I cannot

tell. O that God would sanctify these mysterious providences!"

The correspondence of Mr. Burchell of *Montego Bay*, fully corroborates the statements given by Mr. Knibb, both as to success which has attended the work of God in that quarter, and the absolute need of further help being rendered without delay.

The following extract is taken from a letter of Mr. B. to a friend in London, dated in September last:—

"I am happy to inform you, the attendance on the public means of grace on the Sabbath, as also week days, is truly interesting; it exceeds my most sanguine expectations; every Sunday I am astonished at witnessing the crowds of poor negroes who flock to the house of God. I think I am within bounds in saying we have never less than 1000 present at our six o'clock morning prayer-meeting; so great is the number that we are obliged to occupy the galleries, not having room below.

"I have been obliged to appropriate that part of the house which we had purposed for our dwelling, to the chapel; so that it measures nearly 70 feet square; the galleries front and side, are about 25 feet deep; and I can assure you on a Sabbath morning they present a most imposing appearance, every pew, and bench, and aisle being crowded to excess. Yea, on some Sabbaths we have one, two, and three hundred people unable to obtain admittance, who listen in the yard, besides others who resort elsewhere for want of room. When we consider that it is not five years since we first commenced preaching the word of eternal life here, what cause have we to exclaim, 'What has God wrought!' Oh, that the name of the Lord may be glorified! Our chapel is not yet completed, the carpenters, &c. will leave in two or three weeks, as I do not purpose finishing every thing until we see how we are to pay the expences.

"I am happy to say the church continues to prosper, and I have much to afford me joy; many have been added to us. Since I last enjoyed the pleasure of your company,\* I have baptized eight times, including about 500 persons; at the Bay, our church now consists of about 700 members, and at Crooked Spring about 400. At Falmouth, (commenced last May 1827, though 1000 persons had previously been waiting for us,) the church consists of about 200; and at Ridgland in Westmorland, (commenced last November) there are six members."

In writing to the Secretary, under date of August 10 he remarks:—

"We really stand in need of another Missionary brother, and did not brother Mann

\* About two years ago.

possess an almost Herculean constitution, it would be impossible to attend to the duties of our stations; as it is, we can perform them but indifferently, the extremities of our stations from Rio Bueno to Ridgland, being about 80 miles. We are calculating at a certainty, to receive a brother this season, and do sincerely entreat you not to disappoint us. Though brother Mann has strength, I am but an invalid, lingering out my existence, and by no means equal to my duties. In short, I am fearful I shall not be able to occupy my station long, as I am only able to keep up by the use of stimulants.

"Rio Bueno is a village or small town about 16 miles from Falmouth, in the neighbourhood of which place we have about 500 members and enquirers, and will be carried on in connection with Falmouth, until it become sufficiently established to claim a separate Missionary.

"I had almost forgotten to say the Lord is blessing his churches here among us. I have recently administered the ordinance of baptism twice; first to ninety-one persons, the second to sixty-seven; the last sacrament day the bottom part of the new chapel was nearly filled with communicants. The services are exceedingly well attended. Sabbath mornings we are crowded."

From *Annatto Bay*, Mr. Flood informs us, that after mature deliberation on the subject, and consultation with his Missionary brethren, he had ventured to commence the erection of a new place of worship. The first stone of this building was laid July 5, by a gentleman connected with the Established church, who, with several other respectable individuals in the neighbourhood, has generously contributed towards the expense. Mr. Coultart was present, and delivered an address appropriate to the occasion. The attendance was very numerous, and in the following Sabbath the crowd was so great that numbers found it impossible to get into the old place of meeting. The contributions towards the new chapel amount to upwards of five hundred pounds Currency, but considerably more than this will be necessary, and Mr. Flood has urgently entreated the Committee to aid his operations by a temporary loan.

"I expect to baptize," he states, August 27, "near forty persons on the first Lord's day in September, many of whose accounts of their conversion and experience are very interesting and satisfactory. The Sunday school has increased considerably in numbers, and the scholars make a pleasing progress in learning to read and committing Dr. Watt's Catechism to memory.

I continue to visit Bull Bay, and I trust it will not be in vain. I have hitherto gone there only on week evenings, except once on a Sabbath evening; but I have some thoughts

of spending a Sabbath there once in a month, as I have reason to believe many country people would then attend who cannot leave the estates on other days. I had thought of dividing the Sabbath's labours between the two places once a fortnight, but in order to do this I must travel in the middle of the day, when the heat is so great that I scarcely dare undertake the ride on horseback. If I had a chaise this difficulty would in a good measure be obviated, but this I cannot procure at present, unless the Society could afford me the means."

The intelligence from *Mount Charles* is contained in a letter from Mr. Baylis, our Missionary there, dated Oct. 10th. We give it in his own words:—

"I have the pleasure of informing you that the work of the Lord continues to prosper here; the preaching of the gospel is well attended, and we have now fifteen candidates accepted for baptism, and several more are waiting to be heard. We have also a Sabbath school here for children and adults; it is conducted principally by Mrs. Baylis, as I am fully employed in other duties.

"We do, indeed, find it necessary to use circumspection in admitting persons to baptism; if we were not circumspect in this matter, we should baptize far greater numbers than we do, but then many of them would be so far from being 'our joy,' that they would cause an abundance of pain and sorrow; but it is a rule invariably observed here, and as far as I know in all our churches, not to baptize any persons but such as give a credible account of a change of heart, and whose lives as far as we can know accord with their profession. For my own part I can say that I have never baptized one person whom I could on scriptural ground have rejected; and though the subsequent conduct of some has subjected me to the painful duty of excluding them, I think that the instances of this kind have been as few in proportion to the numbers as are generally found in our churches in England.

"I continue to attend to Sion Hill in the parish of St. Thomas in the Vale, and have generally a pretty good congregation, and the prospect of doing good is such as encourages me to continue to attend to it. Now, while I have to officiate in Kingston every second Sabbath, I divide the Sabbath that I have in the country between my two stations. By this means I manage to keep the people together at both places; but of course, neither can have that share of attention which they would have if I could devote the whole of my time to them. I need not tell you that this and my engagement with Mr. Tinson's church, finds me plenty of work, but I am not at all inclined to complain; for while the Lord is pleased to

give me health and strength, I wish to labour in his cause in any way to which he, by his providence may direct."

The accounts from *Spanish Town* are not less encouraging than those which have been narrated from other parts of the island. Under date of August 4th, Mr. Phillippo writes as follows to the Secretary:—

"I am almost ready to apprehend that I shall never be able to redeem my pledge, of forwarding you a long letter respecting the state of things at this station. I have now to assign as my reason for not doing so, my being but just returned from a visit to our friends at Port Maria and Annatto Bay. As, however, I have a few minutes before me before the office closes, I will endeavour to give as much information as they will allow me.

"My prospects of usefulness are wider and better than at any former period. The field for exertion is extending on the right hand and on the left. Multitudes are anxiously enquiring after the pearl of great price, and multitudes, I trust, have found it. A few sabbaths ago I baptized 67 individuals, on a public profession of their faith in the Lord Jesus. Two of them were whites, twenty-one respectable persons of colour, and the rest blacks. I never recollect having spent a more happy day. Not fewer, I should imagine, than one thousand six hundred persons witnessed the solemn spectacle, and with the exception of a little confusion before the gates were thrown open, scarcely a word was uttered during the whole ceremony, but many were in tears. About four hundred and fifty were present at the ordinance. Six whites, myself excepted, the rest of every diversity of colour. Our congregation is oftentimes full as large as the chapel will admit of, and additions to it are constantly making. For these few last sabbaths not a seat has been unoccupied: many, indeed, have been obliged to sit on the window seats and staircases. The day school is increased again to seventy, and I doubt not but that in a short time we shall have as many children as the school-room will contain.

"Nothing in the shape of schools can present an appearance more delightful and encouraging than the sabbath school. For a considerable time the number of children has averaged one hundred and fifty. Last sabbath there were present one hundred and fifty-six, chiefly slaves, and the children of indigent persons of colour. Nearly half of them can read the bible; and the rest justify the hope, that our efforts for their instruction will not be in

vain. Upwards of thirty of these children, also, have peculiarly sweet voices, and sing 'Vital spark,' Denmark, Poland, and a number of more common tunes, with the greatest exactness and harmony. In a word (for time admonishes me to conclude) every thing connected with our prospects is as encouraging as the most sanguine, as to Missionary success, could a few years ago have possibly anticipated."

Our last advices from Mr. Phillippo were dated Nov. 24, from Kingston, whither he had gone to assist Mr. Coultart, in the arduous duties of the Sabbath, Mr. C. himself being unable to engage in them, we regret to say, from indisposition. Towards the close of a letter on business, he observes—

"Having preached three times yesterday and occupied two hours in each service, I feel very tired. Had it been otherwise, I should have sent you an account of a baptizing at Old Harbour on the Sabbath before last. I administered that ordinance to 95 persons in the presence of, I suppose 1000 spectators, and then preached out of doors on a chair soon after to a congregation of the same number. On the following morning Mr. Taylor accompanied me to another parish about 16 miles from Old Harbour, and 27 from Spanish Town, where we have succeeded in forming a new station, not likely to be any expence to the society."

(To be concluded in our next.)

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## HOME PROCEEDINGS.

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### HACKNEY.

On Wednesday evening, Dec. 17, a Public Meeting in aid of the Society, was held at the Baptist Chapel, Mare Street, Hackney. The chair was occupied by the Rev. Dr. Cox, who introduced the business of the meeting by an appropriate address, after prayer had been offered by the Rev. Thomas Hunt of Clapton. The various resolutions were proposed and seconded by the Rev. Isaiah Birt, and Rev. George Collison; Rev. Eustace Carey and Newton Bosworth, Esq.; Rev. John Dyer, and J. M. Buckland, Esq.; Rev. H. F. Burder and John Allen, Esq.; George Meyer, Esq. and J. J. Buttress, Esq. The audience was highly respectable, and the collection at the doors amounted to *Thirteen pounds, two shillings and sixpence*, the precise sum contributed at the formation of the Parent Society in 1792.

*Contributions received on account of the Baptist Missionary Society, from December 20, 1828, to January 20, 1829, not including individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Kington, Missionary Association, by Rev. S. Blackmore .....	10	0	0	
Bromyard, Collected by Miss Hopkins .....	1	8	0	
Dunstable, Contributions, by Mr. Cheshire .....	4	0	0	
Oxford, for Female School in India, by Miss Collingwood.....	16	10	6	
Newbury, Collection and Subscriptions, by Rev. Thomas Welsh.....	53	6	8	
Oakingham, Missionary Association, by Rev. John Coles .....	5	8	4	
Broughton (Hants) by Rev. H. Russell :—				
Collected at the doors.....	11	10	0	
by Miss Barton and Miss Saunders .....	10	0	0	
		21	10	0
Devonport, Morris-square, by Rev. Thomas Horton, Collection, Subscriptions, and Ladies' Branch Society .....	20	4	6	
Paisley, Youth's Society, by Mr. A. Hodge, for Translations.....	5	0	0	
Glasgow, Port Glasgow, and Helensburg, Friends, by Mrs. Dickie, for Female Education, by Rev. T. Swan .....	3	12	6	
Leeds, Subscriptions (including 18l. 1s. 2d. for Female Education) by Rev. Jas. Acworth.....	37	18	4	
Oxfordshire Auxiliary Society, by Mr. Huckvale, Treasurer :—				
Oxford .....	44	8	5	
Chipping Norton.....	22	9	8	
Naunton .....	16	17	0	
		83	15	1
Suffolk : Collected on a journey by Rev. Messrs. Gray and Hargreaves :—				
West Row, January, 1828....	3	1	0	Dr. Williams .. 1 1 0
Coll. by Mr. Gray, Nov. 1828 .....	3	0	0	J. Notcutt, Esq. 1 1 0
Hadleigh, Nov. 1827.....	1	9	7	W. Pollard .. 1 1 0
Ditto, Nov. 1828 .....	1	5	6	S. H. Cowell .. 1 1 0
Ditto, per Mr. Gray, ditto....	1	11	3	G. Bayley.... 1 1 0
Waldringfield, Oct. 1827....	2	7	6	J. Everett ... 1 1 0
Bilderstone .....	1	10	6	J. Bayley.... 1 1 0
Wattisham .....	2	0	10	R. Lacey .... 1 1 0
Stonham .....	1	11	8	J. Ridley.... 1 1 0
Stowmarket.....	20	1	0 <sup>3</sup> / <sub>4</sub>	Mr. Osborne .. 1 1 0
Rattlesden .....	3	8	0	Mr. Pettit ... 1 1 0
Bury .....	11	17	0	T. Harwood, Batisford .....
Barton Mills .....	1	8	0	Rev. J. Julian, Trimley .....
Grundisburgh .....	4	3	6	Rev. J. Charlesworth 1 0 0
Walton .....	2	19	9 <sup>3</sup> / <sub>4</sub>	Mr. G. K. Cowell .. 1 0 0
Rev. A. K. Cowell.....	1	1	0	H. Ridley, sen. 0 10 6
Ipswich :—				G. Christopherson 0 10 6
Mrs. Lacey and Mrs. Pollard, Contributions by .....	3	5	0	Wm. Ridley... 0 10 6
Salem Chapel, Collection .....	4	0	0	H. Ridley ... 0 10 6
Collected by Mr. G. Christopherson .....	3	6	6	R. Thompson .. 0 10 0
Stoke, Collection by Mr. Gray .....	6	0	0	T. Leavold ... 0 7 6
Mrs. Everett, Capel ....	1	0	0	Mrs. Thompson ... 0 5 0
Contributions, by Rev. Jas. Hargreaves.....	46	7	6	
		146	19	1 <sup>1</sup> / <sub>2</sub>

*Particulars in our next.*

Worcestershire, &c. Collected by the Rev. Eustace Carey, viz. :—				
Worcester .....	39	0	0	
Evesham .....	20	2	6	
Tenbury .....	2	5	0	
Upton on Severn.....	9	1	6	
Bridgnorth .....	22	3	8	
Wolverhampton .....	1	13	0	
Leominster (Schools 1l. 10s.) .....	7	11	1	
Gold Mohur, from Mr. Morgan, on account of Scotch journey	1	16	6	
				103 13 3
Friend, by the Secretary .....	Donation	100	0	0
Friend to the Jamaica Mission, Belfast .....	Do.	5	0	0
Mr. Vincent Figgins, by the Secretary .....	Do.	4	0	0
Ebenezer (for Female Education), by ditto .....	Do.	1	1	0
Friend, by Mr. James Dowsett .....	Do.	0	10	0
Unknown, delivered at the Mission House, Jan. 21. ....		0	2	0

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### TO CORRESPONDENTS.

Parcels of Magazines have been thankfully received from Mr. Wilson, Olney. Also a parcel of worsted socks, from a Lady, by Mr. Clarke.

The Ladies who inquire, under date of Dec. 27. respecting their kind donation of 20l. are respectfully informed that "Bungalow" is the local appellation by which the Native places of worship are distinguished. A print of one of them may be seen in "News from Afar," page 21.

The Editor is unable to render J. B. C. the assistance he asks. The letter requesting it should have been post-paid.

The various parcels addressed to the care of the Editor in December and January, from T. P., Coventry, were duly received, and have all been forwarded agreeably to his request.

Mr. Knibb, of Kingstou, desires us to acknowledge "with many thanks," two kind presents of Frocks, Bags, Needles, &c. for the girls in the school; one from the Misses Thackeray, Leeds; and the other from the Misses Thompson, Cheadle, Staffordshire.

*Erratum.*—In our Number for December, the Collection made at *Arbroath* was entered among those for *Dundee*. The notice should have been as follows:—

Arbroath:—Independent Chapel, Rev. J. Ramsay.....	6	16	0	
Additional, by the church.....	1	5	6	
Collected by Mrs. Hunter .....	1	0	0	
Mary Brown 5s.; late E. Lawrence 5s. ..	0	10	0	
				9 11 6

THE  
BAPTIST MAGAZINE.

MARCH, 1829.

MEMOIR OF THE REV. W. W. SIMPSON.  
(Continued from p. 52.)

"AFTER being confined for several months by severe and painful affliction, which he bore with much resignation and patience, his health in some degree improved, and contrary to all expectation, he once more joined our family circle, and was also privileged again to pay his vows in the house of God. Upon this occasion he remarks in his journal, 'It is now fifteen weeks since I have been out. It pleased the Lord to enable me to attend the ordinance of the Lord's Supper this afternoon. For ever blessed be his dear name, it proved a feast of fat things to my soul; of wines on the lees, well refined. My cup ran over.' So delighted was his spirit, and so animated were his feelings, that at the close of the service he most affectionately addressed the minister and the congregation, and after stating the probability that he should never appear in that house again, he gave his parting, dying approbation to the ministry of his esteemed brother, whom he had heard with great comfort and satisfaction previous to his illness, and who afterwards, during his affliction, afforded him much consolation by his visits and his prayers. For several months after this time, my dear father continued in a very debilitated state of health, subject to frequent relapses, and at length, notwithstanding the natural strength of his constitution, he sunk under an asthmatical disease, and was once more confined to his chamber.

VOL. IV. 3d Series.

"A short time before his death, his children and grandchildren were surrounding his bed, when he addressed them with much earnestness upon the infinite importance of a hope beyond the grave, and said, 'What should I now do without such a hope? Religion is no dream—it is not the fever of enthusiasm. What would the world and all its vanities be to me now? The awful period at which I am so nearly arrived must come to you all, and oh! my dear children, may we all then meet above. I rejoice in the thought of so soon meeting those dear relatives who are gone before. I cannot, indeed, express to you the happiness I feel in the contemplation of it. I am resting upon the Rock of Ages. I know in whom I have believed. May God bless you, my dear children, and grant that we may all meet around his throne!' After this his grandchildren left the room, and as if fearful that he had not stated his experience with perfect justness, he called them back, and said, 'My dear children, you find me in a very happy frame this morning, but do not think that it is always so with me: I have my seasons of temptation and trial.'

"He had many sleepless nights during his long affliction; indeed, for three months, on account of the difficulty he had in breathing, he was not able to go to bed; yet he would often say in the morning, after sitting in his chair all night, 'How good the Lord has been to me, in affording me his presence in the night seasons. I have been

singing his praises, for he *giveth me songs in the night;* pointing out to us at the same time some of what he called his *night songs*, and which he dwelt upon at such times with peculiar comfort.

“On the 16th of last September, he said to his son-in-law, with whom he resided, and who was about to leave home for a night, ‘God bless you!’ and then, as if to express the state of his mind, he exclaimed with great emphasis, ‘*Fear not, I am with thee; be not dismayed, I am thy God.*’ On the 17th, he particularly requested me not to forget to thank all his dear friends, for their kindness shewn to him during his illness, and also his neighbours, for the many tokens of friendship he had received from them. He then offered up fervent petitions himself on their behalf. To a pious servant, who had nursed him throughout his affliction, he expressed his gratitude for her tender care of him, and asked her to repeat to him the hymn beginning ‘*Begone unbelief.*’ He often entreated us to forgive any quickness of temper which he feared he might sometimes have manifested, and said, ‘When I am gone, speak of me only as a sinner saved by grace, by sovereign grace. I deserve nothing but hell, and if so vile a sinner as I am saved, all heaven will shout for joy.’

Oh! to grace how great a debtor  
Daily I’m constrained to be.

If I have ever said or done any thing for God, ascribe it to his grace bestowed upon me. *Not unto me, O Lord, not unto me; but unto thy name be all the glory.*

“A day or two before his dissolution, his youngest daughter, who had been in a suffering state of health for many years, asked him to give her a text of Scripture which she might remember for his

sake. After a few moments he looked affectionately at her, and said in a whisper, ‘Here is one, my dear, that will do for us both. *For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*’ Afterwards, being a little revived, he said to her more audibly, ‘If you should not see me any more, what a comfort will it be to you to remember how happy I am in the thought of dying.’ To his grandchildren he also gave a passage, which he said expressed his feelings on their behalf:—‘*I have no greater joy than to hear that my children walk in the truth.*’

“On the 25th the light of life appeared nearly extinct. I said to him, ‘My dear father, how do you feel the state of your mind now you are drawing so near an eternal world?’ He pressed my hand, and said, ‘Waiting every moment to be gone—happy! happy! happy! My meditations are sweet, though I cannot express them.’ These were almost the last words he was able distinctly to articulate. His sufferings for the last week were very great, and it was extremely distressing to see him struggling for breath. The ‘dying strife’ was evidently carried on for several days and nights. On Friday morning, the 26th, about six o’clock, his son-in-law, Mr. Ward, prayed by his bedside; and at the close of the prayer he cried with great energy Amen! Amen! In less than an hour afterwards he expired, without a struggle, in the 80th year of his age.”

To a recital at once so affecting and so faithful, the writer of this

Memoir is not willing to add more than the avowal of his approbation, and the expression of his sincere desire that other hearts may be touched by this record of Jehovah's mercy, and say, adding their testimony to the voice of inspiration, "*The memory of the just is blessed.*" To some readers, not immediately interested in the character of the departed, this minute detail of his last hours may appear somewhat too lengthened and particular. But while this thought was passing over the mind of the Memorialist, the language of the venerable Hooker occurred to him, and seemed so applicable to the occasion, that he ventures to quote it, as at once his encouragement and his apology:—"The Lord himself hath not disdained so exactly to register in the book of life after what sort his servants have closed up their days on earth, that he descendeth even to their very meanest actions; their cries, their groans, their pantings, breathings and last gaspings, he hath most solemnly commended to the memory of all generations; and shall it seem unto us superfluous, at such times as these are, to hear in what manner they have ended their lives!"

Mr. Simpson was buried on the 3d of October, in the chapel at Eye. The Rev. C. T. Keen, the present pastor of the church, delivered a most impressive address at the grave, and a funeral sermon on the following Lord's day morning. Messrs. Elvin of Bury, and Saffery of Salisbury, preached in the afternoon and evening of the same day, and on the same occasion.

At the close of this Memoir, it may be expected that we should attempt some delineation of character—a delineation with which the writer can scarcely trust the powerful promptings of his own

heart, filled as it is with the associations of reverence and affection, and touched by sympathies known only to the youthful mind, that has been refreshed by auspices so gracious and benevolent as those which were afforded to him by the almost paternal character of Mr. Simpson. One word, indeed, might suffice to give the living portrait of the moral and intellectual *man*; for whatever the touch of the phrenologist might have found on the material mould, the hand of truth passing over the immaterial outline, would have found developed the full fine organ of SIMPLICITY.

The charities of life seemed to gather around him wherever he appeared, not only like children at the table of his home, but in every circle over which his smile could diffuse the ray of his benevolence, and wherever his hand could extend the bounty suggested by his heart. He walked over the wilderness of life as an almoner from the better world. An extract from a letter written under expectations of increasing property, will shew that this remark is not the mere panegyric of prejudiced partiality: "I hope and trust I should see the hand of my covenant God and Father in it, and be very thankful to him, as by his grace it would enable me to do more for his poor afflicted people than in my present circumstances I can do. If my heart does not deceive me, it would be my greatest pleasure to be an instrument in his hand to promote the cause of my adorable Redeemer, in the little circle in which I move. I hope I may say without taking any praise to myself (which I abhor), and giving it all to my gracious God, that by his grace given unto me I have not for the last thirty-four years been altogether unmindful of his unmerited goodness and mercy to me and

mine, nor altogether destitute of a desire to promote his glory and the good of my fellow sinners. 'Not unto me, O Lord, not unto me; but unto thy name give glory, for thy mercy and thy truth's sake.'

The domestic habits of such a man can scarcely require a comment. It will be more than imagined how tenderly he watched over, and how ardently he prayed for children, the worth of whose souls were valued by him in proportion to the love he bore to the Redeemer of his own. The following citations from his letters, will afford corresponding illustrations of his parental character.

"My dear, very dear Girls—The time begins to appear very long since you left us, and I can assure you I begin to wish for your return. The deprivation of personal intercourse with you renders me very urgent at the throne of grace for your present and eternal welfare. I never omit entreating the Lord to give you just views of the world, wherever you are, accompanying those views with an experience of that happy contrast described by Solomon, who, when he speaks of true wisdom, says, '*Her ways are ways of pleasantness, and all her paths are peace.*'"

Again, he writes on another occasion—

"Do, my dear —, attend to your aged father's admonitions. They proceed from the purest affection for you. You have known adversity; you have drunk deeply of that bitter cup, and I think you must have acquired such a knowledge of the world as to be assured there is no dependence to be placed upon it. If Providence smile upon you, it will court your favours, and profess much friendship for you; but if Providence frown, and you can no longer pipe to its votaries, they will no longer dance. I pray

God to put his fear in your heart, and so to influence you by his grace, that you may look to him as an *unfailing* friend."

We cannot refrain from one more brief quotation:—

"My dear and only Son—You are very dear to me. I do most ardently wrestle with my covenant God and Father in Christ, not so much for your temporal, as for your spiritual and eternal welfare. I thought much of you and Mrs. S. at the time of those high winds, supposing that you were then upon the ocean, and that you must be in great danger. I was constantly in prayer to the Lord to preserve you."

These quotations, however, fail to convey the full and beautiful impression of his domestic piety: for this it was needful that the ear should listen to the tenderness of its tone when it lamented, and to the ardour of its thanksgiving when it triumphed. We have already adverted to his ministerial efforts and successes, and we need scarcely add, that these efforts were characterized by the intensity habitual to his mind. His very decided claims to the character of *Dissenter, Calvinist, Baptist*, were so protected by the philanthropy of his spirit, that the licence of infidelity herself would not have classed him with what she profanely terms the "railing and bitter orthodox." He welcomed with a devout and patriarchal hospitality every faithful servant of Jehovah, and in the respect shewn by ministers of every denomination who met at the funeral of Mr. Simpson, might be contemplated the lovely character of his own religion, which was, *Peace on earth, and good will to man!* The inference is plain—*Christianity* was written in broad characters on the whole tablet of his mind—it was the sweet-

ness of his social, and the lustre of his public life; it was not mistaken, therefore, for creed, or ceremony, or device of man—it was written on him as with the finger of the living God, and impressed on his brow with the very seal and signature of heaven, might be read, “*An Israelite indeed, in whom is no guile!*” We are directed to the path of his spiritual attainments by the following descriptive extract:—“On the word of God,” says Mrs. Mines, “my father might be said to live; it was his constant companion and delight in his most active and healthful period, and under his long affliction it was his best comforter. He could say with Jeremiah, *Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart.* It was his constant practice, whenever it was read in the family circle, to offer an ejaculatory prayer, entreating the Lord’s blessing on the reading of it. His pocket Bible bears ample witness that no part was left unexplored by him.”

Among many delightful proofs of his deep *humility*, we select the following simple expression of his wishes relative to his funeral: “I have no wish that a funeral sermon should be preached on account of my departure from this world; so I leave it with my family to do as they desire concerning it. If, at their request, a sermon should be preached on the occasion, I do beg nothing more may be said of me than what is comprehended in these words—*A sinner saved by grace!*” And what testimony more blessed can be borne to the worth of the departed, than that which is blended with our homage to *the grace of the Lord Jesus?* What would the zeal of friendship—what would the tender ambition of filial love say

more at the grave of the venerable William Wooley Simpson, than will be sounded over it by the trump of the archangel—*A sinner saved by grace?*

P. J. SAFFERY.

Salisbury.

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BAPTIST CHURCHES IN THE NORTH OF FRANCE.

To the Editor of the Baptist Magazine.

DEAR SIR,

THE following account of *seven Baptist Churches in the North of France*, written by one of their pastors in answer to a letter from me, will, I doubt not, interest all your readers. They constitute a light in a dark place; for spiritually dark it is, though not without the ceremonies of religion, and the name of christianity. I have endeavoured, in translating the letter for your use, to render all the expressions as literally as the idiomatic peculiarities of the two languages will admit, in order to give as correct an impression as possible of the simplicity and piety of the writer. I must own to you, that this communication is sent, not merely for the purpose of imparting information or exciting sympathy, but to induce a benevolent expression of feeling on behalf of these poor and worthy people. Happy shall I be to receive and transmit any donations that christian friends may think proper to send me for their relief; and I trust that this appeal will not be in vain.

I am, yours respectfully,  
F. A. COX.

To the Rev. Dr. Cox, Hackney.

Most honoured Brother in Christ.

I have received with the greatest delight and gratitude your interesting letter of the 14th (August),

by which you manifest the concern you take in our little flocks in the North of France. For this reason I hasten to write to you, and to give you as exactly as possible the information which you request.

There are, as you have been told, six churches in the department of the north, whose only desire it is to be perfectly conformed to the primitive churches, founded by the apostles of the Lord. They have no other hope, and no other confidence than in the propitiatory victim, given by the Father in Jesus his well beloved Son, sacrificed for the ransom of the guilty; no other discipline than that of the word of God; no other head than Christ their Lord and Saviour; and they baptize with water believers only, by immersion, and not according to the custom of sprinkling—not receiving infants to baptism.

One of these churches is situated at Nomain, near Orchies, one at Aix, near Nomain, one at Lannoy, near Lille, one at Baisieux, at the distance of a league from Lannoy, one at Saulzoir, near Valenciennes, and one at Reumont, near Cambresy. There is also a church at St. Vast, near Guievy, which I forgot, making seven.

With regard to their origin, I will begin with that of *Nomain*; for that was, if I may so express it, the fire whence it pleased the Lord to take many a spark to kindle the flame in the various places where churches now exist. This church is the fruit of the evangelical labours of the Rev. M. Pyt, minister of the Holy Gospel at Bayonne; it took its rise from a Protestant church fallen into decay, as many of the churches of France were at that time. Some having been affected with the word truth, and acknowledging the difference between the primitive churches and that to which they

belonged; and besides perceiving the errors that were spread abroad in doctrine, in sentiment, and in discipline, and that this church was any thing but christian; they determined to form a church on the foundation and plan of the apostles. The beloved M. Pyt aided them in their resolutions, but left too soon. They had, at first, no pastor; only those who had received more light and more gifts, devoted themselves to exhortation, to teaching, and even to the administration of the holy supper. In this state of things, seeing that a door was opened in these parts, M. Pyt employed our brethren J. B. Ladam and Ubald Wacquier, to distribute the book of life in the villages of the department, and to proclaim the Saviour to every one willing to hear.

It is not necessary to inform you how many methods Satan employed to check the free progress of the Gospel, and to discourage those who were newly converted. The government, prejudiced by the pastors of the French church, wished to scatter them, but in vain; they were the objects of contempt, railery, derision, and even of public hatred; but so far from being intimidated, they were emboldened, and saw only in the conduct of their adversaries an exact fulfilment of the words of their divine Master and Saviour.

It was about eighteen months after the rise of this church, that it pleased the Lord to draw me from my reprobate state, as though he snatched a brand from the fire that consumed it, and for this purpose made use of dear Ubald Wacquier and Ladam. I had been seven years a Roman Catholic in a village in a small district of Nomain, and it was then I heard, for the first time, the Gospel of peace. I need not here give you a detail

of my conversion, but merely say, that about two years afterwards the question arose respecting the organization of this church of which I was pastor.

The two brethren, Wacquier and Ladam, having been interdicted from continuing their vocation of (Bible) hawkers, being encouraged by the Continental Society, devoted themselves to the preaching of the Gospel, both to Catholics and Protestants. It was through their ministry that the believers at *Saulzoir* were united into a church, part of whom were also the fruit of M. Pyt's labours.

Brother Ladam went to preach the Gospel at *Reumont*, and at the end of about two years a church was organized there; now, not the least flourishing in the north, but on the contrary, it is one of the most interesting for its zeal and for the number of its members. This church, like that of *Saulzoir*, derived its origin from the Protestant Church. During this period brother Wacquier visited and preached the Gospel in the various churches of M. Calany, in the department of L'aime; among others at *Parfonderal*, at *Landouzy*, and at *St. Richomont*, where there are many Christians, and some of them Baptists, but are not organized into a particular church. Afterwards brother Ladam and brother Wacquier preached the Gospel at *St. Vast*, where a Catholic family was converted to the Lord; and to this family have been added other Catholics, and many Protestants from *Quiery*; so that a church has existed there about a year.

At this time (it is now five years ago) I was led by my secular vocation, on which I entirely depend for a livelihood, to *Boubaix*, a town about three quarters of a league from *Lannoy*. I took up

my abode with a Protestant of the latter place. At that time I had leisure in the evenings, and preached the Gospel to all the Protestants who were willing to frequent our little daily meetings, for they were almost every day; but it was seldom that we could finish the evening without having some discussions on the fundamental points of salvation, such as justification by faith alone, the free gift of the grace of God, the total depravity of the human heart, regeneration, election, the sanctification of the Holy Spirit, &c. I was also very often attacked on the subject of baptism, and the holy supper. This continued for about a year without any thing seeming to result; but at the end of that time, I discovered with joy, that there were some who loved the truth.

Up to this period, I returned every Saturday to spend the Sunday at *Nomain*; but at length, seeing a door was opened at *Lannoy*, we determined that I should spend one Sunday at *Nomain* and one at *Lannoy*, which I did; and with the consent of M. de Felice, pastor of that church, I established among them three meetings in the Temple;\* one on the Wednesday of each week, and two on the Sunday; one in the morning before the usual service, and one in the afternoon. In these meetings on the Sunday, I had verses of Scripture repeated, which I had given out for meditation during the week, and each one stated what he understood by them. This method continued about nine months, and I can say truly, that this kind of meeting has produced, under the blessing of the Lord, the happiest results, so that the hearers increase and strengthen in the knowledge of the truth. After some time, many of those who had

\* The term usually applied in France to the Protestant places of worship.

believed, perceived the disorders which prevailed in this church, and on Christmas-day in particular, when the pastor distributed the supper, those who had been awakened, manifested their disapprobation by not approaching the table; upon which the pastor exclaimed with a loud voice from the pulpit, that they were sectaries, schismatics, mystics, &c. One of the readers being a converted man, suppressed the formularies of prayer, in order to pray extemporaneously, and for sermons that were not evangelical substituted some that were; so that real believers were at the point of directing the worship without any interference of the worldly people, when M. de Felice, being indignant at this, wrote against us to the prefect, in consequence of which a prohibition was issued under pain of forfeiture against any individual who should fulfil any function in the church without an authority in writing from the pastor. The pious, seeing themselves deprived of their greatest means of edification, were constrained to withdraw from the multitude to unite together and edify each other. In this state of things, I married, and took up my residence at Nomain; and as I was forced to go to Boubaix, to improve my business, and being also unable to be as useful in the church of Nomain as I could have desired, whilst I was only at these places every fifteen days and that merely on Sunday, and moreover, perceiving how essentially useful I might be to the brethren at Lannoy, we determined, my wife and myself, to fix our dwelling there; to which the church of Nomain encouraged us, conceiving it was most advantageous for the general good. I continue to pay them a visit whenever I can snatch an oppor-

tunity. In this manner, being fixed at Lannoy, I have continued to preach the gospel there, aided by some brethren who are best able to do so; and as some of them make excursions from time to time into the neighbouring villages to preach the gospel, this church is almost doubled; and it was not till after an interval of a year and a half, that is, from the time of leaving the national temple, that we were organized into a church.

The church of *Baissieux* is composed of some Protestant families, who also belonged to the national congregation at Lannoy, and when the disturbance broke out with the believers at Lannoy they declared themselves more openly for the gospel, and then only sought for the means of assembling together. As I was very much engaged with the believers at Lannoy, the brethren Ladam and Ubald Wacquier bestowed all their attention on the establishment of this church, and met there. After some months it was organized; I served it, and administered the holy supper every three weeks. A few Catholics have joined them.

The church of *Aix*, near Nomain, consists of Protestants who composed part of the national congregation of Nomain, and who were led by the Baptists of that place to the knowledge of the truth about two years ago. This church is not yet organized, the sacraments not being at present administered, nor any pastor chosen, only that some of the brethren, a little more gifted and pious, hold meetings together.

Such then, my dear brother, is the origin of the churches of the north, so far as I am acquainted with it. I have said more about that of Lannoy, because every thing passed under my own eyes.

With regard to the progress of

these churches, they are tolerably successful, though not so remarkably so as could be wished; altogether, they are generally speaking increased one-half since their foundation, and I can assure you, that not a month passes, in which one or another of them does not reckon new converts. They have moreover made great progress in knowledge; but I ought to say, we do not advance so much in love and holiness; still we are not entirely discouraged, and hope that He who has begun the good work, will complete it.

The spiritual condition of these churches is in some respects favourable, in others unfavourable. They enjoy the advantage of being free, and able mutually to exhort, encourage, and edify one another. They are delivered from every human yoke, and are perfectly at rest with regard to the civil authorities. But the worst of it is, that the pastors who serve these churches are all obliged by their temporal circumstances, to employ their whole time in gaining a subsistence, and not one of them is able, without injury to his family, to spend a single day in visiting the families of his people to ascertain the state of each. And not only can they not visit, but what is still worse, they cannot study the word of God; and I know by my own experience how distressing and painful it is to be absorbed by the various concerns of life without the means of disengaging oneself, and being delivered up to all the anxieties that such a vocation imposes. I have no difficulty in living, for my secular calling furnishes what is sufficient for the support of my family, and I could even be at leisure one day in the week and maintain it; yet I may tell you, that among all my brethren, no one is more of a slave than myself. I can scarcely read

a chapter in a day, being superintendant of 40 persons, for whom I am responsible, and having to arrange my cotton weaving. All this occupies my whole time in such a manner, that I can scarcely dispose of one quarter of an hour for meditation. Judge then, dear brother, of my situation, how often I am barren and wretched; and how little inclination for going to nourish others on the Sunday. O could I but enjoy my evenings; but so far from it I labour till ten, and then, overcome with fatigue, I am little disposed to meditation. I have been earnestly praying the Lord for these three years since I have been occupied in this manner, that he would condescend to relieve me speedily from this slavery, and afford me the means of being useful to his church; and I hope this desired moment will arrive, for he knows that it is the desire to glorify him, that has induced me to act as I have done: I trust therefore, that he will devise the means of fulfilling the wish of his servants, and that of his church.

There are, in each of the churches, children in part poor, who are destitute of elementary education, having no other instruction than the Sunday school, which each pastor conducts if he can devote the time.

With regard to the temporal condition of these churches, it is by no means comfortable; on the contrary, if that of Nomain is excepted, where there are some good farmers who live at ease, all the other Christians are in the departments of cotton weaving, who, in consequence of the bad state of commerce, cannot gain a living; for their earnings are reduced one-half; so that it is almost impossible to tax themselves to aid their teachers.

Such, my very dear brother, is the state of the churches in the

north, so far as I am acquainted with them; but as I have not had leisure for the last three years to visit either Saulzoir, Reumont or St. Vast, I cannot give you much information about them. I visit Nomain and Aix every three months, as they are only at the distance of a quarter of a league. These churches go on well. On the Monday of Whitsun-week I baptized at Nomain; and as a degree of indifference prevailed on this subject, I strenuously insisted on this commandment of our Lord. Since then I have had the pleasure of baptizing ten persons from Lannoy and the neighbourhood. I conclude by recommending each of these little churches to your earnest prayers; and I entreat you to write to me. I shall always receive your counsels and encouragements with the greatest joy and gratitude. I trust you will pardon any deficiencies of style, and consider that I have had no other opportunity of study than meditation at the feet of the Saviour.

I am, in the bonds of our common Master and Saviour, your servant and brother in Christ,

DUSART, Pastor.

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ON THE REVIVAL OF RELIGION.

*In a Letter to a Friend.*

MY DEAR FRIEND,

IT is pleasing to observe, that the minds of real Christians are generally awakening to the importance of seeking after greater measures of divine influence. A Revival of Religion, Mr. James very properly remarks, in the January Number of the Evangelical Magazine, means "an increase in the number and in the piety of the righteous." To attain these great objects must, therefore, be the duty of the followers of the Lord Jesus at all times. Their personal improvement in vital godliness, and

the diffusion of true religion, should, in every period of life and of time, be matters of real and heartfelt concern. The very desire of a revival is a hopeful sign. Where this is ardently experienced in the bosom of an individual, the blessing has, in some good degree, been obtained. And where churches are conscious of great and increasing concern for the extension of the Gospel, that very concern is a pledge that they shall assuredly realize the good which they seek.

Seasons of humiliation and prayer are always beneficial to ourselves, and of course, in many points of view, to those who are around us; for those who are thus blessed, become a blessing. And no one should be satisfied with his present knowledge or attainments in godliness. We should be always "reaching towards the things that are before." There is yet "very much land to be possessed;" there are yet "heights and depths, and lengths and breadths" of that love, which even the angels desire more fully to investigate, which are yet unknown to us.

It does, however, appear to me, my dear friend, from the Essays, Papers, and Sermons which I have seen on this subject, and with which on the whole, I have been much gratified, that there is some danger, lest what God has really done for his church, should be overlooked and forgotten. Surely this ought not to be the case. God's great mercies to his British Israel ought not to be buried in forgetfulness, or lost sight of amidst our humiliation and complaints. Surely we ought to shun even the appearance of harmonizing with the characters so deservedly censured by the prophet, who "regard not the work of the Lord, neither consider the operation of his hands." Ought we not rather, on the contrary,

perpetually to review the great and abounding loving-kindness of the Lord? Ought we not gratefully to exclaim, with one heart and with one voice, "What hath God wrought!" For surely he hath done great things for us, on the account of which we ought indeed to be emphatically thankful and glad.

Humiliation at all times becomes us as individuals, and as churches. But we should beware lest we rest satisfied with the language of penitence and of complaint. We are to make known our requests unto God, with prayer and with supplication; but we must not forget that it is our duty also to offer thanksgiving. "It is of the Lord's mercies that we are not consumed; and because his compassions fail not;" and these compassions should be gratefully acknowledged.

"Whoso offereth praise, glorifieth me," is the language of Jehovah. And I have observed, that the most thankful individuals, and Christian societies have, generally speaking, been most distinguished by the blessings of heaven. May not God justly withhold new favours from his servants as individuals, or as collective bodies, when they are not grateful for the privileges and blessings which they have already received? I think that he may; yea, I am of opinion that he often does so.

There is a great proneness in men, without sufficient ground, to eulogize the times that are past. I was looking the other day, in company with an old man, from an eminence which commanded the view of a populous village. It was the native place of my venerable friend. All the way up the hill he had been regretting the increased depravity of the times, and the immoralities of the neighbourhood. He said that there were ten crimes now committed, where there used

to be one. As we were looking at the cottages at the foot of the hill, and all around us, I said, Why you recollect the building of most of these habitations? O yes, said the old gentleman, there are twenty dwellings now, where there was only one when I was a boy. And are you surprised my good friend, said I, that crime is also increased? The thought had not struck him. He smiled and replied, that this was a rational view of the subject.

I cannot but think that within the last thirty years especially, there has been a large increase of vital religion. And yet some persons speak of the necessity of a revival, as if nothing had been done; as if we had been retrograding, rather than greatly advancing, which I fully believe to have been the case, by the divine goodness, in the propagation of all that is useful and excellent. Are not such individuals, to say the least, in danger of forgetting what God has wrought? I fear they are. The way to obtain future blessings is to be thankful for those which we have enjoyed, and which we now enjoy.

I do think that there is much that is hopeful in "the signs of the times;" notwithstanding that there are many who turn our attention to the days of the Puritans, and regard them as the golden age of the church, when contrasted with our own. I do not, I am sure, undervalue either their characters or their sacrifices in the great cause of God and truth. But with submission to the respected brethren, who take a different view of the subject, I do think that the church was never in a more happy or flourishing state than at the present moment. Is it nothing, my dear friend, that more than half the British Senate, have publicly and eloquently pleaded the great

cause of religious liberty, and very many of them, that of true piety? Is it nothing that the established church, with a few exceptions, not worthy of being named, and that the public in general, not only acquiesced, but may we not say, harmonized in these just and liberal views of our enlightened legislators? Is it nothing that the execrable penal laws have been almost all of them annihilated? Is it nothing that we can go to our respective places of worship, which our fathers could not, without being subject to the reproach and abuse of the bigot and the scorner? Is it nothing that the number of our sanctuaries has been increased very many fold? Is it unworthy of our consideration, that the ministers who truly preach the gospel of Christ, and who are really men of God, are greatly more numerous than in any former age of the church? Are the hundreds of thousands of children who are training up "in the nurture and admonition of the Lord," a circumstance unknown to former generations, not to be noticed in an estimate of the divine mercies? Shall we erase from the list of the recent benefits which heaven, ever gracious, has conferred upon us, the millions of copies of the Scriptures which have been circulated, and which are now in active circulation among people of "every tongue, and kindred, and nation;" a means of doing good, which was never even thought of as practicable to any great extent in past ages? Do we find nothing which should excite our admiring gratitude in the thousands of missionaries who are actually engaged in the propagation of divine truth among the heathen? Are the efforts made for the evangelization of our sister kingdom of Ireland, nothing? We have seen the population of whole islands casting their idols in the flames,

and turning with simultaneous devotion, to the living and the true God: and is all this nothing? Had our forefathers beheld such a spectacle, how would they have abounded with thanksgiving? And is the present then, the most lukewarm and the least fruitful period of the history of the church of the Lord Jesus? Surely we cannot form such an estimate. Facts, indisputable facts, combine with every sentiment of gratitude to forbid it.

But we are informed by Mr. James, that the ministers of the present day are not equal to those who in past periods have closed their labours, and entered into rest. Very many, it is said, are "pigmies," contrasted with these distinguished characters. We are assured that there are ministers "who leave each others society, after having spent hours together, without being conscious of having given or received a single hint that was calculated to produce one devout feeling!" Surely if there are such men, they have very little ground for continuing a moment in the hallowed vocation of the ministry of the Gospel. Such individuals ought indeed to "bear a high and sacred character, since their calling is religion; their great business is salvation, and their labours are for immortality."

I am, however, unwilling to suppose, that the church as it approaches nearer to the Millennial period in any point of view deteriorates. The Puritans were noble characters, "of whom the world was not worthy;" but they were men of "like passions with ourselves." They had their failings as well as their excellences; both are recorded by the impartial pen of history. The success of their ministry was greatly inferior, as indeed might reasonably have been expected, to that of very many ministers in later periods. There

are men in the church of God now, of as great stature as in past ages. My revered friend at Birmingham, who has written so ably on Revivals, is no "pigmy;" though his modesty would induce him to shrink from a comparison with our puritan forefathers. Nor is this the case with the gigantic individual of Bristol, whose esteem and praise are so deservedly in all our churches.

We have seen men, and thanks be to God, they are seen daily, who are as much devoted to the glory of the Redeemer, as they were in any former age which can be mentioned. "No man," says Robinson, "shall stop me of this boasting; we have in our churches now exact copies of our ancient models. The prophets, do they live for ever? Yes, they do, the spirit of Elijah rests upon Elisha! The grave solidity of Cartwright and Jacob, seemed to reside in Owen, and Goodwin, and Gill. The vivacity of Watts and Earl lives in others whom I dare not name. The patient, laborious Fox, the silver Bates, the melting Baxter, the piercing Mead, the generous Williams, the instructive Henry, the soft and candid Doddridge; Ridgley and Gale, and Bunyan and Burgess, in all their variegated beauties, yet flourish in our pulpits, exercising their different talents for mutual edification."

But it is said, that there is no proportion between the means which are employed, and the success which is experienced. This must be granted; but it must also be allowed, that it is greater than ever was known before. There was always a disproportion between the means and the beneficial consequences which, at first sight, might have been reasonably anticipated. And this is still but too commonly the case. Every faithful minister delivers sermons, in which the claims of God to the

love of the heart, and the obedience of the life, are so clearly demonstrated, that none of his hearers can object to them; they indeed know and feel them to be just. But do they practically acknowledge them? Do they all renounce the service of sin and satan? and consecrate their being to him who formed them? A reply is not needed.

A period will indeed come, when the glorious results shall be proportioned to the means. We are assured of this in the glowing language of the prophetic pages, which shall assuredly receive its plenitude of accomplishment. "A nation shall be born in a day." Babylon the great shall fall to rise no more. "The kingdoms of the world shall become the kingdoms of our God and of his Christ." The precious seed is now being sown; and the harvest, which shall include a ransomed world, shall, in God's own time, be surely gathered in.

"The way to have a street clean is for each inhabitant to cleanse the pavement before his own door." And the way to have a revival in the Christian world, and in a church, is for each, with renewed ardour, to consecrate their being to Him who has redeemed them with his own infinitely precious blood; to determine, in the strength of his grace, to hold up the hands of their pastors; to be sincere and zealous labourers with them for the promotion of the divine glory; to thank God for the abounding mercies and privileges which they already enjoy: and to abound in prayer and supplication for the more plentiful effusion of the Holy Spirit.

Hoping that the attention which is now excited to this interesting subject will terminate in the most beneficial results, I am, my dear friend, ever yours,

Southampton.

B. H. D.

## P O E T R Y.

## THOUGHTS

Occasioned by the Demolition of the Meeting House in Devonshire-square, London,\* a place of worship interesting to the writer from early and endearing associations of memory.

TIME in his course each sublunary thing,  
Mean or renowned, relentless sweeps away.  
Tempestuous rains and furious winds assail,  
Through many a chink, the tottering tene-  
ment

Where poverty resides. The Gothic arch,  
The sculptured turret, and the painted dome,  
On which the chisel or the pencil wrought  
With curious art, the devastating hand  
Of Time despoils of beauty and of strength:  
The hoary fragments into ruin fall.

So crumble into dust the works august  
Of puny man, confounding his vain boast  
Of earthly glory. Even the solemn Fane,  
Within whose hallowed walls the voice of  
prayer

And praise did oft ascend to heaven's high  
throne,

Claims no exemption from the common doom  
Of all things earthly. 'Neath the weight of  
ages

The pillars of the sanctuary bow:  
Nothing resists the power of conqu'ring Time,  
Or rests secure from its vicissitudes.  
Not aught on earth, save things of heavenly  
mould,

Which bear th' immortal impress whence  
they came,

The word of truth divine, proclaimed within  
The walls now overthrown, endures for ever;  
Amid all changes it remains unchanged,  
While through successive generations, men  
Arise to hear its voice, and pass away  
To render the account of *how they heard*.

Memory recalls, with fond delight, the days  
Of infancy, when, guided by the hand  
Maternal, constant as the dawn appeared  
Of Sabbath morn, my feet did thither tend.  
No painful dread of persecuting hate  
Suppressed the solemn voice of supplication,  
Or cheerful songs of sacred harmony.

The historic page † records the period  
When harsh intolerance did menace oft,  
With penalties unjust and cruel bonds,  
The pious worshippers assembled there  
To commune with their God. His sacred word  
And mighty aid sustained their faith and hope  
Mid every trial of their principles.

Peace to their memory and prolong'd renown!  
When Time has razed the loftiest monuments  
Of conquering heroes, spoiled the proudest  
wreaths

Of martial glory, won at cost of blood,  
Their names shall live, their record is on high.

How oft within the precincts of those walls,  
The ministers of truth divine fulfilled  
The important charge to feed the flock of God,  
Or sought to bring the wanderer to the fold,  
To pastures green, to living waters pure.

When summon'd, in succession, from proudest  
charge,

He whom they served owned their fidelity;  
Gave them exalted dignity, and high  
Employment mid the spirits of the blest.

Metbinks their crowns a richer radiance wore,  
Their smiles ineffable diviner shone,  
As saults to whom they ministered on earth  
Approached the throne, and sung seraphic lays  
In praise of His atoning sacrifice,  
Their hallowed ransom, their access to God.

The Eternal, who outspread the azure skies,  
Laid the foundations of the circling world,  
And still sustains unweariedly its frame,  
Requires no temple made with human hands  
In which to worship Him; the contrite heart  
He consecrates to holy purposes,  
Deigns there to dwell, and richly to impart  
A sacred influence, and celestial gifts.

Where'er his ministers do faithfully  
Proclaim the truths his sacred word reveals,  
His presence there peculiarly presides;  
A heavenly unction from above descends,  
And rests upon the congregated charge.  
The Spirit's hallowed influence subdues  
The obdurate heart to meek obedience;  
The slumbering conscience with conviction  
moves,

Aids the devout to render worship due,  
Acceptable, "in spirit and in truth,"  
Confirms and sanctifies the elect of God.  
Preserved by grace divine will these appear,  
To adorn, as living trophies numberless,  
The last descent triumphal, mid the clouds,  
Of the Redeemer; then in nision  
To celebrate immortally his praise.

Nov. 1828.

SARISSA.

\* This building was opened for public worship March 1, 1686, by the valuable Mr. Kiffin, under whose pastoral care the church had assembled on the same spot ever since 1638.

† In 1664, an act was passed for the suppression of conventicles. Every individual, above sixteen years of age, who attended

a dissenting place of worship, was made liable to the payment of a fine, in default of which he was to be imprisoned. When convicted of the third offence, he was to be transported to some foreign plantation. A similar act was passed in 1670, and enforced with severity in London.

RAPIN.

## R E V I E W.

1. *On Completeness of Ministerial Qualification.* By JOHN HOWARD HINTON, A.M. pp. xv. 53. Price 2s. Holdsworth.
2. *On the Ability of Man. A Letter addressed to the Rev. J. H. Hinton, A.M.* By ARCHIBALD DOUGLAS. pp. 16. Rusher.

ASSUMING that no faithful minister of Jesus Christ can be indifferent to the qualifications essential to the efficient discharge of his important offices, it will obviously follow, that every judicious attempt to describe, arrange, and enforce these requirements, will be hailed with approbation, and received with thankfulness.

The list of elaborate and highly acceptable performances on this subject, has already become somewhat extended, and the opportunities afforded, by the ordinations of ministers and the anniversaries of academical institutions, are exceedingly favourable to its progressive enlargement; and we are so far from referring to this as a misfortune, that we always hasten, with more than usual satisfaction, to announce every addition which we can conscientiously recommend.

In discussing "completeness of ministerial qualification," Mr. Hinton says, "Let us contemplate, in the first place, the general reasons why it should be desired; and in the second, the particulars in which it consists." The reasons are—the magnitude of the interests involved, the multiplicity and variety of the duties to be performed, and the very serious difficulties in the midst of which the office is to be discharged. The particulars which it comprehends are—experimental piety, the knowledge of divine truth, an aptitude to communicate instruction, skilfulness in conducting an associate body, and an adaptation to general society. The author concludes with an address to those who contemplate, and may here-

after actually fill, the ministerial office, to the conductors of education for the ministry, and to the whole body of professing Christians, and to all the friends of Christianity.

There are many passages in this discourse which are entitled to our most cordial and entire approbation; for instance, we would earnestly invite the attention of every reader to the just and forcible statements on experimental piety as connected with the Christian ministry; the whole of which, would the extent of our pages permit, we should gladly transcribe. And, but for the same reason, we should be disposed to give similar prominence to the valuable remarks on skilfulness in conducting the concerns of an associate body. As a specimen of these, with the disadvantages, however, of being detached from others equally deserving of consideration, we extract the following:—

"If he (the pastor) is disposed to take no lead, church affairs will probably fall into irregularity and confusion. If he expects to command, there will inevitably ensue irritation and disappointment, with the probable appendage of party contests and separations. If he acts indiscreetly, either withholding serious matters, or perpetually consulting the church upon trifles; if he presses unacceptable measures, and does not yield to the popular will, or endeavours to carry favourite projects by unfair means, the whole church, sooner or later, will almost inevitably be embroiled." p. 36.

A more difficult part of our critical duty yet remains to be discharged; and we can and do assure the respected author, and our courteous readers, that we proceed with feelings of reluctance which are only surmounted by an impressive consciousness of our responsibility: for though this discourse appears to us to contain much which may be consulted with the highest advantage, yet, *as a whole*, we could by no means have concurred with those who "warmly solicited" its publication; nor are we

able, but in the same qualified manner, to recommend it, either as "suitable for the library," or "as a pocket companion."

In perusing a discourse "on completeness of ministerial qualification," delivered in the presence of young men preparing to go forth with the message of salvation, intended to conciliate the good opinion of all present in favour of academical institutions, and in which, too, one entire section, occupying eight pages, is devoted "to the knowledge of divine truth," it was natural for us, with our old-fashioned principles, to anticipate distinct and explicit, if not copious references to the person and work of the Holy Spirit; but we deeply regret to say, that, in so far as any information from the performance in question is concerned, "we have not so much as heard," nor can we even so much as conjecture, "whether there be any Holy Ghost." We seriously declare, that in the ministrations of the sanctuary we are no advocates for cant phrases, or mere common-places; yet even these appear to us more tolerable than an omission which may justly incur the imputation of grieving "the Holy Spirit of God," offending against the generation of his children, and hindering the success of the Gospel. If preachers and authors can be content to treat the person and office of the Divine Spirit with such silent indifference, and permit their effusions to come abroad without adverting to the unspeakable importance of his agency, they must be met with expressions of unfeigned solicitude, and reminded that the "completeness of ministerial qualification" which does not comprehend "an unction from the Holy One," must be essentially defective.

The inexcusable omission to which we have now alluded, is not, however, the only complaint we have to prefer against this, in many respects, admirable address; but we cannot resist the conviction, that it is exceedingly favourable, if not absolutely necessary, to the admission of certain sentiments which the author seems equally anxious to patronize and extend, and to which therefore

in this publication he has given strong and repeated utterance; namely, human ability and general redemption. As to the first, he says, "every man possesses a full and entire ability to be and to do all that is right;" and as to the second, "that the provision of divine mercy is unlimited and universal;" or, as expressed in another page, "He (Christ) died for the whole world, and for every man." By the former of these suppositions, the province of the Holy Spirit, in the economy of redemption, is superseded; and by the latter, the doctrine of election becomes an absurdity. And so far are these consequences of the system from being deprecated by the author, that he not only maintains throughout an unbroken silence as to the office of the Spirit, but, arguing the universal provisions of mercy, he says, "And if so, the idea that Christ died only for the elect, falls to the ground." These elementary principles belong to a scheme of theology which the author, not long since, presented to the public; and of whose value our estimate has been given in a former volume.\*

Let these sentiments be fairly submitted to the ordeal of impartial examination by the analogy of faith, the facts of experience, and the ultimate designs of eternal benevolence, and their fate will not long remain in suspended uncertainty. As to the first method of trial, the language of our author is almost ominous:—"With respect to the appeal to the sacred Scriptures, which might be urged upon him (the author) by some readers, he has only to remind them of the notorious fact, that all parties consider themselves as explaining satisfactorily the whole Bible, and that the interpretation of single passages is decided by the general doctrines previously embraced." We, however, sincerely hope that our readers will continue to inquire, "What saith the Scriptures?" and be assisted to determine, by their inspired guidance, the verity or fallacy of all religious opinions suggested to their consideration. By the application of this infallible test to

\* See Vol. II. 3d Series, pp. 312. 368.

the doctrine of human ability, and its associate errors, so acceptable to the pride both of the "acnte" and the obtuse, it has been again and again exposed and exploded; nor, with whatever aid it may obtain from talent or confidence, will it ever be able to stand in the presence of such passages as the following:—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.—O, Israel! thou hast destroyed thyself; but in me is thine help.—Ye must be born again.—Without me ye can do nothing.—Who maketh thee to differ from another?—By the grace of God I am what I am.—Our sufficiency is of God.—For it is God that worketh in you, both to will and to do of his good pleasure." And if questions are proposed concerning human responsibility, which cannot be answered without violating the obvious and analogical interpretation of these scriptures, we will reply in terms which the author himself has prepared:—"We readily acknowledge that there is a limit beyond which our inquiries cannot be carried, and that there are mysterious points, of which the investigation should not be attempted."

But what say the facts of experience? Let the walls of cathedrals, of parish churches, and of conventicles attest, that within them millions, in successive periods of time, have slept or listened to lectures on human ability, delivered in every style of composition, and in every form of enunciation, the almost invariable effect of which has been to perpetuate the dominion of vice, and strengthen that abhorrence of exclusive dependence on the mediation of the Son of God, which exists naturally in every human heart; and whose influence is too potent, and too tenacious of continuing its exercise, to be subdued but by the mighty working of the Holy Spirit.

We are also most decidedly of opinion, that no sentiments can be more entirely subversive of the ultimate designs of eternal benevolence, than those which nourish confidence in the powers of

corrupt and unrenewed nature. Self-annihilation and the divine glory were never produced by such means; these, however, are the incontrovertible results of redeeming love, and in the economy of grace, are essential to the happiness of man. To the principles of human ambition they have an irreconcilable aversion, and the warfare in which they are engaged against them, is only to be concluded by their total extirpation; but "that no flesh should glory in his presence," and, "that according as it is written, he that glorieth, let him glory in the Lord," are conclusions which obtain at once their concurrence and their admiration.

In concluding our notice of this performance, we beg to assure its author, that, apart from the interests of truth, we have no end to answer in suggesting these considerations; and that we not only sincerely hope, but shall be most happy to meet him in such an exercise of his respectable talents, as may fully justify our more unreserved commendation.

The letter addressed by Mr. Douglas to Mr. Hinton, appears to have been written under the influence of pious feeling and upright intention; and we feel it to be our duty to add, that we think its principles are in more exact conformity with the lively oracles, than those advocated in the sermon of the latter. In reference to what Mr. H. has stated on the subjects of human ability, and universal provision, Mr. D. says, "Permit me to ask, whether the statement you have given agrees with the statements of the divine word? Whether it comports with ministerial fidelity, when called to give instruction to a convinced sinner? Whether it coincides with the uniform acknowledgments of real Christians? Whether the tendency be to promote godliness?" To each of these enquiries the worthy author of the letter in effect says, "No." And so say we.

*Twelve Lectures on Ecclesiastical History and Nonconformity, exhibiting a brief view of the principal facts and persons mentioned in Church History.* By I. MANN, A.M. Palmer. Price 10s. 6d.

THE history of the church of Christ after a little while, becomes the history of the Church of Antichrist. Alas! how soon the most fine gold became dim, and the wine mixed with water, and the faithful city became a harlot! Corruption, contention, crime and confusion run through all the annals. And the corruption of the best things is the worst of all corruptions. Nor can a complete reformation be hoped for, but from the effusion of the Holy Spirit, which Christians of all denominations seem now at length stirred up to implore; and from a conscientious regard to the original standard, "the law and the testimony." Oh the amazing forbearance of God in the midst of his church, while his love and faithfulness are glorified in raising up a seed to serve him in every age; never, not even in the darkest times, leaving himself without witness.

We have read this work with great pleasure. It is very highly creditable to the curious research and laborious industry of the author, who has crowded into one handsome octavo, a prodigious quantity of useful and entertaining information. They who have traversed the same field can best appreciate the expense of time and labour bestowed upon this work. Concise and compact, it may serve for a compendium, with its tables and dates. The biographical notices of eminent persons are exceedingly interesting throughout; but the thread of history seems too often broken, and there is not room sufficient to admit the writer's own reflections. Our esteemed friend evidently felt himself cramped and shackled by the narrow limits to which he was confined.

The history is divided into four periods. The first comes down as far as Constantine, A. D. 306; the second brings us to the establishment of Popery in A. D. 606; the third, to the Reformation, A. D. 1517; and the fourth reaches to the present time.

During the first of these periods occurred the miraculous defeat of the Germans by "the thundering legions," in answer to prayer. Mr. Mann says, p. 37, "I once felt less inclined to believe this than I do at present. Miracles did not cease at once; and I do not see any thing to forbid our regarding this as an extraordinary answer to prayer. And we know that after the Apostolic age miracles were wrought." This last sentence must be taken *cum grano salis*. If it mean only this, that miraculous powers, communicated by John, who long outlived all other apostles, might be in operation long after his death, though they who received them could not communicate them to others, we shall not withhold our assent. And it is evident this may lead us far into the second century. But we apprehend no miracle, properly so called, was ever wrought but in connexion with the credentials of Christ, or of prophets and apostles who also were divine messengers.

The most minute and satisfactory account of the Pontifical claims, and the gradual rise of Popery, may be found in Dr. Campbell's Lectures on Ecclesiastical History; an admirable work which Mr. Mann seems to have overlooked.

"Jesus Christ, our great example, was an *Antipædobaptist*." p. 428. This is too much in the *ad captandum* style for a grave lecturer on church history, who says in the next page, "I deal not in polemics, but in history," and who well knows that, according to the concession of Curcellæus and others, during the two first centuries Pædobaptism had no existence!

The frontispiece contains a good portrait of the author, and the dedication exhibits the grateful pupil paying the homage of deserved respect to his esteemed tutor, Dr. Steadman, in a few pages equally creditable to both.

But we must forbear. We shall be glad to see these Lectures amplified in the next edition, which will require at least a second volume.

The following extract from the dedication, p. 8, will no doubt, be highly ac-

ceptable to our readers, while it gives a fair specimen of the author's manner of writing.

"The history of the kingdom of Christ, was never more interesting than at this day. The present extent of that kingdom, the various and powerful means which are employed for its farther extension; the glorious success, both at home and abroad, which has already crowned the labours of the agents who are employed, all demand our gratitude and thanksgiving to God. Churches have been planted in the East Indies, and into many of the dialects of the eastern world has the sacred volume been translated. Africa is presenting her sable sons and daughters to Him who has redeemed his people out of every language, people, and tongue—America is exulting in the outpouring of the Holy Spirit—and the isles of the Pacific ocean are receiving the law at the hands of the Son of God;—while our West Indian colonies, where vice and cruelty reign with equal sway, are beginning to enjoy extensively the liberty of the Gospel of Christ. Our Lord is preparing the way to fill the world with his glory. However formidable the power of Rome may have been, the day of that antichristian church's ascendancy is passed for ever. Catholics may be emancipated, and all their energies may be called forth to secure domination once more over the world; but "the Beast" has received a deadly wound, which cannot be healed. The opposition offered to the claims of the Catholics by the many clubs now forming, are not to be regarded as the result of a concern for the kingdom of Christ, so much as a political struggle, in which true religion, it is to be apprehended, has but very feeble influence, and from which dissenters will discover their wisdom by standing far aloof."

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*A Defence of the Baptists; or the Baptism of Believers by Immersion shewn to be the only Baptism of the Christian Dispensation.* By GEORGE GIBBS. Second edition enlarged. London: Simpkin and Marshall.

To consider religion rather as a method of escaping punishment, than of obtaining a knowledge of God, a conformity with his will, and a fitness for the enjoyment of his Holy Presence, is an exhibition of fallen human nature, by no means peculiar to those who are confessedly "the children of this world."

We suspect this pernicious error insidiously influences a large number of those who profess to be "the children of light," and induces a laxity of doctrine and discipline, extremely inconsistent with the unity which ought to prevail in the church of Christ.

This, perhaps, is the remote cause of that injudicious application of the terms *essential* and *non-essential*, which has often led "the followers of the Lamb" to mistake for liberality of sentiment, that criminal indifference to the import of his precepts and commands, that would extend benevolence towards opponents into tenderness for erroneous opinions. Whilst, therefore, avoiding "all bitterness and wrath," we would on the one hand, promote feelings of brotherly kindness for those who differ from us "for conscience sake," we would not on the other, suffer agreement in "weightier matters," to exclude from our regard those subjects which, though of inferior importance, have still, from the authority of God, a peremptory claim to our assent and obedience.

Among these minor points of controversy, baptism occupies a conspicuous place; and, perhaps, no one has occasioned so much "envy, hatred, and uncharitableness." The virulence of pædobaptist writers has produced in too many instances, a re-action of intemperate zeal which has seduced the advocates of "Believer's Baptism by Immersion," into a fierceness of defence hardly consistent with the operation of that Spirit which "approves" itself "by kindness and by love unfeigned" as well as "by the word of truth and by the power of God;" and in the fury of polemical dispute the beautiful appropriateness, and the moral consequences of the ordinances of the Redeemer have been too much neglected.

Entertaining these sentiments, and also believing not only the divine authority, but the high importance of this interesting rite, we cannot but welcome this enlarged edition of a work we have formerly had occasion to commend, which while it exhibits with clearness and precision, the true nature and influence of baptism, is to be admired for

its temper of expression, and its freedom from the rancour of personal attack. The author observes in his preface that—

“His object in presenting the present edition to the public, is not to excite a contentious spirit about that which some may denominate the mere shibboleth of a party, nor to weaken any bond of charity that unites the church of Christ, but to support a divine institution, by exhibiting it in its primitive purity, and to lead men back to the observance of the ordinances as they were first delivered to the saints:”

—and he has accomplished his purpose well.

We will venture to assert, though nothing totally new can be said upon this often contested subject, that there has not any where been so much done to strip off extraneous matter, and present a luminous, methodical, and condensed view of this solemn institution.

The work is divided into six chapters: The first is on the nature, the second on the mode, and the third on the subjects of baptism. The fourth chapter is an examination of the theory of pædobaptism as to its origin and moral tendency; in the fifth the various grounds on which the pædobaptists have endeavoured to defend their hypothesis are investigated; and in the sixth the design of baptism is fully discussed. In the first chapters Mr. G. passes through the various historical, critical, and philological objections of his opponents in a learned and able manner, fairly encountering and skilfully removing them in his progress.

Having met his antagonists at every point, and defeated them chiefly with their own weapons, our author, leaving the defensive attitude, advances to attack their whole system both in its origin, its principles, and its moral and civil consequences. After citing an assertion of Dr. Williams, (p. 137) that on the principles of Infant sprinkling, “it may be some time before a nation be disciplined; but on the principles of the baptists, no nation ever can be.” We have the following powerful animadversions:

“The men who hold these sentiments cannot in justice to their principles stop here:

following the natural course of their own reasoning, and regulating their practice as pædobaptists by it, they must ultimately arrive at that very point where both pædopsists and episcopalians have taken their stand; that very point whence sprung the hierarchy itself, the heaviest scourge that ever afflicted the church of God.” p. 139.

“A ceremony that transfers to the clergy a privilege which Christ conferred on the members of his church, can never be viewed in any other light than an episcopal innovation, and a most dangerous one too; since, by concentrating the power in the hands of a particular class of men, it must necessarily abridge, if not ultimately destroy, the liberties of the whole community. The men who thus saw that they had the power of making churches, would readily conceive that they had the right to govern them, and that the office of legislation rested solely with themselves, both in the enactment of laws, and in the appointment of teachers. Here, then, we trace the rise of the hierarchy itself, the very first principle in the constitution of which is infant baptism. This rite is every way suited to the spirit and policy of a church, which is more ambitious to acquire dominion than to propagate the truth, and to live in affluence rather than to exemplify the self-denying virtues of Christianity; inasmuch as it tends to exalt her priesthood, to increase her revenues, and to maintain that predominating influence which for ages she has acquired over the nations of the earth.” p. 142.

Mr. G. in a very clever note, adduces the Rev. Edward Irving's late pastoral letter as an instance of the hierarchical bias of pædobaptism to claim a right of ecclesiastical property in its subjects; and the gloomy intolerance and crude inconsistency of that gentleman's theological notions, is very powerfully exposed and censured.

The episcopal origin and peculiar fitness of infant baptism for the purposes of ecclesiastical usurpation, and the evil consequences which have followed, and must continue to follow its practice, are forcibly and distinctly shewn; and in exhibiting this view of the subject, our author displays considerable ability. We are presented with an awful sketch of the early corruption of Christianity, through the evil designs and ambitious pretensions of its false teachers and vicious professors; after which we have the following pertinent remarks, pp. 222, 223:—

"Such is the dark picture of the state of religion, only about 150 years after the death of the apostles. And yet it is to this period, 'as the first and purest age of the Christian church,' that the pædobaptists refer us for their evidence in support of the divine authenticity of infant baptism. But may we not justly apprehend, that those bishops, who did not scruple at any means of enriching themselves, had multiplied the rites and ceremonies of the church in order to increase the amount of their revenues; and that pædobaptism itself was one of the many innovations introduced for this very purpose; especially since Dupin informs us, that certain fees were exacted of all who were baptized, and that a law was passed in the council of Elvira, A.D. 305. 'prohibiting the baptized from putting any more money into the boxes or basins after their baptism, as was commonly done, lest it should be thought that the priests gave for money that which they had freely received.'

"There are other consequences connected with infant baptism which are overlooked by the Calvinist pædobaptist, and which are at variance with the whole of his religious system. It destroys the distinction between the church and the world, maintained in the Scriptures. It practically denies the doctrines of personal election and particular redemption, for there can be no election to a particular benefit of which all are partakers. This universality of grace is strongly implied in the administration of infant baptism, and it is the prominent doctrine of those national establishments which pronounce every subject of their spiritual jurisdiction a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Thus it is we find personal election, particular redemption, and justification by faith, denied by the Romish and episcopalian clergy in general—for how can they hold doctrines so subversive of the opinion that every child is made a subject of grace by baptism? The fact is, that infant baptism, traced to its source, and followed to its legitimate consequences, will be found to arise out of the most subtle system of Arminian policy ever devised; and to be the most powerful practical expedient for supporting and propagating the doctrines of universal grace and general redemption, within the compass of human agency. It proceeds upon the general principle, not only that all men are alike eligible to salvation, but that *grace*, of which baptism is the outward sign and seal, is conferred upon all men." pp. 240, 241.

We next come to "the tendency of pædobaptism," which, as we believe it to be the perversion of a divine command, has always appeared to us preg-

nant with evil to the church of Christ; and we fear that many who affect to treat the administration of this ordinance as a matter of very inferior moment, do so from a culpable inattention to its nature, and are chargeable with inexcusable ignorance. To persons of this description we recommend the following observations:—

"Men are more apt to detect and ready to expose a fallacious interpretation of a fundamental truth, than they are to trace the bearings of a misapplied ordinance in all its consequences on the moral state of society. This is the point to which we wish to direct the attention of the reader, inasmuch as we fear that, that destitution of religious principle in connexion with a formal profession of Christianity on the one hand, and that profligacy of manners combined with a spirit of the most determined infidelity on the other, which are the awful signs of the times in which we live, may be attributed in no inconsiderable degree to the substitution of infant baptism as a universal rite, in the room of that special ordinance which Christ instituted as a public expression of our faith in him. That our fears on this point are not altogether groundless, must be manifest to those who will be at the trouble to consider the nature of the rite itself, the arguments adduced in its support, the opposition of sentiment which prevails among its advocates, and the influence it has upon the minds of those who have been taught to regard it as a mean of grace and salvation." p. 227.

(To be continued.)

Memoirs of Mrs. Huntington, of Boston, Mass. With an Introductory Essay, by JAMES MONTGOMERY.

FROM a multiplicity of engagements, this excellent volume has lain on our table for some time unnoticed, a circumstance we the less regret, as we perceive it has already found its way into the families and closets of many pious females in this country, as we have no doubt it has in the American States. To those who have not yet obtained this interesting memorial of exalted piety, connected, as it here is, with eminent good sense, we most cordially recommend it: not for a superficial, hasty perusal, but as a valuable closet companion, worthy of frequent

reference, and calculated, under a divine blessing, to feed the religion, to enkindle the devotion, and to stimulate the zeal of all who are concerned for their spiritual improvement.

The admirable essay prefixed to this volume is worthy the pen of Mr. James Montgomery, and renders all further recommendation of Mrs. Huntington's numerous excellences unnecessary. For ourselves, we can truly say, it has not been our happiness for a considerable period to meet with female memoirs so valuable in every point of view, or more calculated for purposes of general utility. This opinion of the work before us we willingly corroborate by an extract from the essay above mentioned.

“ But though the present volume may be a blessing to all into whose hands it may come, and to whose hearts it may speak, in that pure and beautiful language which the spirit of the writer herself would hardly disown in her beatified state; yet to the better sex especially, to the young, the beloved, the betrothed, the wedded, and the bereaved among them, this book deserves to be a manual for daily perusal and nightly meditation. All that a daughter, or a sister, a wife, a mother, or a widow can feel, is either briefly, but clearly—or largely and glowingly set forth. Her simple and unreserved confessions will be found the more immediately profitable, because nothing happened to her beyond what may come to each of themselves, in the ordinary course of Providence.”

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*The Missionary Gazetteer; comprising a Geographical and Statistical Account of the various Stations of the Church, London, Moravian, Wesleyan, Baptist, and American Missionary Societies, &c.*  
By CHARLES WILLIAMS.

SUPPOSING the information here given to be accurate, and we have no reason to doubt that it is so, this must be a useful, as it is an entertaining work.

Those who are honestly concerned for the universal diffusion of Christian truth will read this volume with emotions of ardent gratitude to God, who has excited his servants to attempt, and aided them in performing, what they have accomplished. It is truly gratifying that a considerable volume should be required, to give only a short notice of

all the missionary stations that now exist. Such, however, is the fact, and it is our duty to give glory to God, and make new exertions for the extension of his reign over the population of the earth. Nor is the volume we now recommend less worthy of regard on account of its tendency to excite prayer for the success of missionary exertions, so numerous and so interesting as those it presents to our notice. Who that takes a just view of the true interests of man, can stand on the elevated ground here attained, and view so great a number of enclosures from the barren wild in a state of cultivation, without praying that the dew, and the rain, and the sun may be abundantly given, under whose influence all will prosper, and without which nothing will be fruitful that is good? “ Save now, O Lord, we beseech thee; send now, O Lord, prosperity !”

The statistical accounts of our author are correct and full, and the missionary information is extensive enough to be useful. An *Essay on Missions* is prefixed, which is well written, and deserves attention, as adapted to feed the flame of holy missionary zeal which the Lord has kindled. We object to no thing in this essay but its commendation of the *Missionary College at Serampore.*

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*The Contrast; or Brief Memoirs of Nubilus and Honestus.* London: Barfield.

THIS little pamphlet contains internal evidence, not only of having been written by a minister, but a minister of experience and discernment. Under the fictitious names of Nubilus and Honestus, it exhibits the striking realities of every day's occurrence in the Christian church. The lax professor on the one hand, and the exemplary saint on the other, are presented to us in their contrast of *character, spirit, and end.* If a new publication were contemplated, to be called after the old title of Mather, “ *Essays to do good,*” our opinion is that this, with slight verbal alterations, would deserve to be the first of the series. It is plain, pointed, and accurate in its delineations.

## NEW PUBLICATIONS.

1. *Crown Street Chapel Tracts, containing an abridgment of the works of ancient and evangelical Divines; with a short Memoir of each author.* By John Rees. R. Baynes, Palmer, Westley and Davis. 4s.

2. *Memoir of the Life and Character of James Wait, a pious Shepherd; with a variety of remarks and reflections.* By Robert Maclaurin, Minister of the United Associate Congregation, Coldingham. Edinburgh: Oliphant. Price 2s. 6d.

3. *The Scripture Student's Assistant; being a complete Index and concise Dictionary to the Holy Bible: in which the various persons, places, and subjects mentioned in it, are accurately referred to, and every difficult word briefly explained.* By the Rev. John Barr, Author of *Catechetical Instructions on Baptism and the Lord's Supper.* Simpkin and Marshall. Price 3s. 6d. One unknown word in a sentence often obscures the whole of it. We rejoice, therefore, in the multiplication of books of this description.

4. *West Indian Slavery traced to its actual source; with remarks illustrative of the present state of Colonial Affairs, and an appeal for sympathy and consideration.* pp. 24. Westley and Davis.

5. *No. VI. Quarterly Extracts of the British Society for promoting the Religious principles of the Reformation.—British Reformation Society. The Speeches of the Rev. Dr. Singer, and Rev. Messrs. M'Ghee and Daly: as delivered at the Rotunda Meeting for discussion; held under the auspices of the Dublin Metropolitan Auxiliary to the British Reformation Society, Dublin, Nov. 26, 1828.*

6. *The Dublin Metropolitan Auxiliary to the British Society, &c. &c. to the Roman Catholics of Ireland.* Hatchard, Nisbet and Seeley.

7. *Anti-Slavery Monthly Reporter for January 1829. Supplement to ditto.* Very interesting pamphlets to all who are caring for the 800,000 of our fellow subjects who are still held in slavery.

8. *The Catechism in Rhyme: illustrated by facts.* Second edition. Hamilton. 8d. This is a highly acceptable present to the children of our Sunday and Charity schools.

9. *Infant Education; or practical remarks on the importance of educating the Infant poor, from the age of eighteen months to seven years, &c. &c.* By S. Wilderspin. Fourth edition. Simpkin and Marshall. Price 4s. 6d. We rejoice to see a new and improved edition of this work which we

noticed with the warmest approbation when it first appeared.

10. *Illustrations of Prophecy; in the course of which many predictions of Scripture are elucidated; together with numerous extracts from the works of preceding Interpreters.* Also, *new Illustrations of Prophecy; in five Dissertations on an Infidel power; the Abyss or Bottomless Pit; the Symbolic Dragon; a Millennium; and the Coming of Christ: to which is appended a Sermon on the Kingdom of Christ.* In two vols. Baynes, and Holdsworth and Ball. One Guinea. We shall embrace the earliest opportunity of noticing more at length this highly respectable performance.

11. *Two Funeral Sermons for Rev. Matthew Wilks, preached by Rev. Geo. Collison, and the Rev. Andrew Reed.* Price 1s. each.

12. *The Modern Martyr.* By the Author of the *Evangelical Rambler.* 2 vols. 12mo. Price 10s. bds.

13. *A Pastoral Letter on the Subject of Revivals in Religion.* By the Rev. J. A. James. Price 6d.

14. *Christian Charity Explained.* By the Rev. J. A. James. 2d edit. 6s. bds.

15. *A Narrative of a Journey from Constantinople to England.* By R. Walsh, LL.D.M.R.I.A. 3d edition. Price 12s. boards.

*In the Press.*

A Memento for the Afflicted, by Barzillai Quaipe.

Mr. W. Carpenter, author of *Scientia Biblica, &c.* has in the press, in one large vol. 8vo. Popular Lectures on Biblical Criticism and Interpretation.

Mr. W. Jones author of the *History of the Waldenses, &c.* has in the press, a *Christian Biographical Dictionary*, comprising the lives of such persons in every country, and in every age since the revival of Literature, as have distinguished themselves by their talents, their sufferings, or their virtues. The Work may be expected to appear in the course of next month.

Believing unto Salvation: a sermon occasioned by the death of Mr. R. L. Storks, delivered at Keppel Street, Russell Square. By G. Pritchard.

Mr. Isaac Mann, Author of "*Lectures on Ecclesiastical History and Non-Conformity,*" has in the Press, a Volume of *Biography*, entitled *Memorials of Christian Friendship*; which will be ready for delivery at the latter end of the month of March.

## OBITUARY.

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### THE REV. MATTHEW WILKS.

Our limits will not allow us to give a delineation of the character of this venerable and devoted servant of Christ; the following brief particulars, which we have been able to collect, relative to the commencement, pious labours, and closing scene of his long and valuable life, will, we doubt not, be greatly interesting to our readers.

The Rev. Matthew Wilks was born at Gibraltar, on St. Matthew's day, 1746, which originated his name. At West Bromwich, near Birmingham, he heard, in 1771, the Rev. Wm. Percy, the evangelical curate of that parish, and was converted under his ministry. On the urgent recommendation of Mr. Percy he resolved to devote himself to the ministry, and went to Trevecca College, under the patronage of Lady Huntingdon; and in the autumn of 1775, within four years after his conversion, he became one of the successors of the immortal Whitfield, and a minister at the Tabernacle and Tottenham-court Chapel in London. With undiminished and even increasing acceptance, he continued a pastor of those large congregations for more than fifty-three years, till death terminated his labours.

During that long period he occupied an eminently distinguished and useful situation in the Christian church. His path was the path of the just, shining brighter and brighter to the perfect day. Distinguished by his intellectual qualities, devoted to God and his cause, acute, active, energetic, and discreet, he accomplished much good. As a preacher, he was sententious, original, impressive, and successful. It is stated that at one time there were ten pastors of churches, to all of whose conversion he had been instrumental. Somewhat stern in manner, he was peculiarly kind in heart, and he was a special benefactor to the deserving poor. Twelve almshouses for widows, and a charity school for cloth-

ing and educating one hundred children, were established and continued at the Tabernacle, entirely at his request. In his spirit he was firm and uncompromising, but truly catholic; and included Pearce, Fuller, and Ryland, among his intimate and valued friends.

He early promoted the Book Society, and was an energetic supporter of Highbury College in its infant days, and when few students were educated, under the care of Dr. Addington at Mile End. Indeed he was greatly instrumental to all the noble Christian undertakings of the last thirty years. He was one of the founders of the London Missionary Society. Its plan is said to have been formed at his house, and the first preliminary meeting was convened by him and Mr. Eyre. With the commencement of the British and Foreign Bible Society he was also connected; and there are few Societies for the promotion of knowledge, for the education of the poor, for the diffusion of heavenly truth in England or Ireland, at home or abroad, which he did not by his exertions or advice greatly assist. As he advanced in life, his character, judgment, and experience rendered his opinion and influence increasingly valuable. He was consulted by men of all parties and denominations, and became the Nestor of the rising generation of ministers, as he had been the associate of the great and good men who had passed before him to their eternal rest. These qualities and true distinctions were the result of great devotion, simplicity, and economy of time. His public prayers in the sanctuary were peculiarly reverential and sincere. They were the breathings of a humble, but believing heart, and so well adapted to the congregations and occasions, that they could not be listened to without emotion and effect. He was obviously very conversant with the Scriptures, and it has been mentioned that he generally read them through four times in

every year. He is known to have been very disinterested, and to have devoted half a moderate income to the cause of God; and in a paper drawn up recently before his death, he declared his serious opinion, that professors should, in these eventful times, remember the interests of religion, not only by liberal donations through life, but by testamentary bequests at death; and by his own disposal of his property he added the weight of his example to the force of his advice. At length, though by reason of strength he had attained fourscore years, his heart and strength began partially to fail, and anxieties as to the appointment of a successor, and the expiration of the lease of Tottenham-court Chapel, probably inflicted pain, which added severe solicitude to the incipient debility of age. Of the incidents that illustrate these remarks, and that occurred during his last illness, we have collected some facts from the sermons and statements of his friends, and rejoice that the grace of God which upheld him, and made him a bright example through life, shed a benign and cheering radiance on his dying hours.

In October last his fatal indisposition first appeared, being an internal inflammation, but was apparently removed. During that sickness, he said, "I am weighed down by sorrow, and the cares of the churches. I endeavour to tell God he is my God, and to tell him the character he sustains to his church, but I find it hard always to trust him, though I know he is a wonder-working God." At another time he said, "I have more cares than I can well sustain, from my own sins, my own infirmities, and the cares of the churches, and for the cause of Christ. I can only relieve one care by another, and throw off one anxiety because another comes to take its place. My health is improving, but my spirit is bowed down." Yet he wrote in December to Mr. Roby, of Manchester, and said, "Though I am a suffering, I hope I am not a murmuring servant of God. I feel satisfied with his will, and ready for either world, for earth or heaven."

After the removal of his disease, he

resumed, in January his pastoral and public labours, but was again assailed by his complaint on Friday, Jan. 23, 1829, which terminated fatally about seven o'clock on the morning of Thursday, Jan. 29, after severe sufferings, patiently endured for six days. During that illness he underwent much pain, which prevented conversation, but he evidenced that same practical godliness, the same pastoral affection, the same solicitude for the cause of Christ and the souls of men, the same profound humility, and the same calm confidence in God, that had appeared through life.

On Monday he thus addressed his son: "I do not despair as to my health, nor despond as to my soul. I know—know—know—yes, know my Saviour is Christ!" Afterwards, "I have no fear, no terror, no alarm, not the slightest anxiety about my soul;" and subsequently, "There is the promise of a glorious resurrection to everlasting life! How great is that blessing! That is my joy!"

On Tuesday, after a friend had inquired, "Can you say, Sir, Christ is precious?" he answered, "Yes!" and when she had added,

"Jesus, my God, I know his name,  
His name is all my trust"—

he proceeded, after a pause, fervently and distinctly to repeat—

"Then will he own my worthless name,  
Before his Father's face;  
And in the new Jerusalem  
Appoint my soul a place."

To his grandson, Mr. James Parsons of York, he said, "The Lord be with you, the Lord be with you, the Lord go with you, and stay with you;" and when Mr. P. had quoted, "He is able to keep that which you have committed to him," he answered emphatically—"Every whit, every whit."

His sufferings on Wednesday were great, but he spoke cautions and encouragements to all around. "Think," he said, "of a covenant God; but think too of your duties to him, who is a God faithful to his covenant:" adding, "We come so short of his glory!" After-

wards he said to his grand-daughter, "Lift up your heart in prayer for me, pray in the spirit, and you will be right; but more, still walk in the spirit." To his son he whispered, "God will help you;" and firmly, "He is able to supply all your need, according to his riches in glory by Jesus Christ."

As his sufferings were extreme, he softly exclaimed, "He will soon come and heal all my sorrows;" and, "Oh, the exertion of dying! but he makes my bed." And again, to his son he uttered, "I can do nothing but this: God is our God for ever and ever;" and with great emphasis, "He will be our guide, even unto death!" May we die the death of the righteous, may our lives and our last end be like his! That life was godliness, that end was peace.

His funeral afforded a memorable proof of general affection and regret. It occurred on Friday, Feb. 6. The corpse was placed in the Tabernacle, where, before an immense congregation, deeply and suitably affected, two hymns were sung, an appropriate and solemn prayer was offered up by the Rev. John Morrison, and an affecting, but impressive address was delivered by the Rev. Rowland Hill, his oldest surviving and venerable friend. Amidst vast concourses of spectators, the funeral procession then moved to Bunhill Fields. The corpse was preceded by more than eighty ministers of all denominations, from the country as well as from London, and including Dr. Rippon, Dr. Newman, Dr. Cox, Messrs. Dyer, Davies, Price, Gibbs, and others of our Denomination, as well as deputations from the London Missionary and other Societies. After the corpse, appeared the relatives and more than 150 officers and principal members of the congregations over whom the departed had presided, and to whom he was justly dear. The pall was borne by Drs. Winter, Collyer, Harris, and Anderson, and the Rev. Messrs. Hockley and Platt. At the burial ground, the concluding part of the burial service of the Church of England was read by Mr. Hill, and universal solemnity and sorrow seemed to impress the ministers and throughs

whom holy brotherly attachment, or a sacred filial love had collected round the tomb.

Excellent funeral sermons were preached by the Rev. George Collison, and the Rev. Andrew Reid, on the ensuing Sabbath,\* which probably will be published before our monthly publication can contain this record of respect; and very many ministers in all parts of England also improved a bereavement that may well excite sympathy and prayer. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

#### THE REV. THOMAS WAKE,

Was born Sept. 16, 1765, in the parish of Christ Church, London; he was the only one of ten children that was spared to mature life; his parents were removed by death before he had arrived at the age of sixteen years. He was placed at a merchant's house as a clerk, in a family that were not pious, which was agreeable to him, he being at that time "a lover of pleasure more than a lover of God." But an all-wise Providence removed him into another family, where prayer was attended to morning and evening. This struck him with surprise, particularly that any one could pray extempore, and with such variety of expression, as he had hitherto attended to prayer only with a form. About this time a companion, with whom he had spent many Sabbaths in parties of pleasure, invited him to go with him to hear an evangelical minister. He accompanied him, and there, for the first time, impressions were made which were never removed. His companion would not afterwards go with him to the place, which terminated their friendship; thus the one was taken and the other left. After this he became greatly alarmed, and suffered much distress in his mind. A good man observing his great dejection and trouble of spirit, said to him, "Young friend, 'it is the goodness of God, that leadeth to repentance.'" This

\* The former, from Heb. xiii. 7 & 8; and the latter from Heb. xi. 4. "He being dead, yet speaketh."

the Holy Spirit was pleased to apply with power, so that it was attended with the happiest consequences, and their friendship continued until death. He attended on the ministry of Mr. Gwenap, who preached in Piccadilly, by whom he was baptized. He joined the church at the age of seventeen years. Afterwards his brethren, thinking him to have talents for the ministry, requested him to exercise them when the pastor was absent from the prayer meeting. One evening he did so, by giving his thoughts on a passage of Scripture. His brethren were satisfied that he had abilities, and wished him to exercise them at the workhouses on Sabbath afternoons and evenings, which he did for a considerable time. He was nearly nineteen when he was sent to supply destitute churches in and about the metropolis. He preached also at Croydon, Mitcham, Greenwich, Eltham, and Dartford. He was invited to Hoddesdon in Herts, where he continued to labour, and in the surrounding villages, for twelve months, at which time he received an invitation to Smarden in Kent. After preaching there for some months, he accepted the call of the church to become their pastor, and was ordained the 4th of June, 1789. On the 18th of the same month he was married to Sarah, the only daughter of John and Sarah Boorne, of Deptford, (this union continued thirty-nine years,) by whom he had four daughters and one son, who is now pastor of the Baptist church, Kislingbury, Northamptonshire. Mrs. Wake, three daughters, and the son, are left behind, to feel and deeply to lament the loss of a husband and a parent.

In April, 1793, he was removed from Smarden to Leighton Buzzard, Beds, where he was settled in 1794. At the commencement of his labours there, the church consisted of twenty-one members, some of whom were afterwards excluded, the antinomian spirit having affected several of them. The first addition to the church was seventeen, which was encouragement to him in the midst of trials and difficulties. He was enabled to preach three times on the

Sabbath at home, and a week day lecture; also at the surrounding villages, Heath, Great Brickhill, Wing, Winslow, Aston Abbots, Billington, Mentmore, and occasionally at Hockliffe and Ivinghoe; at four of these places he lived to see churches formed. Many of the believing villagers were the fruit of his ministry.

In 1800, it was found necessary to enlarge the meeting-house, which will now accommodate between four and five hundred hearers. His means of support being very limited, he was necessitated to keep a day school for more than twenty years; which, with his constant preaching almost every night during that period, greatly impaired his health. Visiting London, he had the advice of a medical man, who said, "Sir, if you do not abridge your labours, you will soon be in the grave." At this time his constitution had received a great shock. A member of the church soon after that time was unwell, and when conversing with him on sickness and mortality, said, "Sir, I am not desirous to live: I had rather be with Christ." "O, (said he) such men as you are not needed so much in heaven as you are on earth. Use means, and be willing to live as long as you can, that God may be glorified by you."

During the last ten years of his life, his friends kindly exerted themselves, by which means the school was given up, to the satisfaction of both himself and them. In his village journeys he was always constant, no weather preventing his being punctual to his engagements; so that it became proverbial, "Mr. W. will be there at his time; we must go, or we shall lose the sermon." In all his movements he was a strict observer of time, as one that duly appreciated its value, and arranged its hours accordingly. His evening visits to his friends detained him not a minute behind his time for the domestic altar. His memory will be long cherished in the villages, where he lived in the affections of many.

During his ministry at Leighton, he baptized 292 persons. In his preaching he was very generally esteemed, suiting

himself to the capacities of his hearer. He never tired by his prolixity. A few years ago, a young minister said to him, "Mr. W. how long are you generally in your sermons?" He replied, "About three quarters of an hour." "Why," said he, "I am an hour and a quarter or half." Mr. W. answered, "I do not study how much I shall say in a sermon, but what would be superfluous, and ought not to be said." On the doctrine of Divine Providence, the Atonement, Intercession, and Priesthood of Christ, &c. he used to dwell with peculiar delight, and by faith was enabled to live upon through many trials; and in his last affliction and dissolution he did not

"Fill his fellow creature's ear  
With the sad tale of all his care"—

but casting his care upon God, who cared for him, he rested in his will. Dr. Cox said, when improving his death, "I have seen him the same cheerful man in trials and afflictions, as in prosperity and ease; and I have known him under many such changes." He was very apt also in comforting dejected souls. He has often been called "the son of consolation." As a friend, great confidence might be put in him. A person once said, "I dare trust a secret with him, even where my life was at stake." No whisperer or backbiter ever had his countenance, and those who most intimately knew him, know that nothing was more unnatural to him than to talk about and defame the character of others. Dr. Cox, in his sermon, said, "He had the least of a censorious spirit he ever knew a man or minister to possess." Such was his attachment to, and confidence in, the people of his charge, that he said to a friend a few years ago, "I have lived and shall die in the midst of my brethren. No where is like home." He was very conscientious and punctual in the fulfilment of his pecuniary obligations; with a small stipend his motto was, "Owe no man any thing." He was quick in the dispatch of business, always desirous of redeeming time. As a husband he was kind and affectionate, as a parent, tender, but decisive.

He was made useful to his eldest

daughter at family worship, and had the pleasure of baptizing her; also his only Son, who was afterwards called to the work of the ministry. The loss of his daughter about four years ago, inflicted a deep wound, though at the time he discovered great resignation and holy fortitude, and was enabled to improve her death, from those words. "For he doth not afflict willingly nor grieve the children of men." Yet a rapid decline of health was but too apparent. In Nov. 1827, he ruptured a blood vessel, from which period there has been a constant breaking up both of the powers of body and mind. A few months previous to his death he said, "My memory fails, but my judgment sits entire on the throne." After he had given in his resignation, (which was six months prior to his decease,) he said to a friend, brother, "When a good man's work is done, and his usefulness is at an end, it is a mercy in the blessed God to take him to Heaven;" his friend replied, "indeed it is;" "Yes," he rejoined. A few weeks before his dissolution one observed to him, "Melancthon said there were two reasons why he wished to die, one was that he might be with Christ; the other to be beyond the censures and envy even of good men." These sayings seemed to sink deep, and passed with a smile, "For the words of the wise were with him as goods," &c. He said, "Brother J., one morning I thought I was going to die;" here his voice failed and tears ran down his withering cheeks. Recovering himself he said, "Well here is no cause for alarm; my family are grown up, and tolerably provided for upon the whole; and I hope most of them are in the way to Heaven; my dear boy," then he paused and wept, "fears God, serves the Lord Christ, and I hope is useful in his kingdom. As to my dear wife, *God will bless her*," (all this was spoken in broken accents and tears.) Another friend said to him, "Sir, the truths which you have preached, now are your support and comfort;" he answered, "*I should be a poor creature indeed if they were not.*" A few days before his dissolution, his son while supporting him said, "Dear Father what is the state of your mind

in the prospect of eternity?" he answered "Calm." "On what do you rely?" he said, "On the atonement of Christ." "At intervals I trust you have communion with God?" he answered "Yes." Before his dismissal he closed his hands and lifted up his eyes towards Heaven, moving his lips and gently fell asleep in Jesus without a struggle or groan; he had for years anticipated death as going to sleep; thus at the close of the Sabbath, (of which he had often said at the table of the Lord, it would

be delightful to go from worshipping below, to worship above on that sacred day), he was permitted to enter the Temple whence he shall go no more out.

On the following Friday his remains were interred in the burying ground adjoining the meeting-house. The Rev. T. Ramsey of Toddington, delivered the address and prayed, and on the Sabbath afternoon Dr. Cox of Hackney improved his death to a crowded auditory, from 2 Cor. v. 1.

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## INTELLIGENCE.

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### FOREIGN.

#### SABBATARIANISM IN AMERICA.

To the Rev. J. B. Shenston, London.

Brookfield, Madison County, New York,  
Nov. 28, 1828.

MY DEAR SIR,  
YOURS of 25th of March was duly received, together with your Tributes and Pleas, for which I return sincere thanks, not only on my own account, but likewise on behalf of the Seventh Day Baptist General Conference. Mr. Burnside wrote to me a few months previous to his death, and sent me three copies of his Remarks on the Sabbath, which was highly approved of. The work has been reprinted with notes by the American publisher, and has been extensively circulated. After receiving his remarks, we sent to London for his Religion of Mankind, and his Religious Allegories, which we obtained from his booksellers, together with an account of his death. The American Seventh day Baptist, considered that they had sustained a great loss on his death, and deeply sympathized with his bereaved people, but we were prevented from expressing our feelings to them on the subject, not knowing to whom to address a line. We were very fearful that the cause of the Bible Sabbath would be left without a witness or defender in England, but your communication was like the coming of Titus, it revived our desponding spirits, and we felt to render thanks to God for his goodness to our Transatlantic brethren.

We highly approve of your exertions in the cause of Truth, and pray the great Head of the Church to crown your labours with abundant success.

I am directed by the General Conference to answer your letter, and to transmit three copies of the Minutes of the last Conference, (Oct. 1828) by which you will perceive that the cause of Sabbatarianism is still advancing in America. There have been several churches added to the General Conference, and many members to individual churches, since my last communication to the late Rev. Robert Burnside. We have at least six ministers now in our connection, who are recent converts from the first day.

Besides the twenty-four churches belonging to the Association, there are two others in the western part of New York, who are without settled ministers, but are partially supplied by our Missionaries. One on the western part of Pennsylvania, and another in Ohio, both having ministers, which added to twenty-four associated churches, make twenty-eight in our fellowship in the United States. Besides these there is a small church in Delhi, Deliwane County N., another in Upper Canada, the fruit of the labour of Elder Daniel Mac Arthur from Scotland. There are likewise two or three settlements of German Seventh Day Baptists in Pennsylvania, with whom I once opened a correspondence, but have had no particular information for four or five years past. God has blessed our labour beyond our most sanguine expectations. Whether these means would be adapted to the circumstances of the people of England, you are certainly better prepared to judge than I can be. We crave an interest in your prayers, while I assure you that we are not unmindful of you at the throne of Grace.

We request a continuation of your correspondence, with the communication of any thing in your possession, which in your

opinion would be interesting to us, and wish you to write as soon after the reception of this as will suit your convenience.

Yours affectionately,  
 ELLI S. BAYLEY,  
 Corresponding Secretary.

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## DOMESTIC.

### Recent Deaths.

Died on the 14th of February, at his house at Islington, Mr. John Satchell, formerly of Kettering, Northamptonshire. During 20 years of his residence at the latter place, he was a member, and for several years a deacon of the Baptist church under the pastoral care of the late Rev. Andrew Fuller. On Mr. Satchell's removal from Kettering to London, in December 1817, he joined the church in Eagle Street, of which he was during the last nine months of his life a deacon. His death was sudden and unexpected: it was preceded by a few days' indisposition, which however, had abated, and he was considered to be convalescent. On the above day, whilst at dinner with his family, he was attacked by an apoplectic fit, slipped from his chair, and expired immediately! He was a good man and well prepared for the solemn change.

"How many fall as sudden, not as safe!"

An obituary will be given in an early Number.

Died on Thursday the 12th inst. aged 33, after a short but severe illness, Hester the beloved wife of the Rev. Samuel Hatch, Minister of Salem Chapel, Ipswich, and youngest daughter of the late William Francis, Esq. Colchester. Some particulars respecting this truly Christian character may soon be expected.

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#### A DAY OF FASTING AND PRAYER.

*Fen Court, Dec. 23, 1828.*

At a numerous meeting of ministers, (Dr. Newman in the Chair,) it was unanimously resolved—

That it be respectfully and affectionately recommended to our Churches and congregations, in town and country, to unite with our Christian brethren of other denominations, on the 17th of April next, the day commonly called *Good Friday*; for the purposes of fasting, humiliation and prayer; and more especially, with a view to implore the general effusion of the Holy Spirit.

SAMUEL BLYCH, Sec.

#### MEETING OF DISSENTING MINISTERS.

At an extraordinary Meeting of the General Body of Protestant Dissenting Ministers, of the three Denominations, residing in and about the Cities of London and Westminster, held at Dr. Williams's Library in Red Cross Street, on Tuesday, January the 20th, and by adjournment, on Tuesday, January 27, specially convened to take into consideration the expediency, at the present juncture, of issuing resolutions declaratory of their earnest desire of the Repeal of all the remaining Statutes that attach civil disabilities to religious opinions, and of their loyal confidence in the wisdom and conciliatory spirit of the Legislature, and of his Majesty's Government; and also the propriety of petitioning both Houses of Parliament for the speedy adoption of such measures as may unite all the subjects of the realm in the enjoyment of equal religious liberty.

The Rev. F. A. Cox, LL.D. in the Chair.

It was Resolved,

That we cannot assemble as a Body, without again expressing our fervent gratitude to the Almighty disposer of events, for the signal benefit conferred through his gracious providence upon the Protestant Dissenters of Great Britain, by the late repeal of so much of the Corporation and Test Acts as imposed the Sacramental Test.

That deeply impressed with a sense of the importance of the measure to the interests of true religion, and to the peace and prosperity of the kingdom, we deem it our bounden duty to put upon record our earnest desire of the repeal of all the remaining statutes that attach civil disabilities to religious opinions.

That at the present crisis we feel ourselves called upon to declare our loyal confidence in the wisdom and conciliatory spirit of the Legislature, and of his Majesty's Government.

And that Petitions be presented by this body to both Houses of Parliament in the ensuing Session, praying the speedy adoption of such measures as may unite all the subjects of the realm in the enjoyment of equal religious liberty.

THOMAS REES, LL.D. Sec.

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#### LONDON BAPTIST BUILDING FUND.

*To the Editor of the Baptist Magazine.*

SIR,

At a Committee-meeting of this Society, held at No. 5, Paternoster Row, Feb. 10, 1829, it was stated by a gentleman present, that a minister from the country, now collecting for his case in London, had, as an argument to obtain assistance, reported that this Society was about to be dissolved. The

Committee, supposing that this minister might repeat the same elsewhere, to the prejudice and injury of the Society, unanimously resolved,

That the secretary be requested, to contradict the said *Report* in the next Number of the *World Newspaper*, and in the *Baptist Magazine*, and the *New Baptist Miscellany*.

In compliance with this request I forward the above for insertion, and am, Sir,

Yours respectfully

JAMES HARGREAVES, Seco.

29, Charles Street,  
City Road, Feb. 12, 1829.

Having thus been called, Mr. Editor, to introduce the *London Baptist Building Fund* to the notice of your readers, will you indulge me with a small portion of your columns, and I will state some things respecting the Society, from which the public may judge, whether it be dead, or likely to die. In little more than three years, (ending last April) fifty-five churches were assisted by the Society, with the sum of 4105l. Twenty-five of them had been relieved to the amount of 1735l. in fifteen months. The whole of this money, without any deduction, or expence, except postage, is appropriated to the liquidation of the debt owing by the respective churches. Up to this day the Society continues in active operation, and money is transmitted into the country from month to month. The collector were paying over, into the hands of the Sub-Treasurer, at the very time the intelligence of the *dissolution* of the Society was announced, no less than 103l., and which is not more than half of what has been collected since the commencement of the present year. Can it therefore be supposed, that a Society so liberally supported, should give up the ghost? Its friends are under peculiar obligations, to thank God, take courage, and go forward. Their fears have been dissipated, and their hopes more than realized.

The object of this Society is to assist needy cases, and at the same time, to prevent the expence of long and painful journies, and the unavoidable inconvenience attendant upon ministers' leaving their families and churches; and upon gentlemen and merchants being interrupted in the midst of necessary and urgent business. Twenty-five per cent. was generally expended on the plan of personal application. Some ministers, from adventitious circumstances, have contrived to carry home something more than three-fourths of the money collected; but there have been instances where thirty, forty, or fifty per cent. has been expended; and some, where the *entire* of what has been collected, has not been adequate to pay the expences. In a letter read at our last Committee-meeting, it was stated, that for a

Case collected for in London in 1817, 75l. were obtained, and an expence incurred of 26l. 15s. 6d.: viz., more than thirty-five per cent. and above seven shillings in every pound! I could name a minister who in the course of four years, was absent from his family and church, on begging excursions *forty-three weeks*; during which he travelled 2132 miles, walking a great proportion, and yet with all his extreme labour, united to frugality, reduced the debt of the place, only 140l. The expence incurred by the present Society in the collection and distribution, including printing, postages, &c. &c. is from three to four, or four and a half per cent. Nothing need be added to shew which plan should be preferred.

The Society, however, though well supported, is desirous and *deserving* of further aid. The necessity for building new places of worship in the country, and for enlarging others; while it indicates the progress of the Gospel, calls for gratitude in proportion as it multiplies applications for assistance. Within the years 1827 and 1828, no less than fifty nine applications have been made to the Society for assistance.

If gentlemen could do themselves the justice and favour of hearing the urgent pleas made by the applicants, and would consider the claims, that the cause of God has upon them, many that now subscribe liberally, would increase their contributions; and others that do not subscribe at all, would, without further sollicitation, enrol their names among the supporters of the *London Baptist Building Fund*.

Persons have an undoubted right to dispose of their bounty as may seem best to them, and it may be supposed that those who do not contribute to *this Fund*, assist Cases on personal application very liberally. Surely, none of them will avail themselves of the existence of this Society, as a ground of refusal. This would be a species of disingenuousness, and insincerity, which it is hoped, cannot be found among those who profess to love the Saviour.

#### UNION OF MINISTERS IN DUBLIN.

On Friday, the 2nd of January, 1829, the day appointed for humiliation and prayer, the first meeting was held in De Olier Street Chapel, in the morning, at eight o'clock, when the Rev. Mr. M'Crea gave the address, on the *nature and ends* of such a fast as God approves.

At ten o'clock, the second meeting was held, in Zion Chapel; the Rev. Mr. Urwick gave the address, on the *necessity* of self-examination and abasement before God.

At two o'clock in the afternoon, the ministers and congregation met in Union Chapel, where the Rev. W. H. Cooper addressed

the congregation on the *importance* and *necessity* of the out-pouring of the Holy Spirit.

At half-past seven o'clock, the last meeting was held, in York Street Chapel, when the Rev. D. Stuart gave the address, on the happy effects of the Spirit's influence, on individuals and congregations. The devotional services were conducted by the Rev. Messrs. Stuart, West, Creighton, &c. &c.

The meetings were all well attended, the addresses *very appropriate* and impressive; the lovers of Zion returned in the evening to their respective places of abode, edified and deeply impressed. We hope and pray, that the services of the day will promote earnest prayer for an abundant influence of the Holy Spirit, and be an omen of much future prosperity to Ireland.

J. W.

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## ORDINATIONS, &c.

### LEIGHTON BUZZARD.

The Rev. E. Adey, of the Newport Pagnell Evangelical Institution, has accepted an invitation to become the pastor of the Particular Baptist Church at Leighton Buzzard, Beds, which office was filled 34 years by the late Rev. T. Wake, whose obituary will be found in the present number.

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### KENSINGTON, BRECON.

January 29, 1828, Mr. Henry Morgan, late a student at Bradford, was ordained pastor over the English Baptist Church, Kensington, in the town of Brecon. The service commenced at 11 o'clock in the forenoon, the Rev. Timothy Evans, (Indep.) prayed; the Rev. Micah Thomas, of Abergavenny, delivered the introductory discourse and asked the usual questions; the Rev. J. Evans, Brecon, offered the ordination prayer; the Rev. Daniel Davies, of Swansea, gave the charge from 1 Tim. iv. 16. At three o'clock the service was introduced with prayer by the Rev. M. Thomas; the Rev. T. Harris of Mertyr Tydvil, delivered the charge to the church from Heb. xiii. 17. the Rev. W. Richards, Penyrheol, concluded by prayer. At six o'clock the Rev. D. Davies prayed; the Rev. M. Thomas preached from Rev. xxii. 16. and the Rev. D. Saunders of Mertyr Tydvil, preached in Welsh from Luke i. 43.

### ABERGAVERNYY.

On Wednesday morning, the 7th of Jan. the Rev. Charles Evans (late Missionary in Sumatra,) was set apart to the pastoral office over the New Baptist Church in White Lion Street, Abergavenny. The Rev. P. J. Saffery of Salisbury, gave an exposition of the principles of Nonconformity, in their immediate bearing on the constitution of a gospel church. The Rev. Thomas Winter of Bristol, delivered the charge from 2 Cor. iv. 1, 2. The Rev. W. Lucy, of Bristol, Minister of the Chapel in Lady Huntingdon's connection in that city, preached an interesting sermon in the evening to the church. The services were well attended, and the prospects of Mr. Evans are encouraging.

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### NOTICES.

The Oxfordshire Association will hold their Meeting at Campden, on Easter Tuesday, when two sermons will be preached in aid of the Auxiliary Baptist Home Missionary Society, by Messrs. White and Kershaw. The annual meeting of the Auxiliary will be held in the afternoon, when the attendance of subscribers and friends is urgently requested.

The Annual Meeting of the Wilts and East Somerset Auxiliary to the Baptist Missionary Society, will be held on Wednesday the 1st of April. The place of meeting and other particulars will be given to the churches in connexion as soon as the necessary arrangements are completed.

The Annual Meeting of the North Surry and Middlesex Mission Association will be held at Keppel Street, London, on Thursday, March 26, 1829; services at three in the afternoon, and half-past six in the evening. Rev. Mr. Birt, Sen. is expected to preach in the afternoon, and Dr. Cox in the evening.

The Anniversary Meeting of the Society for the relief of the Widows and Children of Protestant Dissenting Ministers of the three denominations, instituted 1733, will be held on Wednesday the 1st of April next, when a sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. Isaiah Birt of Hackney. Service to begin at 12 o'clock precisely. The friends of the Society will afterwards dine together at the Albion in Aldersgate Street.

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### ERRATA.

Page 2. col. 2. line 17. for *Mrs.* Robinson, read *Mr.*

.... 49. .. 1. .. 8. for *past* read *first*.

.... 74. .. 1. .. 55. for *Nott* read *Scott*.

.... 79. .. 2. .. 25. for 122 dollars 55 cents, read 12,255 dollars.

# IRISH CHRONICLE,

MARCH, 1829.

We embrace this opportunity of respectfully acknowledging the liberal attention which has been paid to the interests of the Baptist Irish Society, by the Rev. R. Hall of Bristol, in eloquently pleading on its behalf in his own pulpit. And to the Rev. Mr. Leifchild for permitting the Rev. S. Davis to advocate the claims of the Society in his chapel; and to the other ministers and friends who have kindly promoted and generously contributed to its prosperity.

We have no doubt our readers will very sincerely and deeply sympathize with Mr. M<sup>c</sup>Carthy, on account of the affecting providence which has so suddenly and distressingly deprived him of a beloved Son, as will appear below in a letter from Mr. M<sup>c</sup>C. to the Rev. J. West.

*From the Rev. J. Wilson to the Secretaries.*

*Sligo, Jan. 16th, 1829.*

DEAR BRETHREN,

I herewith send the Readers' Journals, and a brief account of the congregational schools in my district, that through the medium of the Chronicle, the contributors to them may see their present circumstances. Some of them are pursuing their steady course unmolested, extending their beneficial influence far and wide, and are laying a solid foundation for the future welfare of many of the hitherto neglected youth of this country.

With respect to the schools in general, so far as I have ascertained since my return, they are doing considerably better than their most sanguine friends could have anticipated, considering the actual state of the country; yet a few of them are kept in a very low state by the violent opposition that is given to them.

You will be disappointed in not receiving a journal from your venerable agent W. Moore, as I am sorry to say he has been a prisoner for nearly the whole of the last month, but it affords me great pleasure to state that he is considerably better, having had two blisters on the back of his neck, which have given him considerable relief in his head.

I enclose a note that I recently received from him, which as it gives satisfactory evidence of the state of his mind, will I am sure, afford you pleasure to peruse. I am just about commencing the annual collections in my district, and sincerely hope that the

subscriptions will not be inferior to those of any former year.

Additions have been made every year hitherto, and I shall endeavour to prevent any retrograde motion.

Yours sincerely,  
J. WILSON.

*From the same to the same.*

*Sligo, Jan. 15th, 1829.*

DEAR BRETHREN,

Another year having elapsed, I send you, for the information of the kind contributors to the congregational schools in my district, a more particular account of them than is given in the quarterly list. But, as I presume full satisfaction is obtained by its appearance in the Chronicle, I shall send the whole on one sheet. It may be observed in reference to the whole of them, that several children who were in the schools twelve months ago, have left them, some of whom are occupying useful situations in society, but I cannot say that all the vacancies in the schools have been filled up, though, all circumstances considered, the schools are better attended than could have been expected.

I shall in the first place give the actual number in *attendance* at the quarterly inspections, and then make some observations respecting each; but it should be remembered that there are more children belonging to the schools than can ever be collected together at one time.

	March.	June.	Sept.	Dec.
Alie Street Female School .....	60	51	61	56
Bedford Court .....	117	98	83	84
Carter Lane Female School .....	31	28	34	46
Chatham School .....	31	42	47	41
Dean Street .....	66	52	68	51
Harlow Female .....	53	61	64	62
Haddington .....	63	50	34	30
Lion Street, Walworth, Female .....	49	30	..	41
Lyme .....	116	88	94	37
North End, Crayford, Female .....	42	45	47	55
Providence .....	111	76	81	84
Rye .....	62	56	54	..
Trowbridge .....	50	69	71	65

1. The Alie Street School is still taught by the same mistress, and superintended by the same ladies, under whom it is still progressing, and is a source of great advantage in the rural village in which it is situated, and its neighbourhood.

2. The Bedford Court School, continues to enjoy the countenance of the priest of the parish, and is therefore well attended; but it, and the occasional visits of the Scripture readers, are all the advantages enjoyed of a religious nature in a very extensive district.

3. The Carter Lane School has experienced a change in its teacher, the former having resigned her situation, but another has taken her place, with more satisfaction to the lady by whom the school is patronized.

4. The Chatham School is still exposed to severe opposition, but some of the Roman Catholic as well as the Protestant children in the neighbourhood continue to attend, and the master, although his salary is reduced, continues to be attentive and diligent.

5. The Dean Street School is in the immediate vicinity of the preceding, and shares the same fate as it regards opposition, but I am still more grieved to say, that at the close of the last quarter I was under the necessity of dismissing the teacher.

6. The Harlow School is still pursuing its useful career, though violently opposed, but the teacher is kind, attentive and conscientious; she is beloved by the pupils, and they are evidently anxious to enjoy the advantages which the school affords.

7. The Haddington School is struggling for existence, efforts the most determined and persevering have been made to effect its destruction, but it still survives; what will be the issue I shall not attempt to predict, but care shall be taken to do the best that circumstances will justify.

8. The Lion Street (Walworth) School continues in the same village, but not under the same teacher, she not being able, in consequence of an increasing family, to attend properly to the school. It is now under

the care of a young woman who was highly recommended, and whose conduct appears to justify the character given of her.

9. The Lyme School is still doing well, the teacher is attentive, the children and their parents highly prize the advantages of the school; which is, therefore, in general well attended, but at the last quarterly inspection more than fifty of the pupils belonging to the school were absent, being ill with the measles.

10. The North End (Crayford) School is again under the tuition of the young woman from whom in my last I said it had been taken, and the attention she has since given, and the progress made by the pupils, fully justify her re-election to the situation.

11. The Providence School admits of no particular observation; it is in the same situation, taught by the same person, has a similar number of pupils, who are making similar progress to that formerly mentioned.

12. The Rye School was kept by the individual mentioned in my last, until September last, when wearied by opposition, and apprehensive that he would not be able to support himself with the salary which so small a school would produce, he gave it up, and it is now kept about two miles from the former spot.

The person who now has it, has however been so severely heated that his life was endangered, but he is recovering and is determined to persevere.

13. The Trowbridge School notwithstanding considerable opposition, is maintaining a steady progress; many of the children in this school had never seen a copy of the Scriptures until they entered it, whose minds are now richly stored with many chapters, and with other instructions are qualified for useful situations in society.

May the friends of these schools not fail to implore the divine blessing upon them, that they may be useful to the spiritual as well as the temporal interests of the hitherto neglected youth who are taught in them.

Yours sincerely,  
J. WILSON.

*From W. Moore to the Rev. J. Wilson (referred to in Mr. W.'s first Letter.)*

REV. SIR,

I received your note when I was in the lowest state I ever was in; it revived me greatly. From the first day I saw your face, I always saw your tenderness of me more so than I had of myself, which endeared you to my heart. I was also happy that in one sentiment we fully agreed, that is, "thy will be done." Yes, my heavenly Father has fully reconciled me to his will, that I do not desire to live one day longer than his pleasure, neither to die a day sooner. But his will be done, as he has done every thing for me that was necessary to be done. He has stripped me quite bare of my own righteousness, and emptied me of any inherent righteousness. Bare and emptied, only a sinner, nothing to plead in behalf of myself, only looking to the Lamb of God, that taketh away the sins of the world. And until heaven would be overturned, that promise cannot be broken, "Him that cometh to me, I will in no wise cast out." This is the promise that supported me in all trials. When sifted like wheat, and buffeted by Satan, fears, doubts, betimes darkneses, desertions, and inclining to unbelief, that promise always raised me above these frightful apprehensions, though the proclamation is free, lest any man should boast. Convinced that no man can come to the Son, except his Father which is in heaven draw him, that the whole work, every jot and tittle from first to last, must be ascribed to free unmerited grace, and whosoever knows himself, his nature, well knows this is the case. When I received your note, it was doubtful to me whether I would set pen to paper or not, as I was convinced the glass was nearly run, and my heavenly Father had no longer use for me.

As this is the time of sending off my journal, being confined, I had nothing to write, and as already remarked, not thinking ever to have. But if the Lord is pleased to spare me another month, I think I may have something to write.

Yours, &c.

W. MOORE.

*From Mr. M'Carthy to the Rev. Mr. West.*

*Eden Cottage, Kilbeggan,  
Jan, 9, 1828.*

DEAR BROTHER,

Of the 8th inst. we have received the joint letter of sympathy and commiseration of you and brother Franks, with us, in our present almost unprecedented visitation and heart-rending affliction. We cannot but feel for ever thankful to you, Mrs. West, and brother Franks, for the Christian spirit

manifested on this lamentable occasion. It seems to be wholly from the hand of God. No person is to blame; he was taken in the utmost kindness to spend some time at the house of our dear friend Mr. W. Bagnall, of Rahere, and on the first day of the new year (1829), he and the children belonging to the family were amusing themselves in what was called the parlour before the addition to the house, but is now used as a schoolroom. In a recess nearly over the fire place, Mr. B. deposited his travelling fire arms. With difficulty he found access to that depository of destruction, and while fiddling with a pistol, the fatal explosion which deprived us of our beloved boy, overwhelmed the family in deep distress, and caused the greatest lamentation throughout the neighbourhood, took place.

The guardian of our dear children was in the house, and only a few moments before the grievous accident, my daughter and a daughter of Mr. B. were taken out of the room, and only my beloved boy and another of or about the same age, belonging to Mr. B. left there. When the report was heard, the first impression made on the family was, that the house was attacked. Some one cried out, the report is in the room with the children. With fainting footsteps, with dread and terror, all advanced to the sad scene. The room was filled with smoke, the pistol broken, the candle out, and my poor victim found weltering in his blood. Medical aid was instantly sent for, but all was in vain. He only lived about five hours. He was mortally wounded in three parts of his body.

Now as to our feelings, what must they have been while on our way home? No human tongue can describe them, no heart, however feeling, could conceive them.— Sometimes conjecturing he might have fallen in a river, at other times that he had been run over by some carriage, or kicked by a horse; then we imagined we saw him hurrying to death by fire. All these revolving thoughts, and numerous others, haunted our breasts while in the packet, during the sad night, till we arrived at the hotel. While the chaise was getting out, the exclamation of a poor old man broke the sad silence, and brought the doleful mystery to light, saying, "Sir, have you heard that one boy shot another at Rahere?" The letter we had received merely informed us of his death, without hinting at the particulars.

Now what shall we say, but exclaim with an apostle, only on another occasion, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Though all you and brother Franks have so kindly said, and which I believe to be true, we could not divest ourselves of

our feelings. We find no fault with either God or man. We had to take to our bed, and in addition to our grief, I was seized with a violent complaint in my bowels, and am not well yet. What should we have done, had we no God to fly to in a day of trouble? He is our refuge, our hope, our comfort, and our God. These things must be designed for something, surely it must be for our good. All this I saw and felt in the midst of our grief, and I hope and pray that it may lead us nearer than ever to Christ, under a submission to his unerring will, and obedient to his divine and holy law. What we have experienced in body and mind none but God can tell. I wonder shall I ever recover it. I am all broken to pieces, I can hardly hold my pen; and our money, which we had designed for itinerant and domestic purposes, much of it must go to defray the expence. He was in his grave before we had arrived, which was about six o'clock in the morning. Mrs. M'C. is also very unwell. Letters from sympathizing friends are pouring in, and to-day and yesterday our house has been nearly filled with condoling friends.

Yours truly,  
J. M'CARTHY.

From the Rev. S. Davis to the Secretaries.  
Bristol, Feb. 13, 1829.

MY DEAR SIRS,

Before this reaches London, I hope to be upon the water once more, on my return to Clonmel. My cold is not entirely gone, but I am better than you saw me last week. The total amount of my collections during this tour is 370l. 7s. 2½d. Perhaps something more may be sent to my address after I have left, which will be forwarded by Mrs. Phillips.

I mentioned to you the liberality of our excellent friend Mrs. Holland, and I have experienced so much kindness wherever I have been, that it has abundantly repaid all my labour, and makes me think very little of the unpleasantness I have experienced on some occasions. It is a great happiness to perceive, that in proportion as I am known, and our objects are appreciated, I am treated with increased respect wherever I come, and every journey I take for the Society enlarges my acquaintance with individuals whom I cannot fail to love while memory is capable of performing its office. The collections in some places would have been much greater, if I could have visited them at a more favourable time, and I preached at various places where no collection could be made at the time, but the greatest good will was expressed, and I have no doubt assistance will be afforded, if you send a suitable person at the proper period, when a

collection can be admitted. Indeed I am perfectly persuaded, notwithstanding all the difficulty that appears to be in the way, that the Society may be comfortably supported in its present expenditure, if the necessary arrangements are properly regarded, and suitable agents visit our brethren at approved periods. I mentioned to the Committee the kindness of the Bishop of Hereford, and Mrs. Hannah More, Mr. Robert Hall, &c. and the instances which were given of the Society's usefulness appeared to be well received every where. Mr. Hall's text for us at Broadmead was remarkably appropriate: 2 Chron. xvii. 9. "And they taught in Judah, and had the book of the law of the Lord with them, and went about through all the cities of Judah, and taught the people." I cannot pretend to give any abstract of his discourse, but he expressed the highest approbation of our Society, and remarked with peculiar felicity upon the absurdity of imagining any change in an infallible church. By his desire I prayed before the sermon, and gave the account of the Society when he had concluded, with which he expressed himself much pleased.

I had preached and collected at Mr. Leifchild's (Independent) in the morning, and at Mr. Roberts's the preceding Lord's day evening. Mr. Winter had engaged to give the Itinerant Society a collection upon that day, therefore I assisted him on its behalf in the afternoon, and he will collect for us in a short time. S. DAVIS.

CONTRIBUTIONS.

£. s. d.

Received by Mr. Burls.

Mr. Wright, Collector, on account .....	25	5	0
John Lampson, Esq. as Trustee to the late Mrs. Brown, of Ockbury, near Derby, nett proceeds of £200 New Four per Cents. ....	202	8	6

Collected by the Rev S. Davis.

Portsea, &c. ....	13	11	6
Yarmouth, Isle of Wight ....	4	4	6
Lymington .....	2	0	0
Southampton .....	15	2	1
Romsey .....	5	14	6
Broughton .....	2	0	0
Andover .....	4	9	6
Whitchurch .....	7	12	6
Bristol .....	133	17	1

Received by the Rev. Mr. Ivinney.

Bexley Heath, by Misses Wagborn and Roberts .....	2	0	0
Rev. Mr. Wayland, Lyme ....	5	0	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 in the Cover of the Annual Report.

## BAPTIST MISSION.

### FOREIGN INTELLIGENCE.

#### JAMAICA.

(Continued from p. 14.)

The schools under Mr. Philippo's direction, are objects respecting which he feels a very anxious solicitude. We readily comply with the request of an esteemed friend at Oxford, to insert the following statement and appeal respecting them, lately received from Spanish Town :—

“There are two schools in connection with this station, a sabbath and a weekly one. The former has been in operation four years and a half, the latter since July, 1825. The object of their establishment was to afford moral and religious instruction gratuitously, and on the most liberal principles, to slave children, and those of the indigent free, both black and of colour. The Sabbath school is entirely a gratuitous institution, but owing to a total destitution of resources, children are admitted into the other on terms suitable to the circumstances of their parents, or corresponding with the benevolence or the pecuniary abilities of their owners. Thus of the 80 children this school now contains, 42 are admitted free, about 20 at the small sum of 2s. each per annum, and the remainder at the rate of from 2l. 8s. to 4l. 16s. per ditto, making the whole receipt per annum, as nearly as can be calculated, deducting for bad debts, about 70l. sterling.

“The Sabbath school contains 201 children, and 24 efficient teachers. Of the latter, exclusive of the superintendant and patron, five are whites. Both these schools are conducted principally on the Lancasterian plan. It might be said that they were conducted on a plan which embraced the excellencies of both the popular systems, as the person to whom their management is more especially entrusted, having previously superintended one in the army on the national plan, considers that by such a union

he has improved the discipline of the school, and in some degree facilitated the progress of the scholars.

Owing to the great proficiency of the children generally, the uniform consistency of the discipline maintained, the excellent qualifications of my assistant, together with my own and Mrs. Philippo's constant oversight, residing beneath the same roof, these schools are now highly interesting and prosperous ; promising to be the greatest and most extensive blessing to this town and neighbourhood that can well be conceived, even by the most enthusiastic friend of education who is not personally acquainted with the moral and religious necessities of the inhabitants. And but one thing now exists, I hesitate not to say, as an impediment to the perpetuity of the establishment of these important institutions, or to the far more copious and extensive diffusion of their advantages. The instruction of negro children is no longer an experiment ; their capacity to receive it is proved beyond a doubt. Difficulties too have vanished, prejudices are subsiding, and sufficient fruit has been collected to warrant the most sanguine hopes of an approaching rich and abundant harvest.

The obstacle to which I have alluded, it may be scarcely necessary to say, is of a pecuniary nature. *My efforts are circumscribed, and even rendered of doubtful continuance, from a lack of funds.* Hitherto my day school has been the only permanent source of my dependence, and such has been the disproportion of my receipts to the annual expenditure, that had I not been aided by occasional pecuniary and other grants, from a Society to which, from increasing demands on its resources, for objects more immediately connected with the design of its formation, all further applications would be useless, my own distress would have been unavoidable, and the complete annihilation of the day school inevitable.

During the three and half years since its establishment, I have maintained a perpetual struggle for its existence. Its paramount importance to a country like this it

is next to impossible but that I must have felt firmly convinced of. It was therefore my determination to make almost any sacrifice, rather than its operations should be discontinued. But my struggle is greater now than at any former period. This is owing partly to the inability of the Baptist Missionary Society to appropriate any part of their scanty resources to the purposes of schools, and partly from the circumstance that the person who now conducts them is entirely devoted to the work, and therefore solely dependent on them for support. The annual expenditure of these institutions, for salary and other requisites, on the most moderate calculation, amount to 150l. sterling. The whole proceeds per year, as previously shown, amount to no more than 70l. sterling, leaving, as will be perceived, the great deficiency of 80l. per annum. That this deficiency should be supplied, I am concerned to state, is essential to the continuance of the establishment; and as I cannot endure the thought that an institution pregnant with such important blessings to this community should, for such a sum, be suffered to sink into annihilation, I feel myself bound, both as a Christian, a Missionary, and an ardent advocate for the education of children in the West Indies, (from five years' ocular demonstration of their important benefits,) to lay this simple statement before the friends of universal education, and the advocates for social order, most earnestly imploring them, by annual subscriptions or otherwise, (on the promise of being presented with an annual report,) to render aid as early as possible, equal to the exigencies of the case.

"I deem it of importance further to add, from a firm conviction of its truth, that the object of school establishments in the West Indies would be more abundantly answered by their being entirely gratuitous. *Then every* application from the poorest classes might be received, and as 150l. sterling per annum would be the utmost these institutions would require, even were the scholars to increase to three times their present number, I cannot forbear expressing my most sanguine hopes, that the benevolence of British Christians will speedily enable me to accomplish so desirable an object. All who would feel disposed to give the case their favourable consideration, I beg leave to remind of our Lord's promise—'And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.'"

In the same letter we perceive the following testimony to the usefulness of tracts, and the strong desire for obtaining them:—

"I here beg to acknowledge, in the most grateful manner, the receipt of the tracts Mrs. C. was so kind as to procure for

me from the Tract Society. I had long wanted them, but never more than at the time they arrived. I have distributed several of them to outlaws and others in the gaol, but as they are of a superior order, I now almost exclusively confine their distribution to the teachers in the Sabbath school at their monthly meetings, having received their promise, by every possible means to facilitate their usefulness, and to report at each succeeding meeting any instance thereof they may be able to ascertain. The measure of good now to be effected here by the distribution of tracts, no one I believe can accurately estimate. Could I but obtain an annual or a half yearly supply from the Society, I have no doubt of being able to forward the Committee some gratifying instances of their usefulness. For a considerable time before the reception of those from Mrs. C. I had scarcely any but what were so torn by frequent use as to be almost unintelligible, and for a week or two previously to receiving them, I was so destitute as to be obliged to negative a written application for some from the lady of Captain T. for a poor criminal (a soldier), who was then in prison for a voluntary confession of murder. And now I fear my stock will very soon be exhausted, for however few I may possess, I cannot reject an application for them—the last must go. Probably the Committee of the Tract Society, on the condition of my sending them an account of their utility, &c. occasionally, would send me a half yearly supply. It is impossible, I conceive, that religious books can be any where more needed than they now begin to be here. Without a sufficient number to put into the hands of those who have already learned to read, and with which to supply the children now in our schools, on their leaving them, it is my opinion that education will prove a curse to them, rather than a blessing. Religious books of all descriptions, the Bible not excepted, from what a can learn, are peculiarly scarce; and such I think for reading must be in some measure allayed.

"If good books are not to be obtained, it will not be long ere bad ones will be imported. The Bible Society, Tract Society, and every religious book Society, should follow closely in the rear of School Societies.

"There are children in our schools from almost every part of the island; dwellers upon the mountains, and in the valleys. When travelling into the interior of the country, I have been more than once accosted by a little ragged or dirty negro, or coloured boy, (in places too where I had not the smallest idea of being recognized, or of seeing a human habitation,) with a smile playing on his cheek, and shewing his

teeth in all their whiteness, and bowing and scraping his foot all the while, 'How do, Massa Coolmassa,' (Schoolmaster) accompanied in general by the request, 'Please Massa, ge nie one book.' In many instances the children from our schools in town and country, are in the habit of reading to groups of persons assembled for the purpose, the books which have been there given them as rewards. How often have I regretted from this circumstance, as well as others, when any have left the school to go to their trades, or for any other purpose, that I have not had some useful books, such as the Pilgrim's Progress, Advice to Servants, Cottage Sermons, &c. and particularly the book of God, to put into their hands! What good might not be rationally calculated upon, by the divine blessing, from the operation of so many means, when the few hitherto used have been so remarkably succeeded!"

The last of our Jamaica Correspondents whom we have now to notice, is Mr. Joseph Burton, who has been stationed, almost ever since his arrival on the island, at Port Maria, on the northern side. Here, too, the attention excited by the preaching of the Gospel has been such as to demand the erection of a house for the worship of God.

"Since my last letter (writes Mr. Burton, August 26.) through the great blessing of God upon us, our congregation has more than doubled in number, and the place in which we have been accustomed to worship is so much too small, that besides crowding the people in a very uncomfortable manner, there are always many before, and behind, and on both sides, who have to content themselves standing without. Such an increase rendered it necessary to look out for another more commodious place for meeting in on the Sabbath; and as there was no single room to be obtained but at considerable expence, about two months since a lot of land was purchased for 75l. and shortly after carpenters were obtained from a neighbouring estate, to commence the erection of a chapel. The new building is to be sixty feet long and forty wide; if nothing unforeseen of an afflictive nature occur, it is likely to be opened the first time for worship next Sabbath fortnight or three weeks. It stands at the foot of a hill, and half way up the ascent, directly behind the chapel, is to be a house for the missionary to inhabit. As nearly as I can calculate, the total expence will not exceed 500l. currency, and for this sum there will be a comfortable habitation to live in, and a chapel sufficiently large, I suppose, to contain five or six hundred persons."

In a subsequent letter, dated Oct. 6, Mr. Burton announces that his newly-built chapel had been just opened. He had preached twice on the occasion, and administered the ordinance of the Lord's Supper, but indis-

position had prevented him from baptizing about fifty applicants for membership, who had been previously examined for the ordinance. His friends had exerted themselves in the most praiseworthy manner, but still it was found necessary to solicit a little temporary aid from the Committee, which they have not thought it right to refuse.

A sentence in Mr. Burton's letter of August 26, will furnish an appropriate termination to this lengthened series of extracts from our Jamaica correspondence. We sincerely unite in the request it conveys, and trust that the view now given of our whole sphere of operations in that important island will lead many to thank God for the manifest indications of his power and mercy, and vigorously to aid the Society in these new exertions so urgently demanded—without which, indeed, we seem in imminent danger of losing the things which we have wrought.

"I hope, my dear Sir, that the sincere Christians in England do not forget to pray for your Missionaries. Their money may keep us from want, and purchase for us those comforts of life which in this country are so requisite; but it will be a poor substitute for their prayers, if they leave us without an interest in them. We have so many trials to endure, and so many dangers to encounter—we are exposed to so much opposition, and are so constantly liable to death—we need so much prudence, humility, zeal, and spirituality of mind—that without the merciful care of God and his blessing, we are always in danger of putting a stop to our own usefulness, and of bringing a reproach upon the name of the ever blessed Redeemer."

#### VERY RECENT INTELLIGENCE.

*Fen Court, Feb. 20.*

At the commencement of the article in our last Number, of which we have now given the conclusion, we slightly adverted to "various methods of pitiful hostility which the opponents of Missions in Jamaica had stooped to employ." Our readers will bear us witness, that this is a subject on which we have hitherto said little, and for the sake of those who lend themselves to such disgraceful proceedings, we should be glad still to maintain that silence. It would give us pleasure to perceive, among this class of persons in Jamaica, as we have perceived elsewhere, some symptoms of compunction and remorse; since where there is shame, there may in time be virtue. But at present this is a *hope deferred*; for we have just received intelligence from Kings-ton, proving that the spirit of hostility exists in all its virulence, and has assumed a form and shape which imposes on us the painful task of disclosing what otherwise charity

and the love of peace might have prompted us to conceal.

We stated, last month, various particulars respecting the illegal measures adopted against two Wesleyan Missionaries in the northern part of the island, and the consequent dismissal of the magistrates concerned, by his Honour the Lieutenant Governor. It seems that, among the steps taken by the Missionaries in their own defence, they had stated on oath that bail for their appearance had been offered prior to their commitment, and refused. This statement, their opposers had the hardihood to deny; and not simply to deny, but actually to indict one of these good men for wilful and corrupt perjury, in making affidavit of the fact! The matter was brought into court, when the evidence adduced in corroboration of the Missionary's statement was so full and conclusive, that he was honourably acquitted of the foul charge thus preferred against him, and which was, of course, transferred with aggravated odium to his unbappy accusers.

While these scenes were taking place in the remoter parts of the island, the same spirit discovered itself in the general legislative body. The Consolidated Slave Act of 1826, which his Majesty refused to sanction, and the unconstitutional nature of which was so ably pointed out by Mr. Huskisson, in his well known despatch, was re-enacted in the House of Assembly, and after some opposition in the Council, tendered to Sir John Keane, the Lieutenant Governor, for his assent. That assent, however, he refused to give, thus affording a new proof of the steady firmness of his character, and paying due regard to a minute of the Privy Council, sent nearly twenty years ago to all our Colonial Governors, requiring them to withhold their assent to any law respecting religion, until the draft of such bill shall have been laid before his Majesty, and his directions received thereon.

Foiled thus in their design of bringing the Missionaries under the arbitrary clauses of the act before mentioned, another plan was adopted. A Committee was appointed by the House of Assembly, "to inquire into the establishment and proceedings of the Sectarrians in this island," of which Mr. George Marshall was elected Chairman, a gentleman who suffered himself, we understand, so completely to forget all which belongs to that character, as on one occasion publicly to affirm, that our Missionaries baptized seventy-five persons in the Rio Cobre, "bare as nature made them." This wanton calumny, however, was instantly contradicted by another Member of Assembly then present.

By this Committee our friends Mr. Coultart and Mr. Baylis were examined, at se-

veral times, in the month of December last, being required to attend at Spanish Town, (the seat of Government) much to their inconvenience and expense. Mr. Coultart was ordered to exhibit to the Committee his book of accounts, which he declined doing, as a matter of compulsion, though he was quite ready to shew it to any individual gentleman, as an act of courtesy. Several individuals were examined (on oath, if we understand rightly) before this Committee,\* by whom a report was subsequently made to the House of Assembly, gravely stating, as the result of their investigations, that *the principal object of the Sectarrians is to extort money from their congregations by every possible pretext, and by the most indecent expedients—that they inculcate the doctrines of equality and the rights of man, and preach and teach sedition, even from the pulpit—that they occasion abject poverty, loss of comfort, and discontent among the slaves frequenting their chapels, and deterioration of property to their masters:—and that, such was their outrageous thirst for gain—they recommended females to prostitute themselves to get money for contribution!*

We blush, while compelled to make this statement—not for our much injured brethren, oh no! they serve a master who hath said, *BLESSED are ye when men shall revile you, and say all manner of evil against you falsely for my sake*—but that any who bear the honorable name of Britons should degrade themselves by resorting to methods like these, in the vain hope of arresting the progress of religious instruction. But it seems this Report is not designed to enlighten the good people of Jamaica—they knew something of the character and proceedings of the "Sectarrians" before it was drawn up—but to convince the public and the Government at home, how necessary it is that the restrictive clauses of the Slave Act should be passed into a law. For this purpose, it is said, the Report and these clauses are to be widely re-published in this country, and then, undoubtedly, instructions will immediately be issued to suppress at once these men, who, if their accusers are to be believed, while they teach the doctrines of equality, contrive at the same time to contradict those doctrines by plunging their disciples into the most abject poverty.

On the appearance of this Report, Mr. Coultart applied, in due form, to the clerk of the House of Assembly, for a copy of the depositions on which it was founded,

\* As a specimen of the evidence procured on this occasion, it is stated that one of these witnesses was brought up by a constable, being in custody on a charge of assault and robbery.

that he might be in possession of the requisite means to expose their true character. This was, however, denied him. Subsequently, a spirited comment on these absurd charges was published in the *Watchman* of Dec. 27, signed by all our missionaries in the island, together with an able letter on the same subject by the Rev. John Barry, one of the Wesleyan brethren. But we rather select, for the close of this article, some remarks which appear in the *Montego Bay Gazette*, of Dec. 31, because we are anxious our readers should understand that the conduct it has been our painful duty to record, must not be ascribed to the colonists generally. They will see that, in Jamaica itself, the same feelings have been excited by these measures as will pervade a large circle at home. The extract is as follows:—

“The most determined, the most unprincipled hostility which record ever established, we conceive, has been evinced in the report of the Sectarian Committee to the House of Assembly, and we hesitate not to say, that subornation the most gross must have been resorted to, in procuring the evidence, unsubstantial as it is, of the witnesses examined, and a portion of whose testimony has been made public. The head and front of the offence committed by the Missionaries, appears now in its true light—the *evil of instruction*, and it will hereafter be a fruitless endeavour, a profitless assertion, to urge sincerity of purpose in any deceptive provision, professing amelioration for its object, emanating from the Island Authorities. From their own Journals must they be convicted of an intent, under the mask of solicitude for the corporeal welfare of the slave population, of retarding their mental advancement; for to this alone can be attributed the obstinate adherence of the Assembly, *verbatim et literatim*, to the Slave Code of 1826. We cannot suppose that a proper and independent sense of privilege has really occasioned it, because a reference to the Colonial records proves, that vapourings as loud as those emitted on this subject, have heretofore yielded to a sense of expediency, or the force of circumstances; but here a determined stand is to be made, and upon what grounds? Why certainly upon no other, than that mental improvement encourages a knowledge of physical force. For disguise it as they may, such is the uncoloured amount of all the argument urged against sectarians and their purposes. Malice and fear, inseparable adjuncts, have thus tortured the voluntary contributions of the Flock into extortions by the Pastor—the mild and beneficent tenets of Christianity, when inculcated or taught by Dissenting Ministers, have thus been perverted

into incitements to sedition and treason—and the endeavour to restrain, if not abrogate, a system of concubinage, alleged to be an attempt to encourage prostitution! Malicious indeed must have been the motives which could have induced, we believe we should here say extorted, even a shadow of evidence to sanction the colouring given to it; disgraceful and infamous must be those individuals, who by the incitements of interest could be prevailed on, even by extortion, to lend their aid to such nefarious intents. The acceptance of Building Contracts may attend the Whitewashed or Privileged Mason, or the providing of Tavern Entertainments reward the Publican for his services, on this occasion, but the execration of all unbiassed, all liberal minds must be excited towards them, and their names henceforth become as bye-words to denote infamy and falsehood. By a fatality which providentially attends the most of double dealings, we find, that the examinations of these uninfluenced, disinterested witnesses, and the clear, liberal, and unprejudiced conceptions of the Committee, are to be transmitted to the mother country, printed and distributed in aid or as argument of the necessity of persevering in the 83rd, 84th, and 85th Clauses of the Slave Law of 1826, reprints of which are to accompany the Report and evidence in which it has its emanation. We rejoice at this, as we are convinced that in no other shape could the cause of religious liberty, and the true intent and meaning of the restrictions on it, attempted to be imposed, be so clearly manifested. An enquiring public, like the population of Great Britain, will not content themselves with the mere allegations of witnesses, of whose veracity they can have no opportunity of judging; but rather consider, in what manner or under what motives the doctrines of Christianity could have been so far departed from as it is alleged they have been by Missionaries, whose positive instructions prohibit political interference between the master and his slave, as to create ‘abject poverty, loss of comfort and discontent among the slaves frequenting their chapels, and deterioration of property to their masters.’ Reflection would infallibly teach them the absurdity of the supposition, and convince the most incredulous, that the only doctrines of equality and the rights of man, impressed upon the negro mind, must be those relative not to *temporal*, but to *spiritual* equality and right. That they preach and teach sedition even from the pulpit, is too ridiculous an assertion to need contradiction; its fallacy is notorious; nor of its being so can stronger proof be afforded than the very withdrawal of the usual Christmas guards, a protection which antecedently to the progress

of Sectarian instruction, was deemed an expedient to the safety of the island, as the highly prized privilege of Colonial Legislation itself. We repeat again what we have before said to the opponents of 'Sectarian Missions,' Declare openly your opposition to these Missionaries to have its origin in the consideration of religious instruction, having a tendency too rapidly, for your views, to enlighten the negro mind, and to militate against the continuance of Slavery. Say at once, and manfully, We consider your influence as detrimental to our interests—we desire and covet the brute labour of our slaves alone. They labour for us contentedly if in ignorance, but open their eyes to the comforts of human life, of divine salvation, and we cannot extort from them one third of that emolument which they anteriorly accomplished for us. This we say would be compressing the lengthened arguments used against their Ministry into a few words—candour would then prevail over deception; and, instead of resorting to subterfuges and restrictions to cause their expulsion from the island, you might more ingenuously, if not so politically, exclaim "Go hence, we need you not." For these means for their egress might as constitutionally be resorted to, as those now adopted. Vituperation, calumny, and perjury might be avoided, and force in their ejection be used with, at least, more manliness, than the assassin-like endeavours of the 'Sectarian Committee' to attain that object."

We must be permitted to add, as a postscript, that the *Committee are most earnestly desirous to send three additional missionaries to Jamaica, for whose help the most pressing applications are made, but that money is wanted to send them.* We would use no 'indecent expedients' to 'extort,' but surely the statements given will furnish powerful arguments to *persuade* Christians to new exertions in this good cause.

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#### DIGAH.

From Mr. Burton to Mr. Dyer, dated Digah, June 23, 1828.

My last communication, in which I gave you a short account of a journey to some of the Western stations and to the Mèlah at Allababad, was dated March. During the three months which have succeeded I have remained stationary; and as you

know my usual round of duties here, I need not describe how I have been employed. Two of these months have been so dreadfully hot (such a season has not been known in India for 60 years) that it has been quite a trial to do any thing at all. Just imagine two months without a drop of rain, the thermometer by day in the shade from 102 to 100; by night, from 90 to 96; a strong wind, bearing up clouds of dust, blowing all the day, which needs but the colour to be called a flame. Imagine this, and you will not wonder that India proves the grave of so many Europeans; that any exist through such a season seems much more astonishing. A few delightful showers on the 7th inst. and three following days have cooled the air a little, but at this moment the thermometer in the shade stands at 103. Blessed be God, my health has been tolerably good. For some days last month I was laid up with a severe cold and bilious fever, which threatened to injure my lungs, but through the kindness of my friends, Mr. and Mrs. Stevens of Patna, who took me to their home and nursed me, and that of Dr. King, who constantly attended me, I soon got over it, and was only prevented preaching two Sabbaths. Last week I had another bilious attack, but taking it in time, with a smart dose of calomel, no fever ensued. These repeated illnesses must of course weaken the constitution apace, and unmanly speaking, shorten life; but I generally recover from them so rapidly, that I give them not much heed, and perhaps ought to apologize for saying so much on the subject. Good Dr. King told Mr. Stevens yesterday that he *must* go to the Cape, and that I *ought* to accompany him; but I have set my mind much upon making a journey up the country this next cold season as far as Delhi, in company with brother Smith, to spend it as last year, and hope that nothing will occur to frustrate the plan.

Since I last addressed you, eight Europeans and country born persons have been added to us by baptism; but whilst in these additions we have had cause for joy, a few that seemed to run well for a season, have gone back to the world, and rank no longer amongst the followers of the Lamb. I have mourned too the departure of some of our friends to distant stations: yet the Lord is able there "to keep them from falling," and I trust may make them, by this means, more extensively useful. Three of our friends have been in the same period removed by death, I trust to a better world; one of whom was the senior member of the household I spoke of, as being baptized together last year, a very good old woman, who having in a remarkable manner "seen the salvation of the Lord," departed in peace. In the other three members of this

family I have increasing pleasure. Its head, a young man named Daniel Penhearaw, who has a salary of 50 rupees per mensem, as a writer and accountant, and lives near me, is highly spoken of by his master; and, improving rapidly in Christian knowledge and experience, begins to be a great help to me. We have lately commenced having Oordoo worship, at the house of one of our brethren in the Sepoy lines, on Friday evenings, where a number of the drummers and their wives attend regularly, and Daniel is usually the preacher. He speaks the Oordoo (the Mussulman Hindustani) well. It greatly differs from the Hindoowi, which has till lately occupied my chief attention; I have, now, however, commenced the study of the former, and read it daily. With these two one might travel and preach, and be well understood by nearly all the millions inhabiting the numerous districts between Raj-mall and Loodianab; since the many dialects, (which I think have been wrongly termed *languages*;) prevailing in this immense plain, differ no more widely from these and each other, than the dialects of Somerset and Yorkshire do from each other, and from what is called *English*. Every where the Hindoo *modern* books and translations are written in Hindoowi—the Mussulman in Oordoo.

At Patna, brother Pybah continues to labour with great diligence, but alas! like nearly all others, with little apparent success. Multitudes *hear*, but few, very few, *obey*. There seems nothing like *serious inquiry* amongst the people of any class or rank. Hindustan is indeed “a valley of dry bones,” which only *He* can clothe with flesh, and revive. There are a few considerate people (compared with others) to be met with; but such persons almost invariably treat religion as a speculation, having little connection in any way with their welfare, and of which they are at liberty to entertain what opinions they please. They are deceitful beyond imagining. I told you of a Bramin who was with me for religious instruction, of whom I had very great hopes. The whole of his conduct for months was every thing that could be wished; he laboured bard with his hands, he gave up his caste, he earnestly requested baptism. About six weeks ago he expressed a wish to return to his home for a few days (twenty miles from hence), to settle with his harvest people. Borrowing a few rupees from a native Christian, he went off, and has never returned! I have sent twice after him, and each time he has succeeded in making the messenger believe that he should return to Digah in three days. This is a just specimen of the kind of people we have to deal with. Alas! how very far they are from the “simplicity of Christ.”

In my last, I informed you that at Chunar I had met with a few members of Baptist churches, whom I had advised brother conductor Green to bring together at his house occasionally, and to assist them in their Christian course as he might be enabled. I will conclude my present letter with extracts from two I have lately received, one from brother Green, the other from brother Smith, of Benares, respecting Chunar.

Brother Green's is dated 7th April: he says, “I have much pleasure in informing you of the Lord's goodness, to myself, family, and brethren, and hope that you and all our friends at Dinapore are enjoying the like blessing. We have, as you advised, formed ourselves into a little church, and our meetings are pretty well attended. They have requested me to speak to them twice a week, which I do in my poor way. Brother Smith has been over to the fair (Mèlah), and baptized two men in the river near my house, and administered the Lord's Supper. One of the men's wives would have been baptized, only she had a fever.” Brother Smith's letter is dated Benares, 27th May, and whilst it confirms the above, gives other interesting particulars respecting his own station. He says, “A few weeks after you left us, two Europeans at Chunar gave in their names as candidates for baptism. I baptized them on the 5th ult. in the presence of many people, and eight of us commemorated the dying love of Christ, in brother Green's house. It was a most affecting season. I have hope of a few persons more coming forward, but I must leave them for you to baptize, as they are the fruits of your labour. It is the cause of God, and must prevail.

“On the 28th ult. a Mèlah took place opposite my house here, by the river side, where the Hindoos collected a number of planks and old boards, and built a high place and put their gods on the top of it; and when they were going to worship them, down came the boards and planks with the gods, which caused a great confusion, and about sixty persons were wounded, seven severely; of whom two died after three days, and on the 4th inst. a Bramin cut his throat before his god, as a sacrifice! Another person cut off his tongue, hoping to get it again! Oh, what a horrid darkness they must be in! May the Lord hasten that happy period when all these delusions will vanish away!

The Braminee who came from Digah continues attending the means of grace every Lord's day. I have a Hindoo of the writer caste under instruction, who wishes to be baptized.”

Very affectionately yours,

R. BURTON.

*Contributions received on account of the Baptist Missionary Society,  
from January 20, to February 20, 1829, not including individual  
Subscriptions.*

FOR THE MISSION.		£	s.	d.
Oxfordshire Auxiliary, by Mr. Samuel Huckvale, Treasurer :—				
Coate and Bampton, for Jamaica Mission .....		7	3	0
West Middlesex Missionary Union :—Datchett, Collected by Mrs. Bailey..		2	0	0
Norfolk and Norwich Society in aid of Missions, by Thomas Brightwell, Esq.		10	0	0
Walgrave, Northamptonshire, Collection, by Rev. W. Gray.....		2	14	2
Yorkshire Journey, by Rev. W. Groser :—				
Accrington .....	11	0	0	
Bradford.....	17	10	0	
Gildersome .....	5	3	3	
Howarth .....	26	7	3	
Keighley .....	2	3	3	-
Rawden .....	7	19	9	
Shipley .....	14	12	11	
Slack Lane .....	1	4	3	
		86	0	8
Newcastle on Tyne, Missionary Association, by Mr. Cowell .....	5	0	0	
Bath, Female School, by Mrs. John Smith.....	15	0	0	
Dublin, York-street Chapel, Missionary Fund, by Messrs. Allen.....	10	0	0	
North of England Auxiliary, by Rev. R. Peugilly.....	10	0	0	
Stoke Newington, Collected by Miss Drayton .....	0	10	0	
Mr. Biddle, by Rev. James Upton .....	Donation	3	0	0
Friend, by the Secretary .....	Do.	2	0	0
Female Friend, by ditto, (for Female Education) .....	Do.	1	0	0
Miss F. by Rev. George Barclay .....	Do.	1	10	0
Friend to Jamaica, by ditto .....	Do.	0	16	6
A Lady, by Rev. Thomas Fry .....	Do.	1	0	0
Miss Barnes and Miss C. Barnes, by Rev. T. C. Edmonds.....	Do.	2	0	0

FOR SCHOOLS.

Mrs. Mary Brown, late of Oockbrook, near Derby, by John Lampson, Esq.				
Northampton.....		177	10	0

WIDOW AND ORPHANS' FUND.

Friend, by the Secretary .....	Donation	0	10	0
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TO CORRESPONDENTS.

Mr. Knibb (of Kingston, Jamaica,) has received, and wishes us gratefully to acknowledge, "twenty presents to little children, from a little Boy and his Mamma."

Parcels of Magazines and other Books have been received from Mr. Dasforn, Camberwell, and Mrs. Fernie, Tottenham.



THE  
BAPTIST MAGAZINE.

APRIL, 1829.

MEMOIR OF MR. GILBERT PUDNER.

THE subject of this memoir was born at Topsham, Devon, May 30, 1737, O. S. His pious parents, both of whom were honourable members of the Baptist church at Exeter, trained up their children, by precept and example, in the fear of the Lord, and their endeavours were crowned with a blessing. In early life we find this youth, (not like many young persons, who, though they receive a religious education, spend the morning of their days in thoughtlessness, vanity, and sin,) retiring alone on Lord's day evenings for reading, meditation, and prayer. In his private memoranda, written in the 19th year of his age, it is recorded that, in consequence of perusing, on those occasions, Dr. Doddridge's Rise and Progress of Religion, he was first awakened to a serious concern for the salvation of his soul; and deeply convinced of his guilt and danger—of the awful consequences of dying in an unconverted state, he felt an earnest desire to obtain salvation.

Reflecting on the author's forcible appeal and earnest entreaty not to delay seeking the mercy of God, but immediately to implore his forgiveness and acceptance, Mr. P. writes, "I could not resist any longer, but, impressed by these awful considerations, conscious of their infinite importance, and of my wretched and ruined condition, I went to God in prayer in the best manner I could, formed new resolutions of amendment, and pro-

ceeded in this formal manner for some time, concluding all was well with me, because I did not allow myself to continue in my former course of inconsideration, neglect of prayer, and the concerns of my soul. After a while I gradually declined in my attention to divine duties, grew increasingly formal and cold, and at length I sunk into total indifference. Conscience would not allow me to continue long in this state. I knew something must be done to recover me from this criminal condition, or I should never be safe or happy. This induced me to form fresh resolutions of amendment. I renewed my vigilance in reading, watchfulness, and prayer. But after repeated efforts in this way, my feeble endeavours all failed, and not knowing well what course to pursue, I began to think it would be in vain for me to seek and strive, or watch and pray any longer. I had now nearly concluded it would be better for me to give all my endeavours over as useless; I was also much discouraged by the mistaken apprehension I had formed of this text—'It is not in him that willeth, nor in him who runneth, but God that sheweth mercy.' I was now greatly perplexed, and knew not what to do. Convinced there could be no permanent peace to the wicked, I heartily resolved not to rest satisfied in this unhappy state of indecision; I therefore returned again to the re-perusal and earnest consideration of the Rise and Progress of Religion in the Soul. This treatise had been the

first mean of awakening me to serious consideration of mind. In a second review of this excellent book, for which I shall ever have cause to be thankful, I was most powerfully impressed with the author's earnest and pointed inquiry, whether the reader had sincerely submitted to the righteousness of God by faith, so as to surrender himself entirely to the Lord Jesus Christ for life and salvation? If not, however he might be awakened and alarmed, the wrath of God abideth on him. This (writes Mr. P.) almost overwhelmed me. I now saw and felt more powerfully than before, my great sinfulness and guilt before God, and clearly perceived I must perish, if I did not possess a personal interest in the justifying righteousness of Christ. Such was the anxiety of my mind at this time, from the apprehension that I had not any beneficial interest in the righteousness and atonement of the Redeemer, that I considered it an infinite mercy every morning I awoke, to find myself out of hell. Now I could scarcely think of any thing but the atrocious evil of sin, and the great danger to which I had exposed myself in consequence of my numerous and aggravated transgressions, especially in having neglected God's appointed method of mercy, in which alone sinners can be saved. I was, however, happily relieved from my deep distress, by the divine assurance in which I was enabled to rejoice, that 'the blood of Jesus Christ, his Son, cleanseth from all sin.' This inspired me with encouragement and comfort. I was led to earnest prayer, and hoped I had a saving interest in the Lord Jesus Christ. Notwithstanding this, I hesitated and feared, apprehending I might be mistaken, because I could not firmly believe that

Christ died for my sins; and these fearful apprehensions were forcibly renewed, whenever I witnessed, as a spectator, the administration of the Lord's Supper. I continued earnestly praying that God would not leave me to hardness of heart, that I might not lose the sense I then felt of the evil nature of sin, and the great concern I had for a personal interest in the mediation and death of the Lord Jesus Christ. I was considerably relieved of my doubts and fears under these conflicts, by considering, and being in some measure enabled to accept, the free and unconditional invitations of the gospel, addressed to sinners, as such. Among these, the endearing declaration and promise of the Saviour, 'Him that cometh unto me I will in *no wise* cast out;' and 'Blessed are they that hunger and thirst after righteousness, for they shall be filled;' were peculiarly sweet to me. Several passages in the Psalms encouraged me also to trust in God. I received help likewise by attending a Christian conference meeting, many circumstances of which were beneficial to me. I now increasingly felt my utter insufficiency for any thought or action spiritually good, and was fully convinced I could not be justified in the sight of God by any act of my own. I believed that Christ is as able as he is willing to save unto the uttermost, and therefore to save *me*, although I had grievously transgressed against him. Under this conviction, I was enabled joyfully to commit myself wholly to the Redeemer, to be sanctified and saved. The gracious declaration, 'I love them that love me, and they that seek me early shall find me,' was inexpressibly precious to me. Convinced of, and humbled on account of, my moral poverty and nothingness, and hereby,

through grace, more delivered from self-dependence, I was enabled to commend my soul to the Lord Jesus Christ, on whose divine mediation and merit I rested my eternal salvation.

“At this time I felt additional encouragement and confidence, from the inspired testimony, which says, ‘We know that we have passed from death unto life, because we love the brethren;’ for I was assured there were not any persons on earth I loved so much as the people of God.”

After conflicting some time with various feelings of hope and fear, joy and sorrow, during which he was sincerely cleaving to God in the use of the means of grace, Mr. P. enjoyed scriptural evidence of his having “passed from death unto life.” Among other proofs from Scripture which induced him to draw this conclusion, he quotes Judges xiii. 23. and 2 Cor. v. 17; from the former, he inferred that God had experimentally shewn him things connected with salvation; and from the latter, that he was “in Christ Jesus,” because old things had with him passed away, and all things had become spiritually new. Having thus most devoutly first given himself to the Lord, Mr. P. saw it to be his duty and privilege to unite with his people in church fellowship, and accordingly offered himself a candidate for communion with the Baptist church at Exeter, then under the pastoral care of the Rev. E. Jones, and on Lord’s day, July 24, 1757, in the twentieth year of his age, he related, at a meeting of the above church, his experience of the operations of divine grace on his heart, of which the foregoing is an abstract. To his great joy he was accepted as a member, and after having been baptized, was received into full communion.

In this Christian church he appears to have enjoyed much holy pleasure, mingled with self-jealousy, filial fear, and deep humility. When his apprenticeship with Mr. Waymouth, haberdasher, at Exeter, had expired, Mr. P. in 1758, removed to London, and engaged himself with a respectable house of business. In the following year he was received, by letter of dismissal from the church at Exeter, a member of the church in Grafton-street, Soho, London.

In 1760 he married Miss D. Norton, and in about three years after commenced business for himself, as a haberdasher and glover, in Fleet-street.\*

Mr. P. was chosen to the deacon’s office in the church in Grafton-street, in 1771, the duties of which he discharged with fidelity and usefulness many years. A division in that church having been agreed to, by mutual consent, Mr. P. with about seventy other members, withdrew, and in 1776, formed a separate Baptist church in the Adelphi, since extinct. In this new connection Mr. P. was actively useful. He united, with other members of the church, in conducting a Christian conference, meeting for mutual edification. Our departed friend’s addresses on those occasions were beneficial to several persons, some of whom have dated their first serious impressions from them. His character and talents were so highly estimated by his fellow members, that

\* Many years after Mr. P. had been in trade in Fleet-street, in consequence of having his shop open for business on the day usually called Good Friday, he received a message from the minister then of St. Bride’s Church, on the profanity of transacting business on that holy day. In reply, Mr. P. inclosed a copy of Robinson’s History and Mystery of Good Friday, and heard no more afterwards of his obligation to the religious observance of that day.

when the pastoral office became vacant in that church, Mr. P. was respectfully solicited to accept it, which he declined.

In 1787 he joined the church in Little Wild-street, then under the pastoral charge of Dr. Samuel Stennett, of which Christian community he continued an honourable member many years, and till some time after the Doctor's death. At this period Lord's day evening lectures were not generally instituted, and Mr. P. was in the holy habit, as most of our pious nonconformists used to be, of improving his Lord's day evenings at home, in private retirement and in family duties. His practice on those occasions was to assemble around him his servants and young people (he had several employed in his business), some one of whom read a portion of Scripture, on which Mr. P. usually commented, briefly reviewed the services of the day, and concluded the Sabbath with prayer.

When our friend left business he removed to Hammersmith, where he resided some years. During his abode there, he was called to sustain an almost irreparable loss in the decease of his wife, who died at the age of 84, in the year 1814. She had been the affectionate and pious partner of his life fifty-four years. Though this bereavement deeply depressed his spirits, our friend bore the mournful event with humble resignation to the divine will. After his removal from Hammersmith, he resided in different and distant places under the roof of his son, Captain John Pudner, whose anxious solicitude to soothe his father's declining days terminated only with his lengthened life.

Our deceased friend, by constant reading, patient thoughtfulness, and close observation for a

long succession of years, had accumulated a large stock of Christian knowledge and experience. He had attained no inconsiderable acquaintance with men and things, both in the church and in the world, which, had he not been habitually reserved and retiring, might have been communicated with great advantage to his relatives and friends.

His doctrinal views were strictly Calvinistic, and in discipline he conscientiously adhered to primitive principles. He was from conviction a protestant dissenter of the Baptist denomination, but was cordially united in Christian affection to all who love the Lord Jesus Christ in sincerity among the various denominations of Christians, however they might differ from him in minor matters. Our friend's entire life, from his early youth to the close of his days, was characterized by genuine humility, pious principles, holy practice, inflexible integrity, and habitual devotion. He exemplified a consistent course of Christian profession for seventy-two years, and outlived all his early friends and acquaintances, and the ministers who had been his successive pastors.

No man had a more humbling sense of the depravity of his nature before God; no one felt a deeper conviction of his need of an interest in the all-sufficient righteousness and atoning sacrifice of the Lord Jesus Christ, for his justification and acceptance with God. A humble, entire, and constant dependence on the mediation and merit of the Messiah, was a prominent feature in his Christian character and experience. He constantly manifested a practical reliance on the promised gracious operations of the Holy Spirit. Nothing appeared more odious to him than pride—nothing more lovely than lowliness of mind. No

feeling could exceed the depressing sense he had of his own unworthiness, moral meanness, and guilt before God; this not unfrequently darkened his evidences, diminished his enjoyments, and sunk him in sorrow; but now the clouds are dispersed, all is light and peace, love and joy.

Mr. P. like the Psalmist, eminently gave himself unto prayer. Communion with God was the very element of his being. He seemed to live in the spirit of devotion, in the absence of all its forms, and appeared to doubt the sincerity of his religion in proportion as he found his heart unaffected in prayer, of which he had attained both the gift and the grace in no ordinary degree. In social prayer he was very comprehensive, and would not unfrequently compass the length and breadth of the whole land, leaving hardly any part untouched. His friends have sometimes thought there could scarcely be any thing left to pray for after he had closed. Mr. P. considered a devout attention to this divine duty of the greatest importance in the Christian life. He had obviously adopted Dr Watts's Guide to Prayer as his model, and if at any time he erred in this, it was in too minutely adhering to that systematic plan in all its ramifications, which occasionally led him to extend his addresses to a length which seemed to render the duty irksome and tedious to those who did not delight in it. But they who loved prayer could never fail to perceive that, with the form, he had happily imbibed the spirit of devotion, which, united with a solemn, savoury, earnest manner, tended deeply to impress the heart.

Our deceased friend walked closely with God, yet he had fears and jealousies, arising from a continued consciousness of his imper-

fections, depravity, and sinfulness. Few persons were more sensible of his failings than himself, and no one could more deeply deplore them before God. Many who perhaps have not had half his piety, have boasted of greater confidence; yet he had a steady reliance on the fidelity, wisdom, and grace of the Redeemer. He generally enjoyed a serene mind, longing to imbibe more of the spirit of Christ, and to exhibit a more complete conformity to him; but he was sometimes depressed by fears of death. Not that he doubted the doctrines or promises of divine grace, but questioning his personal interest in them, he hesitated to receive comfort from them, and sometimes walked in darkness; but before he closed his eyes in death, the clouds dispersed, his fears vanished, and he enjoyed divine light and liberty.

Notwithstanding his advanced age, Mr. P. was well able to be in daily action till within a few weeks of his decease; when his appetite failed, he grew weaker, and appeared to be approaching the close of his mortal course. Being informed of this, a relative from London visited him, and observing his bodily weakness, inquired the state of his mind. He deliberately replied, "I am not rejoicing with joy unspeakable and full of glory, but I know whom I have believed, and am assured He is able to keep that which I have committed to Him. I am waiting, and I trust willing to depart and be with Christ, which is far better. I pray to be found ready when He shall call for me. I have no desire to live longer than my heavenly Father seeth fit. It cannot now be a great while before I shall take my final leave of you, and of every thing here."

On the following day, the same friend, thinking it might be the last

time he should see him alive, on parting, expressed a wish that God might be with him, and grant him a peaceful and happy release. He replied, "Amen. Pray for me;" and then, in a slow and solemn manner, said, "I desire now devoutly to ratify and confirm all my former most solemn engagements with my God and Saviour, by an entire surrender of my immortal soul to him who is able to keep what I commit to his care."

A pious female servant, while in attendance, read to him portions of Scripture, which he much enjoyed: of the 23d Psalm, he said, "that Psalm is a sweet section of God's word." After she had repeated to him several of Dr. Watts's hymns, he asked if she felt at her heart the sentiments she had uttered? On her replying, "Yes, I hope I have for sixteen years past," Mr. P. said, "Then you are highly favoured of God." When she repeated—

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly  
there"—

Mr. P. immediately raised his hands, and said, "Oh, how gladly would I do that, if it were this very night!"

Although in advanced age, and now very near death, his natural vigour and pulse were good. A decided change, however, in his appearance, soon became visible, and perhaps feeling himself worse, yet retaining his recollection to the last, he inquired after the several members of the family, who surrounded his bed just in time to receive his final farewell. Grasping, at this instant, in each hand, two of his attendants, whose persons he could now scarcely recognize, and while he was struggling to utter, in feeble accents, the

short, but satisfactory sentence, "All is well!" the angel of mercy, commissioned from heaven, gently released his spirit, and he sweetly fell asleep in Jesus, on Monday, Oct. 6, 1828, aged 91 years 4 months.

On the Friday following his remains were interred in the burial ground adjoining the dissenting meeting-house at Rochester, on which occasion the Rev. Mr. Slat-terie (who, with the Rev. William Giles, of Chatham, had occasionally visited the deceased,) delivered an impressive address, and on the Lord's day evening following improved the event in a funeral sermon, addressed to a full audience, from Psalm xxxi. 5. "Into thine hand I commit my spirit," and Acts vii. 59. "Lord Jesus, receive my spirit;" scriptures which most emphatically express the living and dying experience of our departed friend and father.

"Blessed are the dead which die in the Lord."

G. B.

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#### REMARKS ON PREACHING.

[In a Letter to a young Minister, recommending Unity in every Sermon.]

My Dear Young Friend,

My letters are not to be compared with "angel visits," except in one particular, as they are "few and far between." It is now twelve years since I endeavoured to give you some assistance in conducting the public prayers and supplications of your congregation,\* and as you have particularly requested my thoughts on the method of preaching, I shall give you a few hints of what has occurred to me in my reading and reflections.

In the first place, I think you should be careful to have no inva-

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\* See our vol. viii. 1816, p. 3.

riable method. It is said of a late worthy minister, that "he had always his three things." This is highly exceptionable, for one method will not suit every subject; sameness will be disgusting to hearers of judgment and taste, and human nature, though uncultivated, loves variety. The most dull and illiterate hearers have their feelings on this subject, though they are not so acute as the feelings of others.

Few preachers, very few indeed, distinguish between the text and the subject. The text may contain four or five points—the subject only one.

It is best to *have but one point, and stick to that*. The hearer will carry away to advantage one impression; and one strong impression is more likely to be useful than three or four faint ones. Never shoot at random. The account of the Syrian soldier drawing his bow at a venture, was never designed, in my judgment, to be a directory for preachers; yet one might imagine, from the preaching of some persons, that it was almost the only direction given. There is great reason to believe that preaching might be more extensively and permanently useful, if it were more pointed; if the preacher aimed to accomplish some definite object; if in one discourse he studied only to make a single undivided impression. This opinion is sanctioned by the highest authorities. Thus Bishop Burnet:—"A text being opened, then the point upon which the sermon is to run is to be opened; and it will be the better heard and understood, if there is but one point in a sermon; so that one head, and only one, is well stated, and fully set out."\* Dr. Blair, when lecturing on the eloquence of

the pulpit, has placed this rule first. Thus he writes:—"The first which I shall mention is, to attend to the unity of a sermon. Unity, indeed, is of great consequence in every composition; but in other discourses, where the choice and direction of the subject are not left to the speaker, it may be less in his power to preserve it. In a sermon, it must be always the preacher's own fault if he transgress it. What I mean by unity is, that there should be some one main point to which the whole strain of the sermon should refer. It must not be a bundle of different subjects strung together, but one object must predominate throughout. This rule is founded on what we all experience, that the mind can fully attend only to one capital object at a time. By dividing, you always weaken the impression. Now this unity, without which no sermon can have much beauty or much force, does not require that there should be no divisions or separate heads in the discourse, or that one single thought only should be again and again turned up to the hearers in different lights. It is not to be understood in so narrow a sense: it admits of some variety, it admits of under parts and appendages, provided always that so much union and connection be preserved, as to make the whole concur in some one impression upon the mind. I may employ, for instance, several different arguments to enforce the love of God; I may also inquire, perhaps, into the causes of the decay of this virtue; still one great object is presented to the mind. But if, because my text says, 'He that loveth God must love his brother also,' I should therefore mingle in one discourse arguments for the love of God and for the love of our neighbour, I should offend unpar- donably against unity, and leave a

\* Pastoral Care, ch. ix.

very loose and confused impression on the hearers' minds."\*

"It must ever be remembered, (says Dr. Campbell) that it is the leading sentiment conveyed in the text, which it is the preacher's business to illustrate."† Perhaps no modern writer has treated this subject with more judgment and taste than Dr. Campbell, in the Lecture here referred to, but I shall not make large extracts from his work, which you can easily obtain.

Professor Hill gives very similar advice:—"Do not think it incumbent upon you (says he) to discourse of every point which your text may suggest; but, leaving what you omit, to be supplied at another time, lay hold of that proposition which appears to be the leading idea of the writer, and bend all your powers to place that idea in an impressive light. We do not easily forgive a man for presuming to address a large assembly upon a solemn occasion, without having clear ideas of the subject to which he is to direct their attention; and we require, as the first qualification in a sermon, that the preacher, by profound meditation, and the exercise of sound judgment, has separated the points of which he professes to speak, from other points with which they are apt to be confounded; that having presented to us some subject possessing the gravity, the importance, and the edification suited to a sermon, he never lose sight of it in the progress of his discourse, but according to its nature, explain, amplify, or apply it, and leave us in the end satisfied that he has done what he proposed."‡

The late Dr. Paley is to be heard with great respect on this subject.

\* Lectures on Rhetoric, vol. ii. sect. 29.

† Lect. on System. Theology, &c. p. 439.

‡ Theol. Institutes. p. 354, 358.

In his "Advice to the younger Clergy," he says, "Propose one point in one discourse, and stick to it; a hearer never carries away more than one impression." And still more particularly in his "College Lectures": "The first rule I give you in the composition of sermons is, to confine your discourse to one single specific subject: a vice, for instance, which actually prevails; an excuse or evasion which is in fact made use of; or a duty which you observe to be unnoticed, mistaken, or transgressed."\*

It will be an advantage to give to every sermon you compose a title. Suppose the text to be John iv. 24. "God is a Spirit," the title may be, *The Spirituality of the Divine Essence*; Eph. ii. 5. "By grace ye are saved," *The grace of God the source of salvation*;—Acts viii. 37. "If thou believest with all thine heart thou mayest." *True faith a pre-requisite to baptism.*

You will remember that almost every text is mixed, though the subject you intend to discuss may be very simple. Therefore the text must first be explained, if explanation be necessary, as to terms or things.

Good sense is indispensably necessary on all subjects. If you have no artificial rules, this must supply their place; and if you have them in the greatest abundance, this only can enable you to make use of them to advantage. There are five methods of discussion: and you may proceed by explication, observation, proposition, continued application, or various application. Sermons, too,

\* Paley's Sermons and Tracts, p. 76. Life, by Meadley, p. 312. See also Fenslon's Letter to the French Academy, p. 228. and Watts's Improvem. of the Mind, part ii. chap. 6. sect. 1.

may be divided into five classes: they are textual, systematic, controversial, historical, or biographical.

The first class is the textual. These are, in fact, expository lectures. You must explain, if necessary, both terms and things—the terms first. Here you have as many subjects as the text contains. Your text may contain a doctrine, a precept, a promise, a threatening, a prayer, a proverb, a parable, an allegory, a psalm, or a vision. The sacred writings present you with a boundless field of investigation, charmingly diversified, in which you will find scope for all your faculties and all your energies. This class must be treated generally in the method of explication. When the subject is moral, i. e. preceptive or prohibitory, you may take the method of continued application, that is, application continued through all the discourse, and not confined to the conclusion. Sometimes a promise admits the method of various application; as Heb. xiii. 5. "I will never leave thee, nor forsake thee," applies first to Joshua, then to the Hebrews, then to ourselves.

The second class is the systematic. Your text is a part of revealed truth, (not of any human system) and it must be considered that the Bible contains a system, though it is not given to us under a systematic form. You cannot exhibit the whole at once, nor is it expedient that you should attempt to do so in every sermon. You take a subject out of the text, perhaps one out of many subjects in the text. Never let the hearer have cause to say, the subject was not in the text. A baseless fabric will not stand long. You take a single outline, but you may properly shew its true place, and its relation to the whole picture. For

want of this, many have preached on election, justification, or the perseverance of the saints; detaching, insulating each of these doctrines, to the great disparagement of the doctrines themselves, to the injury of the whole system, and to the great disadvantage of the hearers. A dis severed limb, violently torn off from the body, is a shocking sight; but the same, when seen in its true place, as connected with the other members, may be a very beautiful object. Here, with propriety, you may use the method of propositions.

The third class is the controversial. Some controversies are referred to in the Epistles, respecting the doctrine of justification and the abolition of the ceremonial law; as in the Epistle to the Romans, and in the Epistle to the Galatians; and the doctrine of the resurrection, in the first Epistle to the Corinthians. There are some controversies now agitated in the church, but they should be brought into the pulpit very sparingly, and then discussed with great candour, delicacy, and moderation. Here you must have your propositions.

The fourth class is the historical. Here, it is obvious, you must proceed by observations; not neglecting, however, the explication, except where you are convinced it is quite unnecessary. A very considerable part of the Old Testament, and of the New is historical, and a good acquaintance with ancient and modern history will always be useful.

The fifth class is biographical. These are portrait-sermons, delineating the characters of good and of bad men. You have many examples of both in the Old and the New Testament. Hunter's Sacred Biography and Robinson's Scripture Characters will supply you with many excellent thoughts. Bi-

shop Butler's Sermon on the character of Balaam is very much admired. In discourses of this description, always be careful to lead your hearers ultimately to our Lord Jesus Christ. Never confine yourself to the character of any mere man, that you may be able to say with the Apostle, "We preach Christ—we preach Christ Jesus the Lord."

That the Great Head of the Church may condescend to crown your ministry with increasing benedictions, is the fervent prayer of

Yours very affectionately,  
W. N.

*Bow, Dec. 2, 1828,*

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#### REVIVAL OF RELIGION.

ONE of our correspondents has called our attention to a valuable tract, entitled, "A Pastoral Letter on Revivals of Religion," addressed to the Independent churches by the Rev. John Angell James, of which the following is a brief outline.

Mr. James commences by defining the term Revival of Religion, and says, "By a revival of religion, I mean a greater increase of true piety in those who are already sincere Christians, and in the number of those who are truly converted to God, than we have been accustomed to witness; or, referring to the efficient cause of it, it may be defined such an effusion of the influence of the Holy Spirit as shall lead on those who believe in Jesus Christ, and are regenerated by divine grace, to much higher attainments in spiritual religion, and shall at the same time greatly augment the number of the righteous." p. 4.

He then introduces an extract from the account of the celebrated Jonathan Edwards, of America, in which that great divine relates an

instance of the wonders of redeeming love, displayed in a revival which took place in Northampton, the scene of his own labours, and in which he had reason to hope that not less than three hundred persons were truly converted to God in six months.

The writer proceeds to shew, in a clear and convincing manner, the absolute necessity of a revival of religion in our British churches. On this part of the subject, he says, "Let us advert to the number of real conversions which take place amongst us; and in order to judge of these, we must take into account the means of religious instruction which are employed. Let us recollect that it is God's own truth that is preached, and that the preaching of it is God's own institute. Our ministers, generally, are men of energy; their sermons numerous, and their labour great. In addition, how much instruction is delivered in our Sunday schools, how many bibles and tracts are distributed, and how much conversation is held with the poor in their own habitations! How comparatively rare is it for a sinner to be converted from the error of his ways, and a soul saved from death! Now and then, indeed, we do hear of such happy effects; sometimes our hearts are gladdened by the conversion of formalists or profligates; but these how few, compared with the instances of neglect and indifference which prevail amongst mankind! Where do we hear of, or see any thing the most distantly approaching to that general solicitude described by President Edwards, as having been exhibited at Northampton? When do your ministers tell you of anxious inquirers after salvation flocking to their houses, to be led into the way of life? When do you see twenty, thirty,

fifty new communicants coming at one time to the table of the Lord, as is frequently now the case in America? Where do we hear of that stir about eternal things which is manifested by multitudes at once in that favoured land?

“Is there any thing in our churches which can be called, in the language of prophecy, ‘a shaking among the dry bones in the valley?’ Alas! alas! does not the stillness of death prevail over the motionless skeletons? Do not the messengers return from the scene of moral desolation, venting their lament in the words of the seer of antiquity—‘Who hath believed our report, and to whom is the arm of the Lord revealed?’ Say you, that we need no revival; when on the days of administration of the Lord’s Supper you see the multitude rise and retire, and only the few, the very few, gather round the emblems of the Saviour’s body and blood?” pp. 14, 15.

The author then alludes to the state of personal religion in members of churches, and observes—“I come now to the state of religion in your own souls. Is this what it should be! Is this so lively, or vigorous, or elevated, that it needs no accession of strength? Consider what our profession amounts to, what our principles are, what our creed includes. We believe that we are immortal creatures, going on to eternity, and that we shall exist through everlasting ages in torment or felicity inconceivable; that we are sinners by nature and practice against God, and as such, are under the sentence of the divine law, which sentence is eternal death—an everlasting sense and endurance of the wrath of God; that we are pardoned, and in a state of favour with God, through Jesus Christ; that we are going on to glory, ho-

nour, immortality, and eternal life, and shall dwell for ever with Christ, his saints, and angels, in glory everlasting; that we are redeemed by Jesus Christ, and purified from iniquity, to be a peculiar people, zealous of good works. But as to real culture of the heart, the mortification of sin, the deep sense of the love of Christ, the withdrawal of our affections from the world to set them on things above, the high communings of our spirits with God, the blissful anticipations of an eternity to be spent with the Lord Jesus, the conflicts and the triumphs of the life of faith—of these things, alas! we know little but the name, and are ready in some cases to wonder what they mean.” pp. 16, 17.

The author goes on to state what he considers necessary to secure the blessing, and to obtain a general revival of religion in the churches, viz. a deep conviction that we need it; an ardent desire to enjoy it; a firm persuasion that it can come only from God—that it can only be produced by the influences of the Holy Spirit; and that these are to be expected in the use of means—such as seasons of solemn humiliation, fasting, and prayer, especially set apart, in addition to the ordinary times of social worship.

Mr. James then refers to the numerous meetings recently held for the purposes of prayer and conference on the subject of revivals, and expresses a fear lest they should not be followed up with ardent desire, lively faith, and determined perseverance. He says—“I am afraid, and indeed jealous, with a godly jealousy, lest all the present stir and solicitude should terminate in mere public meetings, without being followed up by individuals in private.” p. 25.

He then proceeds to exhort his

readers to seek a revival in their own personal improvement, by resisting a worldly spirit and worldly conformity; by retracing those steps which led to a declension; by diligent attendance on all the means of grace; and by a more general effort to seek the conversion of sinners. "Here," he observes, "is a great work, and something for all to do. Here is room for all, and a demand upon all; the ministers, deacons, and influential members of the church, heads of families, Sunday school teachers, heads of manufactories, religious servants, masters and mistresses of boarding schools," &c. &c.

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ANECDOTES OF THE LATE VENERABLE  
DR. GILL.

*To the Editor of the Baptist Magazine.*

SIR,

AS the fac-simile of the letter of the late Dr. John Gill, given in the January Number of your Magazine, has undoubtedly afforded much gratification to a numerous class of your readers, it may also be interesting to the same persons to peruse the substance of a conversation which I had a few days ago with an aged female, who, in her younger days, was personally acquainted with the Doctor, and resided some considerable time in his family.

The venerable matron here alluded to, is Mrs. Jane Smith, now living, as she has been for many years past, in Market-street, Southend, Essex. She is the daughter of Robert Blason, of Kimbolton in Huntingdonshire, whose wife was own sister to Mrs. Gill, the Doctor's wife; consequently Mrs. Smith is the Doctor's niece. She is at this period 87 years of age, remarkably healthy in her appearance, and looking many years

younger than she really is. She has been lame thirty years, and has been prevented for the last ten years, by this affliction, from attending public worship.

At the mention of the Doctor's name, and of the subject of my present inquiry, her countenance brightened, and she summoned up all her eloquence, with a good portion of garrulity, to tell what she could of the "dear man of God," for whom she still entertains the most impassioned reverence.

She first entered the Doctor's family at the age of 14, about the year 1755, when the Doctor (who died in October, 1771, in the 74th year of his age,) was about 58 years old. Of Mrs. Gill, who died in 1764, Dr. Gill says, "In the after-times of her life, her afflictions and troubles were many,"\* and during a long confinement, by which she was prevented from attending public worship, she "greatly lamented the loss of these precious opportunities." The afflictions and troubles of this good woman were those bodily infirmities which embittered many of her latter years, and were so unremitting as to require the constant assistance of some patient attendant. For some time the Doctor himself was unwearied in his assiduity to alleviate her distresses; till, by repeated and long-continued interruptions to his nightly repose, by which considerable injury was done to his health, he was compelled to look out for further aid. In this exigence, application was made to his brother at Kimbolton, whose daughter Anne, now Mrs. Smith, was sent to London to wait on her aunt. From the time of Mrs. Smith's entering the family, till she left it, she became a constant com-

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\* Ivinney's History of the Baptists, vol. iii. p. 456.

panion to Mrs. Gill, and slept in the same chamber. The nature of her aunt's disorder was such as to make it necessary that she should receive nourishment, in small quantities, almost hourly, throughout day and night. For three years Mrs. Smith fulfilled this wearisome office, and left in consequence of impaired health, occasioned by so strict a confinement. After her departure, her place was filled by her sister, who died in the family before Mrs. Gill.

When Mrs. Smith first arrived in London, the Doctor's town residence was in Gracechurch-street, where he lived with his only son and daughter. His son was a goldsmith and jeweller, and never married, being accustomed to say, "He would never bring a wife into the family, to trouble his father with her *pros* and *cons*." This son died in 1804, and must have accumulated some property, as he frequently, during the latter years of his life, called on Mrs. Smith, at Southend, in his chariot. His daughter was married to Mr. Geo. Keith, the Doctor's bookseller. The houses in which these two respectable tradesmen lived joined one another, and by a door on the first story, through the partition wall, the inmates continually associated together at their meals, and in the domestic circle. The Doctor's apartments were on this story; so that while Mrs. Gill was able to move about, with assistance, she passed from her chamber to the dining and drawing rooms without much exertion and fatigue. Mrs. Smith speaks in the strongest language of the harmony and mutual goodwill subsisting between these parties, and of the attention of the younger branches to their parents, calling their connexion a pattern of domestic felicity. Mr. Keith was as devotedly attached

to the Doctor as if he had been his own son; and the Doctor used to say, that "he gave his daughter to Mr. Keith, not only because Mr. Keith loved her, but because he loved Mr. Keith."

The Doctor's library was at the top of the house, several rooms being entirely covered with books of all sizes—so many, that Mrs. Smith, who afterwards lived in the family of a noble peer, and was in the habit of visiting different mansions, never saw the like. The Doctor was always to be found here. If any one called he came down to receive them, as he also did to his meals, and returned afterwards. At table, Mr. Gill, jun. and Mr. Keith used all the means in their power, as they would acknowledge, to draw his thoughts from intense meditation, by conversing on subjects of a general nature; which sometimes succeeded, and he would join with great readiness; but he was usually fond of silence and musing, frequently suffering the company to talk without paying regard to what was said, unless directed to himself. During Mrs. Smith's residence in the family, the Doctor saw but little company.

The Doctor was an early riser, but "not so early as Mr. Whitfield and Wesley," says Mrs. Smith. He was with his books at four or five in the summer, but later in the winter. "During the time I was in the family," says Mrs. Smith, "it was my business to take the Doctor, in his library up stairs, every morning, some chocolate and biscuit, which I always had ready all eight, for my aunt, by the fireside. As soon as I presented myself before him, he usually said, 'Well, my dear, how do you do, and how is your aunt this morning?' This was before the servants or family were mov-

ing. Afterwards he came down to them before breakfast, when the family were assembled. On descending into the drawing room, he first spoke to Mrs. Gill, and then read the Scriptures, expounded, and went to prayer. He observed the same exercise in the evening. He generally exhorted them to cleave to Christ, and at times addressed himself to the servants particularly."

To shew how ready the Doctor was to improve any trifling occurrence to a spiritual advantage, Mrs. Smith relates an anecdote, in which she bore a principal part. Being sent very early in the morning, on the 1st of May, to Islington, as she passed through the fields, she found herself alone, and was overtaken by a gentleman, dressed in black, with a cane in his hand, who accosted her with the inquiry, if she was going a maying; to which she civilly replied in the negative. The gentleman, as he appeared to be by his dress, after some further conversation, attempted to take her by the arm, on which she desired him to stand off; and when he said that he intended no harm, "It may be so," said she, "but 'the devil goeth about as a roaring lion, seeking whom he may devour.'" She had no sooner uttered these words, than, staring at her in the face, he cried, "Ah, ah, I see you have too much religion for me;" and immediately stepped forward, and was soon out of sight. Mrs. S. was relating this adventure, on her return, at dinner, to which the Doctor seemed to pay no attention, till the latter part caught his ear. "Tell that story again, my dear," said he; "tell it again:" which Mrs. S. did.—"Where did you get those words from?" said the Doctor. "Oh, uncle," said she, "I remember reading them in the Bible." "But

how came they into your mind at that moment?" said he. "I know not," said the niece, "unless the Holy Spirit brought them there." "There's a good girl," said the Doctor, "always read your Bible, and you will never want a weapon to put the adversary to flight."

The Doctor always came into Mrs. Gill's chamber, and took leave very affectionately before going to chapel; and when his afflicted partner would often weep, he would say, "The Lord is everywhere, my dear." He preached twice on the Lord's day. His chapel was attended by persons of all ranks, many of them coming in their carriages. It was generally much crowded; as, says my informant, "I usually saw Mr. Keith, after having given his seat to a stranger, standing in the aisle. He was a little man, and held his cocked hat under his arm. He was very much attached to the Doctor's ministry, and would keep his eyes on the preacher during the whole service. I recollect (says Mrs. S.) one day on my return home, when questioned by my aunt about the text and sermon, replying, 'My uncle still keeps in Deuteronomy, and I don't know when he will be out of it.'"

The Doctor was a middle-sized man, good looking, very healthy, very polite and easy in his address, though of few words, and those expressed in a kind manner. He was very solid and steady. Nothing ever put him out of temper. He did not trouble himself with the affairs of the family. He was "dead to the world, and alive to Christ." He was very neat in his dress. She shewed me the Doctor's portrait, prefixed to the quarto edition of his sermons and tracts, and representing him much younger than the likeness prefixed to his Bible. "This," said she, "look

at it which way I will, is a most exact picture of my dear uncle. Those bands I made him."

I am afraid, Sir, I trespass too much on the limits of your Magazine,\* with the recital of such trivial

\* It is a singular coincidence that the individual who formerly conducted this periodical,—whose sudden death was announced in our last number; and the individual who at present conducts it, were both born under the same roof, as was the venerable subject of this narration.

circumstances; but they relate to Dr. Gill, a man whose name is the property, not of the Baptist denomination only, but of the Christian world at large, and whose memoirs will be inquired after by an enlightened posterity to the latest ages. "The memory of the just is blessed."

I am, Sir,  
Yours respectfully,

THOS. QUIN.

Maldon, Essex, Jan. 1829.

## REVIEW.

*A Universal Prayer, Death, a Vision of Heaven, and a Vision of Hell, &c. &c.* By ROBERT MONTGOMERY, Author of the "Omnipresence of the Deity," &c. Second Edition. pp. 188. London: Maunder, 10, Newgate-street.

THOUGH we do not give an unqualified assent to Dr. Johnson's observation, that "devotional poetry is unsatisfactory," we fear that it contains more of truth than most persons are disposed to acknowledge. We do not, indeed, say, that the inspirations of poetry are denied to him whose mind is deeply imbued with the spirit of religion, because we are convinced that the latter is almost necessarily productive of the former; for no man, we apprehend, can be conversant with the sublime and interesting truths of religion, without having his imagination excited, and his feelings animated. But it is one thing to be possessed of those thoughts and sentiments which are the natural effects of poetical feeling, and another to embody them in verse. An individual may be endued with such elements of mind, that, when surveying some grand and imposing spectacle of nature, his whole soul may kindle into ecstasy, and he may give birth to those noble aspirations, and those sublime and elevated conceptions, that may raise him for the time above the common lot of humanity, and place him in a world of his own

creating; and yet he may be altogether destitute of the power of communicating his emotions to another. Could he, however, make known the nature and the cause of his thoughts, it would very likely happen that they were such as would fail to influence his fellow being in a similar way. That which, on account of its novelty and freshness, might produce in him an exuberance of delight, would by another, perhaps, be considered to have no charms, merely because the latter has already had sufficient opportunity to satiate himself with them.

If these observations be correct, it will appear, we think, that many persons may be endued with feelings which spring from the same source as those which enliven the conceptions of the poet or the painter, but who are nevertheless altogether destitute of those other moral elements which are necessary to the poetic character. The feelings in both are of a kindred nature, but the circumstances which produced them are different. If, indeed, poetry were, as is too often thought, the mere language of feeling, it might be of little consequence whence it emanated, inasmuch as the contemplation of objects the most insignificant or the most grand, might in different individuals produce the same effects, according to their different temperaments. Poetry, however,

has a much higher office than this, as it is the language of taste, of imagination, and of intellect. Its distinguishing character is combination; an union in one picture of objects of so interesting and striking a kind, that they cannot fail to rivet the attention of every one. But to do this, it requires the exercise of much more than one faculty. Judgment is as necessary as sensibility, a refined and delicate taste should accompany the play of imagination. If this be not the case, we shall have a combination of scenes, each one perhaps striking in itself, but in the whole so anomalous, and of so contradictory a nature, as to neutralize the very effects which they were intended to produce. Now it is our opinion, that there is no species of poetry which more imperatively demands the exercise of these talents than religious poetry, and that how much soever sensibility a man be possessed of, while giving utterance to the devotional feelings of his heart in verse, it will avail him very little if he be at the same time destitute of a nice and discriminating judgment.

These observations have been called forth by the perusal of the work now before us, and which will, we think, prove both their correctness and importance. We cannot deny that Mr. Montgomery is possessed of some of those qualities of mind, which form the character of some poets; but we are bound to acknowledge, that he is very far from realizing our opinion of what a poet of the class to which he has attached himself should be. It is of course, natural that we should expect in perusing the first poem in the series, to have our minds raised far above the level to which they are wont to be elevated, to "pass beyond the bounds of space and time," and to be enabled to hold communion with those high, but unseen realities, which "fit us to hold high converse with our God." The author has certainly attempted all that the most daring spirit would demand of him, but his success is not such, we think, as to justify the extent of his daring. He feels evidently, that he has a sublime subject to deal with, and that it requires

a proportionate sublimity of thought and lofty imagination, to treat it in such a way as it deserves, and he seems to us, therefore, to labour to summon up all his abilities to his assistance. But though his talents are not of such an order as ought to be lightly esteemed, they are not such as capacitate him to carry into effect the purposes even of his own mind. He has no vivid and distinct impression of the majesty of those attributes which he invokes, though he manifests a consciousness, acquired perhaps by reading or from some other source, that angels' tongues would pour-tray them but faintly. He has no fervid and glowing imagination, nor does he throw into his verse that depth of feeling and that sensibility of mind, which would imply that he realized what he attempts to describe.

His eloquence is not that of the heart; it does not appear to be even natural to him, but it seems as though it were borrowed for the occasion. It is not, therefore, of that kind which is best suited to the subject, and we feel consequently, that it is as well fitted to adorn and celebrate any other, as that to which he has applied it. While trying to grasp those thoughts which refuse to come at his bidding, the efforts of his intellect appear powerless, and the effusion of his feelings, such as they are, tame and vapid. The sense which he has of the exalted nature of his subject, induces him to use his utmost endeavours to give it that exaltation which it demands, but as he has no bold and nervous thoughts, nor a fervid and glowing fancy, he is obliged to indulge in tedious and lengthened descriptions, and to express that by circumlocution, which ought to be done with terseness and vigour. We may, perhaps, be singular in our opinions, but we do certainly think that the profusion of attributes which the author ascribes to the Deity, tend in no degree to increase the effect which he intended to produce, and one or two of them might assuredly be dispensed with, as included in the ideas which others conveyed. We however, will quote the part to which we allude, that our readers may

judge of the fairness of our criticism. It is the opening passage in the poem—

“Primeval power, Almighty and Supreme,  
Omniscient, omnipresent, and eterne,  
The uncreated God! at whose command  
Nature and Time did hand in hand arise,  
And round Thee wheel a universe of worlds.”

Now the word “supreme” might evidently be spared, inasmuch as the term “Almighty” includes the same idea, for a being cannot be omnipotent, without being at the same time supreme. The same observation might be made with almost as much propriety upon the words “primeval power,” “eterne,” and “Uncreated God,” as each term suggests similar thoughts, though undoubtedly, there is a slight shade of difference in their meaning. We would not notice faults like these, did they occur but seldom, but we assure our readers that the passage which we have chosen is a fair specimen of the author's mode of writing. There occur in every page many more words than are necessary to convey his meaning, and the consequence is, that those passages are the most weak and destitute of spirit, which he intended to make the most vivid, and to produce the deepest impression. The following is the prayer poured forth on behalf of our country:—

“Magnific King of kings, and Lord of lords!  
Since at thy feet empires rise and fall,  
And pass away like whirlwinds o'er the deep,—

Mantle our cherish'd Country with Thy wings

Of glory; may she prosper in the pride  
Of Liberty: around her ancient throne  
Let all the kingly virtues throng; and may  
Thy delegate, the Monarch of the Land,  
Be grac'd with wisdom, and his sceptre wield

The majesty of Justice, and of Truth;  
May he be great and good, and ever find  
His noblest bulwark in the People's heart.”

Now had the author stopped at the seventh line, we should say that he had done very well. The third line is singularly beautiful and expressive, though the idea is by no means novel. The last five lines, however, we treat as mere surplussage, the meaning, we ap-

prehend, being sufficiently comprehended in the two preceding it.

But we ought, perhaps, in justice to Mr. Montgomery, to proceed to notice some of the other poems of his book which contain more favourable specimens of his talent than the one to which we have hitherto confined our attention.

We cannot, however, help complaining, that though each of the other pieces has several beautiful passages, the whole of them nevertheless abound in the same species of verbosity and heaviness which appears in the others. The fault, we think, with the author, is, that he has too high an opinion of his own talents, and that in aiming to make impressions which he has not force and vigour enough of thought and character to make, he becomes tame and powerless. His excellencies alone manifest themselves when he is content to take a humbler sphere than that which he is ambitious of assuming, when he restrains his inclination to be imaginative, and consents to be pleasing. On these occasions he oftentimes manifests much beauty, and a propriety of thought and feeling which cannot fail to fascinate, and attract admiration. We could find numerous passages which highly delight us, and the only difficulty we have is in making the selection, since they are for the most part long, and their beauty is liable to be marred by their being severed. We take, however, the following lines, which occur in the poem on death, and form-part of the description of the progress of consumption, which is bringing a very interesting female to the tomb:—

“———She dies

As gently as delicious sound,—not false  
To present soenes, and yet prepared to die.  
Beautiful resignation, and the hope,  
That well from out the fountain of her faith,  
Have breathed around her a seraphic air  
Of wither'd loveliness. The gloss of life  
And worldly dreams are o'er; but dewy  
Morn,

And dim-eyed Eve, and all the inward gleams  
Of rapture, darted from regretted joys,—  
Delight her still: and oft when twilight comes,

She'll gaze upon the damask glow of heaven  
With all the truth of happier days, until  
A sunny fancy wreathes her faded cheek;—

'Tis but a pleasing echo of the past,  
A music rolling from remember'd hours!"

There are many passages which are as beautiful, and perhaps even more so, than the foregoing; and there are some which are of a more elevated cast. The following lines are descriptive of the reception which a funeral has from the multitude:—

"On with the mourning train!—the crowd divide

Before them with a busy hum, then close  
Behind, like billows by a prow dispers'd,  
That sever, but to clash and roar again!"

These extracts are, we think, sufficient to shew the peculiar nature both of Mr. Montgomery's excellencies and defects. There are several smaller pieces of composition, which in our opinion are not the least beautiful in the volume.

Before we leave Mr. Montgomery, we must observe that much plagiarism is apparent throughout the whole of the volume. We do not mean to say that he has employed other authors' words to convey their sentiments, but he has borrowed very largely of the latter, and made sometimes but a very slight modification of the former.

On the whole, though we cannot consent to place Mr. Montgomery in that class of poets, among whom he has chosen to rank himself, we think that if he can be made to perceive what is the real nature of his talents, and will, instead of attempting to soar where he cannot maintain his elevation, content himself with his proper sphere, and assiduously cultivate those talents with which he is endued, he will not fail to excite that admiration to which his abilities entitle him.

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*A Defence of the Baptists; or the Baptism of Believers by Immersion shewn to be the only Baptism of the Christian Dispensation.* By GEORGE GIBBS. Second edition enlarged. London: Simpkin and Marshall.

(Continued from p. 113.)

Resuming our notice of this excellent work, we observe, that what principally

enhance its value in our esteem, are the acuteness with which Mr. Gibbs follows pædobaptism to its ultimate consequences, and the boldness with which he exhibits the evils that must necessarily arise to Christianity, from the substitution of any human device for the ordinance of Jesus Christ, however unimportant it may appear to those who are accustomed to look only at the "outward appearance." The tendency of pædobaptism to lessen the importance of the Christian dispensation, from its frequent appeals to Old Testament authority, and the contrariety and unattainableness of the arguments advanced in its support, to those who are unacquainted with the technicalities of theological dispute, are objections very powerfully urged against the validity of infant sprinkling; but Mr. Gibbs brings forward charges of a graver import. From the inconnexion of infant baptism with the possession of personal religion, and the involuntary mode of its application, its indispensable necessity to the constitution of a national church, and its intimate affinity to Arminian principles, are very forcibly pointed out:—

"The theory of pædobaptism," says Mr. G. "is only adapted to the constitution of a national church; it has a manifest tendency to unite the church and the world, and is therefore necessarily opposed to the spirit and principles of dissent. Why do we dissent from the church of England? because it is an ecclesiastical political institution, which in its constitution and government is diverse from that kingdom which is not of this world. We believe that the church of Christ is congregational, composed of persons professing faith in his name; that its laws are derived from the sacred canon of the New Testament; that its jurisdiction is spiritual; and that the Lord Jesus is its head: but not so a national church—she records as her members, all the subjects of the realm, the greater part of whom are strangers to God, and enemies to true religion; her Christianity is political; her dominion is secular; her laws emanate from some worldly prince or ambitious pontiff, who is constituted her head; his sceptre is the organ of government; his creed the standard of her faith.

To such a church, Pædobaptism is an appropriate, nay an essential appendage. It is that mystic rite by which the king and

the subject, the saint and the infidel, are incorporated into one body, and are alike pronounced children of God, members of Christ, and inheritors of the kingdom of heaven! It is the charm, whose magic spell holds in unison these remote and jarring elements; it is the seal of priestly dominion over the consciences of men; the mark by which they are recognized as belonging to that chartered ecclesiastical corporation, which denounces all who dare to question her infallibility as schismatics, heretics, and apostates; as worthy of pains, penalties, and death!" pp. 232, 3.

To those of our Pædobaptist brethren who profess a conscientious attachment to Calvinistic tenets, we recommend the following quotation:—

"There are other consequences connected with Infant Baptism which are overlooked by the Calvinistic Pædobaptist, and which are at variance with the whole of his religious system. It destroys the distinction between the church and the world maintained in the Scriptures. It practically denies the doctrines of personal election and particular redemption, for there can be no election to a particular benefit of which all are partakers: this universality of grace is strongly implied in the administration of Infant Baptism, and it is the prominent doctrine of those national establishments which pronounce every subject of their spiritual jurisdiction, a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Thus it is we find personal election, particular redemption, and justification by faith, denied by the Romish and episcopalian clergy in general—for how can they hold doctrines so subversive of the opinion that every child is made a subject of grace by baptism? The fact is, that Infant Baptism, traced to its source, and followed to its legitimate consequences, will be found to arise out of the most subtle system of Arminian policy ever devised; and to be the most powerful practical expedient for supporting and propagating the doctrines of universal grace and general redemption, within the compass of human agency. It proceeds upon the general principle, not only that all men are alike eligible to salvation, but that *grace*, of which baptism is the outward sign and seal, is conferred upon all men." p. 240.

"Should the Calvinistic Pædobaptist, who sees the connection between the practice of Infant Baptism and the two grand points of Arminian theology, assert, that *he does not admit* the baptismal regeneration of the church of England, *nor yet the baptismal covenant relation* so zealously maintained by the Independents, but that he regards the

ordinance as affording an opportunity of addressing parents on the duties of their parental character—then we declare that the application of water to the infant for *such a purpose merely*, is not infant baptism; it is a service, called indeed by that name, but not practised *till of late* by any body of professing Christians in any age or country. It is the mere act of sprinkling a child's face: it is a ceremony *sui generis*, differing in its nature, use, and design, from that general system of Pædobaptism which is a rite instituted as 'an outward and visible sign of an inward and spiritual grace;' and not to teach parents their duties in relation to their children!" p. 341.

This is a startling view of the consequences of pædobaptism, and one which ought to make those who sincerely desire to "follow the Lamb whithersoever he goeth," pause before they pronounce either upon the unimportance of the baptismal rite, or upon the validity of infant sprinkling. Mr. G. after thus exhibiting the ultimate influence of pædobaptism, proceeds to examine the various arguments by which its advocates have endeavoured to support their system. The analogical deductions from the Jewish proselyte baptism, the Abrahamic covenant, and the rite of circumcision, are fully examined and refuted; but as there is of necessity in this part of our author's book, somewhat of "a thrice slaying of the slain," we shall content ourselves with the following extract in reference to that lately erected strong hold of his opponents, the Abrahamic covenant:—

"We are willing to go the whole length of our Independent brethren in acknowledging, that this was a most glorious discovery of God's purposes of grace and mercy in Christ Jesus, which were to be accomplished in the fulness of the times; but we deny the truth of their position, that it was the covenant of grace established and ratified with Abraham and the whole of his natural posterity; and this we do for the following obvious reasons. First: The new covenant was to embrace both Jews and Gentiles, and was to be acted upon agreeably to this its intended latitude immediately it was ratified by that sacrifice which was to establish its authority, and perpetuate its efficacy. Now the covenant which was fulfilled with the Jews as the children of Abraham did not extend to the Gentiles, and therefore could not be that covenant of grace which was

by a divine appointment, to include both in its special blessings. Secondly: The new covenant was to be introduced and established among men by the death of Jesus Christ, and not by a sacrifice of birds and of beasts as was that which Abraham offered before God. It is upon this grand and acknowledged principle, that it is spoken of as founded in the blood of Christ; and the blood of Christ is, on this account, styled the blood of the new covenant; but the propriety of such language might be justly disputed, if it be affirmed that the dispensation under which we live was in full and active operation among the Jews; for what consistency could there be in the Apostles telling us that the new covenant came in with the death of Christ, when according to the principles laid down by our opponents, it had been established with a whole nation nearly 2000 years before in the blood of an animal sacrifice. Thirdly: This notion, "that the Abrahamic covenant was the covenant of grace, the same under which we live," introduces confusion into the revealed order of the divine operations, and renders all that the Prophets and Apostles have said respecting the distinct nature of the two dispensations contradictory and unintelligible; and this is the real cause, we believe, why so much confusion exists in some men's minds on this subject." pp. 300—2.

The remaining part of the volume is devoted to an exposition of the design of baptism, as a solemn profession of faith in the triune Jehovah, and as a typical exhibition of the great truths of the gospel revelation, and so much have we been gratified by the perusal of the whole, that we cannot refrain from adding to our already copious quotations, one more extract from Mr. G.'s concluding observations:—

"Does this ordinance evince our faith in the triune Jehovah—does it set forth the work of the Spirit and the purifying efficacy of the blood of Christ—does it illustrate his bitter sufferings, deep humiliation, and complete triumph over sin and death—does it enforce a spiritual conformity to his example—does it prefigure our death, and direct our hopes to that blissful period, when these bodies shall rise to immortality in the perfect likeness of their Redeemer? What manner of persons then ought we to be, in all holy conversation and godliness, who profess to believe these truths, to enjoy these privileges, and to anticipate this blessedness!" p. 358.

Mr. Gibbs has, throughout, conducted his "Defence" in a very able manner. His style is clear, correct, and manly. Avoiding all matters that do not immediately relate to his subject, he has produced a work which contains a refutation of almost every thing that can be advanced in support of the various species of pædobaptism. A book like this, which embraces in a small compass all that directly bears upon this much-contested point, and in which is condensed the subject-matter of many volumes, cannot fail to be an acceptable offering to those of our brethren who desire "to be ready to give an answer to every man that asketh them a reason."

Powers like those of Mr. Gibbs cannot, we think, long remain unemployed; and taking our leave of him for the present, we indulge a hope that we shall ere long be called to the perusal of some other work which may fully establish the reputation he has already acquired.

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*Believing unto Salvation; a Discourse occasioned by the Death of Mr. Robert Lilly Stocks, delivered at Keppel-street Chapel, Russell-square, Dec. 21, 1828.*  
By GEORGE PRITCHARD. Barfield; Wightman and Co.

THIS serious and affectionate discourse is founded on the last words of the amiable friend whose departure it laments, taken from Heb. x. 32. "Of them that believe to the saving of the soul."

Mr. Pritchard inquires "What they believe who believe to the saving of the soul?" They believe that the mediation of Christ is indispensable; that Christ is perfectly equal to his undertaking; that his mediation was efficient; and that it is the source of every present and future enjoyment. The second inquiry is—in what manner such persons believe? And the preacher shews that their faith must include *knowledge, affection, obedience, and perseverance*. The last inquiry is—in what does their believing result? Here also our esteemed friend shews, in language neat and per-

spicuous, with all his usual suavity of manner, that the soul is saved from its perilous condition, from its deep debasement and degradation, from all the diversified and violent opposition to which it is exposed, and from every kind and degree of imperfection by which it is now oppressed, to the enjoyment of the highest elevation of which human nature is capable.

The excellent character of Mr. S. is then delineated, and a short account of his last experience is given, which will claim attention far beyond the circle of his immediate connexions. We conclude our notice of this discourse by the following extract:—

“The saving of the soul is further illustrated, in its preservation amidst the diversified attacks and violent opposition to which it is exposed. However varying the instrument or method of assault, the design, on the part of the adversary, is invariably the same, ‘seeking whom he may devour.’ His art, his malignity, and his power, are in full and continual operation to destroy the soul; and though we may not be altogether ignorant of Satan’s devices, yet the extensive and complicated agency he is permitted to exert, in attempting to accomplish his diabolical purpose, is to us truly inconceivable. The most eminently pious have in all ages been the subjects of his most implacable hatred, and his most determined opposition, whom he has repeatedly endeavoured to overcome by his deepest stratagems, and against whom he has hurled his most infuriated and envenomed shafts. But let not the believer be dismayed; he may be—he must be tempted; but he shall not be forsaken. More are they that are with him than all that can be against him. Remember the Saviour has said, ‘Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.’ The formidable and protracted hostility encountered, shall but afford the more ample scope for the vigorous workings of a living faith, and a more enlarged occasion for the development of the divine faithfulness, in performing whatever has been promised concerning the protection and final salvation of every one who believes. For of such it is emphatically declared, ‘Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.’”

*The Duties of the Office of Deacons Explained and Enforced: a Discourse delivered at the Ordination of Deacons, in the Church assembling in Castlegate, Nottingham, August 18, 1828.* By J. JARMAN. pp. 23. Price 1s. Nottingham, Sutton and Son; London, Wightman and Co.

THE office of deacons in congregational churches involves great responsibility, and their welfare, both as regards peace and prosperity, mainly depend upon the fulfilment of its duties. A good deacon is an inestimable blessing, a Demetrios; a bad deacon, a Diotrophes, an inexpressible plague. It is the general custom in our churches, for the pastor to deliver advices and cautions to newly elected deacons; in this instance, however, we find the pastor of another church, and that a Baptist, officiating in addressing the deacons of an Independent community. This is “lovely and of good report:” as it proves the union of sentiment and affection that prevail in these neighbouring churches, an example worthy of imitation. It is a good motto for Christians, “Unite wherever you can, differ only where principle prevents it.”

To those who are acquainted with the character of the author of this discourse, it is not necessary to say that his judgment and experience fitted him for the work which he was requested to perform. He has judiciously pointed out “the duties which belong to the office of deacons in the church of Christ—the qualifications essentially necessary for the useful performance of those duties”—and “the motives which should influence those who have been called to that office, to their conscientious discharge.”

There are some very appropriate remarks on the essential qualifications for the deacon’s office, such as “devotedness to the Lord Jesus Christ, and to the welfare of his church;” “humility, an enlarged liberality, compassion and tenderness, wisdom and sound discretion, and unimpeachable integrity.”

The concluding address to the members of the church, as to the affectionate treatment which good deacons ought to

receive, in return for their devoted and disinterested conduct, is deserving of general attention.

“You, my Christian friends, the members of this church, will not forget that there are duties you owe to those among you who sustain the office of deacons. They have been called to that office by your suffrages, and if they use it well, they will be entitled to your distinguished esteem, unsuspecting confidence, and unfeigned gratitude. As they execute the office without any temporal reward, and exert themselves for the welfare of the church and the comfort of its distressed members, they ought to be held in reputation. Their duties are numerous, and require considerable sacrifices and much labour; you will therefore see the propriety of laying no unnecessary burthen on them, but of rendering their work as easy as you can, and of encouraging them by your fervent prayers for them; by attending to their exhortations to liberality with a willing mind, and by meeting their endeavours to accommodate you in the house of God, with a peaceable and christian demeanour. It is much to be regretted; that some members of Christian churches discover a fastidious and uncompromising spirit on this point, which occasions much needless trouble and anxiety to deacons, and which reflects no credit on their own Christian character. If your minds are deeply impressed with a sense of the importance of real religion, and of the peace and prosperity of the church, it will be comparatively a matter of little moment what place you occupy in the house of God, if you are able comfortably to hear your pastor, and unite in the exercises of divine worship.” pp. 22, 23.

It will afford us pleasure, should our approbation of this faithful address procure for it a circulation beyond the locality of the town and neighbourhood of Nottingham.

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*Ghaut Murders in India. An Appeal to British Humanity and Justice respecting the practice of Exposing the Sick on the banks of the Ganges: to which are added, Humane Hints for the amelioration of the State of Society in British India.* By J. PEGGS, late Missionary at Cuttack, Oriassa; Author of the “Suttees’ Cry to Britain,” &c. 8vo. pp. 66. Price 1s. sewed. London: Seeley, Wightman and Cramp, and Mason.

WE are sorry that we have lost even an hour in introducing this cheap, im-

portant, and stirring pamphlet to the notice of our readers. We have gone through it with astonishment and shame. *Astonishment*, that a practice like that on which this work principally treats, and those of suffering the immolation of widows, and of reaping pecuniary advantage from idolatry should be allowed by the British Government; and *shame*, that Christians, so much alive to the very name of oppression in England, should not have risen as one man to “appeal to British humanity and justice” in the senate of our land. We implore Christians to make a determined effort on this subject, and we entreat Mr. Peggs to allow the Christian public no rest till the great object of his desires is accomplished. By this means he will secure honour far superior to any conqueror who ever stained the earth with human blood. We hope we have not a minister in our Denomination who will not obtain a number of copies of this work for circulation among his friends; and we predict that the result will be the presentation of several hundred petitions on the subject to the Legislature of our country, for the abolition of practices at which humanity shudders, and over the perpetration of which Christianity weeps.

By the way, there was no necessity for Mr. P. to insert the same note twice. See pages 56 and 64.

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*Extracts from ancient and modern Authors, arranged so as to form a History or Description of Man, in his Natural, Moral, and Spiritual Character; embracing nearly all the most important Subjects of the Christian Religion.* Price 14s. Wightman and Co.

THE anonymous compiler of this huge volume, appears to be a pious and sensible man, whose multifarious reading has induced him to fill up his commonplace book; and whose benevolent zeal has prompted him to shew all its contents to the public. He has laid under contribution more than three hundred writers, chiefly theological, on all the principal topics which are usually found in a body of divinity; to which he has

prefixed a large number of valuable extracts relating to the anatomy of the body, and the philosophy of mind. His own sentiments, wherever they appear are decidedly evangelical, and the reader will find, to whatever denomination he may belong, some flower plucked from the garden of his own favourite author. The book is very cheap, and if rightly used, will furnish not only a fund of entertainment of the noblest kind, but the materials also of meditations that may under the divine blessing be ripened into holy purposes and works of faith, and labours of love.

Those who feel an interest in the Baptismal controversy will find here a great deal of information, contained in extracts extending through more than sixty pages.

“Though man ‘a thinking being’ is defin’d,  
Few use the grand prerogative of mind;  
How few think justly of the thinking few!  
How many never think, who think they  
do!”

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*The Modern Martyr.* By the Author of  
“*the Evangelical Rambler.*” 2 vols.  
Price 10s. Westley and Davis.

AMONG the innumerable volumes which have been recently published for the instruction of the young, this, we can safely predict, will hold a distinguished place. The popularity of the author and the intrinsic merit of the work, will insure for it a multitude of readers; and this we must wish to be always the case, when genius and eloquence are consecrated by evangelical piety to the noblest services which can be rendered to mankind. The author's taste for rural scenery, and his talent for description, are already well known to the public, by the various productions of his entertaining pen. In this new work also he has adopted the most engaging modes of address, which, in the hands of a skilful writer, never fail to please. Narratives, dialogues, and letters, will always be interesting. Above all, Mr. E. appears to feel strongly that he is a minister of Christ; and therefore, as might have been expected, the grand

peculiarities of the Christian system are made prominent, and their purifying and consoling influence are luminously and forcibly exhibited.

The reader will see that a considerable portion of these volumes is occupied with a masterly defence of Nonconformity and the rights of conscience. Nor has he forgotten our Bible Societies, Schools, and Missions; particularly, the employment of *female* agents by the Bible Society is vindicated in a very spirited style.

If this had been of the class of *novels*, we should have passed it by unnoticed; for we think with Boileau, that “nothing is beautiful but truth.” We are happy to find, from the first sentence of the preface, that “the *Modern Martyr* is not a religious novel, but a tale founded on facts which have fallen under the observation of the author.” Our own sentiments are given (vol. i. p. 53.) on all those works of imagination which, like a pestilence, destroy multitudes all around.

“I am happy, my dear Charlotte, that you are come to such a decision. You know my opinion of the character and of the tendency of works of fiction. Some few may be read with advantage, but by far the greatest number are most fatal in their influence. If they do not actually corrupt the mind, they impose on it. They strew the path of life with flowers that never grew; they scent its air with a fragrance that has never been emitted; they combine events and incidents in a regular train of history which never came to pass; delineate characters which have no prototype in the social system; and hold up before us a scene of bliss which they sketch from fancy; and thus, by misleading the judgment, they induce us to anticipate a mode of existence which, when we have made the experiment, we find cannot be realized.”

In the second volume pp. 18—21, there is something like an attack which we did not expect from such a quarter, on the common forms of admitting members to communion in dissenting churches. But we have neither time nor space at present for any discussion or defence. We shall be happy to see in subsequent editions, that the author has revised and qualified these statements in some particulars.

*The Last Supper, or Christ's Death kept in Remembrance. By the Author of "the Morning and Evening Sacrifice," and "Farewell to Time."* Post 8vo. pp. 453. Price 7s. 6d. boards. Edinburgh: Oliver and Boyd. London: Whittaker. 1828.

THAT the ordinance of the Lord's Supper is an institution of the very highest importance, and binding on all his genuine followers, is a fact which by far the larger portion of Christians very readily admit; nor will it be denied that many mistakes are prevalent in the world as to its precise nature, the persons who are entitled to the privilege, and the benefits which result from it. We hail with pleasure whatever proceeds from the press, adapted to extend correct views on so interesting a subject, and ardently pray that Christians may increasingly feel the importance of its celebration, and the obligations under which it lays them to obey fully the will of their Great Sovereign, as well as to enjoy the blessings which it is the medium of communicating. We greatly lament that many persons, of whose piety in the general we hope well, are found greatly deficient in the discharge of their duty in reference to this appointment of their Redeemer; and cannot but suppose that one reason for their neglect may be found in the subject not being more frequently presented forcibly to their view from the pulpit and the press.

Entertaining views so far in accordance with the author of the volume now on our table, it would afford us a high degree of pleasure, could we speak highly of his work. But though we are ready to admit that it breathes a spirit of piety, corrects some mistakes that are prevalent on the subject of the ordinance, and points out the feelings with which it should be attended to, and sometimes does all this with beauty and force; yet we have been disappointed. We have not found those direct appeals to the Scriptures, those illustrations of the great doctrine of the atonement, or those warm and glowing feelings of holy love to the Saviour, which we expected to meet with in such a volume, pro-

fessedly written by an Evangelical minister.

The work is divided into five parts; the first of which is a Discourse explanatory of the Christian Sacraments; the second is a Sacramental Catechism, on the plan of the preceding discourse; the third consists of Devotional Exercises preparatory to Sacramental Communion; the fourth contains Sacramental Addresses, or the Communion Service as it is celebrated in the Presbyterian Churches; and the last is entitled the Imitation of Christ. About ninety pages of "Notes and Illustrations" close the volume.

On the whole we cannot admire either the Presbyterian notions of our author, or his remarks on the "*Ceremony*" of infant baptism; and though we shall not regret the circulation of this volume, we should far sooner hear of Mr. Orme's excellent work on the same subject, reviewed in the first volume of our present series, being preferred to it by our friends.

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*Village Plans and Domestic Sketches; or, a Visit to the Rectory of Milbourn Dale.*

THIS is a very entertaining book, and calculated to afford many useful and valuable hints. It is evidently the production of one attached to the Established Church; but, what is infinitely better, of one who is a member of the church of Christ. It appears to be a fiction, feigned for the sake of communicating plans and sentiments of practical utility.

Thus speaks the author in the preface:—

"In presenting this volume to the public, the author hopes that it will be unnecessary to explain to those who may favour it with a perusal, that the great view throughout, to which every thing has been made subservient, is usefulness; and that the story has been employed merely as a vehicle for conveying the sentiments and plans which it details.

"Should this little volume prove any assistance to those who may wish for the guidance of experience in objects of parochial usefulness, the principal aim will have been attained."

## NEW PUBLICATIONS.

1. *Catechisms of Scripture Knowledge. No. I. Scripture Biography.* Religious Tract Society. 4d. An excellent reward-book for children.

2. *Ministerial Perseverance; a Charge delivered at the Settlement of the Rev. Arthur Tidman, Barbican, Jan. 8, 1829.* By Andrew Reed. Westley and Davis, Holdsworth and Ball. 1s. A sermon replete with evangelical and appropriate sentiments, full of eloquent statements and appeals, and heart-stirring exhortations. We have not often read a sermon in which the preacher takes so wide a range of thought, and preserves so well the unity of design.

3. *A Voice from India.* 2d.

4. *India's Cries to British Humanity, &c.* By J. Peggs, late Missionary at Cuttack, Orissa. One vol. 8vo. 5s. Wightman and Co. By the fervent and exemplary zeal and perseverance of Mr. Peggs and a few other individuals, we hope these horrid Indian fires will soon be extinguished.

5. *Domestic Instructions on useful and interesting Subjects.* By Mrs. Matthias, Author of the "Laundry Maid." 2 vols. Seeley and Sons. This ingenious and evangelical work is written by a lady, who thinks most justly that "education can never begin too early."

6. *Farewell Discourses; being the last six Sermons delivered at Percy Chapel, St. Pancras, previously to the shutting up of the Chapel, and the consequent dispersion of the Congregation, in October, 1828.* By the Rev. James Haldane Stewart, M.A. 5s. Seeley and Sons. Very plain, serious, tender, and affectionate; full of Christ. We give a short extract from p. 103:—"Our way to the Father by the Spirit is very clear and very simple; it is all summed up in one word—JESUS.

"Jesus, the Son of God, Matt. xvi. 16.

"Jesus, our Saviour, Matt. i. 21.

"Jesus, our Lord, 2 Pet. ii. 1.

"Jesus, our life, Col. iii. 4.

"Jesus, our head, Col. i. 18.

"Jesus, our strength, 2 Cor. xii. 9.

"Jesus, our righteousness, 1 Cor. i. 30.

"Jesus, our advocate, 1 John ii. 1.

"Jesus, our example, 1 Pet. ii. 21.

"Jesus, our hope, 1 Tim. i. 1.

"Jesus, our joy, 1 Pet. i. 8.

"Jesus, our all in all, Col. iii. 11.

"Stand fast, then, my beloved friends, in Him."

7. *Stories from Church History, from the introduction of Christianity to the Sixteenth Century.* By the Author of "Early Recollections." 6s. Seeley and Sons. A very neat little volume, well fitted to accomplish its purpose.

8. *The Sinner's Justifying Righteousness.* By John Beart, with an Introduction by Thomas Jones, of Creaton. 3s. Seeley and Sons. A seasonable reprint of a work that has had high and deserved reputation.

9. *Missionary Journal of the Rev. Joseph Wolff, Missionary to the Jews.* Vol. 3. Duncan, Seeley. Price 8s.

10. *Serious Essays on the Truths of the Glorious Gospel, and the various branches of vital experience, for the use of true Christians.* By the late John Ryland, D.D. of Bristol. 1 vol. 18mo. Third edition.

11. *Kent's Original Gospel Hymns; a new Edition, being the Sixth, with a Portrait and thirty additional Hymns.* 1 vol. 18mo. bound in red cloth. Also by the same Author.

12. *The Fall and Restoration of Zion the City of God.*

13. *Dobell's Christian's Golden Treasure and Companion in his Journey to Heaven.* 2 vols. 18mo. portrait.

14. *Pilgrims' Hymns.* By William Westthorp.

15. *Christian Baptism.* The Rev. Isaac Orchard, late pastor of the Independent Church, West Street, Walworth, has at the request of the Baptist Church at Lambeth, published the Sermon which he preached Dec. 28, 1828, immediately before his receiving the ordinance of Baptism.

16. *Illustrations of the Phraseology of Scripture.* By William Day, Edinburgh. Price 3s. boards.

17. *The Monthly Bible Class Book, upon the American plan; or Scriptural aids to promote a revival of Religion among the rising generation, &c. &c.* Vol. I. *Gospel by John.* By John Morison. Westley and Davis. An interesting periodical tract for those children who have superior advantages of education.

18. *Thoughts on Special Prayer for the Revival of Vital Religion; in a Letter addressed to the Ministers and Deacons of the Baptist Associated Churches for part of the Western District, meeting at Taunton, Jan. 14, 1829.* By John Toms. Wightman and Cramp. Price 3d. Very serious, affectionate, and seasonable.

19. *Anti-Slavery Monthly Reporter* for February 1829. No. 46.

20. *On the Principles and Practice of Education; a Public Lecture illustrative of the Pestalozzian and Chrestomathic Systems of Education, introduced at Dr. Duncan's School, Highgate Park: delivered at the Argyll Rooms, Regent Street, London, on Wednesday, Dec. 31, 1838.* By J. de Prati, LL.D. Professor of the German and Italian Languages, &c. Price 1s.

21. *Scripture Questions concerning the Life, Death, Resurrection, and Ascension of the Lord Jesus Christ.* By Rev. Albert Judson, of America. Religious Tract Society, 56, Paternoster Row.

22. *The Opening of the Sixth Seal; a sacred Poem.* Second edition. Longman. Price 5s. 6d. This is poetry; whether it contain the true interpretation of "the sixth seal" is quite another question, into which we cannot enter at present. In little more than five weeks it has reached a second edition, which is inscribed to Professor Milman of Oxford. We anticipate that the anonymous writer will hereafter be recognized as a poet and give his name to the world, attached, we hope, to some good work that may contribute to make the world wiser and better.

23. *Dr. Williams's Library, and the Debate on the Roman Catholic Claims, Jan. 20th, 1829; with the History of the adjourned Meeting on the 27th: to which is added, extracts from "The Manchester Socinian Controversy;" Laws relative to Dissenting Trusts; "A true Copy of the Last Will and Testament of the late Reverend Daniel Williams, D.D." first published in 1717; and "Papers relating to the late Daniel Williams, D.D. and the Trust established by his Will." The whole intended to shew the Necessity of an immediate Separation between the Trinitarian and Socinian Members of the General Body of Dissenting Ministers in London; and as an Appeal to the Evangelical Dissenters throughout the Kingdom, to support, by their pecuniary Contributions, a suit in Chancery, to recover the Library, &c. from the Socinians. With an Engraving of the Elevation of Dr. Williams's Library in Red Cross Street.* By Joseph Ivimey. Price 4s. Wightman and Co.

24. *Elements of Natural History, or an Introduction to Systematic Zoology, chiefly according to the Classification of Linnæus; with Illustrations of every Order.* By John Howard Hinton, A.M. 4to. Price 5s.

25. *To the Irreligious.—A Tract,* by J. H. Hinton, A.M. Price 2d. or 14s. per hundred.

26. *Two Sermons on Baptism, by the late Rev. James Dore, A.M. With a Preface and Notes,* by Wm. Newman, D.D. Price 1s. 6d. Palmer.

27. *A Memento for the Afflicted.* By Barzillai Quaipe. Price 3s. 6d.

28. *Secker's Nonsuch Professor in his Meridian Splendour; to which is added, the Wedding Ring, a Sermon.* A new edition, revised by the late Rev. Matthew Wilks. 18mo. 3s. boards.

### In the Press.

The Present State of Infanticide in India, chiefly extracted from the Parliamentary Papers of 1824 and 1828. By J. Peggs, late Missionary in Orissa.

Dr. Newman is preparing for the press, "Reminiscences relating to Mr. Booth." Any letters written by that eminent man, or exact copies of them, if addressed to him, to the care of Mr. Dyer, 6, Fen Court, Fenchurch Street, he will faithfully and promptly return as directed.

The Rev. J. H. Hinton, of Reading, is preparing for publication a Treatise on the Nature and Necessity of the Influence of the Holy Spirit.

A Christian Antidote to unreasonable Fear at the Present Crisis; in reply to the Second Speech of the Rev. W. Thorp against Catholic Emancipation. By John Leifchild.

The First Part of Mr. Jones's Course of Lectures on the Apocalypse (*now delivering* at Aldermanbury) will appear on the 1st of May. It will comprise the Lectures on the first three chapters of that book, and be succeeded by an additional part every other month, extending to four or five parts in the whole, and forming an octavo volume of five or six hundred pages.

Mr. David Wire is collecting materials for a History of Whitfield and his Contemporaries; and respectfully solicits the possessors of documents or letters relative to the same, to communicate them to him, at 30, St. Swithin's-lane, City. All materials so entrusted to him, shall be carefully preserved and faithfully returned.

He is Risen: an Easter Offering, inscribed to the Governors of Christ's Hospital. 8vo.

We understand that the Rev. Dr. Wait, of Cambridge, is about to commence a "Repertorium Theologicum," or Critical Record of Theological Literature; in which Dissertations on Theological Antiquities, the State of the Text, and other subjects of necessary inquiry, will be contained; in which also foreign works on Divinity will be condensed, so as to form a complete work of reference to the Biblical Scholar.

Miss M. A. Browne, the Author of "Mont Blanc," "Ada," &c. is about to publish a small volume of Sacred Poetry. Dedicated to the Rev. H. H. Milman, Professor of Poetry at the University of Oxford.

## OBITUARY.

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### CORPORAL LARNER.

Richard Lerner, the subject of the following Obituary, was an honourable and consistent member of the Baptist church at Cirencester, but being brought into strait and difficult circumstances, was induced to take the rash step of enlisting in the army. This occurred at the close of April, 1821, and he embarked with the regiment for the Isle of France soon after. In this island he continued till his death, which took place at Port Louis, on the 12th of February, 1828. His exposed situation naturally excited many fears in the breasts of his Christian friends; these were, however, considerably allayed by his letters to his pastor and father, from which they were led to believe, that though in the midst of temptations and snares, he was enabled to maintain his Christian integrity. The following testimony, extracted from a letter written by one of the officers, and addressed to the father of the deceased, is highly gratifying. It is dated Mauritius, March 19, 1828 :—

“Mr. Lerner,

“I am sorry to inform you that your son Richard, of the Royal Staff Corps, departed this life on the 12th of February last. At the same time it is consoling to assure you, that your sorrow need not be that of those who have no hope, for I trust the happy spirit of your son is now in glory, in the presence of his Redeemer, in whom was all his hope and trust in life and at death.

“He was seized with a bowel complaint in the latter end of January, and was sent to the hospital, where he appeared to be recovering, in the prospect of which he wrote to a Christian friend, Serjeant Lamb, of the 99th regiment, stationed at Mahebourg, a place on the opposite side of the island. I have inclosed this letter, the last he ever wrote, which shews the resigned state of his

mind to the will of God. Shortly afterwards he had a relapse, which terminated in his death. I saw him a short time previous to his departure, in company with the Rev Mr. Tyerman, one of the deputation of the London Missionary Society, who is here waiting for the season to visit Madagascar; his views were not triumphant, but he enjoyed that calmness and serenity of mind attendant on a firm reliance on the everlasting covenant. He derived great comfort during his illness from the 31st of Jeremiah, and his heart was extremely tender, for whenever he heard the language of cursing and blasphemy from his comrades in sickness, it always drew from his eyes a flood of tears. A sermon was preached on the occasion by Mr. Tyerman, at the Missionary chapel, from Heb. vi. 12. which was numerously attended by soldiers and others who knew him.

“By his consistent conduct he gained the respect of both officers and soldiers who had any knowledge of his character, and who could not withhold their testimony to the power of divine grace, as exemplified in his walk and conversation. Colonel L'Estrange, the Commandant of the garrison, had a great esteem for him, and placed under his care one of his negro servant boys, to be instructed in reading and writing, and the principles of the Christian religion, and who made great progress. His loss is much felt by the few who call upon the name of the Lord in this land of darkness and iniquity, for he was a constant and cheerful attendant on the means of grace, and possessed a very edifying gift of prayer. You are no doubt aware, that he had the instruction of the soldiers' children of the company, whose eternal interests he made the chief object of his solicitude, and thereby won their affections, and their behaviour and deportment bore strong testimony to the diligence and zeal with which he

discharged his duty. We cannot find a man in the company to supply his place: thus these poor children, in your son, have lost a friend indeed. I sympathize with you in this afflictive dispensation of Almighty God, and need not remind you from whence to derive consolation, as I am writing to one who I trust can say, 'The Lord gave, and the Lord hath taken away: and blessed be the name of the Lord.'

"I remain, yours in the blessed hope of the Gospel of our Lord Jesus Christ,  
"J. H. Lieutenant,  
Royal Staff Corps."

Without wishing for a moment to extenuate the rashness of the act which placed the subject of this narrative in

scenes of peculiar temptation and trial, we may still learn from it the power and all-sufficiency of divine grace, which is able to educe good out of evil, and to make even the sins and infirmities of his people subservient to the promotion of his own glory. We see also how valuable and beneficial a thing is true religion, which not only can sanctify and secure the heart when most surrounded by temptation, but extending its benign influence to all the varieties of human condition, will prompt its possessor to seize upon every opportunity to adorn the doctrines of his profession, and to promote the best interests of his fellow men.

Cirencester.

D. W.

## INTELLIGENCE.

### DOMESTIC.

#### THE BAPTIST CHURCH, DORCHESTER.

We are happy to find that there is a pleasing prospect of the revival of religion in this ancient church. The following are the only circumstances known of its history:—

The Baptist church at Dorchester appears to have existed among the very earliest communities founded upon the independent plan of church government. During the Protectorate, the justly celebrated Mr. Henry Jessey visited this church, together with many others in the west of England.

Mr. Jessey had received episcopal ordination, but afterwards became pastor of an Independent church in London, which Wilson, in his History, calls the *first Independent Church in England*. In the year 1645, Mr. Jessey embraced the opinions of the Baptists, which accounts for his visiting the church at Dorchester a few years afterwards.

When Charles II. came to the throne, it is well known that a series of most disgraceful and oppressive acts were rapidly passed. By the first of these acts, 2000 clergymen were ejected from their livings, among whom was Mr. Francis Bamfield, who held the living of Sherborne, and was also prebend

of Exeter. He was a Baptist, and soon endured deeper afflictions under these persecuting statutes. At first he preached in his own house, but was speedily apprehended, and imprisoned for eight years in Dorchester gaol. About this period also, John Miller, who had possessed great wealth, but was ruined by fines and penalties, was shut up in the same prison for ten years.

In prison, Mr. Bamfield preached almost every day, and being encouraged by great success, he formed a church. Whether this church within the walls of the gaol was considered part of that of the same faith and order in the town, does not appear, though it is to be presumed they maintained as much intercourse as possible. About fifteen years afterwards, in 1685, Dorchester became a scene of still greater distress. When the blood-thirsty Jefferies pursued the work which his royal master was pleased to call "Jefferies' Campaign," Dorchester gaol was the prison-house of many saints; the two Hewlings, grandsons of Mr. Kiffin, an eminent Baptist minister in London, were among the number.

From 1689 to 1692, Mr. Thomas Cox was the pastor of the church, and represented it in each of those years at the general assembly in London.

Little is now known of its subsequent history, as the records of the church are lost; but it is certain that the Baptists had

a small chapel (now converted into a beer store) and a burial ground (now used for gardens). For many years this was the only dissenting place of worship in the town, except the Unitarian chapel; and when the Countess of Huntingdon's ministers first visited Dorchester, they were accommodated by the Baptists with the use of their chapel. Long after the Baptist church declined, the few remaining members continued to have a sermon preached once a year. At what time and in what way both the premises, and a small endowment, were lost from the denomination, cannot be clearly ascertained.

An attempt has recently been made to revive this ancient church; prospects of success have continued very encouraging throughout one year, and could a place of worship be obtained more convenient than the large room now occupied, there is no reason to doubt of complete success, as several members of other Baptist churches reside in the town, and are desirous of uniting in church fellowship. This undertaking has received the sanction of several ministers and friends, who have long regretted the extinction of one of the oldest churches in the denomination, situated too in a county town, where there is so much room for the labours of a faithful pastor.

#### FORM OF PETITION FOR THE ABOLITION OF SUTTEES.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

The humble petition of the Congregation of \_\_\_\_\_, meeting in \_\_\_\_\_,

Sheweth,

That your petitioners have learned with the greatest regret, that the burning of living women with the dead bodies of their husbands, and other customs by which human life is wantonly sacrificed, continue to be practised with undiminished frequency in various parts of British India; and that pilgrimages to certain idolatrous temples in that country are superintended by the British authorities, as sources of revenue to the Honourable East India Company's Government.

That it further appears to your petitioners, that the existing regulations of the Suttees have increased the number of human sacrifices; and that the system pursued by the local Government, which allows a premium to certain agents, known by the name of Pilgrim hunters, has occasioned an unprecedented increase of the native superstitions, contrary to the purport of a resolution of your Honourable House, passed in the year 1813, recognizing it as the duty of this

country to introduce among our Indian fellow subjects the blessings of Christianity.

Therefore your petitioners most earnestly implore your Honourable House to adopt such measures as may be deemed most expedient and effectual for the suppression of such murders, and for the abolition of the pilgrim tax, as alike abhorrent from the British character, and opposed to the welfare of our Indian possessions; and thus to remove the stigma which attaches to our national character, and to relieve the inhabitants of British India from a cruel scourge.

And your petitioners will ever pray.

#### PRESENTATION OF THE PETITIONS OF THE DISSENTING MINISTERS OF LONDON.

The petition, which embodied the resolutions passed at the Meeting of the Body of Dissenting Ministers at Redcross-street on the 27th of January, was signed by 69 ministers. We are not in possession of a correct list of the names, but the following we know were attached to it, which will fully justify the remark of Lord John Russell, that the petitioners were amongst the most respectable Dissenting Ministers in the metropolis.

*Presbyterians.*—Dr. T. Rees, Rev. Messrs. Aspland, Broadfoot, Belshan, Davidson, Fox, and Madge.

*Independents.*—Rev. Drs. Winter, J. P. Smith, and Humphrys. Rev. Messrs. Orme, J. Fletcher, G. Clayton, J. Blackburn, J. Yockney, A. Tidman, T. Harper, R. Halley, H. Townley, W. Walford, J. P. Dobson.

*Baptists.*—Drs. Newman and Cox. Rev. J. Hughes and T. Price.

On Wednesday evening, Feb. 12th, Lord John Russell presented the petition to the House of Commons, when, having described the character of the body from which it came, he stated, "there were to this petition the names of sixty-nine of the most eminent dissenting ministers in London and its vicinity. The petitioners were not indeed rich in revenues from the profession of their religion, but they were accustomed to the deep and earnest study of that religion, and they objected to the Church of England because it approximated to the Church of Rome. No man, therefore, could be farther than the petitioners were from inclining to the Roman Catholic faith; but, considering that every man had a right to the free exercise of his conscience in matters of religion, they thought it incumbent upon them to express their conscientious opinion, that religious tenets should be no bar to civil employment."

On Friday, Feb. 20th, Lord Holland presented the petition to the House of Lords, and said, that it came from a body of men

well known to the government of the country, although, perhaps, not equally well known to their Lordships. It was perfectly true that they had no corporate capacity—that they possessed no corporate or legal existence; it was likewise true, that they held no actual office of emolument or trust under his Majesty's government, and that they had no right to claim any authority, save such as their piety, their learning, and their moral lives gave them in the respective congregations over which they presided.

Though he was sure they would be the last in the world to wish him to ascribe to them any power or authority with which they were not legally invested, and though none, he believed, were more remarkable for the exercise of manifold virtues, he thought it but right to observe, that these petitioners had, as a body, been long recognized by the government of this country, and that they were the successors and representatives of those men who negotiated, through no less a man than the great Mr. Locke, with the government, the Toleration Act, the cornerstone of that great and glorious edifice which he trusted would be now fully completed: they were the descendants and representatives of such men, and they had been uniformly remarkable for their devotion to the cause of civil and religious liberty, and their loyal attachment to the throne. Without resorting to any invidious comparisons, were the Noble and Right Reverend Lords who sat on the opposite benches present in the House, they would allow him to say, that there was no class of men in this country to whom his Majesty's family were more deeply indebted, than those Protestant Dissenters; and so strongly was that felt, that every Prince of the House of Brunswick, on his accession to the throne, received upon the throne an address from these Protestant Dissenters. It was quite true that they were not invested with any corporate capacity, but these petitioners were intimately connected, he believed, with all the old Protestant Dissenters in England, consisting of not less than 3,500,000, exclusive of the Wesleyan and other Methodists.

They were, as he had remarked, distinguished for their attachment to the reigning family—they were decidedly opposed to the errors of the Church of Rome—they had always been keen in detecting any thing like an approach to civil or ecclesiastical tyranny, and the first to expose and defeat the attempt. Such were the men who now approached their Lordships, praying them to extend the principles of civil and religious liberty to all classes of his Majesty's subjects.

He would confess, that if he required any new fact to render him favourable to the great measure of Catholic emancipation—if

he required any authority to induce him to support that cause—the authority of such men would weigh more with him, than that of almost any other body of men in the kingdom. He had, moreover, to mention, that this petition was not open to an objection which had been made to one on a former evening. This petition had been adopted in pursuance of a resolution, which had been agreed to before the intentions of his Majesty's government had been made known. That resolution was adopted at a very full meeting, and the majority in its favour was not less than three to one, bearing nearly the same proportion as those who signed did to those who had not signed this petition.

He was sure their Lordships would give a favourable consideration to the petition of such men, who counted amongst their body such distinguished names as Watts, Dodridge, and Lardner.

The petition was then presented, and read at length.

#### LIVERPOOL SOCIETY IN AID OF THE OPERATIONS OF THE SERAMPORE MISSIONARIES.

A public meeting was held at Great George-street Chapel, Liverpool, on the 20th of January, 1829, the Rev. Dr. Raffles in the Chair. After the Rev. Moses Fisher had engaged in prayer, the following resolutions were unanimously adopted.

Moved by Dr. Steadman, and seconded by Nicholas Hurry, Esq.:

1. That a Society be now formed, in aid of the Translations, the Missionary Stations, the Native Schools, and the College, conducted by the Serampore Brethren.

Moved by Dr. Marshman, and seconded by Edward Baines, jun. Esq.:

2. That the following Gentlemen be a Committee for the present year, for carrying the preceding resolution into effect; viz.

Rev. Dr. Raffles,	Samuel Hope,
M. Fisher,	William Hope,
Dr. Stewart,	Nicholas Hurry,
James Cropper,	Chris. Hird Jones,
James Heyworth,	William Kay,
Laurence Heyworth,	William Laird,
George K. Holden,	John Priestley,
Adam Hodgson,	A. Wedgwood,
David Hodgson,	Esquires.

and that Messrs. William Hope and C. H. Jones be requested to act as Secretaries, and S. Hope, Esq. as Treasurer.

Moved by the Rev. M. Fisher, and seconded by L. Heyworth, Esq.

3. That convinced of the infallibility of the divine promises, which declare that the knowledge of the Lord shall cover the whole earth; and aware of the very limited degrees in which these predictions are as yet fulfilled; this meeting deems it an impera-

tive duty to seek the influences of the Holy Spirit, on behalf not only of the Serampore Brethren, but of all, at home and abroad, of every denomination, who are engaged in diffusing the light of the Gospel.

Moved by the Rev. Dr. Stewart, and seconded by Mr. C. H. Jones :

4. That in the prospect of Dr. Marshman's immediate departure, with the view of his resuming labours at Serampore, this meeting commends him, and those who may accompany him, to the providential guidance and blessing of God ; and prays for the continued prosperity of the cause to which he and his valued colleagues have so long and so disinterestedly devoted themselves.

Moved by John Priestley, Esq. and seconded by S. Hope, Esq.

5. That the thanks of this meeting be presented to the Chairman, for the friendly regard he has ever evinced towards the objects and proceedings of the Serampore brethren, and for his kind aid on the present occasion.

\* \* We have inserted the above simply as an article of intelligence: individuals, in such cases, of course do as they think proper. Our readers must be fully aware, from what has appeared in preceding Numbers of this work, that we are identified in opinion with the Committee of the Baptist Missionary Society.

EDITORS.

#### NORTH SURRY AND MIDDLESEX MISSION.

Of the efforts made in this direction by the Berks and West London Association, a pleasing idea may be formed by the following simple communication from one of its agents.

To the Rev. J. H. Hinton, Reading,  
Staines, Jan. 9, 1829.

MY DEAR SIR,

I am happy to inform you that the village stations in which I labour, wear a very gratifying and encouraging aspect. There is a greater disposition to hear, and a more devout attention paid to the gospel generally than I have before seen ; and I think there are greater proofs, that in most of the villages the Lord is blessing his word to the souls of the people. I herewith send you the journal of a week, with a few particulars relating to each of the stations: as it regards the number of hearers, it must, however, be remembered that the weather occasions a considerable variation, as many of them come from a distance.

*Sunday evening.* Preached at Thorpe; present about 100; was much pleased with the conversation of a young man, to whom I have not before adverted, who expressed his love to the Saviour, and his desire to follow

him. Another engages with much piety and fervour at our prayer meetings. There is also an aged woman, who has been confined for some time by affliction; and to a friend who visited her last week she said, "Before Mr. H. came to Thorpe to preach, I was unconcerned about my soul and eternal things; but now these occupy the whole of my attention. I hope for salvation through the merits of Jesus Christ; and if I could be assured of my interest in him, I would gladly leave this world to he with him for ever." I might mention other instances equally pleasing.

*Monday evening.* Preached at Englefield Green, Egbam. I have now obtained a room in this destitute and depraved place. At my first and second visits very few attended, but this evening there were about 30 present, which nearly fills the room, as it is small. One of our members conducts service here on Sabbath afternoons and evenings.

*Tuesday evening.* Preached at Wraysbury; present from 80 to 100. On the Sabbath evening there are frequently 150, or more; and the Sabbath-school contains from 40 to 50 children, though it has been considerably lessened by church influence. Prayer-meetings are also held, and tracts distributed on the loan plan; and by the blessing of God, we hope the seed sown will spring up to his glory. A new place of worship is much needed in this village; a few friends have commenced subscribing to the object, and subscriptions and donations will be thankfully received by Mr. W. Buckland.

*Wednesday evening.* Preached at Staines.  
*Thursday evening.* Preached at Halifax; present 25. Here much opposition is experienced from a person of influence, in a very responsible station, who declares that those who attend the meeting shall not partake of the church-gifts, so that the number, though small, is nevertheless gratifying, under present circumstances. A small Sunday-school has been established, and is conducted by two respectable friends in the neighbourhood.

*Friday evening.* Preached at Harmondsworth; present between 50 and 60. This is a very encouraging station. Here is a Sunday-school of 50 children; prayer-meetings are also held, and the place, which will hold about 100 persons, is not large enough for the Sabbath evening congregation. Thus the blessing of the Lord has attended the exertions made for the benefit of immortal souls, and the promotion of his glory in this village, which, but two years ago, was destitute of the gospel, and it is hoped that angels have rejoiced over sinners brought to repentance.

Though I have finished my week's journal, there is another village I must not forget to mention; St. Ann's Heath. Here from 40

to 50 attend on a week evening, and it is hoped that many have received the truth in the love of it. One of our friends preaches here on Sabbath afternoons, and prayer-meetings are also held. There are other villages in which I occasionally preach, and it will be seen by this statement that I have more stations than I can possibly visit every week; consequently some are visited by me once a fortnight only, and prayer-meetings arranged accordingly.

Thus I have given you a short and condensed statement of the village stations in which I preach, under the patronage of the Berks and West London Association; and I trust the Society will see that their exertions on behalf of the dark villages of our country, and of our own neighbourhood, are not in vain in the Lord. I hope also the religious public will see that the Society demands and deserves their contributions and prayers. I might have drawn up a more pathetic statement and appeal, but I love naked and undisguised facts; and I am persuaded these will produce the greatest effect on candid and ingenuous minds.

I am, my dear Sir,  
Yours respectfully and affectionately,  
GREGORY HAWSON.

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#### WOOLWICH AUXILIARY MISSIONARY SOCIETY.

On Wednesday evening, Feb. 18, 1829, the fifth annual meeting of the Woolwich Auxiliary Baptist Missionary Society was held in the Methodist chapel of that town. The interesting services of the evening were commenced by singing the 89th psalm, when the Rev. A. Freeman engaged in prayer; after which Joseph Maitland, Esq. was called to the chair, when the following ministers addressed the meeting and took part in the services of the evening:—the Rev. Messrs. Mann, Dyer, Carey, Thomas, and Holland, of London; Rev. J. Blake-man, of Crayford; and the Rev. A. Freeman, W. B. Bowes, T. James, T. Sharpe, and Mr. Davis, of Woolwich. The collection amounted to 9l. 2s. 6d.

W. B. B.

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#### ORDINATIONS, &c.

##### PORTSEA.

On Thursday, Jan. 15, 1829, the Rev. John Davis, late of Bradford Academy, Yorkshire, was set apart to the office of co-pastor over the church meeting in Ebenezer Chapel, Portsea. The Rev. T. Tilly commenced the service in the morning by reading suitable portions of Scripture and prayer; the Rev. John Neave delivered a discourse on the nature and constitution of a Gospel

church, and asked the usual questions of the church and the minister.

The Rev. R. Davis of Walworth, (the worthy father of the young minister,) offered the ordination prayer and delivered an affectionate charge to his Son from 2 Tim. ii. 1, "Thou therefore my son, be strong in the grace that is in Christ Jesus." The Rev. W. Brand concluded in prayer. The charge to the people was delivered in the evening by the Rev. C. E. Birt, from Heb. xiii. 17. The devotional parts of the services were conducted by the Rev. Messrs. Shoveller, Clay, Morris and Arnot.

The solemn services of the day were concluded in prayer by the Rev. John Headden the senior pastor of the church.

The Gospel was first preached in this populous neighbourhood about 18 years since, by some of the members of the church in Meeting-house alley, whose zealous labours in several parts of the vicinity have been so far blessed of God, that there are now seven Baptist churches established, all enjoying a pleasing degree of prosperity, and all living upon the strictest terms of brotherly affection and Christian harmony.

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#### EXETER.

Rev. S. Kilpin has resigned his pastoral office over the old Baptist church, South-street, Exeter. This has been done in the most affectionate manner. The church and congregation were never more numerous, united, or spiritual. Mr. Brewer, Mr. Kilpin's assistant, has been strongly recommended by him as his successor. Mr. K. has a chapel that will contain 300 people in his own little missionary station, where there has been preaching several years now, in the midst of a dense population, nearly a mile from the other place of worship. Here (D. V.) he hopes to see a church gradually rise for God. May the little one become a thousand!

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#### NOTICES.

On Friday, May 1, the Rev. Isaiah Birt will preach the Sermon to young people, at the Rev. R. Davis's, East-street, Walworth, at four o'clock, for Walworth School.

The Fifteenth Anniversary of the Bedfordshire Association of Baptist Churches, will be holden at Blunham, in the said county, on Wednesday, the 6th of May next. Brethren Cuttris of Ridgmount, and Hinde of Sharnbrook, are appointed to preach.

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*Errata.*—Page 118. For "Dr. Cox," read "Rev. Joseph Hughes." The former was unavoidably prevented being present on that solemn occasion.—Same page, for "Anderson," read "Henderson."

# IRISH CHRONICLE,

APRIL, 1829.

AMIDST various causes of gratitude, the friends of the Baptist Irish Society have had much occasion for thankfulness, not only for the direction of divine Providence, as to the selection of suitable agents to carry forward its benevolent intentions, but also for the continued preservation of their lives. We are now, however, called upon submissively to record the death of one of our most pious, zealous, and persevering Scripture readers, *Thomas Bushé*. The journals of this worthy man's exertions from month to month, fully testified the earnestness of his mind in the cause in which he was engaged; and the statements of Mr. Thomas entirely confirmed these communications. As to his departure from this world, we refer our readers to the present number of the Chronicle, in which they will find upon what a firm foundation he rested his immortal hopes, and what substantial support he derived thence. He has left behind, we lament to add, a widow and six children, in circumstances of destitution, to mourn his loss. We sincerely hope they will be enabled to look to Him who is the husband of the widow, and the father of the fatherless; and that many instances of effective sympathy will be afforded to alleviate the severity, and diminish the bitterness of their distress.

*From the Rev. J. P. Briscoe to the Secretaries.  
Ballina, 19th Jan. 1829.*

MY DEAR BRETHREN,  
FROM the Journals of the inspectors which I now forward, you will ascertain how, and with what success they have been employed during the last month. It is encouraging to observe, that notwithstanding the continued and determined opposition with which we meet, there is some little good resulting from our endeavours. The letters of B. and C. will, I think, afford you pleasure on perusal, as they will shew you that there is a spirit of enquiry excited, and without this we cannot expect to succeed; but when there appears to be a practical regard paid to the admonition of the Lord, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, then there is reason to hope that those who were wearied in the greatness of their way will find rest for their souls.

Since I last addressed you I have been engaged amongst the schools, and in preaching in different places, and generally to good congregations. In Ballina my congregations continue respectable in point of numbers, and I would humbly hope that some good impressions have been made. May the Lord strengthen and perpetuate them. I recently spent a Sabbath in Sligo, and preached for the Independents there, who, at that time, were destitute of a minister. About a fortnight or three weeks ago, I baptized three persons in Mountain River, who are added to our little church, which now consists of fourteen members, and we have still the prospect of an increase. The

settlement of a church in this country, formed on scriptural principles, is in reality of more importance, and more directly calculated to promote the objects of our Society than may appear on the first view of the circumstance.

I am sorry to inform you that the Hammersmith school, (No. 1. in my return,) is considerably reduced in point of numbers, through the determined and systematic opposition with which, for some time past it has had to contend. I mention this in order if possible to induce the friends at Hammersmith to make a little extra exertion on its behalf. If they could raise three or four pounds, to be laid out in articles of clothing, I am sure it would be productive of much good. Mrs. B. would gladly superintend the making of the different articles, and the distribution of them.

I remain,

Dear brethren,

Yours affectionately,

J. P. BRISCOE.

*From the Rev. J. Wilson to the Secretaries.*

*Sligo, Feb. 17th, 1829.*

DEAR BRETHREN,

THE journals of the Readers which accompany this, will with few exceptions, be read with great pleasure, as they satisfactorily shew, that notwithstanding all the agitation that prevails in the country, and all the opposition that is given to our operations, the work is going on. Many continue to bear the word of truth read and preached, and the hearts of some are opened to receive it,

and at the risk of their lives, they act in conformity to it so far as discovered.

There are individuals within my knowledge at the present moment, who not many months ago, were in what is considered here comfortable circumstances, but are now living exclusively on potatoes, and have neither sheet, blanket, nor any other article to cover them at night, save the rags that hang on them by day.

I have the pleasure to inform you, that I have received instructions from Scotland to employ another Sabbath Reader, at the expense of a few friends there. As these are agents who are effecting the emancipation of Ireland, at least whom I conceive to be the most useful in that glorious work, this is cause of gratitude.

And I had previously become acquainted with a man whom I considered to be decidedly pious, but did not venture to employ him, even at the small salary of four pounds a year, because of the very low state of the funds of the society.

This is cause of deep regret, and certain I am, that the religious public in England are, either not fully acquainted with the real state of this country, or that it has not been duly considered by them. Here are ignorance, and error, and wretchedness in every possible shape, and though it cannot be strictly said by the people "no one careth for our souls," yet there are such multitudes here who care not, if we may judge from their conduct, for their own souls, that it becomes the duty of Christians to "seek them out;" and if we cannot get at those who are shielded in their own imagined security, we should assuredly persevere in our efforts to rescue the rising generation from plunging into these fastnesses of satan.

It will, however, afford you pleasure to learn that the interest felt on these subjects is not decreasing here, for those who are able to contribute to further the objects of the society, are *continuing* or *adding* to the subscriptions, and I hope my list of subscribers will be again a little increased.

I am at present fully occupied in visiting and inspecting my schools, and collecting the subscriptions in my district; that I may have these completed in time to go to the north. Several of the schools are still most violently opposed, but others are doing as well as ever.

Yours affectionately,  
J. WILSON.

From Stephen Ryan, to the Rev. W. Thomas.

REV. SIR,  
I sit down to address you on a subject mixed with melancholy and joy. I say melancholy, because the character (Thomas Bushie) of whom I would write, is now

to all appearance at the point of dissolution, and as you by more than seven years' experience know, has been a tried, decided and valuable servant of the Society; and for my part I lose a brother in tribulation, who never since his conversion, (which he states to have been in Tomgrany sitting under one of your sermons on election and free grace,) swerved a moment, but was on every occasion, at least foremost with the foremost, in dissipating darkness and disseminating the torch of Gospel light both by word and example. It may be said of him in verity, that he was instant in season and out of season.

I said joy, because if the Society and you Sir, with every true follower of the Lamb, who prize and know the real worth of souls, were to witness the patience and resignation of this second Job, (as he was often called by his bitterest enemies,) they and you could not fail of being much refreshed. I say if you were to hear him blessing the day his feet were directed to hear that soul cheering portion of the word of God explained, "Being justified freely by his grace," Rom. iii., renouncing the flesh, despising this transitory world and its perishable and fleeting vanities, committing his wife and six children to him who has promised to be a father to the fatherless, and a husband to the widow, but above all, committing his soul to God as to a faithful Creator through the merits and mediation of the crucified Redeemer, whose blood cleanseth from all sin. I say in my mind, it would be a cause of joy and consolation to every member of the Baptist Irish Society, that ever they were instrumental in sending the Gospel to this benighted land.

And to you Sir, who are the instrument under a gracious and good God, of bringing him, me, and many others out of gross darkness which enveloped our understandings, into the marvellous light of the glorious Gospel of Christ who is the image of God.

I remain, Rev. Sir, your obedient and sincere servant in the last and greatest cause,  
STEPHEN RYAN.

From Stephen Ryan to the Rev. W. Thomas.  
Mount Shannon, Feb. 12th, 1829.

REV. SIR,  
You are already aware that I have lost a brother, who has always proved himself so. Of his decision, principle and character, I need say nothing to you Sir, who I may say knew his heart; and though highly you esteemed and valued him, it was not equal to his merits, for you scarcely could know a quarter of his attachment to the Baptist Irish Society and the cause of Christ in which he was warmly embarked. He was a Christian

indeed. The law of kindness was ever on his lips, and not on his lips only, but he continually exhibited in his life the characteristics of a true follower of the Lamb. He was instant in season, and loved to quote the Scriptures, but never did he quote them with more ease and frequency than they emanated from him in his last afflicted days; his every word was submission and resignation to the will and providence of that God he so ardently loved. I visited his widow's abode yesterday, it was an affecting scene to see her and her children running and crying round me calling (but alas in vain) to the father that I was come, but when these emotions subsided, they told me many of his expressions: he frequently made friendly mention of your name and Captain D. and a Mrs. S. in Limerick. He was perpetually repeating by way of soliloquy scriptural phrases.

STEPHEN RYAN.

*From the Rev. W. Thomas to the Secretaries.*

*Limerick, Jan. 19, 1829.*

MY DEAR SIRS,  
I FORWARD to you the Irish Readers' journals as usual, with two or three exceptions, which have not yet come to hand. Thomas Bush's I could not expect, as he is very ill; and I fear, if the Lord has not interposed, by this he is in the other world. If it be the divine will to remove him, the Society will sustain a great loss in the death of their pious and devoted servant; the Lord has prepared him for himself. I often heard him express his gratitude to the Society for a preached Gospel. Since the Lord has called him by his grace out of popery and nature's darkness, he has adorned and proclaimed the Gospel of his God and Saviour with earnestness and zeal. He often dwelt with pleasure on the words from which he heard me preach the sermon that the Holy Spirit made the power of God to his salvation, Rom. iii. 24, 25, 26. "Being justified freely by his grace, through the redemption that is in Christ Jesus," &c.

Mr. S. keeps A. Thynne so busy, that I was informed he had not time to write his journal for the past month. He is greatly pleased with him. I send you a journal from John N. the Society's schoolmaster and reader at K. in the west; it is full of labour, but it only gives a glance of his work, his exertions, and the attention of the people to hear the Irish Scriptures, and his pious remarks on them as he reads is unprecedented. Besides his day school and Sabbath reading, he has an adult night school, where numbers hear, and are taught to read the Irish Scriptures. What a blessing in that distant and remote place, where the

people never heard of the Scriptures. Until the Society sent me among them, they were as destitute as the idolatrous nations. The priest spoke greatly against N. but, surprising as it may appear, some of the people got up in the chapel and contradicted him, saying, that N. was not the man which he represented him to be. I trust this work will not be let fall to the ground for want of support. Those who can aid the cause, and do not, will have to give an account to God, for it is the cause of God and truth, and of perishing sinners. Poor N. has no pay for his night school, and has consumed about 10lbs. of candles at his own expense, in about a month, teaching the people.

I have just come from a long journey. I preached and expounded the Scriptures in a number of places in the counties of Clare, Limerick, Tipperary, and King's County. In some places I had a number of Roman Catholics, who were very attentive to the word. The school at Parson's Town wants furniture very much; in fact, a larger place; as the school has considerably improved. Furniture is very much wanted for the schools. If I had some money for this purpose, I would make it go as far as possible. J. S. Esq. a very respectable and influential gentleman, has left popery a few days ago, and has read his recantation, and is become a decided Protestant from conviction.

Yours, &c.

W. THOMAS.

*From the Rev. W. Thomas to the Secretaries.*

*Limerick, Feb. 18th, 1829.*

MY DEAR SIRS,  
IMMEDIATELY after sending off my monthly letters to you with the Reader's Journals, I went to Ballycar about sixteen miles from Limerick in the county of Clare, where I preached six or seven times to chiefly reformed Roman Catholics. I returned on the 30th of January to Limerick, and next day, 31st, went off to Cloughjordan. Lord's day, 1st, I preached there and administered the ordinance of the Lord's Supper, and expounded the Scriptures in the evening at Claremount, about five miles from Cloughjordan, the latter thirty-five from Limerick. Having a severe cold, I was requested to stop next day and lectured in the evening. On the 4th, I went to Nenagh. On the 5th, I went to Bindhill, inspected the school, which gave me great satisfaction, and preached in the evening to a considerable congregation; next day I arrived in Limerick.

On the 8th, had a meeting in my own house, and visited some sick persons. On the 9th, went off to see Thomas Bush, who I heard was on the point of death, and to

see the schools in that direction and preach. As I went on, I was informed that the Society's Itinerant reader, Thomas Bushe, was buried the day before.

He was an eminent servant of God, in him the Baptist Irish Society has lost one of its most distinguished ornaments, and in truth, a zealous, patient, and devotional advocate; with burning zeal he was eminently pious and patient; he bore the contradiction of sinners against himself, with great meekness, so that some who came to try and taunt him, were astonished at his patience, and called him Job. I greatly lament his loss, while I have reason to rejoice, particularly as he was converted under my ministry, that he continued faithful unto death and received the crown of life.

In his conversion and salvation there is abundant encouragement and recompence to the Society for all their exertions; but this is only a small portion of the fruit of their work of faith and labour of love, which the divine spirit has been pleased to bless and acknowledge.

On the 11th Feb. I went to Moynoe to see his poor widow and six helpless children. I stopped about three hours with them, it was a time of great feeling. I did every thing I could to instruct and comfort them, and prayed with them and for them. Their loss is irreparable. In every respect the widow lost the best of husbands, and the children the most affectionate of fathers. He was esteemed and respected by those who knew how to estimate his worth. He died on the 7th, and was buried on the 9th of February. He served the society without a blot on his character for about seven years. The Rev. John Franks liked him greatly when he saw him here last October, as a man of piety and worth, and mighty in the Scriptures. As I passed through Scariff, I was hooted and shouted at, and called many names.

After leaving the afflicted family, I went on to Mount Shannon in the county Galway. I inspected the Mary's philanthropic school there, with which I was greatly pleased; and in the evening at Clonola near Mount Shannon, I preached our departed friend's funeral sermon, to a crowded and greatly affected congregation, from Matt. xxiv. 44. "Be ye also ready, for in such an hour as ye think not the son of man cometh."

On the 12th, I inspected the Clonola School, and returned as far as Tomgrany. On my way, I came to the grave of our friend Bushe, but he could not speak to me, he could not lift up his countenance with brightness as he did whenever he saw me to the country. But now he beholds his Saviour's face in glory, who redeemed him with his precious blood, and clothed him with his righteousness, and he

is now before the throne of God, in whose presence there is fulness of joy, and at his right hand pleasures for evermore. As I returned to Tomgrany, I was again hissed and shouted at, and again next day on the way to Killaloe. On the 13th, I had a long walk over the Ogoelly hills, inspected the Rahena and Aughnish schools, which are doing very well. I found 86 scholars in the latter, 25 of whom were in the Testament class, and read very well, and committed a great deal to memory; this is called the Seven Oaks school. In the evening I got to Killaloe, and next morning took the packet to Limerick.

I hope my kind friends will remember me at a throne of grace. Believe me to be, my dear Sirs,

Yours in truth and affection,  
W. THOMAS.

At the last meeting of the Committee it was resolved, that it being thought necessary to employ a collecting Agent, to obtain the requisite funds for prosecuting the objects of the Society, Mr. Davis of Clonmel be requested to remove to London, and that his time be principally devoted to this service.

The last paragraph of Mr. Briscoe's letter having been forwarded to the friends at Hammersmith, has been most promptly and kindly attended to, and five pounds have been collected and transmitted by Mrs. Otridge "as Treasurer of the Hammersmith Female Association for promoting the circulation of the Scriptures in Ireland, and the support of the Hammersmith School," in conformity with Mr. B.'s suggestion.

#### CONTRIBUTIONS.

	£.	s.	d.
Mr. Biddle, per Rev. Mr. Upton	2	0	0
J. P. per Rev. Mr. Dyer	1	0	0
Rev. Mr. Stewart, per ditto, Saw- bridgeworth	1	1	0
An old right Hand	1	0	0
Mrs. Fernie, Tottenham, for Mary's Philanthropic School	10	1	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 10, Thornhaugh Street, gratuitous Secretaries.

# 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.

From the "Auxiliary Missionary Herald" published by our friends at this station, we make the following miscellaneous extracts:—

*From the Journal of a Missionary resident in Calcutta.*

"12th Feb.—At Bow Bazar Chapel, a Baboo, after listening a good while to my preaching, addressed me in the following manner. How can we, who have heard but recently of the religion of Christ, forsake the religion of our fathers, unless you produce convincing evidence of the truth of Christianity? If you can convince me, by fair reasoning, that you are right, and we are wrong, I will immediately embrace the Christian faith. *Miss.* What we proclaim and invite you to embrace, if you calmly examine, you will find very striking. None ever heard of any one beside Christ Jesus, who died, the just for the unjust, in order to deliver sinners from eternal misery. *Bab.* There will be no end to our arguments, if you continue to praise your religion, and I mine: why should I believe you, who are a stranger to me, and disbelieve what my spiritual teachers say, unless you give me something satisfactory? *Miss.* The merits of any system of religion must be ascertained by examination. Suppose you are in want of a piece of gold, and a friend of yours, a Brahmin, should offer you a piece for sale, would you not examine it, and ascertain its quality, before you made the bargain; and if, after examination, it should prove base, would you, to please your friend, buy that which was of no value? *Bab.* Of course, if I wished to purchase some gold, I should first examine it, whoever might offer it for sale. *Miss.* Infinitely more precious than

gold is salvation, without which we must be miserable for ever. The person or book which professes to direct us to heaven should be carefully examined before that direction is followed, lest we afterwards find ourselves awfully deceived. We do not wish you to embrace Christianity without examining its facts, precepts, and doctrines; but rather we recommend, we urge you to investigation, and in this way you will perceive which is superior, Christianity or Hindooism. *Bab.* I know much of the history of Christ, that he was holy, merciful, and died for the redemption of sinners; but we cannot believe in him, for we have no power in our hearts. *Miss.* If you pray to God, he will dispose your mind to believe; for he hath promised to do so. In company with this Baboo there were three others, all of whom gave much attention: they frequently repeated, that Christ was a debta, against whom nothing could be alleged; that he became incarnate in our country, and on our account, but that in time he would be worshipped by the Hindoos.

Feb. 13th.—Wellington Square Chapel. While addressing the congregation, which amounted to about sixty persons, a young Mussulman interrupted me by saying, You cannot say that we are ignorant of Jesus, for we know and believe in him. *Miss.* Do you believe that he died and arose again? *Mussul.* We do, for it is so recorded in the Koran. *Miss.* Do you believe him to be the last of all the prophets? *Mussul.* No, we believe that Mahomet is the last and greatest of all the prophets. *Miss.* How can you maintain that Mahomet is greater than Christ, who you have first confessed died and rose again; but Mahomet died, and rose not? To the last question he was unable to reply; upon which several of the hearers acknowledged by signs the force of the argument, and one boldly said that Christ was far superior to Mahomet. My interrogator feeling himself confuted, endeavoured to persuade the rest that he had not made the acknowledgment, but in vain; and some told him that the living were better than the dead. After speaking a short time longer, I dismissed my hearers.

ON THE DEFECTS OF NATIVE CONVERTS.

(From the *Missionary Intelligence*, published in Calcutta.)

Among the obstacles to the success of the gospel among the Heathen, the unworthy conduct of some who profess themselves converts is one. The mind of the Missionary is often much cast down, on discovering that his hopes respecting individuals prove delusive; and the opposers of the gospel in such cases are ready to cry out, "there, there—so would we have it." It is, however, well known to all who enter into the particulars of what is doing by Missionaries, that though some prove unfaithful, some also prove sincere converts to Christianity, and that all that objectors have said on the subject of unsound conversions, is to be received with limitations. Any person who can enter into the Scripture idea of conversion, must know, that even in the regenerate, "the infection of nature doth remain;" and that every appearance of doubtful, or even of really evil import, is not to be set down as a mark of a hypocrite or an apostate. "After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives." It is well known to every reader of history, how at the time of the Reformation the Popish party endeavoured to discredit that great and good work, by dwelling exclusively on the defects, real or imputed, of the leading men among the reformers. And that celebrated work, entitled, "The History of Variations," by Bossuet, bishop of Meaux, in France, the most imposing production perhaps of any which has appeared on the behalf of the Romish church, rests almost entirely on the caudal confessions of their own imperfections, or the imputed defects of the leading reformers. "The great internal counteraction which that book carries with it, is to be found in its so much *overdoing*;" and the same may be said of the stress that is laid by some modern opposers of missionary efforts, on the defects of converts. They *overdo* the argument. The fact of so many natives having even nominally embraced the faith of Christ, proves that some impression has been made by Missionaries. Among those who have given cause to doubt the sincerity of their conversion, all are not radically defective; whilst of those who in silence persevere in walking humbly with God, little or nothing is heard by the public. The following passage from Scott's continuation of Milner's Church History, on the History of Bossuet, seems well worth the attention of all who allow too much to the argument against missions, arising from the imperfections of either missionaries or converts:—

"It has struck me in reading the Bishop of Meaux's work, that a writer equally able, equally unflinching, and, in particular, acting under the influence of a misguided conscience, would find little difficulty in composing much such a book, drawn from the New Testament itself, and directed against Christianity, as he has composed, professedly from the writings of the reformers against the Reformation. The 23d chapter of St. Matthew would be made to furnish specimens of the violent and unmeasured language in which the Founder of the system indulged, even against characters the most venerable for rank and station. The answers, "It is not meet to take the children's bread and cast it to dogs," and "Let the dead bury their dead; but go thou and preach the kingdom of God;" would be converted into proofs of insolence and imperiousness: which, with the sentence, "I am not come to send peace upon earth, but a sword;" "I am come to send fire on the earth, and what will I if it be already kindled?" would be considered as avowals, that the Author of the doctrine cared not what consequences followed from his attempts to establish it. The epistles to the Galatians and the Corinthians would be eminently serviceable to the composer of such a work. They would detect the same disagreements occurring among some principal agents in the cause,\* as are objected to the Protestants; the same divisions and contentions among their converts, and abuses of sacred ordinances not less gross. Nay, the foulest charge of all, that men became more immoral and vile after embracing the reformed doctrine than ever before, would not be without its parallel, from the very words of an apostle: "Such fornication among you as is not so much as named among the Gentiles." Yet who does not see that all would be perversion and misrepresentation, and of no real weight? As it *would* be in the one case, so *is* it in the other."

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## MONGHYR.

From Mr. Leslie to the Secretary, dated Monghyr, 8th July, 1828.

The lapse of another quarter and upwards admonishes me to write. Alas! that nothing else should. But here I sit in mournful solitude, with little to keep up my spirits, and little that I can send to refresh yours. Were it not for the revelation that God has

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\* Gal. ii. 11—16.

given us concerning the ultimate conversion of the heathen, I should be ready to give up the ghost in despair. But the word of God abideth for ever; and on that word I do feel myself firmly depending.

I have one thing, however, to tell you, which is of an unusual nature here, and as far as I know is unprecedented, to the same extent, at any other station—a thing which I am willing to hope is an omen of good. You will recollect that I told you in my last, that I had erected a new meeting-house, and I think I gave you some account also of its opening, and of the crowd that attended.\* I expected the crowd that came, and I thought it probable that a similarly numerous company might attend for a few succeeding sabbaths; but I did not anticipate what has happened. The place has been well attended every Sabbath, and sometimes such numbers have come, that there was no room to allow them to enter. I think that if the meeting-house had been two or three times as large as it is, it would sometimes have been filled. The greater number of hearers have no doubt come from curiosity; but oftentimes extraordinary attention has been observed in their countenances while the gospel has been proclaimed. Since this meeting-house has been built, hundreds, yea, I can say with truth, thousands have heard the name of Christ.

About a year ago, a faqueer, the heir to a very large property in land, came to Monghyr to attend the court on some law business. Through the providence of God he was brought into contact with some of our native Christians, from whom he heard the gospel and received gospels and tracts. After his legal business was settled he called on me, and certainly his appearance did not produce any very favourable impression on my mind. His body was rubbed over with dust, in the manner of faqueers, his hair was exceedingly long, and bound round his head in the manner of a turban, and in his hand was a string of large seeds, or the stoves of some fruit, which he was counting over in precisely the same manner as the Roman Catholics do their strings of beads, and I believe for much the same purpose. I sat down and conversed with him, but did not discover in him any great disposition to enquire into Christianity. At length we parted with the usual ceremonies, and he returned to his house, which is about 60 miles off, carrying with him the gospels and tracts. These he read and dispersed among all his friends, and the consequence has been that he himself has thrown away his beads, washed the dust off his body, and though he has not

yet renounced his caste, he has declared himself a believer on Christ. A great clamour has been raised, and he is threatened with disinheritation, which I suppose will be his fate, if he takes the last step, that of fairly casting himself among us. Poor man, I greatly pity him! He is with us at present, and has been so for some time; and he frequently gives us much pleasure; but he is timorous, and I fear greatly for him. A few weeks ago he was, through some unintentional accident, thrown into confinement, which gave great triumph to his enemies and the enemies of Christianity. I wrote to the magistrate on his behalf, stating the real circumstances of the case, which I knew, and had the pleasure to receive a very respectful reply, with the instant liberation of the man. The triumph, therefore, of his enemies was but short. But on its becoming known throughout the whole town that he was liberated through my interference, the clamour became general that he had become a Christian, and almost day and night he is besieged by the Brahmias and rich natives, all poisoning his mind against Christianity. What will be the end of it I know not. Should he not, however, embrace Christianity, still there is one good result, Christianity has become much more extensively known. The disposition he has shewn to embrace it, has made it talked about, and enquired about by persons far and near. And who can tell what may be the result of this diffusion of knowledge in days to come? Let us hope and pray.

The church continues peaceful, and I would hope generally prosperous. The schools also are going on as usual.

As to myself, I am on the whole better in health, though very weak, and with no appetite. The hot season was very trying, but it is now past, and the rains have commenced, which have cooled us a little. For a succession of days and nights, I got nothing like continued sleep, but lay almost continually on the hard floor of my room, that being the coolest place; and several times I had to go out in the night, and seek relief by lying in the open air. Truly, I never understood till then, the comfort of the prospect held out to us of a land where the sun doth not light on them, nor any heat. The cholera morbus was raging in every direction, and cutting off its hundreds and thousands. Many Europeans also have fallen victims to its ravages, and some too of the most useful and pious of the land. God be merciful to this dark and benighted portion of the earth!

\* See our Number for January, p. 12.

## DIGAH.

In our last number, we inserted a letter from Mr. Burton, our much esteemed and highly useful Missionary at this station, in which he referred to the injurious effects of the climate on the constitution of Europeans, and the repeated attacks of illness he had himself experienced. Little did the compiler suppose, while that article was proceeding to the press, that his valued friend had been again attacked by disease, which was no more to be rebuked by the great Arbitrer of life and death, but was to prove the means of conveying him to that serene and blissful region, where *the inhabitant shall no more say, I am sick; neither shall the sun light on them, nor any heat.* Such, however, is the mournful intelligence we have now to communicate. Mr. Burton became much indisposed on the 22d August last, on which day he addressed a brief letter to Mr. Dyer on matters of business, and we learn from the "Calcutta Government Gazette," that he expired about a fortnight after at Bankipore, near Patna. As yet, we have received the painful tidings through no other channel; but there seems no reason whatever to question the accuracy of the report, which is couched, as our readers will perceive, in terms alike honourable to the dear deceased Missionary, and the unknown party by whom it was communicated to the paper we have mentioned.\*

Died, at Bankipore, Sept. 6, after an illness of sixteen days, the Rev. R. Burton, of Digah, (of the Baptist Missionary Society) in the 32d year of his age. Highly gifted for the arduous duties particularly required of him, he pursued them with zeal, devout perseverance, and success. Kind, benevolent, and charitable, he soon acquired the

\* Since this account was sent to the press, other letters have arrived, from which we shall give extracts in our next.

esteem and affection of all who had opportunities of knowing him and appreciating his worth, and the enviable cheerfulness of disposition nature had bestowed on him, he diffused among those around him. It will be consolatory to his friends far away to know, that as in life he was beloved, so in death he is lamented, by those who enjoyed the happiness of his society, and who will long grieve at the early termination of his useful and beneficent career. Numbers followed his honoured remains to the grave, and those to whom he taught and expounded the truths of our blessed religion, testified their attachment to the pastor and the friend, and their respect to his memory, by insisting on bearing the corpse the whole way, a distance of two miles. "Blessed are the dead that die in the Lord."

Mr. Burton had been nearly nine years in the missionary field, having left England for Sumatra, in company with Mr. Evans, at the close of 1819. He was called to resign his excellent partner to the stroke of death in April 1826. Two children survive, not yet of an age fully to appreciate the affecting loss they have sustained. They were brought to this country by Mrs. Rowe, soon after the lamented decease of their mother. May the Father of the fatherless be their Protector and Guide!

## SEWRY (BEERBHOOM).

Extract of a letter from Mr. Williamson to Mr. Dyer, dated May 6, 1828:—

The new village I am endeavouring to establish, will, I hope in the end, be productive of good. In the meantime, however, the expense of clearing the adjoining ground, and providing a sufficient supply of water, as well as building, &c. is almost greater than I can bear. It is intended chiefly for the relief of indigent Christians, but may also prove an asylum to inquirers, who, through fear of persecution, feel themselves unable to make a public profession of Christianity. Besides a young man formerly mentioned, who joined us about two years ago, and of the sincerity of whose profession I have still a favourable opinion, some other persons have this year come among us, and brought with them six children, who are all put to school with our

other Christian children. May the spirit of grace, through the means of grace, speedily take possession of their hearts! Though the parents are, generally speaking, less hopeful than the children, yet one appears very susceptible of instruction. The young man who has been with us a longer period, is already pretty well acquainted with the principles of Christianity, and serious too, yet I do not feel myself authorized to baptize him without more satisfactory evidence of his conversion. I may here mention, that I had the pleasure some months ago of administering the ordinance to a female, at present the widow of one of our late preachers of the Gospel. She was brought up in Hindooism, but is now, I hope, a true follower of Christ. Besides those abovementioned, as having come among us, one or two others, chiefly indigent persons, have proposed giving up caste, on a promise of support; but supposing their chief aim to be that of a comfortable maintenance, I have hitherto dismissed all such, conceiving it my duty to countenance serious inquirers only.

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### SUMATRA.

The following communication from Mr. N. Ward, will shew that he has not yet quitted Padang, being exceedingly anxious, before he does so, to complete the Malayan version of the New Testament, on which he has for some time been engaged. Mr. Bruckner has reached Bengal, where he will enjoy much greater facilities than before, for completing the important work which has so long occupied his attention.

*Padang, Sept. 6, 1828.*

Yours of October last, conveying the resolutions of the Society in regard to the Mission on this coast, did not reach me until about three weeks ago. The substance of what relates to myself, however, was received some months previously, through the kindness of Mr. Evans, and I transmitted my wishes on the subject by the Padang, which vessel I doubt not ere now has reached her destination. For the present, I can do nothing more than repeat what I then said, trusting both yourself and the Society will have the indulgence to accede to my request.

You will, I suppose, have heard of Mr. Bruckner's intention to proceed to Bengal. I received a letter from him a few months ago, saying he had been invited round by the Serampore brethren, for the purpose of

printing his Javan version, in which he has had the offer of their assistance. He had in view to proceed thither by the first opportunity, intending to join me here when that work should be completed. I shall not, however, omit to convey to him your sentiments on an early occasion, and shall recommend him to remain in Bengal until he hears further from you. He is a man of ardent piety and sound judgment, but diffident and unassuming, and accustomed to seclusion; and I should, on the whole, think he might be employed most usefully in Bengal, where I doubt not his extensive knowledge of the Javaneze, and the affinity that language bears to those of India, would soon lead him to an efficient acquaintance with any of the latter which it might be his lot to labour in. He is, moreover, a man of economical habits, and thoroughly imbued with the missionary spirit; and he would, I have reason to think, be found quite an acquisition in the cause amongst the natives.

I have nothing of importance to add for the present, my own occupations continuing as usual. The first rough version of the New Testament will, I trust, be finished by the close of the year.

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### BELIZE.

In a letter lately received from our friend Mr. Bourn, and dated Nov. 12, last, he adverts to some impediments in the way of his Christian labours, and remarks at the close—

Amidst every thing discouraging, I am happy to say that I have enjoyed a considerable degree of the divine presence in my labours, and I desire above every thing to have my whole heart in perfect conformity to God. Things are encouraging in other respects, the congregation has increased, and the attention is good; several we have reason to think are wrought upon, and some have proposed themselves for baptism. Our Sabbath school has increased; 76 were present the Sabbath before last, and 67 last Sabbath. These keep Mrs. B., myself, and two of our coloured male members employed about three hours on the Sabbath, besides the three other services. I have been actively engaged as usual during the week, in my pastoral visits and in visiting the sick, besides preaching at four different times and places, and exhorting from house to house, excepting one week, when I was wholly laid aside from a circumstance which nearly cost me my life. I was mounting a horse, to go through some water, when the animal reared, got past his balance, and

came over upon his back, with me under him. As the chief weight had come upon my chest, and I was bruis'd internally, I found it necessary to be bled and take some medicine, but no bone or blood vessel was broken. I have been led with gratitude to admire the preserving goodness of God. This circumstance took place about three weeks ago. At present I feel out of health, with a violent headach, and symptoms of fever, so that it is with difficulty I write this letter, and expect immediately to take medicine. Mrs. B.'s health is much more established than it has been; she was under the necessity of relinquishing her school, but has again resumed it, and has at present fifteen scholars, and has the prospect of others. This will turn in something to the Mission."

## BURMAH.

### AMERICAN BAPTIST MISSIONS.

The following particulars respecting the proceedings of our brethren employed in this important mission, are for the most part extracted from American publications lately received, and which bring up the history of their operations to the early part of 1828.

Messrs. Judson, Wade, and Boardman, have removed to Manlaming, about twenty miles from Amherst, on the river Mortabau. The cause of their removal was, that Sir Archibald Campbell having left Amherst, and made Maulaming the metropolis of the possessions ceded by the Burmese to the British, the former place was falling greatly into decay, and the latter becoming the principal resort of the natives, and of course a more eligible station for missionary operations.

Dr. Judson having completed the version of his translation of the New Testament, is now translating the Old Testament also into the Burman language. He is likewise engaged with brethren Wade and Boardman in preaching the Gospel to the poor benighted heathen in that land.

One of the Burmese converts, Mah Menlay, was removed by death in the early part of last September. A missionary who attended her during her sickness and death, thus writes:—"When her will was written, she said, 'Now I have done with worldly things.'" She does not express a doubt that her name is written in heaven, and that she is hastening to a blissful immortality. She suffers considerable pain with much pati-

ence; and in order to fortify her mind, often compares her sufferings to those of her divine Master. You would be delighted to hear her now and then talk of entering heaven, and of meeting Mrs. Judson and other pious friends. The other day, after having dwelt for some time on the delightful subject, and mentioned the names of all the friends she should rejoice to meet, not omitting her dear little Maria, she stopped short and exclaimed, 'But first of all I shall hasten to where my Saviour sits, and fall down and worship and adore him, for his great love in sending the teachers to shew me the way to heaven.'"

Two new converts, Moung Dwah and Mah Alah, were baptized about the middle of January last. There are some hopeful inquirers, and the prospects are truly cheering.

Moung Ing, the native Burman preacher, is still itinerating and preaching among his countrymen, and appears to be truly devoted to his work. Many listen with attention, and some have manifested a conviction of the truth of the Gospel which he is publishing.

A more detailed account of the baptism of Moung Dwah and Mah Alah, is given in the following extract of a letter from Mrs. Boardman to a female friend in New York, dated Jan. 25, 1828:—

About a week since we enjoyed the pleasing privilege of seeing two, who were once idolaters, following our dear Redeemer into the watery grave. One of these persons is Moung Dwah, the husband of Mah Duke, a faithful and devoted disciple of Jesus. For years she wept, and mourned, and prayed, over her unbelieving husband. But her prayer of faith is answered, and she is filled with gratitude and joy. Tears flow down her cheeks while she speaks of the glorious change in her husband; she says the most ardent desire of her heart is gratified, and she can never again distrust the mercy and faithfulness of her God. We have in Moung Dwah a striking example of the blessed influence of our holy religion; he was formerly unyielding, obstinate, and even unkind to such a degree, as to cause his wife and the native Christians much anxiety and grief. Now he is submissive and humble, like the spirit of him who was "meek and lowly in mind." He is a man of respectability, of good sense, and is unwearied in his efforts to do good among his countrymen. Mah Alah, the other person who received baptism, is a widow, and lives in the family of Moung Dwah and Mah Duke, at a short

distance from our dwelling; she possesses good mental abilities, and is well able to exert a considerable influence. It is but recently that her mind has become fully decided in favour of Christianity, but her views of Christian doctrine are remarkably correct. She is apparently sincere and hearty in her attachment to the blessed cause she has espoused. Her whole soul seems intent upon doing good. "O," says she, "I want not earthly property, I wish not for silver or gold, or any worldly goods, but I long to be freed from sin, and to see these poor deluded votaries of Gaudama worshipping the eternal God."

We have now only two of the native female Christians with us. Some of those who have been brought to the knowledge of the truth in Burmah, have entered upon their glorious rest in the bosom of Jesus. Some are wandering in despotie Burmah, destitute of the means of grace, without one Christian friend to encourage their fainting hearts, or strengthen their decaying faith.

One who was baptized at Amherst still resides there, on account of her husband's unwillingness to remove to this place. She is exceedingly distressed at being separated from the native Christians and the missionaries, and at being denied the precious privilege of attending upon the ordinances of God's house. She lives in the midst of noise and confusion, at some distance from the old mission house in Amherst. We hear that on Lord's day she visits the deserted mansion, wanders around it sad and alone, and then calls her children, and a few persons who were formerly in the habit of hearing the gospel, and retires with them to a solitary place, and endeavours to recommend to their attention the religion of the blessed Saviour. Mrs. Wade and myself hold a female prayer meeting once a week with the Christian sisters, and feel greatly encouraged and supported by witnessing their fervent piety. O my dear Mrs. C. I feel greatly reproved by their example, and the spirit they manifest; they go from house to house among their neighbours, telling of the dying love of Jesus; and though what they say is disregarded, and frequently treated with contempt, yet they are not discouraged, but say, still there is hope; we were once dark and stupid like them—we were once unwilling to hear the

gospel, as they are, but through the grace of God our minds were enlightened, and God is the same merciful and gracious being that he then was, and can bring them to love the truth, as we trust he has brought us.

Several persons appear to be examining the Christian religion, and there is one person of whom we have gained evidence of piety, who will probably soon be baptized. Our schools begin to wear a very interesting aspect. The Female Boarding School, the labours of which Mrs. Wade and myself divide, contains fifteen scholars. Mr. Boardman has just commenced a boys' boarding school. We have now six boys; two of them are the adopted children of Mab-men-la; she had taught the eldest to read, and he has dictated a few lines to send to his benefactors in America.

A circumstance was mentioned at one of the monthly meetings in Boston, very honourable to Dr. Judson, as affording gratifying evidence both of the estimation in which he was held, and of his own disinterestedness. He had recently received, in presents from inhabitants of Ava, and as pay for services to the British Government as interpreter, the sum of 4000 dollars, all of which he placed to the credit of the Society.

We are much concerned to add, that recent accounts from Bengal, announce the death of Dr. Price, the coadjutor of Dr. Judson in the Burmese mission. He had been affected, for some time, by pulmonary consumption, and expired at Ava, leaving three infant children in Calcutta, who are thus cast, as helpless orphans, on the care of Providence. The precise date of this afflictive event is not mentioned.

*Contributions received on account of the Baptist Missionary Society,  
from February 20, to March 20, 1829, not including individual  
Subscriptions.*

FOR THE MISSION.		£	s.	d.
Mitcham, Collected by Mrs. Pratt .....		2	12	0
Fenny Stratford, by Mr. Harris :—				
Subscriptions .....	6	10	0	
Sunday School Children, (for Schools) .....	0	16	9	
Ditto, at Great Brickhill, (for ditto) .....	4	13	3	
			12	0
Oxfordshire Auxiliary, by Mr. Samuel Huckvale, Treasurer :—				
Cirencester (additional) .....	0	15	0	
Ensham .....	2	15	6	
			3	10
Weymouth, Subscriptions, by Rev. James Hoby .....	13	0	9	
Edinburgh Auxiliary Society, by Mr. Dickie, Secretary .....	20	0	0	
Essex Auxiliary :—Loughton Missionary Association .....	4	18	6	
Bilderston, Contributions, by Mr. James Osborn .....	2	2	0	
Cardiff, Contributions by Rev. Wm. Jones (Female Schools £15) .....	24	16	6	
St. Albans, Subscriptions, Collection, and Missionary Boxes, by Rev. W.				
Upton .....	23	6	1	
Huddersfield, Subscriptions, by Mrs. Willett (Female Education £20).....	32	0	0	
An Old Right Hand, by W. Burls, Esq. (West India Fund).....	1	0	0	
The following kind donations have been forwarded to the Mission House, in consequence of the appeal in our last Number for aid to send out Missionaries to Jamaica :—				
A. P. Liverpool .....	100	0	0	
W. L. Smith, Esq. ....	5	0	0	

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TO CORRESPONDENTS.

A parcel of Evangelical Magazines has been received from a Friend at Greenwich, by Mr. Tosswill; and also a parcel of Tracts from H. M.

Friends who may have any money in hand on account of the Society, are earnestly requested to forward the same to the Mission House without delay.

The package from Coventry duly arrived, and our worthy Friend may rest assured that his commissions are executed cheerfully, and with as much promptitude as their nature and the pressure of other business will allow.

The package for Jamaica from Lympington, should be forwarded to the Mission House, and to prevent mistakes, it should be stated on the direction from whence it came. The other subject mentioned by J. M. shall receive the best attention of the Editor.

## BAPTIST MAGAZINE.

MAY, 1829.

MEMOIR OF THE LATE REV. B. DAVIES,  
PASTOR OF THE BAPTIST CHURCH  
AT FFYNON IN THE COUNTY OF  
PEMBROKE.

[Extracted from "Greal y Bedyddwyr" for  
January 1829.]

MR. BENJAMIN DAVIES, the fourth son of Thomas and Susannah Davies, was born March 13, 1775, at a place called Ffynonfoida in the parish of Llangan, in the county of Caermarthen; his parents were pious persons, both members of the Baptist church at Salem, in the above county. Being deeply concerned to train up their children in the fear and admonition of the Lord, they withheld no privilege from them which contributed in any way to the enlightening of their minds, and the forming of their character; with this view they furnished them with such education as suited their rank in life. But their son Benjamin, who from a child was of a peculiarly mild and tractable disposition, manifested an ardent desire for the acquisition of knowledge, which induced his father to allow him to pursue those studies to which he shewed so strong an attachment; consequently his earlier days, for the most part were spent at different schools, and the progress he made in learning, and the proficiency he acquired in useful knowledge was soon evident to all that knew him.

When he became the subject of religious impressions, and the desire was excited to unite with the people of God, he suffered considerable embarrassment of mind, as

to what denomination of Christians he should join himself; for though his parents were zealous members of a Baptist church, yet he himself seemed to think that infants ought to be baptized, and that the Baptists withheld from their children an ordinance which belonged to them. He often told the writer, that no one ever sought for infant baptism with a stronger desire to find it than he did; indeed, he was so undecided upon the subject, that he determined not to unite himself to any religious denomination, until he should obtain more satisfaction respecting the ordinance of baptism. With a view to this, as well as of obtaining greater advantages for general improvement, he entered a very respectable grammar school at Glandwr, conducted by the late Rev. J. Griffiths, minister of the Independent church at that place; and here, by attending closer to the subject, considering more maturely the arguments on both sides the question, and especially by being a frequent spectator of the administration of infant baptism, he became thoroughly convinced of the futility of the practice, as wholly unscriptural, and of the propriety of believers' baptism, as enjoined in the New Testament. Soon after, he made a public profession of religion, was baptized, and received a member of the church at Salem; and though he and his esteemed tutor differed in their views on the subject of baptism, yet their mutual regard for each other suffered no diminution.

Mr. D. was often heard to speak in terms of high commendation of Mr. G.'s abilities, both as a minister and a tutor.

Whilst at Glandwr, Mr. D. applied himself very closely to his studies, and acquired a grammatical knowledge of the English language, and also made a considerable progress in Latin and Greek. By his assiduity at this time, he made that progress in literature which proved a blessing and an honour to him through his future life; and so intimate was his acquaintance with the different topics of his studies, that they appeared more like the original store of his own mind than the acquirements of erudition. Owing to the closeness of his application, and some degree of self-neglect, his constitution was undermined, the effects of which followed him through life; and he frequently said, "I don't know which is the greatest, the loss I sustained, or the gain I acquired at Glandwr, but the fault was with myself; if I were to have the same opportunity again I would take better care."

Mr. D.'s constitution was naturally strong, his bodily appearance rather weak; still he was not really so weak as he was generally thought to be; indeed, many were astonished, judging from his emaciated appearance, that he had lived so long. His thinking powers were stronger than common, and were considerably expanded by early cultivation. It may be said with propriety of him, that he received five talents, and gained besides them five talents more. His understanding was quick, his imagination lively, his memory retentive, and his judgment solid and correct. His disposition was serious, yet his seriousness never made him stern nor gloomy; there was considerable warmth in his natural

temper, yet this he could manage to the best advantage to himself and others; in a word, the excellencies of our friend, both as a man and a Christian, were far above mediocrity; as he excelled the generality of men, so also he excelled the generality of Christians.

As to the time when Mr. D. became the subject of religious impressions, and the means which produced them, we cannot now speak precisely; but it must have been at an early period, for he was baptized in 1795, the 18th year of his age, and called by the church to exercise his gifts in the ministry the same year; a proof of the high opinion which his brethren entertained of his piety and talents. His light shone bright in the morning of his day, and so it continued to shine brighter and brighter, until he entered the happy land where the nations of them which are saved walk in the light of the Divine glory.

Mr. D.'s experience, like that of most other christians, was subject to frequent variations. In the early part of his life, as may be inferred from his diary, it assumed much of the fearful and doubtful character, but for some years before his death, he realized a happy degree of confidence, though not wholly to his own satisfaction: yet oftentimes his soul seemed to partake much of a heavenly frame, and he appeared waiting and longing for fellowship with the "spirits of the just made perfect;" and so he passed the time of his sojourning here, "looking for and hastening unto the coming of the day of God." He was particularly solicitous of maintaining a uniformity of character, and his conversation at all times, was "as becometh the gospel of Christ;" he never occasioned grief to his friends nor ridicule to his enemies; but the most

profane were constrained to confess, "that if there was a godly man on earth, Mr. Davies of Ffynon must be one." Like Enoch of old "he walked with God." As a christian he lived, as a christian he died, and his memory is blessed.

As Mr. D. possessed such powers of mind, and was endued with a large portion of knowledge, both theological and experimental, it cannot be expected but that in him should be found the ornament and the usefulness of the minister, especially when it is remarked that the best energies of his youth were consecrated to the service of the sanctuary. His sermons were for the most part, what we conceive sermons ought to be, plain, useful, and evangelical; as to their arrangement, they were natural, textual, and methodical; his method of thinking was in a great measure original, and peculiar to himself. He possessed the skill of treating his subject with a particular degree of accuracy, which very generally excited the admiration of his most judicious hearers; and of all the excellent preachers in the principality, perhaps none of them excelled Mr. D. in this respect; he had the peculiar facility of deducing the most profitable things from his subject, while they escaped the notice of many acute observers. The general tendency of his ministry was to enlighten and instruct the mind in scriptural knowledge, rouse the conscience from its natural lethargy, and bring man to act virtuously and godly. He never preached as if his hearers were all understanding, but considered them also, as having affections; he generally addressed himself to the different classes of his hearers, and his principal object appeared to be, to "teach them

the way of the Lord more perfectly;" and to "make them wise unto salvation, through the faith of Jesus Christ." Though he could not speak so strongly nor so loudly as some, yet there was so much force in what he said, that it generally reached the conscience; and if there was no melody in his voice to tickle the ear, yet he seldom failed to satisfy the mind, and not often could the most eloquent speakers please a congregation better than Mr. Davies.

It may be safely affirmed of him that he ranked among the best ministers in the principality, and that through the whole course of his ministrations, he "watched upon himself;" and "did the work of an evangelist."

Mr. Davies was ordained to the pastoral office, over the church at Ffynon, in 1797, being the 22d year of his age; the church at that time was small, consisting of about forty members, but he was soon favoured with strong proofs that his labours were not in vain; many had their faces turned towards Sion, seeking for a name in the house of God, and a place among his people. During the thirty-one years of Mr. D.'s ministerial labours at Ffynon, he baptized 379 persons, whom he fed with the sincere milk of the word, happily blended with strong meat for such as were accustomed to the word of righteousness. As a pastor, he studied to shew himself an example to the flock committed to his charge; he exercised the most vigilant care over his people; their best interest was as near his heart as his own; they seldom assembled together on any occasion either on sabbath or week days, without his being among them, and whoever should be late, he was sure to be in time.

His evangelical sermons, his seasonable admonitions, together with his meek deportment, will be long remembered by the bereaved church. If any minister since the days of the Apostles has possessed the qualifications recommended by Paul in his epistles to Timothy and Titus, surely the subject of this memoir possessed them to an eminent degree. Mr. D.'s views of the economy of human redemption were correct and scriptural; in forming his ideas of divine truths, he appeared to act strictly upon the maxim enjoined by the Saviour, not to call any man master in the things of God. Mr. D. never appeared as an author except in one instance, when at the request of the quarterly meeting with which he stood connected, he published "A Scriptural Catechism on all the points of the Christian Faith," which has passed through three editions in Welsh and one in English.

Though the health of our friend at best was but delicate, yet for thirty-two years he conducted a large school, and in this capacity he manifested the most disinterested benevolence; his school might almost be styled a charity school, for he taught the children of the poor gratis, and many such he always had under his care: it was evident to all who knew him, that it was not the love of gain that induced him to engage in the laborious employment of school-keeping, but a pure desire for the welfare both temporal and spiritual, (for he never neglected his scholars' spiritual concerns) of the youth of his neighbourhood.

Young ministers also found it advantageous to spend some time with him for their general improvement, and several who are now

occupying important stations as pastors of churches, owe in a great measure their respectability and usefulness to his instructions.

Mr. D. was never many sabbaths prevented from engaging in his beloved work, which he always regarded as a particular privilege, especially considering that during the greater part of his life he was much annoyed with a cough, by which his rest at night was disturbed, and frequently he was obliged to rise out of bed for an hour or two: he would often cough for twelve or fifteen minutes after preaching, but strange as it may appear, it seldom affected him in the pulpit, though it often prevented him from associating with his friends. He had the happiness of not being laid aside from his ministerial labours, but while in the midst of his usefulness he entered into the joy of his Lord; he preached twice the last sabbath of his life, and it was remarked by many of his hearers on that morning, that he delivered himself with more than his usual animation; but on the way to the afternoon service the messenger of death arrested him; yet he preached and also administered the Lord's Supper for the last time. His text in the morning at Ffynon was Ezek. xxxvii. 3, 4. and in the afternoon at Glanrhyd (a branch of Ffynon,) Heb. vi. 7, 8. From that day his illness increased rapidly, and though the best medical aid was afforded him, yet he sank under it. He bore all his afflictions, for his whole life may be considered a life of affliction, with peculiar resignation; no murmuring expressions escaped his lips, but he often thanked God that it was not worse.

His last illness was extremely painful, yet he manifested much Christian fortitude under it, and

frequently expressed himself thus: "The days of thy mourning are ended—pain and sorrow shall flee away—O the pain! but thanks be to God, it is not a pain to continue." He could speak but little, and that with much difficulty. When asked if he wished to recover again, "O no," said he, faintly, "I have given myself to Him, to live or to die." Friday morning, the day previous to his death, when his beloved partner stood by his bedside, he looked sorrowfully at her, and said, "Give yourself to the Lord, and he will care for you and the children." About one o'clock, he said that his pain began to move, when it was intimated to him he might again recover: "No, not until the resurrection," was his reply. In the evening of that day a brother minister visited him, to whom he said, "I have myself prayed hundreds of times for strength to live, will you pray for me for strength to die?" One of the deacons of his church asked how he felt; he answered, "I must wait the time. Keep near to one another as a church, beware of pride and *fashion*," &c. then added, "I can say no more." He spoke but little after this, but sunk deeper and deeper in the swellings of Jordan, faintly exclaiming—"Blessed, blessed!" At this time he expressed a wish to rise, and whilst in the act of rising he expired, on Saturday morning, August 16, 1828, leaving a wife and two children, and a numerous church, to lament their great loss.

On the 19th, the day of the funeral, a large concourse of friends and neighbours assembled to pay their last tribute of respect to one whom they so highly regarded. Brother T. Jones, of Rhydwyllim, delivered an excellent address at the dwelling-house, previous to the removal of the corpse. When the

mournful procession reached Ffynon meeting house, Brother D. Wilcox, Cwrmfelin, prayed; and Brother T. Williams, Salem, preached from Job xix. 25, 26, 27; after which the remains of dear Brother Davies were consigned to the grave, opposite the pulpit, where he had so faithfully and for so many years published the glad tidings of salvation, to the inexpressible delight of hundreds of attentive hearers.—"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."

P.

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ON THE INTRODUCTION OF PRIZES IN THEOLOGICAL INSTITUTIONS.

To the Editor of the Baptist Magazine.

SIR,

EVERY true friend of the Denomination to which we belong, must feel gratified with the present condition of its academical institutions. A fresh interest in their welfare appears to have been awakened, and the many important improvements which they have recently undergone, have placed them on higher ground than they ever occupied before, and appear well adapted to promote the design of their establishment, the training up of a respectable and efficient ministry. But in all attempts at improvement, there is danger, without great caution, of their being carried to excess; and the introduction of prizes into those seminaries, a measure it is understood which has of late been much contemplated, affords, in the opinion of the writer, a powerful illustration of this fact. No one can for a moment suspect, that the advocates of this measure are actuated by any other motive, than a laudable desire to cultivate the growth of intellect in

those preparing for the ministry; and thus far, every pious and enlightened mind must unite with them. We cannot too earnestly desire the mental improvement of those on whom the welfare of our churches must, at some future period, in a measure depend. Let them be furnished with every species of useful knowledge, let them acquire clear perceptions of truth, and the ability of presenting it in all its most attractive and impressive forms to the minds of others—but never may they be urged on to these attainments by a kind of stimulus which is unworthy of the object, and must of necessity be dangerous in its operation.

From what is known of the plan upon which education in our theological institutions is now conducted, all additional excitement, of the kind in question, is totally unnecessary. Appeals sufficiently powerful are made to that class of feelings, upon which this new stimulus is designed to operate; and it is wished to see them made less frequently than at present, rather than multiplied. In illustration of this remark, consider the means employed, with the immediate view of fitting the student for pulpit exercises. All the students, it appears, are required in rotation to deliver an essay or a sermon before their tutors and associates. On these occasions, all present are allowed freely to utter their remarks, and the composition read undergoes a general criticism.—Should the production be an unfortunate one, it may easily be conjectured that so large a body of critics will not suffer the author of it to want any stimulus to improvement that can arise from pain and mortification, and should it, on the contrary be successful, the pleasure of having passed the or-

deal with credit, will afford him sufficient excitement of a more agreeable kind. In these exercises he has, moreover, all desirable opportunity of comparing himself with others, and by measuring his progress with that made by them under the same advantages, of determining whether or not he has rightly improved them. This is but one, amidst a number of excitements of a like description; others, such as annual examinations, &c. might, were it deemed necessary, be mentioned.

But perhaps it may be urged, (indeed the writer has known it urged,) that the excitements alluded to are inefficient, because they too little partake of the nature of encouragement. Be this as it may, the introduction of prizes is far from being calculated to supply that defect. “For they which run in the race, run all—but one receiveth the prize.” It may happen that a man of fine natural endowments, though of habits by no means distinguished by diligence, may carry off the reward—and what is the consequence? That one individual derives encouragement from his success—nay, more—by the time his triumph is proclaimed abroad, by a public recital or more ordinary means, he likewise becomes inflated with vanity. But the ardour of the rest, many of them probably of far more exemplary diligence and greater merit, will be damped, or even extinguished, by disappointment. What other result can be anticipated, when they discover, that whatever assiduity they may employ, another, with much less effort, can outstrip them in the course, and seize that reward which, if bestowed on genuine worth, they only would be entitled to expect? Hence it is evident, that to the most patient and unrelenting industry, unless asso-

ciated with superior talent, the measure in question furnishes little or no encouragement; while genius, for starting up perhaps from slumber into a momentary exercise of its powers, is crowned with honour and pampered with applause. And even if the successful candidate should exemplify the rare combination of superior talent and application, still the only consequence will be, that one will be impelled for an instant onward, while the greater part will be dispirited and driven back. In mere literary establishments, where intellectual excellence constitutes the chief good, where, whether it be of natural endowment, or the result of an extraordinary exercise of perseverance, triumphing over natural difficulties is never made a matter of inquiry or regard—where, provided the work be good, the merit of the workman is deemed of trifling importance, and general welfare is but little thought of; so long as brilliant names adorn their registers—there is nothing so inconsistent in such kinds of stimulus; but the same cannot be said of those places which ought to be regulated by contrary principles, where character should have its proper weight, and the advancement of all in their respective spheres, be equally desired.

If, however, the introduction of prizes could be deemed a measure merely useless, or admitted of no other objection than those already specified, these observations would never have been written. But consequences far more injurious must be anticipated. For no one, of the most distant acquaintance with human nature, will pretend to deny the immense difficulty of awakening emulation without exciting envy, between which the line of demarcation is scarcely discernible; a circumstance that renders

an appeal to either, in those preparing for sacred functions, exceedingly dangerous. Nor will this experiment, it is conceived, be followed by its natural consequences, if it does not engender in the minds of those whom it will drag into contention, feelings prejudicial to the growth of piety and mutual good will. Who can help dreading the influence it will have upon them, while living together under the same roof? Were they in a similar situation with the members of an university, where in such "strivings for the mastery," the antagonists may never have been in the least degree acquainted, or may never have even seen each other's faces—where, how much soever the name of the victor may be blazoned, those of the vanquished remain unknown—the measure would be less objectionable; but as they dwell together in one family, meeting around the same table, and living in hourly intercourse, there is room for more serious apprehension. To say that they will be able to suppress the risings of jealousy on such occasions, is, in other language, to call them super-human; and when this feeling is once produced, who shall set limits to its growth? The object of jealousy will be never out of sight—jealousy, in all likelihood, will give birth to envy—from envy will spring dislike; and however these feelings may be smothered, and suffered to operate only within the bosom, yet there they will rankle, prejudicial at once to all peace of mind, and free exercise of brotherly affection. And all union of feeling and sentiment being thus to a great extent interrupted, those materials will be destroyed from which many friendships might be formed, not only interesting to those between whom they subsist, but likely to be of future benefit to

the church. For much as the writer dreads the influence of such competitions, in producing discord among them while dwelling together—much as he fears lest we should be doomed, at no very distant period, to see the family comfort and social feeling, which have hitherto distinguished our academies, exchanged for that cold, distant, worldly, envious spirit, which pervades an university—he is almost equally apprehensive respecting its tendency to diminish their future usefulness. All who have thought on the subject will readily acknowledge, that it is peculiarly desirable that union of feeling should prevail among the several parts of Christian denominations, which, owing to their peculiar views of ecclesiastical government, have no other bond. Without it they can never extensively spread their common sentiments, nor make efforts of any considerable magnitude for the advancement of religion. Frequently, very frequently, have we heard it lamented (*“haud ignota loquor”*) that more of the spirit of union does not subsist among those who, in occupying pastoral offices, may be regarded as the representatives of our churches. But if there is now ground for such regret, what are we to expect from our future ministers, if, from the very first, they are taught to look on each other as rivals—if competition is made a part of their theological education, and, in our religious seminaries, those seeds of jealousy are sown, which future contact and opportunities of comparison can only be expected to hasten forward and mature?

By the confession of all who discharge ministerial duties, there is no principle with which they have more frequent occasion or greater difficulty to struggle, than

the love of human applause, by which not only their usefulness, but, in some instances, even the safety of their souls is endangered; but if there be any one measure more calculated than another to call such a principle into action, it must surely be the very expedient now in question. “God forbid,” said the apostle, “that I should glory, save in the cross of Christ.” In this he has left an example, worthy the imitation of all the ministers of Christ. But in the glorying of which he speaks, did he include the prostitution of religious subjects to contentions for the praise of men? Supposing the doctrine of the atonement to be selected as the subject for one of these competitions, none can be so ignorant as not to perceive that this is a modern, and not the apostolic method of glorying in the cross. Instead of such expedients for promoting the improvement of candidates for such important offices, let every attempt be made for impressing their minds with the immense responsibility of their station; let the glory and the doom which respectively await the faithful and the slothful servant be continually kept before them; and never let these exalted motives be thrust out from their minds by the introduction of others altogether worldly and grovelling. Motives arising from a consideration of heavenly things will stimulate to correspondent actions; but if earthly things are held out as worth contending for, we must not be surprised to see them regarded as objects of eager desire and pursuit. When operated on by the former, the mind is under the influence of a steady attraction, drawing it continually onward through those successive stages of improvement which lead to the reward; while the stimulus afford-

ed by the latter is nothing better than the thrust of a poisoned goad, which may give a momentary impulse, but must, at the same time, communicate a rankling soreness and disease. For these reasons, the writer cannot but be earnestly desirous (and he is now expressing by no means a solitary wish) that the introduction of prizes will be a measure never adopted by those who regulate the affairs of our theological institutions.

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A FAITHFUL PASTOR'S CLAIM TO SUPPORT.

FROM the peculiar nature of this subject, it is very seldom introduced into the pulpit, and it is greatly to be feared that many Christians and Christian churches are but imperfectly instructed in this part of their duty. If it be a scriptural precept that churches should support their pastors, delicacy should not prevent ministers from giving that prominence to this part of truth which is given to it in Scripture, and to which its importance fairly entitles it. We feel bound then on the present occasion, fully and candidly to state the doctrine of Scripture on this important subject.

Under the former dispensation the ministers of religion, the priests were amply provided for by the institution of tithes, and were not allowed to be proprietors of land lest the pursuits of agriculture should too much secularize their minds and divert their attention from their appropriate duties and pursuits. In the New Testament the same principle is recognized and adopted. We live, it is true, under an economy far more spiritual and glorious than the Mosaic. The principle is therefore, accommodated in its operation to this difference. The precise sum to

be given to this object instead of being fixed as before, is left to the influence of right feeling and principle. We are addressed as wise men, and supposed capable of knowing our individual duty, and it is assumed that love will induce us to perform it. But though the *amount* to be contributed by Christians to this purpose is not specified, the duty of contributing is very plainly and powerfully urged upon them.

To the church at Corinth the apostle says, God hath ordained that they who preach the gospel should live of the gospel. A spirit of great benevolence and liberality prevailed in the primitive churches, and displayed itself even with relation to Christians at a distance, though themselves in deep poverty. It is not then for a moment to be supposed, that they would suffer those excellent men who devoted their time and energies to the promotion of their good, to be destitute of what was necessary to their comfort. The prevalence of this spirit of liberality will account for the little that is said on this subject in the New Testament. Christians understood and practised this part of their duty so well, that the apostles felt it unnecessary to say much to them respecting it. In the church at Corinth circumstances existed that induced the apostle Paul to decline receiving from them any pecuniary supply, and to this church, therefore, more is said enforcing this duty than to any other, lest an unfair advantage should in future be taken of his conduct. They are, however, severely censured for compelling him to act in this manner, while the church at Philippi are highly commended for the uniform kindness they had shewn the apostle. Not that he was anxious on his own account to receive the substantial proofs of

their kindness which they were so ready to afford. He had attained a noble superiority over external things, and his happiness was not materially affected by the circumstances in which he was placed. He had learned to be full and to be hungry, both to abound and to suffer need. Yet though these were his personal feelings, he declared they had well done in that they had communicated with his affliction. It was fruit that abounded to their account, an odour of a sweet smell, a sacrifice acceptable well pleasing to God. But there is another passage, which on this subject possesses peculiar weight. Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine. Our Lord, in detecting and exposing the hypocrisy of the Scribes and Pharisees, proves, that when a son is commanded to honour his parents, he is commanded to support them if necessary. When the same word is here used in reference to elders, does it not then imply that they are to be supported? Nothing can be more easily proved from Scripture than the position for which we contend. But common justice and fairness, as well as Scripture, show that pastors should be supported. Who goeth a warfare at any time at his own charges, who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock? If pastors sow unto their people spiritual things, is it a great thing if these pastors should reap their carnal things? What is given to pastors should not be considered as charity. It is a return for their labour, and it is universally admitted that the labourer is worthy of his hire. If pastors received no salary in apostolic times, why was it a qualification of the

bishop that he should not be greedy of filthy lucre? but if they did, then we perceive at once the necessity of having some pledge from their previous character, that they were not influenced by the love of gain in seeking to enter the office of the ministry. If proper persons are chosen, and it is the fault of the churches if this is not the case, they ought, we contend, to be well supported.

Besides, it may be safely asserted that churches that do not support their pastors, are seldom so prosperous among themselves, or so useful to others, as the churches that understand and practise their duty in this particular. For this difference it is not difficult to account. God will put honour on his own plans in preference to those suggested even by Christians. Pastors not deriving their support from their churches, are apt to feel too much independence, and not to make that preparation for the pulpit which would enable them to fill it with respectability. They feel that no one has any right to complain, and this in connection with natural indolence, operates most unfavourably on their pulpit exercises. Giving and receiving important benefits too, will create mutual interest which must have a beneficial influence on both minister and people.

Let churches then study this subject more attentively, and liberally provide for their pastors as a part of Christian duty, and the best consequences cannot but follow.

A—x.

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ON REVIVAL OF RELIGION.

*To the Editor of the Baptist Magazine.*

SIR,

WHILE the subject of revival in religion is happily engaging the

attention of all our churches, permit a humble individual to address a few words on the subject through the medium of your magazine.

The low state of religion among us, has been long lamented by all those of whom it may be truly said, "Their conversation is in heaven." The absence of spirituality, and the substitution of other attainments for scriptural knowledge; a too great conformity to the customs and pleasures of the world among the professed disciples of Christ; and the studious concern manifested to avoid the reproach of religion, have almost obliterated the line of distinction between the church and the world. This I apprehend to be the state of things from which the church is now happily in some measure arousing. But what is the revival we are to expect? is it in the church or in the world? Is it a revival of spirituality in the souls of those who are already called by grace, a remembrance from whence we are fallen, or are we half sleepy people to be employed to arouse others without being first ourselves awakened to a sense of our low estate, to a subsequent perception of our high privileges, to the dignity of our birth and character, to the glorious inheritance reserved in heaven for us? Can it be expected that without a real savour and enjoyment of spiritual things, we should become adequate instruments to exhibit to our perishing fellow sinners, the riches, the fullness, the sufficiency of Divine grace? Are we not beginning at the wrong end? "Make the tree good and the fruit shall be good also." When the Lord shall turn again the captivity of Zion, we shall be like them that awake from a dream, we shall be aroused to a participation of the realities of vital godliness, to a life of active faith

upon the Son of God; Christ will be exalted in a preached gospel, and the "savour of his name shall be as ointment poured forth," every heart shall rejoice under the manifestations of his love: then they that fear the Lord shall speak often one to another, and our hearts shall burn within us while we experience the fulfilment of the assurance, "Whosoever two or three of you are met together in my name, there am I in the midst of you." If we have failed of these things, (and do not our public and private meetings, our social interviews, testify against us?) surely it is because the Spirit of the Lord has departed, and we have too much substituted a form of godliness for the power. Let us look to the mote in our own eyes, and begin the work of *revival* at home. Who among us are found sighing and crying before the Lord in secret, wrestling down the blessings of Divine grace upon ourselves and the church. Let us try and realize the former days, in which ministers came down from communion with God, into the assemblies of the saints, and their faces shone with the resplendence of Divine communications; when the people came, each from their retirement, expecting the gracious presence of a covenant God in his own appointed means; when the Holy Ghost was poured out from on high, and the Spirit of grace and supplication pervaded the church; when professing Christians were not ashamed to speak out all their hearts unto their brethren, and ministers spake as they were moved by the Holy Ghost. Surely we have not these things because we ask not. Let us try the Lord herewith, and see if he will not open the windows of heaven and pour us out a blessing, so that there shall not be room enough to con-

tain it; then shall our overflowing hearts pour forth the rich consolations we shall enjoy; sinners shall hear us tell of the preciousness of Christ, and shall "glorify God in us;" while we become "living epistles, read and known of all men." Then shall the word of life eminently become "the power of God unto salvation," and the principles of Divine grace shall be seen acting out in the experience and lives of the saints: sinners shall no more doubt the sincerity of the concern we profess to manifest for their salvation, when our lives shall be thus hid with Christ in God. "We are the salt of the earth, and if the salt have lost its savour wherewith shall it be salted?"

#### A BAPTIST.

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#### THE IMPORTANCE OF CONSISTENCY IN PROFESSORS OF RELIGION.

ETERNITY! were this one word to vibrate with its full force on any human spirit, how would that spirit watch, and weep, and pray! And as every thing we think, or say, or do, will assuredly give a colouring to our everlasting destiny, nothing can be deemed trivial which is capable of producing one right or wrong feeling. If then, from only one right or wrong feeling, may issue results of interminable gain or loss, how guarded, how circumspect, how watchful will those persons be who are fully apprized of their real situation! It is a very affecting consideration, remarks the excellent Fuller, that we are so linked together in society, that we almost necessarily communicate our dispositions one to another. We draw and are drawn, in both good and evil. If we go to heaven, we are commonly instrumental in drawing some others along with us; and it is the same

if we go to hell. If a sinner, when he has destroyed his own soul, could say, I have injured only myself, his reflections would be very different from what they will be.

The influence of an evil word or action in the way of example, may surpass all calculation. It may occupy the attention of the sinner only for the moment; but being communicated to another, it may take root in him, and bring forth fruit an hundred fold. He also may communicate it to his connections, and they to theirs, and thus it may go on to increase from generation to generation. In this world no competent idea can be formed of those effects; but they will be manifest in the next; and must needs prove a source of bitter reflection. On the other hand we can form no competent ideas at present of the effects of good any more than of evil. What we do of either is merely the kindling of a fire; how far it may burn we cannot tell, and generally our minds are little occupied about it. Who can calculate the effects of a modest testimony borne to truth; of an importunate prayer for its success; of a disinterested act of self-denial, of a willing contribution, of a seasonable reproof, of a wholesome counsel, of even a sigh of pity, or a tear of sympathy? Each or any of these exercises, may be the means in the Lord's hand, of producing that in the bosoms of individuals, which may be communicated to their connections, and from them to theirs to the end of time.

Let those, says an excellent living author, who bear the Christian name, ponder well the important consequences which are associated with the character which they maintain. What solemn words are those, "*Woe to that man by*

whom the offence cometh." In all probability, there is many an individual in the world of despair, who is thus upbraiding his companion in misery. "It was your bad example which brought me here. You were professedly a religious man, and yet you would lie and cheat, and live a licentious life. I therefore concluded, without further trouble, that religion was useless and needless, if not absolutely false. Thus did I encourage myself in sin and unbelief, till death arrested me, and hell received me. It is true, that the inward cause of my arriving at this sad conclusion respecting the gospel, was the ill will I felt towards God and goodness, and things divine. I now see, (though too late,) that such a way of judging was as unreasonable as it was fatal. I now see that I made too much of the faults of professing Christians, and thought too little of their virtues. Still your bad life was the immediate cause of the prejudice with which I viewed the people in the ways of God, and as long as eternity lasts, I shall without ceasing, torment you with the recollection that it was you that brought me here!" Let then the disciples of Christ often reflect on the responsibility of their station, however humble it may be. The mere possibility of your becoming the means of the final ruin of a relation, friend, or neighbour, makes you tremble. Your anxious wish is to save and not to destroy your fellow men. Out of love, then, to your fellow creatures, as well as from love to God and to yourself, avoid all sin. Watch and pray lest ye enter into temptation.

A WATCHMAN.

ORIGINAL LETTER OF THE REV. GEO. WHITFIELD.

To Mrs. Bridget Bethel, in Queen Square, Bath.

London, Feb. 1768.

DEAR MADAM,  
AND is another bird flown out of this earthly nest?—I trust into Abraham's bosom—the remaining one, I suppose, likewise upon the wing, and singing every day, Come Lord Jesus, come quickly. Yet a little while, dear madam, and He that cometh will come and will not tarry. Glorious prospect! No more sickness then. I have been dethroned by a violent hoarseness and cold for near six weeks. To-morrow I hope to creep up again. But these decayed tabernacles are so soon out of repair, that I long to be clothed upon with my house which is from heaven.

I suppose good Mrs. Brown is in the same circumstances. Worthy Lady Huntingdon holds up a little, but joins in saying we groan in these tabernacles being burdened. Blessed be God, the day of complete redemption draweth nigh. Your old servant informed me of your dear sister's dissolution. He is lodged at our clerk's house, near the chapel. May he be daily admitted into the holy of holies. That you, dear madam, may pass from glory to glory is the hearty prayer of,

Dear Madam,

Your sympathizing willing Servant  
in our Glorious Head,

G. W.

P.S. Most cordial respects await Mrs. Brown, the bowels of many are refreshed by her bounty. Lord Jesus remember her for good in that day.

## P O E T R Y.

## BELSHAZZAR'S FEAST.

What hand is this that, half reveal'd,  
 And half in shadowy folds conceal'd,  
 Passeth the palace wall along,  
 Portentous, o'er the festal throng?  
 'Tis gone, and lo! a line appears  
 Of dark mysterious characters.  
 A spell, as strong and deep as Death,  
 Chains the mute tongue and holds the breath;  
 No more in long and loud acclaim  
 The demon idol's shouted name  
 Is heard in oft repeated call,  
 Loud as the mountain torrent's fall;  
 No more in clarion's martial blast,  
 Defiance to the foe is cast;  
 No more the sweet lute breathes its sigh  
 Of soft voluptuous melody;  
 Untasted glows the rosy flood,  
 The off'ring of the idol god,  
 The sacred ve-sels all remain  
 Untouched by hand or lip profane.  
 But hark! a voice the silence breaks—  
 'Tis he—the trembling monarch speaks;  
 He calls his sages to divine  
 The import of the mystic line:  
 A scene so dread may well impart  
 A tremor to thy conscious heart.  
 Can memory's faded eye detect  
 No spot in Life's long retrospect,  
 Where thou hast bade an altar rise  
 To this world's dunghill deities,  
 And there hast seen with tearless eye  
 Ambition's quiv'ring victims lie?  
 To ermined pride and sceptred Power,  
 The pageants of the passing hour,  
 Hast pour'd the fragrant incense cloud,  
 And low an abject suppliant how'd?  
 Hast knelt at pleasure's flowery shrine  
 And call'd the phantom goddess thine;  
 To all address'd thine impious prayer,  
 And raised a dark Pantheon there  
 Of gods unnumber'd and unknown;  
 The God of Heaven forgot alone,  
 Or, what is infinitely worse,  
 And branded with the blackest curse,  
 His brightest glories turn'd to shame  
 And cast dishonour on his name;  
 His Spirit's gentle power withstood,  
 And trampled on a Saviour's blood.  
 That band, that spectre band that wrote,  
 In lines no bell-breath'd cloud could blot,  
 The proud Chaldean's sudden doom,  
 And hurl'd him to a midnight tomb;  
 Has written—Fate's dread book receives  
 On its imperishable leaves,  
 A destiny thy soul must bear  
 Of heavier wrath, with darker fear:

A transcript of that fearful page,  
 That asks no aid of Hebrew sage  
 To tell its import, is imprest  
 On the dark tablet of thy breast;  
 But ere with ready hand, Despair  
 Fix her eternal signet there,  
 May Hope, fair seraph, point to one  
 Unknown in heathen Babylon—  
 To Beth'lem, Calv'ry, to Heaven—  
 And say, believe and be forgiven.

## LONGING TO BE AT HOME.

O land of rest, for thee I sigh:  
 When will the moment come,  
 When I shall lay my armour by  
 And dwell in peace at home?

On earth no tranquil joys I know,  
 No peaceful sheltering dome;  
 This world's a wilderness of woe,  
 This world is not my home.

To Jesus Christ I sought for rest,  
 He bade me cease to roam,  
 And fly for succour to his breast,  
 And he'd conduct me home.

I would at once have quit the field  
 Where foes with fury foam,  
 But ah, my passport was not seal'd,  
 I could not yet go home.

When by affliction sharply tried  
 I view the gaping tomb,  
 Although I dread death's chilling tide,  
 Yet still I sigh for home.

Weary of wandering round and round  
 This vale of sin and gloom,  
 I long to quit th' unhallow'd ground  
 And dwell with Christ at home.

How long, dear Lord, wilt thou delay,  
 When will thy chariot come,  
 And fetch my waiting soul away  
 To heaven, my destined home?

B. W.

G. M.

## REVIEW.

*Illustrations of Prophecy; in the course of which many Predictions of Scripture are elucidated; together with numerous Extracts from the Works of preceding Interpreters. Also, new Illustrations of Prophecy, in five Dissertations on an Infidel Power; the Abyss, or Bottomless Pit; the Symbolic Dragon; a Millennium; and the coming of Christ. To which is appended, a Sermon on the Kingdom of Christ. Two volumes. Price One Guinea. Richard Baynes; Holdsworth and Ball.*

THAT a great part of Scripture prophecy has been verified in historical facts, will be, we suppose, universally granted. That a great part remains yet unfulfilled, is equally unquestionable. And the world is growing old! Six days, each of a thousand years, have nearly passed away, and the seventh is the sabbath of the Lord our God, the long expected millennium of peace and joy, of victory and triumph. Wonderously diversified have been the times that have gone over us, since we ourselves have been in existence; and, as the end draws nigh, great events are fast crowding upon us, for the time that remains is short. Soon the mighty angel, standing upon earth and sea, will swear by Him that liveth for ever and ever, that "time shall be no longer."

It cannot be surprising, therefore, that the eyes of many should be turned towards the lamp that shineth in a dark place—the sure word of prophecy. Nor would we add a word to discourage the humble inquirer into the mysteries of the Apocalypse itself, for "blessed is he that readeth, and they that hear the words of this prophecy;" and the same book shews that the temple of God will be opened in heaven, and the ark of his testament will be seen in his temple. (See Rev. xi. 19.) We are aware, at the same time, that nothing is more impious, absurd, or dangerous, than the unhallowed speculations that issue from the distempered fancies of men who would be wise above what is written.

Nothing is more injurious to themselves, nor more adapted to throw discredit upon revelation itself, which it exposes to the scoffing and the scorn of unbelievers of every class.

The Illustrations were written many years ago, by the Rev. J. L. Towers, son of Dr. Towers, and formerly Librarian at Red-Crossstreet. They were tinged with the political enthusiasm of that period (1796), and to such a degree, that it was thought the author would be in danger, if the work went into the usual channels of a regular publication. His reading and labour of transcribing must have been immense. We cordially recommend his work, as containing extracts from the most respectable writers of this and other countries; with many sensible and spirited observations, quite his own. Some of the principal writers he has laid under contribution are Joseph Mede, Vitringia, Goodwin, More, Owen, Cressener, Jurieu, Brenius, Chandler, Sir I. Newton, Lowth, Fleming, Bengelius, Daubuz, Whitby, Gill, Lowman, Bishop Newton, and Bishop Hurd.

The following extract from vol. ii. p. 206. will give the reader Mr. Towers' view of a subject which at present engages much attention.

"Before I select from those passages of Scripture which point out the certain arrival of a permanent period of happiness on earth, it will be proper to explain what my ideas of a millennium are; for I am aware that against the more common representation of it, strong prejudices have with justice been entertained. By the disorderly imagination of some visionaries, it has been painted as a state of things altogether wild and irrational; and even many of a sober turn, and a cultivated judgment, have annexed to it much of the marvellous and improbable. By the Millennium, I mean a period of great length, eminently distinguished for the spread of knowledge and of genuine Christianity, in consequence of which good government will universally be established, virtue will not only be generally esteemed, but practised, and human happi-

ness will be carried to an unexampled height.

"The literal construction of texts is, I apprehend, the grand source of error on this subject. Strange is the length to which this mode of explanation has been carried by very sensible writers, who, upon this topic, appear to have altogether forgotten, that the prophetic Scriptures are conspicuously characterized by highly figurative language. The same men who uniformly acknowledge all the former part of the Apocalypse to be written in a symbolical style, when they come to the three last chapters, appear all at once to change their method of explication, and in a great degree interpret it according to the letter. Many of the ancient fathers, from carrying this to its full extent, brought discredit not only on themselves, but on the book of revelation itself. The too literal expounding of passages has, says Dr. Jortin, 'produced strange and precarious notions amongst ancient and modern Christians concerning the millennium. Thus it has been supposed that Christ shall come and reign personally on earth a thousand years, that the old Christian martyrs shall rise again to reign with him, that the Jews shall have a temple rebuilt, and a temple service renewed.'"

The Dissertations are from the pen of Mr. William Vint, the respectable theological tutor of Airedale College. They are learned, ingenious, well written—all breathing a high-spirited regard to the cause of civil and religious freedom. If they contain some things of "doubtful disputation," we need not hesitate to say they are worthy of being well considered throughout.

As to the Millennium, Mr. Vint thinks that "the blessedness of this state will experience no interruption, either from men or devils, mortals or immortals, and that its duration will not be circumscribed by any commonly supposed boundary of a thousand years; but that it will extend to an undefined period, that, according to the language of prophecy, it will be 'for ever, even for ever and ever.'" Dan. vii. 18. And at the commencement of this Dissertation, having specified some articles which he believes in common with the generality of Christians, he goes on to say—

"But I believe further, that the period in which the diffusion of knowledge and holiness, and happiness, shall transform the earth into a paradise, will not be limited to a thousand years. I have never been able to persuade myself that the blessedness of the latter days shall be of such short continuance. I cannot believe, that after gospel truth has prevailed, and shed its holy and benign influences over mankind for a thousand years, the time will then come when the genuine servants of Christ will be reduced to a small number, a little flock, a diminutive camp. I cannot believe that then the vast population of the globe shall be suffered to fall again under the infernal government of destructive passions, and follow the dictates of the prince of the power of the air, the spirit that worketh in the children of disobedience. After the evils which have afflicted this world, and converted it into a dreadful pest-house, shall be swept away, I cannot believe that they will be allowed to recover their former range, that they may commit their ravages again. I cannot believe, that violence and impiety, oppression and slaughter, will any more have permission to involve the human race in widely extended scenes of guilt, calamity and woe." p. 370, 331.

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*Forty-five Lectures on our Lord's Sermon on the Mount. By J. E. GOOD, Minister of Endless Street Chapel, Salisbury.*

SINCE the volume of inspiration was given to be the guide of human thought and deportment, no argument is needed to prove that faithful explanations of the divine writings are of pre-eminent value.

It is, indeed, necessary that man should know how to defend himself from the evils by which he is surrounded in his present state of existence, and how to secure and perpetuate whatever will afford him real felicity: hence instructions which tend to promote these objects, cannot be of trivial importance, and we are always gratified at the sight of a new and efficient treatise on the arts and sciences.

But we are all unholily and immortal; we know there is an eternal temple into which, as sinners, we cannot enter; and an everlasting prison in which we are doomed to suffer. No human labours, therefore, can be of equal worth with those that propose the instruction and

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\* Rem. on Eccl. Hist. vol. ii. p. 424.

purification of fallen beings, that they may escape the displeasure of God, and live for ever in his presence. Faithful history, philosophical disquisitions, and moral lectures, may prepare man for frail connexions and a fading world; and works of taste and imagination may refine and delight him in his journey to the grave: but how utterly vain is all this, if compared for one moment with that direction in the path to heaven; and that preparation for its duties and delights which are afforded by luminous and holy expositions of the book of God? Authors of the former class cultivate a garden, the fences of which are soon to be demolished, and the plants and trees of which are before long to be for ever rooted up: while those of the latter kind are working to improve a paradise that will never fade away.

The book now before us deserves a place among those of the greatest worth. It contains forty-five lectures on the sermon which Jesus delivered on a mountain of Judæa to a large congregation—a sermon which the theology of some teachers contradicts, and the religion of multitudes makes unnecessary: but the doctrines and precepts of which we must all credit and obey, or eternally perish.

These lectures are very perspicuous, resembling windows of clear, rather than painted glass; they are of very convenient length, and much like a pious and benevolent companion, who if he travels with you but a short way, gives you much and good information; their sentiments are purely evangelical, their tendency is holy, and their spirit is affectionate and devout.

Those families that are wise and pious enough to attend the public worship of God in the sanctuary, in the morning and afternoon of the Sabbath, and to assemble in the evening for more private adoration in their own houses, will find these discourses very well fitted to be read on such occasions. They are, indeed, under that blessing, without which nothing can prosper, much adapted to benefit persons of every age and class, since they clearly explain and earnestly recommend subjects in which

all are concerned, and in the neglect of which none can be either innocent or happy.

The truth of what we have now advanced will not be denied by any one who reads this volume, and who wishes to be of humble mind, in possession of a penitential heart, and who desires a "meek and quiet spirit:" nor will he who hungers and thirsts "after righteousness," who covets their usefulness who "are the salt of the earth and the light of the world;" and who values secret and accepted prayer, deem us extravagant in the estimate now given of lectures on the topics that have been adverted to, and which embrace many others of similar kind. And with reference to the talent displayed by Mr. Good, we have no expectation that any wise and pious person will ever be found who will dispute his ability to write well, in every important sense of that word, who could compose the following passage, which we take from the commencement of the volume we wish now to recommend.

Addressing the people of his charge, the author says:—

"Have no unnecessary association with men of irreligious habits; guard against all vain and foolish conversation; be punctual in your engagements, both secular and religious; forsake not the assembling of yourselves together in the sanctuary, as the manner of some is; let your attendance on the ministry of the word be steady, serious, and as often as possible, both on the Sabbath, and at other times; erect an altar to God in all your families, and bow before it daily; support the cause of religion, both at home and abroad, cheerfully, liberally, to the utmost of your means, and from love to Him, 'who gave himself for you;' study each other's welfare, and endeavour to promote it; uphold the hands of your minister, and aim at promoting his usefulness by holy example, fraternal intercourse, enlightened and prudent zeal, fervent prayer, and Christian love; and finally, strive to preserve the flame of personal religion bright and vigorous in your own souls, for this will be the most effectual method of demonstrating to the world, that the gospel of Christ is a 'doctrine according to godliness.'"

*Herodotus, translated from the Greek, for the use of general Readers; with short explanatory Notes, by ISAAC TAYLOR. Price 16s.*

*The Process of Historical Proof Exemplified and Explained, with Observations on the peculiar Points of the Christian Evidence. By ISAAC TAYLOR. Price 9s. Holdsworth and Ball.*

It is proverbially said, that the water is sweetest at the fountain. Many, however, must be content with the stream, which always savours more or less of the soil through which it flows. Classical readers will always go to the Greek original, which has been in the highest repute for more than two thousand years. Many mere English readers have recourse to those compilations of ancient history, which in some form of abridgement abound in most of the European languages. But there are thousands, and tens of thousands, who have been rising up to maturity since the commencement of the present century, whom no compendium or epitome will satisfy; and therefore we expect that translations of the most valuable ancient writers will be multiplied. We are becoming a nation of readers. Many too are learning to read Greek without taking the Latin for an interpreter, and to them this large, neat, and interesting volume will be highly welcome.

Herodotus is usually styled "the father of history." After visiting many countries, examining documents, and conversing with the learned, he began to compose his immortal work, according to Prideaux, "about the time that Nehemiah ended his twelve years' government at Jerusalem." He "brings down the history of Greece (says Mr. Taylor) to the end of the year 479, before the Christian era, when the Persians were compelled to abandon their long-cherished hope of crushing liberty in its birth-place." Each of the nine books is inscribed with the name of one of the nine muses. There are, it is true, some fables intermingled, which are generally stated to be such; and the historian was sometimes imposed on by the priests; but the substance of his work is authentic, and Mr. Taylor as-

ures us, that "hardly a traveller returns from Greece or from Asia, without bringing some notices which serve to establish or explain our author's assertions; so that the declaration of Boerhaave is even more proper in our own times than it was in his, that 'hodiernæ observationes probant fere omnia magni viri dicta.'"

Mr. Taylor, by his learning, taste, and diligence, was well qualified for his task. In the few passages we have inspected and compared with the original, we find that the translation is neither on the one hand servilely literal, nor, on the other, loosely paraphrastic; but formed with a just regard to the idioms of the two languages, by the hand of one who is a considerable master in both. We are indebted to him for a very sensible preface, and for a neat epitome of the nine books, with a chronological table. The work is also embellished with maps of the Persian empire, and of Greece.

The other work mentioned at the head of this article deserves a far more extended notice than our limits will allow us to give.

Mr. Taylor exhibits a very entertaining account of Herodotus, and of his opponents in different ages, and enters into an ingenious argument "from the genuineness to the authenticity of the history," which contains a fine treat for all the lovers of ancient literature.

But we are still far more interested in the four chapters containing "Specimens of historical inferences, gathered from the apostolical epistles;" and the last chapter, which is entitled "Hints towards an analysis of the Christian evidences." Many admirable remarks are scattered through these pages that cannot fail to remind the theological reader of Paley's *Horæ Paulinæ*. Not that we intend to insinuate that he is a plagiarist, on the contrary, we mean to say, that like the great writer just named, his thoughts are new and curious, the vigorous offspring of his own mind, and well fitted to generate new thoughts in the minds of his readers.

We extract a few lines, to shew Mr. Taylor's manner of giving a modern

dress to the phraseology of Paul, in his first epistle to the Corinthians, ch. xii.

“Now all these endowments are effected, in those who receive them, by the very same spirit, apportioning each to each at his pleasure. And in like manner as the human body, though consisting of many members, is still one; so is it in a society of Christians. For whether we be Jews or Greeks, slaves or free persons, we all become by baptism, as it were, one body, and all imbibe the same spirit. And as in the human body each member has need of the others, the eye of the ear, and the hand of the foot, so in our societies there is a real dependence of each upon all, and of all upon each; there ought therefore to be a sympathy and union throughout the community. For you are, if I may so speak, the body of Christ, each one being but a member or organ of the whole.”

Indeed, such is our opinion of Mr. Taylor's skill and power in the use of language, that we should be happy to see from his pen a paraphrase on all the apostolical epistles.

Two or three little matters we submit to this esteemed writer, who, we hope, will live to see many successive editions of these publications.

Page 164. We think the apostle intended to speak of those who gave the call—not of those who were called.

Page 214. Paul would never say his crown was “well-earned.” He will always regard it as a reward of grace—not of debt.

The words *fortuity, impartation, op-pugnant*, are not authorized. Whether Mr. Taylor himself be an authority sufficient to give them currency, time will shew.

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1. *The Pastor's Tomb: a Sermon occasioned by the death of the Rev. Matthew Wilks; addressed to the congregation of Tottenham Court Chapel, London, on Sunday morning, February 8, 1829.* By GEORGE COLLISON, Minister of Marsh Street Chapel, Walthamstow, and Tutor of the Theological Seminary, Hackney. pp. 60. Price 1s. Westley and Davis.

2. *A Voice from the Tomb: a Sermon occasioned by the death of the Rev. Matthew Wilks, delivered at the Tabernacle on Sunday the 8th of February, 1829.*

By ANDREW REED. pp. 47. Price 1s. Westley and Davis.

OF the respectable ministers whose productions are before us we need say nothing. They are too well known and too highly esteemed to be indebted for commendation to the present opportunity. In relation to them, therefore, we shall only further remark, that their distinguished reputation as able ministers, will sustain no loss by their elaborate sermons occasioned by the departure of their venerable friend.

These discourses, whether regarded as impressive appeals to the surviving, or as biographical sketches presenting accurate delineations of the deceased, cannot fail to prove peculiarly interesting, and must before this time, we have no doubt, have been very extensively read: for who does not wish to possess all the information that can be obtained concerning the Rev. Matthew Wilks, who cannot be altogether unknown in any quarter of the globe, and whose protracted life, almost incessantly occupied as it has been in the glorious undertaking of making known, by every method of disclosure, and to the utmost possible extent, the evangelical principles and moral influence of divine truth, has given to his name and character a perpetuity and elevation of which they can never be deprived.—“the righteous shall be had in everlasting remembrance.”

The text chosen by Mr. Collison is Heb. xiii. 7, 8. “My first duty,” he says, “will be to consider the import of the text; my second its application to you my brethren, on the death of our departed friend.” In explaining the passage he remarks, “The first point is an appeal to your memory;” the next appeal is to their *consideration*. He then exhorts them to “follow the faith once delivered to the saints, because it leads us to Jesus Christ, the same yesterday, to day, and for ever.” In applying the subject to the deceased, the respected preacher says, “In presenting him to your remembrance, I shall consider him first in relation to the age in which he lived; secondly, in his character as your

paster; and thirdly, in the end of his conversation." All these points are touched with the hand of a master, conveying much important instruction to the living, and recording of the departed that which is justly entitled to be remembered and imitated to the glory of God.

Mr. Reed's text is, "He being dead, yet speaketh." He considers the dispensation as addressing us generally, "as men," on "our mortality;" and, "as sinners," on "the importance and value of religion;" and especially the congregation to whom the deceased had so long ministered. Our readers will find in this discourse many passages which are brilliant, impressive, and edifying; from which, as well as from the preceding, but that we have so many other articles soliciting our speedy attention, we should be glad largely to transcribe. Mr. Collison says—

"Mr. Wilks's mind was of no common order; if casual intercourse occasioned the remark, 'this is an extraordinary man,' long acquaintance would not diminish the impression.

"Of his mind, the inventive powers were not so peculiar; sagacity was its leading feature. Hence in debate, he would seldom originate any thing; but, listening to every body, render every thing said, tributary to his own mind. His knowledge of man, not as pictured in books, but as read in actual life, was accurate, profound, and extensive: he made every man sit to his pencil. His observations on character were often original, generally true: this knowledge of men made him wary in giving his confidence, but when he did confide, his confidence was firm and generous: that there are those who were capable of deceiving him, is not to be doubted.

"The integrity of his mind was never questioned by those who knew him. He was a faithful man above many. His integrity might sometimes appear stern, yet, if it was less fascinating in its aspect, it was firm in its material.

"His broad brow, his shrewd and penetrating eye, his vigilant aspect, and the grating tone of his voice, might lead an observer to think he was rather an object of fear than of love, but intimate acquaintance would induce you both to esteem and love him.

"He possessed a kind heart—let but the widow, the orphan, the afflicted, the poor, or the child of misery, be presented to him,

and you would see the spontaneous flow, and sometimes the gush of Christian kindness. His was not the sentimentalism that can whine and weep, but never act. He would put forth every power to accomplish a good object, and what he could not effectuate from his own resources, he would obtain from others. He has been known in a single morning, to collect two hundred pounds for an object of distress. His recommendation was always a passport; you paused if you saw it not; if he had led the way you followed. The influence of his name reached beyond your circle; instances have been known in which His Majesty's ministers have acted upon his testimony, after they had ascertained that it was authentic.

"He was a truly independent and disinterested man. Mr. Wilks never sought to elevate himself by little things. He was too independent to be vain. Neat, and plain, and orderly, and economical in all his arrangements, he had no taste beyond the convenient and the useful, he smiled at the rest as the toys of little minds.

"Intercourse with the wealthy never enriched him nor his family. The poorest man of your congregation could obtain his influence, if worthy of it; the richest man in the city, without that, could not have bought it." pp. 31—33.

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*Sermons on Baptism.* By the late Rev. JAMES DORE, A.M. *With a Preface and Notes,* by WILLIAM NEWMAN, D.D. Second edition. pp. 48. Palmer, Paternoster-row. Price 1s. 6d.

THESE are sermons of no ordinary interest, and to most of our readers must have the attraction of novelty, as very few of them probably have seen the first edition. They are clear, cogent, and comprehensive. The facts essential to a correct view of the subject are collected and stated with a perspicuity rarely attained, the authorities are decisive, the arguments are convincing, and the answers to objections are completely triumphant.

Dr. Newman is justly entitled to our most cordial thanks for this valuable reprint, and his accompanying prefatory remarks and occasional notes. It may, we think, be doubted, whether there be another publication extant of the same convenient size, so thoroughly adapted to demolish the entire system of pædobaptism, which, from its embryo exist-

ence in the third century, to its full grown deformity in the recent ravings of "ten homilies," has unhappily disturbed and defiled the Christian church. Most truly does the respected Editor say,

"How sad is our condition, even in the 19th century, more than a quarter of which has already run out, challenged, as we now are, to prove that baptism is a divine ordinance of perpetual obligation; that none but believers in Christ are personally and legally interested in it; that the mode of administration, by the total immersion of the body in water, must not be altered; and that to be born of water, in addition to being born of the Spirit, is necessary to a man's entering into the kingdom of God on earth, that is, the visible Christian church. No one of these articles was a matter of controversy during the two first centuries, for as Cæcilius and others have conceded, pædobaptism was all that time unknown to the Christian world."

The text of the first of these discourses is, "What saith the Scripture?" On this divine authority the preacher proceeds to shew, that "baptism is not a moral, but a positive duty;" that "baptism is an institution, not of *Moses*, but of Christ;" that "baptism is not confined to one sex, to one people, or to one period;" that "baptism is properly administered by immersion, and ONLY by immersion;" and that "baptism is to be administered to those ONLY who profess repentance towards God, and faith in our Lord Jesus Christ." This most able sermon is concluded by a refutation of the principal arguments urged in favour of infant baptism.

The remaining discourse has for its text, "As certain also of your own poets have said;" and is throughout an *argumentum ad hominem*. Such deponents are introduced to give evidence in this cause, whose testimony cannot be suspected, and will not be easily shaken. Their depositions are taken in relation to the mode and the subjects of baptism. As to the former, these deponents do very clearly and fully state, that the term baptize, the places where, the manner in which the institute was originally administered, and the scriptural allusions to the ordinance, decid-

edly establish the mode of baptism to be immersion. As to the latter, they declare that "faith is required by the law of the institution;" that "the apostles adhered to the directions they had received from their divine Master," that "the New Testament, which is the only guide of our faith, and the only rule of our conduct, contains neither precept nor example for infant baptism;" that "the earliest Christian churches afford no example of infant baptism;" that "the arguments which are employed by some pædobaptists, in favour of their practice, are refuted by others of their fraternity;" that "what pædobaptists say respecting the import of baptism, accords not with the baptism of infants;" that "the pædobaptist mode of making disciples is novel, and contrary to the accounts which they themselves give of the plan pursued and recommended by our Lord Jesus Christ, and his divinely-inspired apostles;" and that "we sometimes see, that when pædobaptists answer certain objections of deistical writers, they do in effect relinquish their own cause." And finally, these competent and unexceptionable witnesses do maintain, that as to the "question of FACT," their practice is a departure from the original institution; and as to the question of RIGHT, there is no divine authority for the deviation.

The statements in these elaborate sermons, we believe, have never been answered, and we think never will be. Such of our readers as do not possess them, will do well not only to obtain them for their own perusal, but to recommend them also to the serious attention of all persons with whom they may be acquainted.

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*Letters on Education, addressed to a Friend, under the signature of "Philomathes;" revised, corrected, and enlarged.* By the Rev. JOSEPH DEAR. 12mo. pp. 212. Price 5s. 6d. boards. Bath: Wood.

THIS neat and interesting volume, the production of one, who for many years has ranked as one of our Ministers, is

dedicated to the Marquis of Lausdowne, and is well worthy the consideration of all who feel interested in the great subject on which it treats. It may be very confidently recommended to parents, to impress their minds with the importance of educating their children; young persons should read it, not only to learn the value of information, but that they may be directed to the studies most congenial to their intellectual constitution; and all may profit by the serious and sensible remarks with which it abounds.

The volume is composed of forty letters, the four first of which are on the necessity of education; the fifth shews that mere Literature is insufficient to form the character of Man; the sixth is on Early Instruction; the seventh on the communication of Instruction by Parents and Masters; the eighth, Proper seasons of Instruction; the ninth, tenth, and eleventh, on the improvement of the Understanding by the Languages and Science; twelfth, thirteenth, fourteenth, and fifteenth, on History; sixteenth, Geography; seventeenth, Chronology; eighteenth, Astronomy; nineteenth and twentieth, Natural History; twenty-first, Vegetables; twenty-second, Minerals; twenty-third, Chemistry; twenty-fourth and twenty-fifth, Mechanics; twenty-sixth, Pneumatics; twenty-seventh, Music; twenty-eighth, Drawing; twenty-ninth, Poetry; thirtieth, Eloquence; thirty-first, on the Improvement of the taste by Reading; thirty-second, Ditto, by attention to the best Speakers; thirty-third, Ditto, by Conversation; thirty-fourth, Ditto, by Composition; thirty-fifth, Criticism; thirty-sixth, Moral Culture neglected; thirty-seventh, the proper method of conveying moral and religious instruction; thirty-eighth, Discipline; thirty-ninth, on the evils resulting from neglected education; fortieth, address to Parents and Teachers.

It is not the design of the author to write a treatise upon any one of the branches of knowledge to which he has adverted, but merely to point out to his youthful readers the variety of subjects which

may profitably engage their attention. In this design we think he has admirably succeeded. We hope, however, in the event of a second edition he will alter a passage in page 20 near the bottom, and print the name of a London publisher in the title page.

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*A Persuasive to Religious Decision, in a short Sketch and Improvement of the Character and last Days of Mr. Thomas Woodhams, of Hailsham.* By the Rev. WILLIAM DAVIES. 12mo. pp. 64. Wightman and Cramp.

THE general excellency of character to which the subject of this memoir was entitled, it appears, was deteriorated by the want of "religious decision. This disposition led him to procrastinate as to obeying what he considered his Lord's will in regard to baptism, and this sin of omission he affectingly deplored upon his death bed.

Mr. Davies has made some good remarks on the impropriety of such a hesitating spirit in matters of religion, and by a faithful appeal to his readers, has attempted to counteract such a cause for death-bed lamentation in pious survivors. We hope his well-intentioned little work will be rendered an extensive blessing to many who, we doubt not, will need it in the neighbourhood where Mr. Woodhams was known and respected.

That it may have more than a local circulation, we insert the following notice:—"Any profits arising from this publication, will be applied towards the expence incurred by a recent enlargement of the chapel at Hailsham."

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*Hymns, chiefly on the Parables of Christ.*  
By DAVID EVERARD FORD.

THESE compositions are perspicuous, and contain none but useful sentiments. If they should not be found very interesting to persons of cultivation, who are extensively informed, they are very suitable for children and the pious poor.

## NEW PUBLICATIONS.

1. *Intolerance deprecated; a Lecture delivered in Zion Chapel, Frome, on Thursday, 12th March, 1829.* By Rev. S. Curwen. 8vo. Price 1s.

2. *Letters to a Friend; intended to relieve the Difficulties of an anxious Inquirer under serious Impressions on the Subjects of Conversion and Salvation.* By the late Rev. Thomas Charlton Henry, D.D. of Charleston, South Carolina. Revised and corrected, with Memoirs of the Author and other Prefatory Matter. By John Pye Smith, D.D. and the Rev. Thomas Lewis. 12mo. Price 5s. 6d.

3. *An Address to the Protestants of the United Kingdom of every Denomination; and to those Roman Catholics whose Religious Opinions do not wholly overcome a just regard for the free Constitution of the British Government, for the Independence of their Country, and for that Harmony which they ought to wish should prevail between them and their Fellow-subjects of every Religious Persuasion under one Government.* By Lord Redesdale. Price 1s. 6d.

4. *Home Missionary Register, Tract Repository and Teacher's Magazine, No. 15.* Price 3d. Wightman and Cramp. This is an interesting publication by our General Baptist Brethren at Loughborough.

5. *A Second Volume of Sermons, chiefly Practical.* By the Rev. Edward Bather, M.A. Archdeacon of Salop, in the Diocese of Lichfield and Coventry; and Vicar of Meole Brace, Salop. 8vo. Price 12s.

The Second Edition of Vol. I. 8vo. Price 12s. is just published.

6. *Rolph Gemmill, a tale for Youth.* By the Rev. R. Pollok, author of "The Course of Time," with an Elegant Engraving, and Life of the author. 3d edit. 18mo. Price 2s. 6d. bds.

7. *The Persecuted Family, a Narrative of the Sufferings endured by the Presbyterians in Scotland, during the reign of Charles II.* By the Rev. R. Pollok, author of "The Course of Time," with an elegant and appropriate Engraving, and Life of the author. 3d edit. 18mo. Price 2s. 6d. bds.

8. *Jesus, the Messiah; or the Old Testament Prophecies fulfilled in the New Testament Scriptures.* By A Lady. 12mo. pp. 264. Price 5s. 6d. boards, cloth back. London: Seeley. 1828. This elegantly printed volume does honour to the lady by

whom it was written. We might in a few instances, a little differ from her in reference to the application of some of the prophecies which furnish the matter for her seventy-one chapters, which would more properly have been termed *Meditations*, but we admire the piety and correct sentiments which pervade the work, and would recommend it in preference to all the novels, even the religious ones, which are too often found on the tables of our female friends. The volume is dedicated to the Bishop of Winchester, and its profits are to be applied to charitable purposes.

9. *The Christian Workman's Expostulation with his Companions in Labour, on the essential importance of Religion. An Address to the Operative Classes, delivered in the General Baptist Chapel, Lombard Street, Birmingham, Sept. 7, 1828.* By John Jones. 8vo. pp. 30. Price 1s. sewed; or 6d. on common paper. Loughborough: Winks. London: Wightman and Cramp. We have read this sermon, founded on Matt. xvi. 26. with great pleasure. It is a warm-hearted, simple, and scriptural address on the most important subject;—those which associate themselves with eternity. We very cordially wish it an extensive sale.

10. *An Illustrious Example of Female Piety, in the Life and Experience of Miss Anthony, of Rhode Island: recommended to the attention of the Females of Great Britain, by the late Dr. Ryland, and Rev. Andrew Fuller.* A cheap and improved edition, price two shillings and sixpence in 12mo. canvas backs. Edited by J. W. Morris, and sold by Wightman and Cramp.

11. *The Case of the Baptist Church Meeting in Somerset Street, Bath, heard on a motion for an Injunction before his Honor the Vice Chancellor, 16th March, 1829.* Price 2s.

12. *A Mother in Israel; or a Sketch of the Character of the late Mrs. Greville Ewing, Glasgow.* By Ebenezer Miller, A.M. 18mo. Price 8d.

*In the Press, &c.*

Memoir of Mrs. Ann Judson, wife of the Rev. Adoniram Judson, Missionary to Burmah: including an account of the commencement and progress of the American Baptist Mission in that Empire. By James D. Knowles, pastor of the second Baptist Church in Boston, Massachusetts.

## OBITUARY.

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REV. J. C. WARD.

This token of respect, due to the memory of the young minister whose early death it records, would have appeared in the pages of the Baptist Magazine much earlier, had it not been for circumstances over which the writer had no control.

John Charles Ward was born in London about the year 1800, of parents who gave decided evidence of their repentance towards God, and their faith in the Lord Jesus Christ. It is an unspeakable privilege to have such parents; many sons have had to bless God for pious mothers and affectionate fathers, who have, with tender and anxious concern for their everlasting welfare, directed their thoughts to redeeming love.

Mr. Ward lost his dear father when he was at a very tender age, but not before his own mind was impressed with a sense of his danger as a sinner, nor before the kind parent had the satisfaction of hearing his son inquire after the way of salvation.

The following circumstances, related by himself at the first church meeting at Soham after his ordination, will shew how he was secretly, silently, and effectually brought to the knowledge of that religion, which so remarkably supported him in the prospect of death. The friend from whom I received this was present at the church meeting when it was related, and it is given here in his own words as nearly as possible.

He began by saying, "My dear Christian friends, if it is agreeable, and will afford you any pleasure, I will relate to you some of the steps by which a kind Providence hath led me. I was born of pious parents, who were very tender over their children, the short time they were continued with them in this vale of tears, and who are now, I hope, in that world where sin and sorrow never

come. My dear parents were both connected with the society of united brethren, or Moravians. An impression relating to the awful condition of the lost was made upon my young and tender mind at the early age of six years. I was sitting in my father's parlour one morning before breakfast, I took up the New Testament, and read the parable of the rich man and Lazarus. My mind was deeply affected with it, so that it brought tears to my eyes. My dear father coming in at the moment, and beholding me in tears, very anxiously and tenderly inquired the reason. I told him what I had been reading, and said with a full heart I felt my mind affected. With the affection of a fond parent he took me upon his knee, and said, in the following words, so far as I can recollect, 'All those who love the Lord Jesus Christ in sincerity and truth, shall not go into punishment.' This in some measure relieved my mind at the time, but the description given in the parable, of the awful torment of the rich man, would often recur to me, though at times it wore off.

"Soon after this my dear father died, and left an affectionate widow and four dear children to lament his loss. I was the second child, and being now about seven years of age, through the interest of some kind friends I was placed in the Blue-coat School, where I continued till I was fourteen years old. During the latter part of my time at school, I was seriously impressed with religion, and was particularly noticed for my strict morality, and abstinence from flesh on Wednesdays, Fridays, and Sundays. Through the restraining grace of God, I was not suffered to join with idle boys in the tricks and follies which youth are frequently fond of at that age.

After I left school, I was situated so as to attend the ministry of Mr. Upton, sen. Church-street, Blackfriars, where

I was seriously impressed by a sermon preached from Acts xvi. 30. 'What must I do to be saved?' My mind was greatly agitated and distressed after hearing this sermon, but hearing the apostle's reply preached from, a short time after, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' I saw the way of salvation through the blood and righteousness of Christ, and my sorrow was turned into joy. Some little time after this I went to my worthy pastor, to disclose to him the exercises of my mind, and to signify my desire of being baptized, and becoming a member of the church under his care, if he thought me worthy. I was proposed to the church, and went before them to relate what the Lord had done for my soul; they accepted me, and I was baptized and joined in communion with them, when I was between seventeen and eighteen years of age.

"It was the intention of some of my friends that I should go into the medical profession, and I was placed with my uncle for that purpose; but others, observing my deep seriousness and fondness for theological studies, advised me to think of the ministry." This accorded with his own earnest desires, and the providence of God evidently opening the way to carry these designs and desires into effect, he was recommended to apply to the Committee of the Baptist College, Stepney, for admission as a student. He applied, and was admitted.

Having laid a good foundation for classical learning when at school, he entered the Institution at Stepney with much greater advantages than many young men have possessed. He passed through his studies here with great credit to himself, and equal pleasure to his tutors.

Towards the close of the year 1824, on account of the affliction of their worthy pastor, Mr. Norman, the church at Soham made application to Stepney for a minister. The late Mr. Young wrote to say, they had a young man who would be at liberty in about a month, if the church thought proper to wait. A second letter was written, and a second reply obtained, in which Mr.

Young mentioned our dear brother Ward, and bore the most pleasing testimony to his character and attainments. This opinion was unabated, as I can testify by a letter which our brother received a few days before Mr. Y.'s death, in April, 1827, in which he expressed the most cordial affection towards him.

He came to Soham in December, 1824, and having preached with very pleasing acceptance for several months, the church invited him to the pastoral charge, which invitation, after having deliberated, sought the advice of his friends, and earnestly prayed unto the Lord to be directed aright, he accepted, and was ordained October 19, 1825. He was to continue, however, but a very short time with the people over whom the Lord had appointed him as a watchman. From his first coming to Soham he had the appearance of a consumptive person, and even while pursuing his studies at Stepney, his bodily frame was so weak and delicate, that he surprised many of his friends, not only by his very considerable acquirements, but by the continuance of his life.

In June, 1827, having an opportunity to visit the widow of his late highly esteemed tutor, Mr. Young, and some other friends in Huntingdonshire, he availed himself of it, hoping thereby to recruit his debilitated frame. But, alas! how often are our most sanguine hopes relating to this world disappointed, and the very means we use for their accomplishment, are not unfrequently overruled for their destruction. This visit had a contrary effect to that which our brother anticipated; he took fresh cold, and from that time he gradually sunk into the grave. On his return home, calling at the house of a friend in Ely, whom he had lately baptized, from the visible change in his countenance and his consumptive cough, this friend was constrained to retire and weep for him, feeling confident that he would never recover.

About the latter end of August he contemplated a visit to the west of England, thinking that he should receive benefit from the milder air of

Bristol and its vicinity. The rupture of a blood vessel, however, on the 7th of September, prevented this journey, which was to have commenced on the 11th. How natural it is to exclaim, "O spare me, that I may recover strength, before I go hence and be no more!" From this time, I may venture to say, that though he had desires to recover, he had no sanguine hopes of ultimate recovery. That he should have had desires for a continuance in this world is by no means surprising, when we consider the tender ties that were to be rent asunder by his death. In such an affliction, would no anxieties arise respecting the future welfare of his endeared companion and his beloved infant? O, ye affectionate husbands and tender fathers, what would be your desires in similar circumstances? And was it surprising that a strong desire for recovery should arise in the mind of a young man only twenty-eight years of age, having just entered upon the work of the Christian ministry, to which he had consecrated his time and attainments? Was it surprising, I would ask, that these desires should at times rise into hopes of recovery, when we consider the nature of the complaint, always flattering to those who at length become its victims?

The state of his mind during his affliction was in accordance with the amiableness of his disposition and deportment when in health, and clearly evinced the reality of his religion.—Amidst all his desires to recover, he manifested Christian resignation to the will of his heavenly Father; a firm and unwavering confidence in the atonement made by Christ, and a peaceful serenity of soul, foreboding his entrance into rest.

Towards the middle of his affliction, he said to a friend, "I have no hopes of recovery, but 'it is the Lord, let him do what seemeth him good.' He does all things well." At another time, when suffering under great bodily weakness, he said, "I would not bear one pain less than my heavenly Father please;" adding, "Like as a father pitieth his children, so the Lord pitieth

them that fear him: for he knoweth our frame, he remembereth that we are dust."

On Saturday, the 8th of March, he was remarkably heavenly minded. He said to some friends who visited him at this time, "I thought this would have been my last day on earth, but I now fear I shall be disappointed." A friend replied, "Well, my dear Sir, you must wait with patience the Lord's time." He said, "Yes, yes; if it be a day, or a week, or even a month to come, I will wait my Father's time. But were it his will now, I should be ready to say, 'Lord Jesus, come quickly!'"

His medical attendant called to see him at this time, and said with deep feeling and evident concern, "Sir, I wish I could do more for you; yours is a wretched kind of existence." When this gentleman had left him, he smilingly said, "Perhaps I shall not be disappointed now, but shall spend the Sabbath above;" and adverting to what had been just said respecting his complaint, he exclaimed, "It is wretched to the flesh, and appears grievous," adding,

"Though painful at present,  
T'will cease before long;  
And then, O how pleasant  
The conqueror's song!"

After this, he said, "I think now I shall not be disappointed, I shall spend the Sabbath above. A crown! a crown, to lay at the feet of Jesus!" He was, however, disappointed, and passed two more Sabbaths on earth. About this time, speaking of himself, he said, "I feel myself to be a poor wretched sinner—O amazing grace to save a wretch like me!"

On the Friday evening preceding his death, being too weak to read himself, he requested a kind friend (now herself in glory) to read to him the 301st hymn in Dr. Rippon's Selection, beginning

"Rise, my soul, and stretch thy wings,  
Thy better portion trace;  
Rise from transitory things,  
Towards heaven, thy native place:"

and ending with these lines—

"Yet a season, and you know,  
Happy entrance shall be given;  
All your sorrows left below,  
And earth exchanged for heaven."

On Saturday his mind was calm and fixed on heaven. He said to his nearest earthly friend, "In my Father's house are many mansions, and there is room for you." Then with faltering accents he said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

On the Lord's day evening he was evidently drawing near to death; on being told that he was dying, he said with a smile, "I am glad, if it please the Lord. Dying is but going home."

On Monday morning, March 17, he intimated that his sufferings were very great. A friend said to him, "The time is short, and you will soon be with Christ." With feeble voice, but with a heavenly fervour, he said,

"Christ and his cross is all our theme."

At about a quarter before one o'clock this day, he sweetly and serenely fell asleep in Jesus, having suffered much from extreme weakness during the two preceding days. Thus did he enter into the presence of angels and the spirits of just men made perfect, to unite in celebrating the praises of redeeming love and of pardoning grace, for ever and for ever. He died before he had reached the meridian of life. His sun went down ere it was noon, but not before he was matured for glory.

On Monday, the 24th of March, his mortal remains were deposited in the vestry of the Baptist meeting house in this town. The ministers from all the neighbouring churches, both Baptists and Independents, were present, to manifest their respect to our departed brother. Two addresses were delivered at the interment in the afternoon, by Mr. Woodford, then supplying at Soham, and by Mr. Cater, of Newmarket. In the evening a funeral sermon was preached by his friend, J. Reynolds, of Isleham, agreeably to his request, from John vi. 37. "All that the Father giveth me shall come to me; and him

that cometh to me I will in no wise cast out."

So far as the writer of this memoir had opportunity of knowing Mr. Ward, he always appeared to be a young man of a social, free, unassuming, kind, and sympathizing disposition. Into whatever company he came, there was something in his manner and conversation pleasing and attractive.

As a Christian, he felt himself indebted entirely to rich and sovereign grace, for all his desires and expectations. He viewed himself as a poor ruined sinner without Christ, and all his hopes (as has been shewn), even to the last, were fixed on oaths, and promises, and blood.

As a Christian minister, Mr. W. was highly respected by judicious hearers. He had not, it is true, the manner of pleasing the vitiated taste of popular audiences; but he possessed that which is of infinitely greater worth, a sound knowledge of the truth, combined with faithfulness and affection in proclaiming it. His style was chaste; never filled with unmeaning epithets and pompous expressions. He did not attempt to shine as an orator, but as a humble preacher of the gospel, his aim was to benefit immortal souls by directing them to Christ.

From the establishment of the Soham and Newmarket Branch Bible Society, Mr. Ward was one of its Secretaries. The interests of this Society lay near his heart; he faithfully served it as long as he was able. He has now entered into the company of many of the advocates of the British and Foreign Bible Society, to watch with them the progress, and to rejoice with them in the success of that Institution, which so admirably distinguishes the present age. To shew the esteem in which their Secretary was held, the Committee passed the following resolution on the Friday after his interment:—

"Resolved—That this Committee contemplate with regret the removal, by death, of their late Secretary, the Rev. J. C. Ward, who departed this life March 17, 1828. In recording upon their minutes this afflictive dispensation

of Providence, they desire to offer a tribute of respect to the memory of one whose unassuming deportment, and Christian character, rendered him the object of general esteem; and whose valuable and disinterested labours in the cause of the Soham and Newmarket Bible Society, deserve to be had in grateful remembrance."

This record is not intended to exhibit

this young minister as a perfect character; he was not insensible of his imperfections, and frequently mourned over them; but they are all removed now, and he shines, and will for ever shine, in the perfect righteousness of Christ, his Redeemer.

J. R.

Isleham, Feb. 7, 1829.

## INTELLIGENCE.

### DOMESTIC.

#### Recent Deaths.

Died, on Saturday, the 18th of April, at Kettering, in the 43d year of his age, the Rev. John Keen Hall, A.M. the beloved pastor of the Baptist church in that town. During several weeks of painful illness, he manifested exemplary resignation, and enjoyed in a peculiar degree the "peace of God which passeth all understanding," grounded on the discoveries of that gospel which he had faithfully and successfully preached to others for nearly twenty years.

Died, on Saturday, the 11th of April, the Rev. Jacob Martell, pastor of the Baptist church at Deal, Kent. Further particulars of this excellent individual we hope to be able to give in an early Number.

Died on the 31st of March, in the 66th year of his age, the Rev. William Winterbottom, pastor of the Baptist Church at Horsley in Gloucestershire, to which place he removed from Plymouth in April 1805. His remains were interred in the family vault in Shortwood Chapel Burial Ground, on the 6th of April. Upwards of twenty ministers of different denominations were present to pay their respect to the memory of the deceased. The Rev. Mr. White of Cirencester prayed; the Rev. Mr. Waters of Worcester, delivered the address on the solemn occasion, and the Rev. Isaiah Birt, of Hackney, at the request of the family, preached a funeral sermon on Sabbath afternoon, at Shortwood Chapel, to a crowded audience, from Rev. xv. 13. middle clause, "That they may rest from their labours."

Died, March 14, Mr. William Clark, aged

69; for many years past a highly respectable deacon of the Baptist church at Ashford in Kent. "He was a faithful man, and feared God above many."

Died, early on Lord's-day morning, April 12th, 1829, at his house at New Miller Dam, near Wakefield, much respected and lamented, aged 56, the Rev. John Hattersley, pastor of the Baptist Church, Crigglestone, where he had preached the gospel, and at the surrounding villages for upwards of 20 years. A brief memoir of him may be expected in an early number.

#### CATHOLIC EMANCIPATION.

On Thursday, Feb. 5, the King came down to the House to open the Session of Parliament, and to deliver the Royal Message. The following is a part of His Majesty's address—

"His Majesty recommends that when this essential object, (the putting down of the Catholic Association,) shall have been accomplished, you should take into your deliberate consideration the whole condition of Ireland, and that you should review the laws which impose civil disabilities on His Majesty's Roman Catholic subjects. You will consider whether the removal of these disabilities can be effected consistently with the full and permanent security of our establishments in church and state, with the maintenance of the reformed religion, established by law, and of the rights and privileges of the Bishops and of the clergy of this realm, and of the churches committed to their charge. These are institutions which must ever be held sacred in this Protestant

kingdom, and which it is the duty and the determination of His Majesty to preserve inviolate. His Majesty most earnestly recommends to you to enter upon the consideration of a subject of such paramount importance, deeply interesting to the best feelings of his people, and involving the tranquillity and concord of the United Kingdom, with the temper and the moderation which will best insure the successful issue of your deliberations."

In accordance with this recommendation from the throne, a Bill was submitted to the House of Commons by the Right Hon. Secretary for the home department (Mr. Peel), in a very luminous and statesman-like speech, which occupied upwards of four hours in the delivery. The object of the proposed measure, to use the Secretary's own language, was, "to set at rest a question which had occupied the attention of Parliament, and which had distracted the councils of the King, for now nearly thirty years;" and he proceeded to propose, "That the House resolve itself into a Committee of the whole House, to consider of the laws imposing civil disabilities on his Majesty's Roman Catholic subjects."

The Bill subsequently introduced has for its basis the abolition of civil disabilities on account of religion, and the equality of political rights; and its direct object is to render Catholics eligible to all civil and political offices, with the exception of that of the Lord Chancellor of both countries, and the Lord Lieutenant of Ireland; and these, not as a mark of disgrace, but on account of the church patronage which they exercise. As a precautionary part of the Bill, it is also further provided, that Catholics be excluded from every office connected with the church; and that none of the laws of the universities or ecclesiastical schools, which prohibit their admission, be altered. There is to be no *veto* in the appointment of the Roman Catholic bishops; but the extension of the monastic establishment is to be checked, and the order of the *Jesuits* gradually suppressed. The following oath is also required to be taken by Catholics, previous to their admission into Parliament:—

"I, A. B. do declare, that I profess the Roman Catholic religion.\* I, A. B. do sincerely promise and swear, that I will be faithful and bear true allegiance to his Majesty King George IV. and will defend him to the utmost of my power against all conspiracies and attempts whatever which shall be made against his person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to His Majesty, his heirs, and successors, all treasons and traitorous conspiracies which may be formed against him or them. And I do faithfully promise to maintain, support and defend to the utmost of my power the succession to the crown, which succession by an act entitled, 'An Act for the further Limitation of the Crown and the better securing the rights and liberties of the subject,' is and stands limited to the Princess Sophia, electress of Hanover, and the heirs of her body, being protestants; hereby utterly renouncing and abjuring any obedience or allegiance under any other person claiming or pretending a right to the crown of this realm. And I do further declare, that it is not an article of my faith, and that I do renounce, reject, and abjure the opinion that princes excommunicated or deprived by the Pope, or any other authority of the See of Rome, may be deposed or murdered by their subjects, or by any person whatsoever. And I do declare that I do not believe that the Pope of Rome, or any other Foreign Prince, prelate, person, state, or potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence directly or indirectly within this realm. I do swear that I will defend to the utmost of my power the settlement of the property within this realm as established by the laws. And I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present church establishment, as settled by the law within this realm. And I do solemnly swear that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion, or Protestant government in this United Kingdom. And I do solemnly in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath without any evasion, equivocation, or mental reservation whatsoever."

In connection with the measure for the relief of the Catholics from civil disabilities, but in the form of a separate Bill, it was proposed to raise the quali-

\* These words the Right Hon. Secretary afterwards omitted.

fication of the Irish freeholder from 40s. to £10, thus reducing the numbers entitled to vote for the return of Members to Parliament, to the more independent and enlightened party of the Irish population.

These are the leading provisions of the measure, towards which, during its progress through Parliament, the eyes of all classes of the community were turned with intense anxiety.

After a very animated discussion of the principle of the Bill, which occupied several evenings, the strength of the parties ranged on each side of the question was evinced in the following divisions:

House of Commons, Friday, March 6.—  
 For going into a Committee 348  
 Against it ..... 160  
 Majority..... —188  
 Two to one in favour of the question, and 28 over.  
 The amendments proposed in its pro-

gress through the committee were mostly negatived.

The Bill was read a first time on Tuesday, March 10, without a division. The second reading was on Wednesday, the 18th, when there appeared—

For ..... 353  
 Against ..... 173  
 Majority..... —180

Two to one in favour of the Bill, and seven over.

It was again discussed on the 23d and 30th, when the result on the third reading was—

For ..... 320  
 Against ..... 142  
 Majority..... —178

Two to one in favour of the Bill, and 36 over.

The present House of Commons consists of 656 members, (the representation of East Retford being in abeyance,) and the votes on the 6th and the 18th have been as follows:—

	Voted.		Did not Vote.	Total.
	For.	Against.		
Of those who had previously voted <i>for</i> the question since the general election in 1826 .....	293		19	312
Of those who had previously voted <i>against</i> the question since the general election .....	68	184	51	303
Of new members and those who had not previously voted on the question in this parliament....	17	12	12	41
	378	196	82	656

The Catholic Relief Bill was carried up to the House of Lords on Tuesday, March 31st. It was introduced to their Lordships by the Duke of Wellington, whose determined energy tended greatly to secure its success. The principal discussion of its claims was on the Thursday, Friday, and Saturday following, of which the results are thus given:—

Saturday, April 4, on the second reading of the Bill—  
 Contents...147, Proxies 70—217  
 Non-contents 79, Proxies 33—112  
 Majority..... —105

On Friday, April 10, the Bill was read a third time, when there appeared—

Contents...149, Proxies 64—213  
 Non-contents 76, Proxies 33—109  
 Majority..... —104

Giving a majority in the House of Peers of nearly two to one in favour of the measure.

The Bill received the Royal assent on Monday, April 13, which enacts—  
 “That the Act shall commence and take effect at the expiration of ten days from and after the passing thereof;” consequently it became an operative law on Thursday the 23d of April, St. George’s day, so that all the English Catholic Peers may henceforth take their seats in the House of Lords. They are eight in number, viz. the Duke of Norfolk, the Earl of Shrews-

bury, Barons—De Clifford, Arundel, Dormer, Stafford, Stourton and Petre.

During the extended discussions of the Bill, petitions were poured into Parliament from all parts of the country:—

To the House of Commons—

Against the Bill ..... 2013

In favour of it..... 955

—1058

To the House of Lords—

Against the Bill ..... 2521

In its favour..... 1014

—1507

With respect to the public press, it appears that in the united kingdom there are 107 newspapers in favour of Emancipation, 87 against it, and 44 neutral.

The Bill, however, has now received the sanction of our triple government: and the wisdom or folly of the counter efforts and contesting energies which have been put forth to aid or retard its progress, remains to be read in the history of those effects, which an expedient of such mighty import cannot fail to develop. Whatever be the political speculations of our readers, it now becomes them as loyal subjects, as sound patriots, as consistent Christians, to unite with us in the petitions which were interwoven with the speech of the Right Honourable Secretary who introduced the Bill.

“God grant,” (said Mr. P.) “that in the simple and appropriate language of that prayer by which, on the present, as on every other occasion, the proceedings of this House are preceded; the result of our councils on this day may lead to the maintenance of true religion and of justice; to the safety, honour and happiness of the kingdom; to the public welfare, peace and tranquillity of the realm; and to the uniting and knitting together all classes of persons, and all estates in true christian charity.”

BOTTISHAM LODGE, CAMBRIDGESHIRE.

The Baptist Meeting House at this small hamlet, which was built in 1810, and a church formed of seven members in the following year, has been enlarged, and was re-

opened Nov. 25, 1828; when three sermons were preached by Messrs. Peters, of Water Beach; Sutton, of Cottenham; and Allen, of Cambridge. The services were well attended, and we hope the church is in a prosperous state.

NOTICES.

The Rev. Isaac Mann, A. M. Dr. Harris, and T. Lewis, will preach the anniversary sermons this year at Crouch End Chapel, on Whit Tuesday, June 9th.

The Anniversary of the Baptist Chapel, Highgate, will be held on Wednesday, May 27th, 1829. The Rev. Joseph Hughes, A.M. of Battersea, and the Rev. Dr. Cox of Hackney, are engaged to preach on the occasion. Services to commence at eleven, three, and half past six o'clock.

The Bristol Association of Baptist Churches, will be held in Broadmead, Bristol, on the Wednesday and Thursday in the Whitsun-week. The brethren Saffery of Salisbury, Viney of Beckington, and Aitchison of Bratton, are expected to preach.

The next Anniversary of the Bedfordshire Union of Christians, will be held at Bedford, on Wednesday, May 27th, when the Rev. Edward Steane of Camherwell will preach in the morning, and the Rev. Enoch Manning of Gamlingay, in the evening.

The Kent and Sussex Association will hold their Fiftieth Annual Meeting at Ashford, on Tuesday and Wednesday, May 26 and 27. The Rev. Messrs. Bows of Woolwich, T. Cramp of St. Peter's, and Shirley of Sevenoaks, are expected to preach. The Ministers and messengers are requested to put up at the Royal Oak.

The Association for part of the Western District, will hold their next Annual Meeting at Bridgewater, on the Tuesday and Wednesday in the Whitsun week; when the brethren Chapman, Singleton, and Aveline are expected to preach. The Ministers and messengers are respectfully reminded that the Association will commence at eleven o'clock on the Tuesday morning, with a public prayer meeting for the effusion of the Holy Spirit.

The Southern Baptist Association will hold their Annual Meeting at Whitechurch, Hauts, on the Tuesday and Wednesday in the Whitsun week.

The Annual Meeting of the Society of Aged and Infirm Baptist Ministers, instituted in Bath in 1816, will be holden at Bath, on Wednesday, June 10th, 1829.

## PUBLIC MEETINGS IN MAY, 1829.

<i>Day. Hour.</i>	<i>Society.</i>	<i>Occasion.</i>	<i>Preacher or Chairman.</i>	<i>Place of Meeting.</i>
Fr. 1. 11.	Wesleyan Mission. Society	Sermon	Rev. J. Parsons	Great Queen-st. Chapel.
— 12.	Irish Society of London..	Meeting	Bp. of Lichfield & Cov.	Free Masons' Hall.
— 6½.	Wesleyan Mission. Society,	Sermon..	Rev. J. Beaumont	Hiude-street Chapel.
Sat. 2. 12.	Anti-Slavery Society	Meeting	.....	Free Masons' Hall.
Sun. 3. 6.	Snud. Sch. Soc. for Ireland,	Sermon..	Rev. Lundy Foot, M. A.	Bentinck Ct. Paddington.
M. 4. 11.	Wesleyan Mission. Society,	Meeting	Earl of Mountcashel	City-road Chapel.
— 12.	London Hibernian Society,	Meeting	Lord Bexley.....	Free Masons' Hall.
— 12.	Continental Society	Sermon..	Rev. H. M'Neile, M. A.	St. Saviour's Ch. Southw.
— 6½.	Church Missionary Society,	Sermon..	Rev. J. H. Singer, D. D.	St. Bride's, Fleet-street.
Tu. 5. 12.	Ditto Ditto	Meeting	Lord Gambier	Free Masons' Hall.
— 6.	Christian Instruction Soc.	Meeting	Rev. Rowland Hill, M. A.	Finsbury Chapel.
— 6½.	Sund. Sch. Soc. for Ireland,	Sermon..	Rev. J. H. Singer, D. D.	St. Stephen's, Coleman-st.
W. 6. 11.	British and For. Bible Soc.	Meeting	Lord Teignmouth.	Free Masons' Hall.
— 6½.	Prayer Book and Hom. Soc.	Sermon..	Bp. of Lichfield and Cov.	Christ Ch. Newgate-st.
Th. 7. 11.	Religious Tract Society	Meeting	Marquis Cholmondeley	Willis's Rooms, King-st.
— 11.	Moravian Missions	Sermon..	Rev. G. Noel, A. M.	St. Clement Danes.
— 12.	Prayer Book and Hom. Soc.	Meeting	Lord Bexley.....	Free Masons' Hall.
— 6½.	Jews' Society	Sermon..	Rev. C. Jerram, M. A.	St. Paul's, Covent-garden.
Fr. 8. 12.	Ditto Ditto	Meeting	Sir T. Baring, Bart.	Free Mason's Hall.
— 5.	Seaman's Friend Society..	Meeting	Earl of Mountcashel	City of London Tavern.
— 6½.	Moravian Missions	Sermon..	Rev. Rowland Hill, M. A.	Spafields Chapel.
M. 11. 12.	British and For. Sch. Soc.	Meeting	Duke of Sussex	Free Masons' Hall.
— 12.	Port of London Society	Meeting	Marquis Cholmondeley	City of London Tavern.
— 6.	London Missionary Society,	Ser. Juv.	Rev. J. Bennett, D. D.	Poultry Chapel.
— 6.	London Itinerant Society..	Meeting	Thomas Wilson, Esq.	City of London Tavern.
Tu. 12. 6.	Sunday School Union	Breakfast	.....	City of London Tavern.
— 11.	Sp. & Fr. Translation Soc.	Sermon..	Rev. D. Wilson, M. A.	St. John's Ch. Bedf-row.
— 11.	Port of London Society	Sermon..	Rev. E. Andrews, LL. D.	In the Floating Chapel.
— 12.	Naval and Mil. Bible Soc.	Meeting	.....	Free Masons' Hall.
— 3.	Port of London Society	Sermon..	Rev. J. Hunt	In the Floating Chapel.
— 6½.	Newfoundland School Soc.	Sermon..	Rev. G. Noel, A. M.	St. Paul's, Covent-garden.
— 6½.	Sund. Sch. Soc. for Ireland,	Sermon..	Rev. J. Clayton	Scots Church, Swallow-st.
— 6.	Irish Evangelical Society,	Meeting	Thomas Walker, Esq.	Finsbury Chapel
W. 13. 10½.	London Missionary Society,	Sermon..	Rev. John Burnet	Surrey Chapel.
— 11.	Naval and Mil. Bible Soc.	Sermon..	Rev. J. H. Stewart, M. A.	St. John's, Bedford-row.
— 12.	Newfoundland School Soc.	Meeting	Lord Bexley.....	London Coffee-house.
— 6.	London Missionary Society,	Sermon..	Rev. Mr. Lucy	Tabernacle.
Th. 14. 10½.	Ditto Ditto	Meeting	W. A. Hankey, Esq.	City-road Chapel.
— 12.	Sailor's Home	Meeting	Viscount Mandeville	Free Masons' Hall.
— 12.	Metropol. City Mis. Soc.	Sale	.....	Hanover-square Rooms.
— 6.	London Missionary Society,	Sermon..	Rev. D. Dickson, D. D.	Craven Chapel.
Fr. 15. 6.	Religious Tract Society	Meeting	Thomas Pellatt, Esq.	City of London Tavern.
— 10.	London Missionary Society,	Sermon..	Rev. D. Dickson, D. D.	.....
— 6.	Ditto Ditto	Commun.	.....	Zion Ch. Orange-st. &c.
Sat. 16. 11.	Protestant Protection Soc.	Meeting	.....	City of London Tavern.
M. 18. 6½.	Home Missionary Society,	Sermon..	Rev. H. Townley	Silver-street Chapel.
Tu. 19. 12.	Aged Pilgrims' Friend Soc.	Meeting	Viscount Mandeville	Crown-street Ch. Sob.
— 6.	Home Missionary Society,	Meeting	W. A. Hankey, Esq.	Spafields Chapel.
— 6½.	Continental Society	Sermon..	Rev. Rowland Hill, M. A.	Orange-street Chapel.
W. 20. 12.	Philo-Judæan Society	Meeting	Lord Vernon.....	Crown & Anc. Tav. Strd.
Th. 21. 12.	Continental Society	Meeting	Hon. J. J. Strutt	Free Masons' Hall.
— 6½.	British Reformation Soc.	Sermon..	.....	St. Paul's, Covent-garden.
Fr. 22. 12.	Ditto Ditto	Meeting	Viscount Mandeville	Free Masons' Hall.
Sun. 24. 11.	London Female Penitentiary,	Sermon..	Bishop of Chester	St. Andrew's, Holborn.

# IRISH CHRONICLE,

MAY, 1829.

MANY of our readers will recollect, that the deceased Thomas Bushe, in the commencement of his pious and zealous endeavours to enlighten his countrymen, by reading the Scriptures to them, was violently opposed. He was anathematized, and forcibly expelled from the Romish chapel. Nothing dismayed, however, he persevered with increased diligence, and by an extract from one of his letters, published in the Society's Report for 1824, it is evident that he laboured not in vain. "Having," he says, "been requested by you (Mr. Thomas, of Limerick,) to attempt assembling a small congregation in my own house on the Lord's day, I went round and invited my neighbours to attend; as there is but one Protestant family in the parish, only seven or eight persons came, and these were all Roman Catholics. Three or four of these, indeed, were like Nicodemus, and came by night, for fear of the priests. I trust the few who attended found it good and profitable to be present. I am happy to say many more than these welcome me to their houses to read for them, as they are in general nearly as much attached to me as ever; for all the public denunciations and private stratagems employed will not prevent the people from hearing me read and explain the Scriptures. The same persons who would not hear me, after the priest turned me out of the chapel, nor even look at or touch my Irish Testament, are now inviting me to their houses, and are earnestly desirous that I should procure for them Bibles and Testaments."

And to the termination of his life, his fidelity, fortitude, and industry, were truly exemplary. It was confidently expected by some, that in the dying hour he would be induced to solicit the administration of the rites of the Romish church; but solemnly renouncing every other ground of dependence, he departed trusting alone in the sacrifice and righteousness of Christ.

From the following passage, in a letter just received from one of the agents of the Society, it appears that "he being dead, yet speaketh:"—

"The death of Thomas Bushe, the Society's late itinerant reader, has made a very great impression on the minds of many in this country; even the most violent opponents and persecutors are now giving him credit for his manly and decided principles, and seem to respect his memory more than they valued his words while living among them."

*From the Rev. J. Wilson to the Secretaries.*

*Belfast, March 17, 1829.*

DEAR BRETHREN,

Although I have sent the Readers' journals to Dublin, unaccompanied by a letter of my own, from want of time to write when I sent them, I am unwilling that they should proceed to London without an observation or two from me, relative to the Society's proceedings for the past month.

I was more than fully employed during that time inspecting schools, preaching, and collecting subscriptions in my district; this latter I have not yet completed, not finding some of the gentlemen at home after repeated calls, but I hope to see them on my return in time for the annual accounts.

I reached this town last evening, where I

found brother Franks, who will join me in endeavouring to collect subscriptions in this part of the country, where I am happy to find that the interest felt on behalf of the Society is not at all abated.

You will learn from the journals that I have forwarded, that notwithstanding the most determined opposition, to prevent this deluded people from attending to the Scripture readers, numbers continue to listen to them with earnest attention. And I will add, that the little parties that have been formed, for the purpose of dispassionately discussing the merits of the doctrines of the Roman Catholic church, by several persons and the readers during the last winter, have been the means of very considerably extending the spirit of inquiry. But it may be observed, that in proportion to the number of individuals thus influenced, does the hostility

of the friends of popish darkness discover itself.

With regard to the schools, I have to remark, that of the thirty-three under my superintendance, seven or eight of them continue to be violently, and in some measure successfully opposed, that is, so far as to diminish the numbers in attendance. But it is with pleasure I state, that the others are doing well, and are progressing far beyond my expectations.

I have again to mention the increasing desire that is evinced, both by parents and children, to possess the Bible; this has been manifested in several schools, and especially by Roman Catholics; and one circumstance deserves to be noticed, as calculated to afford pleasure to the friends of the Bible. In one school, out of eighteen readers in the Testament class, sixteen had merited premiums, and ten of them *capital* premiums; that is, a Bible. Four of this number particularly requested Bibles of a *large print*, such as their *parents* would be able to read, for that they were desirous of reading the Scriptures.

Another evidence that the Scriptures are really used by those who thus become possessed of them, is, the debates that are often held between the parents and the children, and the *repeated* requests that are made for *marginal* Bibles.

Permit me here also to request, that if any of the female friends of Irish girls should send you any articles, as pincushions, work-bags, &c. as premiums for the female schools, they may be forwarded as early as possible, as my stock is quite exhausted.

Yours sincerely,

J. WILSON.

Mr. M'Carthy to Mr. Ivimey.

Eden Cottage, Kilbeggan,  
March 25, 1829.

DEAR BROTHER,

As my last journal chiefly treated on the subject of preaching, and the circumstances connected with it, in this laconic report, I shall now confine myself mostly to the state of the schools. They have not in general experienced as fierce opposition this quarter as we have had heretofore to complain of, yet No. 1, the Tullamore, or M'Donnell's school, has suffered much for a long time, and is now injured much from that source. I have inspected it three times in this quarter, and I have preached there as usual, about once in the fortnight. We have now on the books in the school 85 children, 41 Protestants and 44 Catholics. In the last year 262 chapters have been committed to memory by the repetitioners, and 65 since the last report.

No. 2, the Clauhanny school, is at a stand, as you may see by the cash roll; and as the gross number amounts to but 33, and the number in regular attendance 28, yet the school is worthy of patronage, as the children are anxious for instruction, and, for the number, have improved in proportion as much as in any school under my care. There have been committed to memory the last year 166 chapters. It is situated in a destitute and a poor neighbourhood. I preach here generally at the time of inspection, and sometimes on my way to and from Ferbane.

No. 3, the Barry school, as you may see from the cash roll, is in a good state. The Rev. Mr. Handcock, a pious minister of the established church, visits this school in my absence, mostly once a week. Though Mr. Ward is no more, and the school is under the care of his widow and son, on the last inspection I was highly pleased, both with the number and the improvements made in it.

No. 4, Evans's school, of Keanagh, seems to vie with No. 3, as to number and improvements, the first having on the books 59, the latter 54. The former have committed chapters in the last year, 423, and in the latter 208. In the other improvements there is a great similarity.

Now comes on No. 5, the Athlone school. This one keeps considerably a-head of all the rest of the schools, both as to number and improvement; 992 chapters have been committed to memory the last year. There is on the list 109 children's names, 67 in regular attendance. I preach here and in the circumjacent neighbourhood about once in the fortnight.

No. 6, the Moate school, I believe, will soon equal the above, if not outrun it; 98 are the number on the books, 76 in attendance daily. Mr. Barlow will soon be able to let me have the place in which I now preach, at the same rent we pay for the house in which the school has been conducted, and then we will have a house suitable for the purpose in every respect. I have not fixed on the place for the seventh school, therefore I omit it this quarter.

What shall I now say of the whole? I think that I may affirm it, without fear of contradiction, as to the schools under my care, though they may be equalled, yet they are not excelled, by the schools of any other denomination. Much of this is owing to their regular inspection. This serves both master and children, as their minds are disburthened each time of the stock they have laid in, and with greater facility they can proceed until the next. There must, of course, during the year, be a great flux and influx of children. When you read in my report so many added and so many dismissed, the former you can readily under-

stand, but the latter requires explanation. Some of their parents leave the towns, the names of their children of course must be obliterated; others, through necessity, go to service, are bound apprentices, before their education is finished; but we have numerous instances of children who enter the schools not knowing their alphabet, and never leave till fully fitted for almost any situation, and some of them now filling them in society. The answers to scriptural questions are generally satisfactory. What is it children of this generation will not be!

My preaching stations are as described in my last. I have taken in to the number Abhyleix. I never rode and travelled so much; I am this moment with fatigue hardly able to hold my pen, but what does it matter? The cause is good, it is the best, and I am willing to spend and be spent in it. O, how happy would I be, could I see the kingdom of God prosper in my day, but this I do not to my satisfaction. I have many discouragements. Brethren, pray for me.

Believe me, dear Sir,  
Truly yours,  
J. M'CARTHY.

*From a Scripture Reader to Mr. Thomas.*

*Limerick, March 17, 1829.*

REV. SIR,

Though the country is at present so much agitated, and serious inquiry somewhat abated, that is, we are not as well attended to as on former occasions, nevertheless, thank God, I trust he has rendered my humble labours profitable to many since my last, in this much injured, degraded, and benighted country.

In Birdhill the Lord seemed to break the stony heart of a woman to whom I addressed myself, in the Irish language, at the Repository; so much so, that Mr. Flood, who spoke to her also, and the lady who attended the institution, expressed their apprehension of her being overcome; she wept much, and asked many eager and earnest questions.

I trust another man whom I met with was benefited also. He told me he was very happy in his three-children who attended the Society's school at Birdhill; he said one of them, not seven years old, did not know his alphabet six months ago, when he first entered the school; that now he could repeat ten chapters of the New Testament, and form letters on his slate that surprized every person who saw them; that their whole employment was, when at home, reading their Testaments and committing their tasks to memory, and singing the finest hymns he

ever heard; that he never liked the Scriptures until he saw the effect they had on the minds of his children, but that now he would not think the day long listening to his youngest child reading it.

On the 12th inst. I went to visit the Clonouley school, and was hearing the children in their lessons and tasks, when there followed me into the schoolroom an officer and his lady. The officer made several objections to their not being taught the Church catechism. I said, I believed the Society wished to give every denomination professing the Christian religion, whose children attended their schools, an opportunity of teaching and training their children any way the parents and pastors pleased; but while at school they were to read the Scriptures, and commit their tasks to memory at home mornings and evenings. I added, there could be no catechism so good as the word of God, which had the internal evidence that it made men wise unto salvation. After which he strongly advocated the practice of infant sprinkling, and reproved the Baptists for their nonsense about adult baptism. We had a discussion, which lasted, I believe, more than an hour, after which the officer retired, declaring that I was too well acquainted with the Scriptures. His lady, Mr. Clark, and several others who crowded to hear, said my arguments were overwhelming, and the Scriptures conclusive in favour of believers' baptism.

I was no less successful in O'Gonally during the greater part of three days, in rebutting the charges made against me by many hands of papists. Thank God, I was not ashamed of that which is the power of God to salvation to every one that believeth—the gospel of Christ.

During my stay in this city I have had several good opportunities of doing good afforded me too. Yesterday I saw an immense crowd running to see the judge. I addressed them, and said, What great terror, amazement, and surprize, will seize many of the children of men, when they start into instant animation, and will be awakened from the slumber of ages, when they will come forth from their darksome and silent graves, when the sea and even hell will deliver up their dead, when many of the great ones of this earth will open their long locked and stiffened jaws, to call, not to the Judge for mercy, but to the mountains and rocks, saying, "Fall on us and hide us from the face of the Lamb, for the great day of his wrath is come, and who shall be able to stand," &c.

May God add his blessing to the exertions of every individual that strives to sow the good seed of his word, and grant an abundant harvest for his name's sake. Amen.

Yours truly,

S. R.

From a Reader to the Rev. Mr. Wilson.

March 5, 1829.

REV. SIR,

On the 21st ult. read for P. F. and several others who were present, the 13th chapter of the Acts, the 3d of John, and 4th of 1 Tim. Shewed that there is free salvation offered to the chief of sinners through the Saviour; remarked particularly these words, Acts xiii. 38. "Through this man is preached unto you the forgiveness of sins, and by him, all that believe are justified from all things." He replied, "The priest tells us that he can forgive our sins if we give him money, and that fastings and penances will atone for our sins; but (said he) these things are only leading the people astray, for none can forgive sins but God only."

It is commonly believed by those who are ignorant of the gospel, that sickness and pain make atonement for their sins. To a woman under this dangerous delusion, being in affliction, I read several passages of the word of truth; shewing that there is free salvation through the Saviour, freely offered to the chief of sinners, and that "none cometh to the Father but by him;" adding, that any person departing this life, trusting to their own sufferings in whole or in part for acceptance before God, has not the belief of the gospel, and that it is declared, "he that believeth not shall be damned." This seemed to have the desired effect on the sick person, but her husband got offended, said there are so many religions that people cannot know who to believe. He said he believed that I was a dipper, that he would get people that could contend with me in behalf of good works, &c. I told him I was only contending for the gospel plan of salvation, not speaking of sects or religions, and I requested him to search the Scriptures, with his friends also until my next visit. After a week I visited his house again, read, and made some remarks in bearing of the sick person and several others, but met no opposition.

I am yours, &c.

R. B.

#### CONTRIBUTIONS.

£. s. d.

Received by Mr. Burls.

For Mary's Philanthropic Sch. per Mrs. Fernie, in addition to £10 ls. in last month.....	1	6	0
Lady, O'Brian .....	1	0	0
General Ord. ....	1	0	0
Mr. Clift .....	0	10	0
Mr. R. Jones .....	0	10	0

Thomas Key, Esq. Water Ful- ford .....	100	0	0
On account of Collections per Rev. S. Davis .....	140	0	0
Collected per Rev. Mr. Shen- stone .....	43	2	2
Donation of the late Mrs. W. J. Harris, Hackney, per Jesse Gouldsmith, Esq. ....	20	0	0
Collection at Prayer Meeting, Denmark-place, Camberwell, per — Ellis, Esq. ....	17	7	0
Female Mission Soc. East-lane, Walworth, after a Sermon by Rev. Mr. Ivimey .....	6	7	6
Walworth Charity School Chil- dren .....	0	8	0
George Juler, Esq. North Wal- sham, per Rev. Mr. Dyer..	1	0	0

Received by the Rev. Mr. Ivimey.

Crayford Female Aux. Soc. per Rev. Mr. Blakeman.....	3	3	0
Mr. John Saunders, Princes-st. Bank .....	1	1	0
Mrs. Houldsworth .... ditto	1	1	0
Dartmouth, One-third of Con- tributions, per Mr. Larvill..	2	12	7
W. B. Gurney, Esq. ....	10	10	0

Collected by the Rev S. Davis.

Wrexham .....	3	15	6
Whitchurch .....	3	0	0
Wellington .....	5	10	0
Bridgnorth .....	10	4	9
Shrewsbury .....	8	0	0
Mr. J. Kennerley .....	10	0	0

Collected by Rev. Mr. Shenstone.

At Rev. Mr. Longford's, Sibble Heddingham .....	2	8	0
At Rev. Mr. King's, Halstead	3	13	6
Mr. Bentall, ditto .....	1	0	0
At Rev. Mr. Goldsmith's, Earls Cone .....	3	0	0
Mr. Blacklock, ditto .....	0	10	0
At Rev. Mr. Francis's, Colches- ter .....	6	2	8
Benjamin Nice, Esq. ditto....	21	0	0
Mr. Francis, ditto .....	1	1	0
Mr. Cook, ditto .....	1	0	0
Mr. Tracey, ditto .....	1	0	0
Mr. Cock, ditto .....	1	1	0
The Sunday School, ditto ....	0	5	0
Mr. Barker, ditto .....	0	10	6
Mr. Griffin, ditto .....	0	10	6

Subscriptions received by W. Burls, Esq.  
56, Lothbury, Treasurer; Rev. J. Ivimey, 51,  
Devonshire Street, Queen Square; and Rev.  
G. Pritchard, 16, Thornhaugh Street, gra-  
tuitous Secretaries.

# 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, Fen-church 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.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 17, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next Number.

## BAPTIST MISSION.

### FOREIGN INTELLIGENCE.

#### CALCUTTA.

The following general statement of the progress of our Mission at Calcutta has just reached us :—

*Calcutta, Sept. 1828.*

TO THE COMMITTEE OF THE BAPTIST  
MISSIONARY SOCIETY.

DEAR BRETHREN,

A considerable period having elapsed since the last communication was dispatched, respecting our united and respective labours in this part of the Lord's vineyard, we hasten to furnish you with further particulars; and feeling that you must be anxious to hear again from us, without indulging ourselves in any preparatory remarks, we proceed at once to the detail of our several exertions, beginning with the station at

#### CALCUTTA.

##### NATIVE WORSHIP.

Owing to our reduced number, and our being in consequence so very fully occupied in other departments of labour, such as English preaching at the Circular Road and Howrah chapels, the Bethel, and the Juve-

nile Society's meetings, the superintendence of the Benevolent Institution, and the press, &c. which we do not feel justified in relinquishing, the portion of time and attention devoted by us personally to native worship has been much less than what we anxiously desired.

We have two services on the Sabbath day, designed particularly for the benefit of the *native converts*. These services are conducted by brother W. H. Pearce and brother Carapeit alternately, and they are assisted by our young brother D'Cruxe, and occasionally by another belonging to the Juvenile Society.

For the purpose of making known the word of life among the *Hindoo and Mussulman population*, we have four bungalows in different parts of Calcutta. In one or other of these, brother Carapeit is engaged every day, with the exception of Saturdays and Sabbath days, when he is otherwise employed. He is assisted in Hindoostanee by Soojwatallee, our Mussolman brother, and in Bengalee by D'Cruxe. In one of these bungalows the worship is conducted almost exclusively in Hindoostanee, which is in a measure the case also with another of these native chapels. By regularly attending the services in this language, brother Thomas is preparing himself to enter on direct missionary work among the Mussulman population. We should feel exceedingly happy could we report numerous conversions, but at present that pleasure is denied us; yet scenes are sometimes (in-

deed, we might say often) witnessed, which encourage our hearts and cheer our spirits, and which we are persuaded could not be beheld by our friends in England without much interest, nor without exciting them to pray afresh for divine influence, to bring them in who sometimes seem "not far from the kingdom of God." Within the last few weeks a pleasing change has taken place in the numbers who attend at two of the bungalows. They had some time ago been so small, as to be quite disheartening; they are now much increased, and our brethren are often heard with much attention. Indeed, we have not now to complain of any thing like abuse; people listen in silence, or argue with much less virulence than formerly. In fact, it is not uncommon for the preacher to have those among his hearers who will take up the cause of Christianity against their countrymen. The number present generally averages from 40 to 60, often considerably more, and rarely less. All congregations here among the natives are fluctuating; many come and stay a few minutes, and then retire; but a considerable number often remain much longer. Some have been regular hearers for months together, and others are often seen, though not so regular in their attendance as the former. The services are sometimes continued from half-past eight or nine o'clock to noon, and even later; and there are persons who remain the whole time. The gospel is no novelty here, and hence it is peculiarly gratifying to observe the same persons often present. Their acquaintance with the Christian system must consequently increase, and we cannot but suppose that the subjects they hear discussed in the places of worship, are often made the topics of conversation; and thus truth is spreading, and error must give way to a greater or less extent. Many admit the excellency of Christianity, and seem unable and sometimes a little ashamed to advocate their own religious creed. We meet occasionally with persons who appear determined to examine for themselves, and to come to the truth. An elderly Mussulman has borrowed and read all those parts of the Scriptures which have been hitherto published in Hindoostanee, and has been at an expence of a hundred rupees to procure a copy of the Koran translated into Hindoostanee, for the purpose of comparing that with the Christian Scriptures. The confidence of numbers in Malomet appears considerably shaken, and some go so far as to say he was a crafty and bad man. Still in these things we see but a small part of what we want; to be freed from superstition and prejudice in any degree is well, but we want conversion to God. Men are often converted from one error to another, and seem as far distant from truth as before, and are less

open to conviction. Such is the progress of many of our Hindoo hearers; they leave idolatry, but, alas! embrace infidelity. There are, however, a few who seem steady, and say they are convinced of the truth of Christianity; and we sometimes hope that there is some good thing in them towards the God of Israel. But we are afraid to say much at present about them.

At the close of our services among the heathen, parts of the Scriptures and tracts are distributed, and we trust are daily being read with benefit by many; with *saving* benefit, we hope, by some. It is increasingly evident to all, we believe, as mentioned above, that in this city idolatry is rapidly losing ground, and that deism is supplanting it, among the youth in Calcutta most respectable for wealth and education; and much do we need zealous and devoted preachers, to proclaim the contents of that blessed revelation which displays the true character of God, and points out the path of blessedness to men. May many such be sent out to our assistance!

#### NATIVE CHURCH.

With respect to the *Native Church*, we are sorry to report rather unfavourably. We have no instance of gross immorality to record, but a general coldness and indifference to the means of grace, which to those who have had chiefly to labour among them has been very discouraging. Some exceptions, however, to this general indifference occur, and particularly in the case of our Mussulman brother, who was baptized in the Ganges about four years ago, and whose conduct ever since has been highly consistent with his profession.

Some encouraging circumstances too, occasionally cheer our minds. Among the rest, we may mention that the teacher of the Newcastle female school has lately visited brother W. H. Pearce several Sabbaths in succession, to inquire with apparent seriousness and interest, about the way of salvation. As he has been assured from the first that he will gain no advantage from us by his profession, while he must suffer reproach from others, we cannot but hope that he has some serious impressions. He says that himself and his three brothers (one of whom and two neighbours have once accompanied him) with their wives, are determined to obtain salvation, "though to secure it they may have to perform a long pilgrimage, reside in dreary forests as ascetics, or endure the odium of being accounted the disciples of Christ." Such professions are pleasing, and while made by any one with the slightest hope of sincerity, our duty to instruct and direct them to Him who is "the way, the truth, and the life," is im-

perative. With God we must leave the consequences.

#### ENGLISH CHURCH IN CIRCULAR ROAD.

Of our English church, brother Thomas took the oversight during brother Yates's absence, and has ever since devoted much of his time to its interests. No particular alteration has taken place, though we can see much cause for thankfulness to our heavenly Father. As a church, we are at peace and united among ourselves; but we do not see that ardent affection, and zeal, that love to the word, carefulness to improve every opportunity of attending on the social and public means of grace, and that soul-humbling and transforming effect of the gospel which we earnestly desire. We have not been called to lose any of our members by death, though from the sickness and mortality around us, we were prepared to expect it. One addition by baptism has been made to our number since our last letter; one is now a candidate, and we expect one or two more soon to come forward. But we want to see the house crowded with anxious inquirers, so that instead of one now and then, multitudes might come forward and say, "We will go with you, for we have heard that God is with you."

We have been under the painful necessity of excluding two members for improper conduct, and the case of another is undergoing inquiry. However, amidst these heart-breaking occurrences, it is pleasing to see the church, as a body, anxious to preserve that purity which should ever adorn a Christian society, and determined not to suffer any one to remain among them who does not walk according to the gospel.

#### ENGLISH SERVICE IN FORT WILLIAM.

In connection with the English church, we would mention the brethren in Fort William, to whom brother Thomas devotes a part of his labours. Our brethren belonging to H. M. 59th, have much greater privileges than were enjoyed by their brethren in H. M. 14th, while residing in the same garrison; and we hope these greater privileges are not altogether lost upon them. They have a very comfortable room to meet in, and, besides edifying services conducted by themselves, have two sermons a week; our Independent brethren going in on a Sabbath evening, and brother Robinson and Thomas one evening in every alternate week. The numbers that attend are generally between 30 and 40. They listen with very great attention, and often seem to feel and enjoy the word. The animation with which they sing and enter into other parts of divine worship, is exceedingly pleasing, and often causes our brethren to think of home,

and the congregations they once addressed in their native land. Yet these are generally persons who left that happy land in a state of awful ignorance, and have been brought to the knowledge, the love, and the practice of the truth here, in a land of thick darkness! How strange, and yet how gracious are the ways of God!

#### PRINTING OFFICE AND TYPE FOUNDRY.

The *Type Foundry* and *Printing Office*, under the superintendence of brother W. H. Pearce, continue in active and we hope useful operation. In the former, besides supplies of various characters for our own use, we have lately cast a fount of *Siamese* types, and have printed, for a military officer, a Grammar of that language. The only publication before printed in this character, was a small tract we executed some years ago for our friend the late Mrs. Judson. But as Siam is a large empire, and immediately borders on Burmah and various parts of the British possessions to the eastward, and as indeed, many Siamese are residents in the stations occupied by the American and other brethren, we trust that through the medium of the Scriptures in this type, many may have the opportunity of reading, "in their own" language, "the wonderful works of God." We are also cutting a complete fount of *Burman* type for the use of our American brethren in the printing of the Scripture and Tracts; and have lately cast for our Missionary friends at *Bombay* and *Surat*, founts of *Maharatta* and *Goojratee* respectively.

In the *Printing Office*, since we last wrote you, we have executed several large works for Government and individuals, the proceeds from which, we trust, will continue to assist the funds of the Parent Society. Besides this, we have printed for the Calcutta Tract Society, 500 copies each of *Select Discourses*, and a *Catechism of the Evidences of Christianity*, 2000 copies of a *Scriptural Reading Book for Schools*, and 3000 of a *Scripture Catechism*, all in *Bengalee*; and have completed in the same language 500 copies of *Mr. Mundy's Commentary on Mark*, and his *Evidences of Christianity*; the one forming a volume of 430 and the other of 250 pages. We have also printed in *Ooriya* 500 *Scripture Catechisms*, and 1000 *Dialogues between a Father and his Son*, the former compiled by brother Sutton, (of *Balasure*;) the latter translated by brother Lacey; and for the *Benares and Chunar Tract Society*, we have executed 500 *Scripture Lessons* and 750 *Life of Christ in Hindooee*, by Mr. Adam (of *Benares*.) Besides this, we have printed several tracts and religious works in English, with 500 sheet tracts monthly, in *Bengalee*. In the above and other dialects

we have likewise printed several thousand school books for the Calcutta School Book Society. The publications of the latter society, though not religious, we conceive, are in their influence very useful and important. By rendering familiar the printed character, and enlarging the vocabulary of the scholar, they prepare a greater number of individuals to read our Tracts and Scriptures, and to hear our discourses, so as to understand them; they inculcate good morals, and supersede various vicious publications which otherwise would be used in schools; and they imperceptibly, but surely, undermine idolatry, which is founded on, or connected with false notions of Natural Science. In all our Missionary schools too, they are followed up by religious tracts and the Scriptures, for comprehending and reverencing which the pupils are thus prepared.

#### BENEVOLENT INSTITUTION.

The attendance and proficiency of the children continue to afford the most pleasing satisfaction, as may be seen in the following extract from the Report lately issued by the Serampore brethren, who are the managers of the Institution.

"The present Report embraces only the two schools in Calcutta.

"The number of scholars on the books of the institution is 310, of whom 206 belong to the boys' and 104 to the girls' school; the average attendance in the former is 150, in the latter 100. The punctuality of attendance has greatly increased since the last Report, and the applications for admission, more especially on the part of natives, have been so numerous, that a compliance with them all would have doubled the present number of scholars. But as the great object of the institution was the instruction of indigent Christians, it was not deemed proper to depart from the rule which limits the admission of natives.

On the 24th December, the acting secretary held an examination of the children, in both schools, which was honoured with the attendance of many gentlemen and ladies, more especially of those within the missionary circle, to whom the managers beg to return their grateful acknowledgments. The highest class in the school, consisting of nearly thirty lads, were examined in figures, as far as fractions and decimals; they passed a very rigid scrutiny in English Grammar and Syntax; and answered with the utmost readiness almost every question put to them from Guy's Geography. In the Use of the Globes they displayed equal facility. The specimens of their English composition and penmanship were highly creditable. Some of the most advanced scholars repeated dialogues and extracts from the

British Classics, with an enunciation so distinct and vigorous, as to convince the spectators that they fully comprehended what they had committed to memory. The general progress of this extensive class, in every department of learning taught in the School, was so distinguished as to reflect the highest credit on the industry and zeal of Mr. Penney, and fully to substantiate the utility of the institution.

"The next class, which consists of about twenty-seven, is engaged in reading the Bible, in studying Murray's English Grammar, and an Introduction to Geography; the children have also attended very diligently to the study of Bengalee. The class immediately below this, consisting of about twenty-five, likewise reads in the Bible; and is exercised in Murray's Abridgment of the Grammar, in parsing, and in writing, both on the slate and on China paper.

"The two classes next in succession read in the New Testament, and pursue studies similar to those of the higher classes, though in a more elementary form; while the remaining classes (seven in number) are employed on the alphabet, and in every gradation of spelling exercises.

"The cheerful aspect of the children, their eagerness to display what they had attained, their ready and satisfactory answers to those questions which were within the range of their studies, evinced the assiduity with which their education had been conducted, and held out the most encouraging prospect as to their future welfare.

"The appearance of the children in the girls' school, where about a hundred children, dressed in the plainest but neatest manner, were prepared to pass their examination, was highly gratifying. Those in the highest class, consisting of about thirty-five, read most fluently in the Bible, parsed sentences in the grammar with great readiness, and produced specimens of penmanship in the highest degree creditable. They repeated from memory several pieces of English poetry, which had been selected with much judgment by Mrs. Penney: the fluency with which these extracts were repeated, evinced the great pains which had been bestowed on the children; while the manner in which they were delivered, clearly proved how well they were understood. The other classes of this department are engaged in reading the Testament, and in regular succession, the spelling lessons, and the alphabet.

"As regards their needle-work, the highest class is employed in marking, knitting, and making garments; the next in backstitching and gathering; the next in seaming and inseaming, and the lowest in hemming. The table was covered with garments of their own making, which formed perhaps the

most gratifying sight exhibited in the school. The cloth was supplied by that eminent benefactress of the Institution, Mrs. Lushington, who during her residence in India, took the most lively interest in its welfare. The children thus rescued from the streets and lanes of the metropolis, from the infection of idleness, and the haunts of vice, and brought under Christian instruction, to be trained up in habits of industry, which at no distant period they will transplant into their families, and thus render themselves the centre of a little sphere of domestic happiness, filled the minds of the spectators with a high sensation of pleasure.

"The examination having been concluded, the children stood up and sang an appropriate hymn, and the Rev. Mr. Lacey, of Cuttack, concluded in prayer."

We think that no department of Missionary labour can be more encouraging than Institutions of this nature, partly owing to the work itself, but particularly to the immediate results. No year passes away without affording several interesting examples of youths of both sexes, having qualified themselves to fill situations which must eventually tend to advance them from the lowest to the middling ranks of society, an object of no small importance in a heathen country. It is truly lamentable, to observe so vast a portion of the nominally Christian population, sunk in degradation below the heathen themselves; and until something more effectual is done to raise the characters of those who bear the Christian name, we fear that Missionaries may yet have to labour in vain, and spend their strength for nought. This, indeed, is perhaps one of the most prominent objections an enquiring Hindoo has against the gospel of Christ, for he knows that as long as the system of cast exists, if he should ever embrace Christianity, these people must be his associates. The higher classes of Europeans, who are the rulers of the land or wealthy merchants, are, from their rank in society and literary acquirements, at too great a remove for him to expect to form with them any thing like an intimacy, so that from what appears to be unattainable on one hand, and dreaded on the other, an insurmountable barrier remains to be removed. Hence we are persuaded, that too much attention cannot be paid to this neglected class of people. The success which has attended every attempt to improve their civil, moral, and spiritual condition is a sufficient warrant to the Christian church to extend their exertions in this field of Missionary labour. It is pleasing to observe, that within the last few years a more than ordinary attention has been paid to this important object, by the multiplying of schools for instruction in English, and by a wide distribution of religious tracts, so

that an increase of general knowledge, and with it an acquaintance with the gospel, have been evidently produced. May it still spread far and wide, till the knowledge of the Lord covers the land as the waters cover the great deep!

#### SUNDAY SCHOOL.

A Sunday School has been carried on by brother Penney, assisted by the members of the Juvenile Society, which is attended by more than twenty children, some of whom are Hindoos. Those who have attended regularly for any length of time have acquired a considerable knowledge of the divine word. Three of the elder boys manifest pleasing evidence that this blessed agent is exercising its renewing and regenerating influence on their hearts. They meet with the young men of the Juvenile Society twice a week for exhortation and prayer, which has been very useful in promoting the work already commenced in their minds.

The weekly meetings of the young people are still continued, with a degree of interest and evident usefulness. During this year two of their number have left them for the Upper Provinces, who by this Society were brought to the knowledge of the truth as it is in Jesus. They were encouraged by the Society on their departure to supply themselves with tracts to distribute at the stations where they might remain for a time. Late accounts received from them state, that they have been actively engaged in the good work.

*(To be concluded in our next.)*

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#### DIGAH.

In conformity with the intention expressed in our last Number, we proceed to fulfil the mournful duty of inserting some further particulars relating to the decease of our late friend and brother Mr. Burton.

The first document which reached us from the scene of bereavement, was of a peculiarly affecting character. It is a brief letter from the dying Missionary himself, addressed to the Secretary, under whose roof he had formerly resided. It bears date "past midnight of Monday, Sept. 1, at Patna," and was dictated by Mr. B. to his very kind and assiduous medical attendant, when he was too weak

to do more than barely affix his signature. The letter is as follows :

Rev. and very dear Sir,

At the close of a few lines which I sent you not many days ago, on money matters, I told you that I did not feel well. I came down on Sunday evening to Patna, not being able to preach, to enjoy the society and advice of my kind friend, Dr. King, who now kindly uses the pen for me, to inform you of the rapid progress of my disorder, and its apparent approach to a fatal termination.

We have written to Mr. Leslie, to request him to come up. I have little hope of seeing his face again in the flesh. Brother Leslie will notice the state of things when he arrives, and I hope will be able to maintain the work here till you can supply my place from home.

My complaint being a disordered liver, my mind is sometimes a little depressed, but I trust, my ever dear Sir, that the truths which you, with my dear pastor,\* early taught me, are still precious to my soul. In Jesus is all my salvation, and all my desire. I have been an unworthy and a sinful Christian, a sinful and unworthy preacher of the gospel, a sinful and unworthy missionary, and I cast my soul on the mercy of God in Christ Jesus. I can only add, may the Lord God prosper you and the Society, and grant you a much more abundant harvest than you have yet seen.

Your ever affectionate

R. BURTON.

The same sheet contains a statement of the fact of Mr. Burton's decease, on Saturday, the 6th of September, from the pen of Dr. King, together with a most honourable testimony to his character, so closely resembling the extract inserted in our last Herald, as to make it evident that the author of both was the same. We shall therefore give further details in the words of other friends, and thus secure a grateful reference to the peculiar kindness of Dr. King himself, which we gladly embrace such an opportunity publicly to acknowledge.

Mr. Leslie writes thus to the Secretary from Digah, under date of the 8th of September :—

My dear Sir,

The occasion of my dating my letter from this place is indeed a very melancholy one, and one which I know will occasion you much sorrow. On Tuesday last (Sept. 2.) I received a letter from Dr. King, of Patna, apprizing me of the illness of our dear brother Burton, and entreating me to hasten up as soon as possible, as Mr. B. was exceedingly anxious to see me. Accordingly, I set off on the morning of the 4th, and, travelling without intermission, I arrived (the distance being 100 miles) at two o'clock on the morning of the 6th. On entering the room, I saw our beloved brother evidently insensible, and breathing his last. I consequently made no attempt to speak to him, but waited in silence at his bedside for the space of about two hours. Perceiving him to continue in the same state, I at length spoke to him, on which he instantly opened his eyes, and looking at me, said, "I am glad to hear thy voice," and then sunk immediately into his former state. About six in the morning I made another attempt to apprise him of my presence, by asking him if he knew me. Opening his eyes again, and smiling, precisely in his usual manner when in health, he said, "I know thy voice, and also thy form." Endeavouring to engage him in conversation, supposing that he might have something to say to me, from his being so anxious to see me, I mentioned his children, with the names of several of his friends, and asked him if he wished me to say any thing to them. He replied generally that he loved them all, and wished them to be told so. The chief seat of his disorder being in the head, his expressions were very incoherent; but amidst his incoherencies, it was evident that the cause of Christ had a deep place in his heart. With a very sorrowful expression of countenance, he said to me in Hindoostanee, that the native church would now become dispersed. Speaking to him in the same language, I assured him that I would do what I could in caring for them; with which he seemed pleased, and said no more on the subject. A little after, he said he feared that ministers laboured for something else than to diffuse the spirit which belonged to the kingdom of Christ. On my saying that I hoped this was not the case with all ministers, he instantly assented. Several times he expressed his belief that all would be well with him, and I have no doubt that his confidence was properly founded.

From the very beginning of his illness, he expressed to Dr. King his conviction that his sickness was unto death; but at the same time said that he was delivered from all fear in the prospect, for that he rested entirely upon Christ. For the last few days of his life he ceased to have any care about

\* Rev. Joseph Ivimey.

the things of this world, telling the native converts, or others who came to speak to him about any temporal matter, that they must wait for my arrival, and speak to me, for that he now had ceased to have any more connection with the things of earth. Numerous were the pious expressions that he uttered to one friend and another who called upon him, expressions which strongly exhibited the heavenly state of his mind.

Previous to his death he was much reduced in body, but he appeared to retain a great degree of strength to the end. And this I think was the reason why he lingered so long, evidently expiring. He appeared to suffer much, but whether he did so in reality I cannot tell. He was ill only sixteen days, but Dr. King says that the disease probably had a longer existence. It was an affection in the brain, and this it was that caused so much incoherency during the last three days of his life.

Never did I witness such deep solicitude, such unremitting care, and such undissembled grief manifested by any person towards another so distantly connected, as was shewn by Dr. King in behalf of Mr. Burton. When he expired, he sat down by his bedside and wept. The funeral was attended by a great number of persons, and the poor soldiers to whom he was accustomed to preach, came and requested to be permitted to carry him to the grave; which they did, though the distance was about two miles. In the evening I preached a funeral sermon for him to a large congregation, in which many wept for him genuine tears of sorrow, for he appears to have been exceedingly beloved.

Thus is the station bereaved again. Of the Society's missionaries I now am left alone in Hindostan. The nearest missionary to me is almost 300 miles off. Pity me, my friends; yea, rather pity this poor destitute province and station. In dear Burton I had a friend indeed. At Bristol Academy together, and being neighbouring missionaries for the last three years, I feel myself greatly bereaved; and cannot help returning to my own station with a heavy heart. But God acts wisely, though to us, in these

cases, very mysteriously; and I desire to acquiesce in his gracious will. I will write to you again very shortly, when I will give you an account of the station, and other things which I must of necessity omit at this time.

Yours affectionately,  
A. LESLIE.

P. S. Mr. B. died on Saturday, Sept. 6, at three o'clock, P. M. and was buried next morning alongside of Mrs. B.

We cannot better conclude this article, than by the following earnest and touching appeal, which terminates a letter of our valued friend, Mr. Pearce:—

Will our beloved friends at home not send out more men of like spirit, to enter into the labours of departing Missionaries? Will no one accompany brother Yates for Calcutta? Will no one succeed brother Burton at Digah? Though the difficulties of our work press on us, they are more than balanced by our encouragements; and we feel *nothing* so disheartening as the want of labourers. The harvest truly is great, and very promising. We are full of hope, we see the work going on, we are confident of success, if men of ardent piety, and active zeal, and melting love to souls, were but here to carry on labours now commenced and in progress. We need help in every department, but especially in the *preaching of the Gospel*. We have, I suppose, a million, within a circuit of four miles. We can procure congregations at all hours of the day, and if we had more preachers to declare with patience, perseverance, and affection, "the truth as it is in Jesus," we feel assured of success. O, that students for the ministry would consecrate their lives, and Christians their property to this work, and then we might hope for assistance in some degree commensurate with the object!

Yours, very affectionately,  
W. H. PEARCE.

*Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1829, not including individual Subscriptions.*

	£	s.	d.
Legacy of Mrs. Eliz. Page, late of Bristol, by Mrs. Payne, Executrix....	19	19	0
Dartmouth, Auxiliary Society, by Mr. Larwill (two-thirds).....	5	5	2
Clapham Society in aid of Missions, by Rev. Geo. Browne .....	20	0	0

Ogden (Lancashire), Contributions, by Mr. Allison .....	2	10	0
Shropshire, on a journey, by Rev. W. Hawkins :—			
Shrewsbury .....	25	0	0
Wellington .....	10	0	0
Ponsbury, Snailbeach, and Minsterley .....	4	0	0
Oswestry .....	7	5	0
		46	5
Cambridge, for Female Education, by Mrs. Ebenezer Foster .....		12	17
Wilts and East Somerset, by Benjamin Anstie, Esq. Treasurer :—			6
Beckington .....	1	9	4
Philips Norton .....	4	7	0
Chippenham .....	21	17	0
Devizes .....	30	15	0
Frome .....	57	7	6
		115	15
South Wales, Western District, by Rev. J. H. Thomas .....	46	0	0
Aylesbury, Collected by Mr. Reynolds .....	3	0	0
Diss, Collected by Miss Ward .....	6	10	3
Portsoy, (N. B.) Friends, by Rev. Joseph Gibb, Banff .....	1	13	0
Boston, Subscriptions and Small Contributions, by Mr. Sam. Veall .....	11	13	0
Nottinghamshire and Derby Auxiliary, by Mr. Louax :—			
Swanwick .....	9	16	6
Southwell .....	3	3	0
		12	19
Oxfordshire Auxiliary, by Mr. S. Huckvale :—Abingdon .....	26	10	11
Hull, on account, by John Thornton, Esq. Treasurer .....	25	0	0
Exeter, Congregational Society, Bartholomew Yard, and Subscription by Mr. Moxey .....	6	5	7
Gloucestershire Auxiliary, by Captain Pelly, Treasurer :—			
Hillsley Association and Sunday School .....	1	6	6
Kingstanley (Sunday School, 5 months, 1 <i>l.</i> 17 <i>s.</i> ) .....	7	17	0
Minchinhampton .....	1	11	0
Woodchester (Sunday School, 4 months, 1 <i>l.</i> 12 <i>s.</i> 8½ <i>d.</i> ) .....	2	7	0½
Wootton under Edge (Sunday School, 5 months 13 <i>s.</i> 9½ <i>d.</i> ) .....	2	13	9½
Stroud (Sunday School, 5 months, 2 <i>l.</i> 7 <i>s.</i> 4 <i>d.</i> ) .....	9	13	3½
Subscriptions by Treasurer .....	1	11	6
		27	0
Thomas Key, Esq. Water Fulford :—			
For general purposes .....	50	0	0
For West Indies .....	50	0	0
For Widow and Orphans' Fund .....	50	0	0
		150	0
Mrs. Harris, late of Hackney, by Mrs. Gouldsmith .....	20	0	0
A. T., Camperdown, for Spanish Town School and Tracts .....	Do.	20	0
A. S., by the Secretary .....	Do.	10	10
Junior Members of a Family, by ditto, for Jamaica .....	Do.	5	5
Mr. Rusher, Reading, by ditto, for West India Fund .....	Do.	5	0
Ladies at Bristol, by Mrs. R. Smith, for Spanish Town School .....	Do.	5	0
Mr. Pearson, Poole, by Rev. Sam. Bulgin, for West India Fund .....	Do.	1	1
Friend in Somersetshire, by the Secretary, for ditto .....	Do.	1	0
Anonymous Friend, by Continental Society .....	Do.	1	0

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#### TO CORRESPONDENTS.

Parcels of Magazines have been received from the Rev. T. King, of Bedford; Friends at Sawbridgeworth, by Mr. Bayman, and Mr. Thos. Nicholson, jun. Coleford; and also two parcels of Silk Trimmings and Ornaments from a Friend.

*Erratum.*—In our last, the Contributions from Bilderston were entered £2 2*s.*, instead of £2 10*s.*, which was the amount received.

Our esteemed Friend at Hyde Court will perceive that there is some little variation between the amount as forwarded by him, and as copied above from the paper sent to us.

A box, containing Bags, Pincushions, &c. for the School at Kingston, has been duly received from our kind friends at Kingstanley.

## BAPTIST MAGAZINE.

JUNE, 1829.

## MEMOIR OF THE REV. WM. WINTERBOTHAM.

[Communicated by Mr. R. Winterbotham, of Cheltenham, Son of the deceased.]

DIED, on Tuesday, the 31st day of March last, at his residence in the parish of Horsley, Gloucestershire, at the age of 65, William Winterbotham, minister of the Baptist church at Shortwood in that county.

His last illness was of short duration, he having been enabled to discharge his ministerial duties (with occasional interruptions) up to the 22d of March, on the morning of which day he preached his last sermon, to a congregation amongst which he had laboured with faithfulness and success for a period of twenty-five years.

In this respect, the often-expressed wish of earlier years—"that his life, if it were the will of God, might close with his public labours"—was eminently gratified, and surviving friends, deeply as they feel their loss, can feel also, that in the providence which thus terminated his useful and honourable career, before the progress of age had impaired the energies of a powerful and active mind, or rendered him incapable of exerting them, there was blended much of kindness.

In the political world, the deceased was known by his warm and devoted attachment to the principles of civil and religious liberty. He was not the individual ever to conceal his opinions, and at a period when the proscription of power was extended to senti-

ments which the founders of our constitution venerated, and which even ministers of the crown have subsequently advocated;—when Priestley was obliged to leave his country, and the accomplished Wakefield was consigned to a gaol; Mr. Winterbotham was subjected to an iniquitous prosecution, and four years of the prime of his life were passed in Newgate.

His consistency, however, insured its own reward. It cannot be doubted that so long continued an imprisonment materially tended to abridge the course of his life; but, on the other hand, it afforded him an opportunity for mental improvement, of which he sedulously availed himself; and it was in prison that he became acquainted with some of his best and most valued friends.

To some of those early friends it may be a pleasure to know, that his political sentiments were unchanged to the last; that when the excitement of that disastrous period was over, he never regretted the course he had taken; and that at the close of life, when his judgment had become matured, and when his mind was under the impression of the most chastened feelings, his views and wishes were still the same as at the commencement of his course. The foe of civil as well as of ecclesiastical tyranny, the energies of his youth were awakened in the struggle for American independence, while the last wishes of his heart were grateful in the anticipated emancipation of the Catholics.

As a Christian minister, the excellences of his character were great and varied; and though he entered upon the ministry without having enjoyed the advantages of a liberal education, and under circumstances in other respects most unfavourable and inauspicious, there are few men, it is believed, whose loss will be more severely felt by the church of Christ.

A fondness for reading, an ardent thirst for the acquisition of knowledge, countervailed in a great degree the disadvantages arising from a defective education; while a deep sense of the importance of the Christian ministry, combined with an equally strong conviction that its duties were often very inefficiently performed, led him to exert his utmost efforts for the attainment of excellence. Seldom, if ever, indeed, during later years, did he enter the pulpit without being as fully prepared as research and thought (exercised in dependence upon divine assistance) could possibly render him.

His sermons were replete with information—plain and practical.

To render this hasty sketch, however, useful to those ministers who did not know him, it may be well to notice a few characteristics of his preaching.

Its first, and perhaps its best feature, may be found in a decided and conscientious adherence to the statements and expressions of Scripture, in opposition both to the spirit and language of any merely human system of divinity. Even in cases where his views coincided on a given point with any existing system, it was a maxim with Mr. W. to adhere to the language of the Bible upon the subject, to the utmost possible exclusion of any technical definition or explanation of it. Thus, though a firm believer in the deity of Christ, and in the

Holy Spirit, he never spoke except to reprobate or lament the phrases, of "the Trinity," "the Divine Essence," or the "*personality* of the Holy Spirit."

But it must also be noticed, that this adherence to scriptural statements and expressions, arose as much from his distrust of human systems and his frequent variance from them, as from his dislike of their peculiar phraseology. The voice of friendship (and we think it will be responded by many of his most intelligent and pious hearers) whispers that he had borrowed the excellences and discarded the defects of many systems; but be this as it may, his sentiments, and his mode of expressing them too, were peculiarly and emphatically his own. He called no man master, and could it have been avoided, would have owned no distinguishing appellation.

In addition to this freedom from attachment to party, and to party views, there was a *completeness* in his exhibition of divine truth, arising in a great degree from that very circumstance, and also in no small measure from the plan pursued during more than the last twenty years of his life, of illustrating successively every portion of the New Testament. A harmony of the Gospels, the Acts of the Apostles, and all the Epistles, had thus been passed in review, and a course more beneficial to his own mind, or more useful and gratifying to his congregation, could not have been followed.

Add to this, that his sermons were decidedly practical; that they were pervaded by much of that warm and generous feeling which distinguished the preacher in the intercourse of private life; that his appeals were made, not indeed exclusively, but in a very great degree, to the best feelings, the

gratitude, and love, and hope, instead of the fears of man; that he dwelt in more than an ordinary measure on the doctrine of a superintending Providence; and addressed the invitations of the gospel to *all* his hearers, not only without restraint, but with the full and decided conviction that *all* might participate in its benefits; and the reader may form some tolerable idea (and correct, at least as far as it goes,) of the manner in which the deceased discharged his duties as a preacher of the gospel.

In conducting the devotional exercises of the sanctuary, he was, if possible, still more felicitous. His prayers were short, appropriate, and deeply impressive. They spoke the language of the heart, and were not only calculated to engage the best affections of the renewed spirit, but to lead others to feel that there was something peculiarly lovely in the religion of Christ.

To the younger members of his congregation he was particularly attentive. He enjoyed much of their confidence, and in addition to that affectionate esteem with which they regarded him, and by which his public labours were always animated, it was often his enviable lot to introduce them into the church. To all, indeed, his ministry was peculiarly blessed. During the twenty-five years that he was stationed at Shortwood, five hundred and forty-two persons were added to that Christian society.

To this sketch of Mr. W.'s ministerial character, it may be proper to add, that he was at all times the willing assistant, the friend and adviser of Christian ministers and missionaries of every religious denomination; that he was the constant and disinterested advocate of

his poorer brethren in the ministry, and their destitute widows and children; and that from his character and standing in the church, he was frequently called upon to compose those differences which but too commonly occur in dissenting churches.

In private life, the more intimately he was known, the more entirely was he beloved. A stranger would have said there was too much reserve, and perhaps a little pride. He was also occasionally hasty and irritable, and particularly in the latter period of his life, it often required a strong effort on the part of those who either corresponded with or visited him, to draw forth the resources of his richly-cultivated mind. His antipathies also were strong, and sometimes indulged without sufficient reason.

Of these, some were defects of constitution, while others arose from lessons imbibed in very early youth.

On the other hand, there was a rectitude and independence of character which never stooped to an unjust, and which scorned a mean action; a decided and manly attachment to those sentiments and practices which he believed to be correct, without regard to personal consequences; a desire for information, cherished and increasing to the last hour of his mortal existence; a generous, an hospitable, and a friendly disposition; a husband and a father's solicitude and love, displayed in their best forms, and characterizing every feature of his intercourse with his beloved family; and, to crown the whole, an entire consecration of his powers to the service of his Redeemer.

His abilities may be differently estimated, though, considering the extent and variety of the information which he had acquired on

almost every possible subject, the few prejudices which clouded his understanding, or perverted his judgment; and the happy manner in which he rendered his varied acquirements subservient to the more satisfactory discharge of his ministerial duties; the general standard of his mental character cannot, perhaps, be too highly rated. The language of the late Chief Justice Gibbs, when defending him nearly forty years since, that "Mr. Winterbotham was a man of considerable talents, and of a very good understanding, who by an unwearied, though late attention to his studies, had attained to a very high degree of knowledge, not only in the pursuits pertaining to his profession, but in the laws of his country, and its civil and political rights, and was a man of as well informed and enlightened a mind, as most of those of his age, who had enjoyed much greater advantages"—if even then warranted, was still more fully applicable in the later seasons of a life distinguished by unwearied and unremitting exertions for the attainment of knowledge.

In respect to his political opinions, some (though they are a decreasing number) will yet differ from him; but there are few, it is presumed, even of these, who will not admire the sincerity, the candour, and consistency, which marked the whole of his public conduct.

But in whatever else survivors may differ, there will, in respect to the excellency of his character as a private individual, and as a minister of the gospel, be but one decided sentiment. He has left us: but in those Christian societies where he was a frequent and a welcome visitant—in that sanctuary where he had so long ministered—around those hearths which

his smile had so often blessed—his memory will be long and affectionately cherished: and who, if he looked even to this world only, would not most willingly exchange the all of fame and power it ever lavished upon its most favoured votaries, for the tears of affection, and the hallowed remembrances of those whose best interests have been promoted by him to whom those remembrances are consecrated?

For him whose feeble pen has thus attempted to trace the outlines of a father's character, it only remains to add, in the emphatic language of Dr. Johnson, "The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects."

P. S. The communication of any letters of the deceased, tending to illustrate his opinions or feelings, addressed to Mr. Winterbotham, Solicitor, Cheltenham, would confer an obligation on the family.

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#### INTRODUCTION TO THE PARABLE OF THE TEN VIRGINS.

To the Saviour, who created all things, it would have been easy to have astounded the wise men of the age with eloquence, drawn from the stores of the boundless universe. He could have referred to sublime facts since discovered, and to mysterious facts that still baffle all human sagacity. But the dear Redeemer's object was the spiritual edification of mankind, and not the applause bestowed on philosophers. He therefore availed himself of things *known*, to teach things *unknown*. In this procedure too, he often secured still greater simplicity, by taking illustrative facts simply as his hearers were accustomed to witness them, or to conceive of them; so that if the

train of ideas the Saviour had to communicate was more than commensurate with one train of facts, he added a second parable, to include what was not taught in the first.

A procedure of this kind may be seen in the 15th of Luke. In that chapter, we behold some who had obviously wandered from God's fold, listening to the words of eternal life that fell from the Saviour's lips; whilst others, who, like Paul before his conversion, could boast of a blameless exterior according to the letter of the law, did not need the same exterior change. Nor did our Lord disregard a life like that of the young man, who could say concerning the commandments, "All these have I observed from my youth up;" for it is immediately added, "Then Jesus beholding him, loved him." Mark x. 21: Nevertheless, if irreproachable conduct in society is not accompanied by that faith which "overcometh the world,"\* such conduct is only amiable as far as this world is concerned. But as the change wrought by abounding grace on notorious sinners made them amiable for both worlds, it was with good reason that Christ looked on them with far greater regard, especially as the world to come, being of infinite duration, must infinitely transcend the present state. Thus Jesus, amidst all his sorrows, rejoiced like a shepherd returning with a lost sheep. Nor did the Saviour rejoice alone, for the divine Father himself rejoiced with him; and if, when Abraham was on earth, Jehovah said, "Shall I hide from Abraham that thing which I do?" it is not likely that God will hide his marvellous works from Abraham now. On this principle, "the

spirits of just men made perfect" rejoice with Christ in the contemplation of a sinner being saved.

Not only, however, does our Lord say, "There is joy in heaven over one sinner that repenteth," as we read after the parable of the lost sheep; but after the parable of the lost piece of money, Jesus further says, "There is joy in the presence of the angels of God over one sinner that repenteth." Luke xv. 10. Thus Jesus represents himself as calling together his friends and neighbours to rejoice with him, like a shepherd that has found his lost sheep, or like a woman that has found her lost piece of money.

But neither the parable of the lost sheep, nor that of the lost piece of money, was adapted to exhibit the unlovely character of those Jews who, in their proud, self-righteous spirit, "murmured, saying, This man receiveth sinners, and eateth with them." Lu. xv. 2.

Thus it became necessary to introduce another parable, in which the object not lost should "murmur" at the attention paid to the object lost. In an elder brother, therefore, that malignant disposition is manifested which would have been out of character in the ninety-nine sheep that did not stray, and out of the question in the nine pieces of money that were not lost. The murmuring Scribes and Pharisees, therefore, were shewn their own character for the first time, by the parable of the prodigal son, as that son was descriptive of those reclaimed outcasts whom Jesus had already represented by the lost sheep and by the lost piece of money, whilst the elder brother was descriptive of those Jews, who "going about to establish their own righteousness," treated such persons as Matthew the publican and Mary Magdalene with

\* See 1 John v. 4, 5.

ineffable contempt, and looked on any favour shewn to such persons with as much envy and displeasure as Cain manifested when Jehovah accepted Abel and his offering.

The parable of the prodigal son, therefore, is supplementary to those of the lost sheep and the lost piece of money; and, on the same principle, the parable of the ten virgins is supplementary to that of the two servants placed over a household.\* In each of these successive parables, a state of probation is introduced. But when the time of probation ceases, every professor of the gospel occupies two places, one in the grave, and the other with separate spirits of the same kind with himself. But as servants placed over a household, or virgins invited to accompany a bridegroom, can never be in two places at once, only one side of the descriptive medal can be presented to our view at one time. As, therefore, the two kinds of servants placed over a household are traced from this world to the paradise which our Lord promised the dying thief, or to "the spirits in prison who were disobedient in the days of Noah," that side of the medal which remained to be shewn, was that which represented the dead as slumbering in their subterraneous abode, unconscious of the joy or sorrow felt by the immortal spirit in distant regions. Thus the ten virgins are viewed in that state in which "one event happeneth to them all." Eccl. ii. 14. So that whether we advert to the five wise virgins, or to the five foolish ones, we perceive no difference. For of the whole ten it is said, "they *all* slumbered and slept." Mat. xxv. 5.

\* See the Baptist Magazine for June, 1828, pp. 247—250, where the parable of the two servants is formally brought under the reader's notice.

Thus by two parables, all that appertains to professors between death and the resurrection is included; the parable of the two servants shewing their widely different state in the world of spirits, and the parable of the ten virgins shewing the perfect similarity of their state when they are brought "to death, and to the house appointed for all living." "How dieth the wise man? As the fool," Eccl. ii. 16.

If the "slumbering and sleeping" of the wise virgins meant any accession of lukewarmness in their religious profession, such a decrease of piety must, according to the parable, be in the closing period of their probation; and thus the last days of the righteous would be their worst days. But so far from this being the case, the order of Christian experience is first to be *children*, then *young men*, and lastly, *fathers* in Christ; and any apparent deviation from this order must be regarded as an affecting exception, and not as the established rule. But there seems to be no reason for supposing that our Lord meant thus to represent the wise virgins as on a level with the five foolish ones; nor does it appear that he meant, in any way, to represent his faithful people to a disadvantage. The "slumbering and sleeping" of the ten virgins, therefore, must be that state to which the bodies of professors are consigned when death closes their earthly career.

There is, however, one class of persons, who do not appear to be included either in the parable of the two servants set over a household, or in that of the ten virgins. For those professors who shall be living at the end of the world, will not enter the state of separate spirits, or slumber for ages in the grave. Another parable, there-

fore, that includes both "the quick and the dead," is introduced. Hence the parable of the talents that follows in the same chapter, is supplementary even to that of the ten virgins.

Thus our Lord introduced four successive parables in the middle of his discourse on Mount Olivet, and in every one of them he is represented as *coming*. In Matt. xxiv. 43. Jesus is represented as *coming* like a *thief* in the night; in verses the 46th and 50th, he is represented as *coming* like a *nobleman*, to look over his stewards' accounts, and to investigate their conduct during his absence; in Matt. xxv. 1, 6, 10, the Saviour is represented as *coming* like a *bridegroom* on his nuptial day; and in verse the 19th, he is represented as *coming* like a *lord* from a long journey, and reckoning with his servants, to whom he had, in different portions, confided all the property he did not take with him.

Nor will it appear surprising that the idea of *coming* is adopted in all these cases. For in the procedure of divine Providence, the death of individuals in different ages, and the sweeping away of the remaining multitude at the day of judgment, are but the different parts of one grand event. For both *before* the end of the world, and *at* the end of the world, it may be truly said, "Man knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." Eccl. ix. 12. The net, indeed, may be often cast into the sea, before it is cast in to bring up the last draught of fishes; but every time fishes are caught, the net is to them a sudden snare, and as irresistible as it is sudden. It was therefore per-

fectly natural for our Lord to advert to the suddenness and irresistibility of the last snare, as agreeing with what was to precede, and thus to say to his disciples, "Watch, therefore, for ye know not what hour your Lord doth come." Matt. xxiv. 42.

It is, indeed, at the last day only, that Jesus will actually come, after his long absence from this world; for he, being omniscient, can govern the world, as King of Kings and Lord of Lords, without a personal visit. But a nobleman, leaving his home, can make no approximation to certain justice in his dealings with his servants, unless he actually returns. In such a case there must be a visitation in order to investigation, and there must be investigation in order to retribution. Whenever, therefore, a season of retribution is anticipated by the servants of an absent nobleman, the commencement of that retribution is identified with the coming of their lord. Any period, therefore, in which Jesus reckons with his servants, by adjusting their situation according to their real character, may be called his *coming*. In short, Jesus may be said to *come*, whenever he *acts as if he came*. On this principle, it is perfectly consistent to consider the coming that affected the two servants set over a household, as the death of many\* such servants in different ages; whilst the coming that affects the ten virgins seems to be that coming of the Son of God, when "all that are in the graves shall hear his voice, and

\* When John, in Rev. xxii. 2. says, "On each side of the river was the tree of life," he means *many trees*; so "the faithful and wise servant," according to the Greek in Matt. xxiv. 45. means *many faithful and wise servants*; and the perfidious servant is spoken of in a manner that allows equal scope for plurality.

shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." John v. 28, 29.

These introductory observations having been made, as serving to regulate a general outline of the parable of the ten virgins, the consideration of the parable itself is reserved for a future paper.

Stratford.

J. F.

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ON FASTING.

To the Editor of the Baptist Magazine.

DEAR SIR,

I HOPED that the judicious "Hints on Fasting," which appeared in your Number for January last, would ere now have elicited, from some of your Correspondents, a farther discussion of the subject. It certainly deserves the serious and candid attention of the religious world. If the practice be not still obligatory, those persons who observe it are making an unhal- lowed infringement on the spiritu- ality of the present dispensation— an evil of no small magnitude; but if it be still binding, those who treat it with indifference or con- tempt, are contracting a high de- gree of guilt, and losing the spiri- tual benefits which the duty is intended to insure.

How, Sir, must the question be settled? By the practice of Chris- tians in the first ages, or among the purest communities of the church; or by the example of emi- nent saints? If either of these were decisive, fasting must, most un- doubtedly, be considered as still a duty; for it were by no means difficult to adduce full proof that the primitive Christians, the most scriptural churches, and nearly all those pious individuals whose me- moirs have excited our admiration

and self-abasement, have observed the practice. Whilst, however, this fact may well prevent our being prejudiced against fasting, through the ridicule with which it has been treated by persons not very remark- able for their habits of self-denial, it is not decisive. Shall we then, with Mr. Hargreaves, appeal to the Jewish economy? By no means; for though fasting was enjoined and observed under it, the autho- rity of that economy has passed away. The only satisfactory arbi- ter of the question is the New Testament; and this we conceive plainly decides in favour of the practice. We grant that it no where expressly enjoins it: and does it any where expressly enjoin the Sabbath, social prayers, or many other duties which Christians in general acknowledge to be bind- ing? No. In these cases, it is thought sufficient if a practice be sanctioned by *fair inference from the New Testament statements*, or by plain *apostolic example*. We see no reason why the same sanc- tion should not be considered suffi- cient to enforce the practice before us, and by this sanction we con- ceive it is enforced.

I. Is it not sufficiently evident, Mr. Editor, that in Matt. vi. 16— 18. our Lord gives directions re- specting a proper manner of fast- ing; and that in 1 Cor. vii. 5. the Holy Spirit teaches the suitability of self-denial, for the express pur- pose of insuring seasons for the practice? But where would be the propriety of laying down such in- structions respecting an abrogated custom?

The last mentioned text needs no comment, as we are not ac- quainted with any attempt to ex- plain it away. The other passage, however, has been the subject of considerable debate, and therefore requires an impartial examination.

Understand it in its obvious import, and it as clearly pre-supposes that *fasting* is obligatory, as the first five verses of the chapter imply that *almsgiving*, or the 5th, 6th, and 7th verses intimate that *prayer* is a duty. Precisely the same kind of expression is adopted in all three cases, without the least intimation that the obligations to fasting are, in any sense, less than those which enforce the other mentioned duties.

A writer for the Baptist Miscellany has attempted, in the Number of that work for April, to destroy this argument by three considerations; which, as they are somewhat specious, we will briefly examine. The first is thus stated:—"I should like to ask those who favour this opinion, (the opinion expressed above,) if they really believe it themselves, and could gravely maintain, that to neglect fasting is as great a sin as to neglect prayer?" In reply, we should like to ask the writer, whether he really believes himself, and could gravely maintain, that if we allow the omission of fasting to be less sinful than the omission of prayer, it necessarily follows, as his argument requires, that the former omission is not *at all sinful*?—Surely he needs not to be informed, that the neglect of a *less* important duty may not be *equally sinful* with the neglect of a *more* important one, and yet may be *equally a sin*: the *degree* of guilt in the two cases may differ materially, whilst its *reality* does not at all. Thus, if our Lord's words in the first seven verses imply that it would be sinful to neglect prayer or almsgiving, we cannot see but his language in the 16th, 17th, and 18th verses, no less clearly intimate that it is as *really*, if not as *greatly* sinful, to neglect proper seasons for *fasting*.

The second consideration referred to is this:—"In the passage itself, our Lord may be considered as treating the existing custom of fasting, as Moses did that of polygamy; he neither sanctioned nor prohibited it, but gave directions for proper conduct when it should occur; leaving the thing itself to go into disuse by a method more desirable than a legal and forcible prohibition." Here the similarity of the two cases specified, is *asserted*, but not a jot of evidence given to prove it. We, on the contrary, *assert* that our Lord may *not* be considered as treating the custom of fasting as Moses did that of polygamy; and is not one assertion as conclusive as the other? But *we* can add proof in support of *ours*. Apply it to the preceding cases of prayer and almsgiving, and every one will acknowledge its force; but what reason can be assigned for allowing its applicability in *these* cases and denying it in the *other*, when all three are stated by our Lord in precisely similar terms? But, Mr. Editor, is not the objector under a mistake, in supposing that Moses "*gave directions* for proper conduct when polygamy occurred?" If he be, of course his comparison utterly fails; and he imputes to the Jewish legislator the *appearance*, at least, of sanctioning polygamy: for surely to give directions for the proper observance of a practice must be *seeming* to sanction that practice. How, indeed, *can* that be "*properly observed*," which is in itself radically and essentially wrong?

This writer's third remark on our Lord's words, seems obviously to indicate a suspicion lurking in his own mind, that his preceding remarks were weak, since it is wholly inconsistent with them. It is thus expressed:—"But perhaps it is more material to observe, that

Christ does not appear to be speaking in this place of *abstaining from food*. He recommends fasting to be performed, 'that we may not appear unto men to fast;' but I conceive it would be almost impossible to hide the fact of our not eating our daily food. Besides, it is plain he is not speaking of any thing done in concealment, inasmuch as he directs the face to be washed, &c. in order that men may not perceive we are fasting; particulars which clearly indicate an openness to general observation. It appears to me that our Lord here uses the word fast in the *secondary* sense which it had acquired among the Jews, and that his object is to separate this from outward and ceremonial appendages." Is there not, Sir, a palpable contradiction between this argument and that which precedes? In *this*, it is supposed that our Lord does *not* speak of fasting, in its primary sense; in *that* it is implied that he *does* refer to it in that sense, and "means to give proper directions for observing it, when it should occur: *here* it is intimated that the fasting spoken of is *still* binding, only that it must be freed from pharisaic appendages; and *there*, it is represented as about to be abrogated. So direct an inconsistency as *this*, necessarily destroys the force of one of these arguments. But there is a similar contradiction between the different parts of this last consideration, if we understand it aright. Does it not amount to this? Fasting is not used by our Lord in its primary sense, 1st, because in this sense we cannot practise it with the secrecy enjoined by our Lord; and 2dly, because in this sense it is a private duty, whereas the Saviour's directions evidently relate to a duty of a more open kind. If this be the writer's meaning, does he not

intimate that fasting, in the proper meaning of the term, is a secret duty, and yet cannot be secretly observed? We have frequently heard the difficulty of fasting, with the privacy which our Lord enjoins, urged against understanding the word in its primary signification; but what kind of secrecy does the Saviour require? Not that which necessarily excludes all except ourselves from the knowledge of our fasting; but simply that which will prevent the ostentation and parade which accompanied the fasting of the Pharisees, who observed the exercise that they might be seen of men: the same kind of privacy with which it is proper to dispense alms, or to attend to secret prayer. Certainly it is easy enough to fast with *this* secrecy.

It seems to us that the opponents of fasting have just the same reason to understand the word fast, in this connection, in a secondary sense, not including abstinence from food, that a miser may find for understanding almsgiving in a secondary sense, not comprehending the bestowment of money. In either case, the objector would do well to enquire how far *that* reason proceeds from a secret dislike to the self-denial involved in the *proper* import of these words. To us, it seems sufficiently obvious, that *this* is the sense in which Christ meant to be understood, from the fact, that it was in *this* sense the Jews fasted, when they displayed the ostentation here opposed.

We have heard another objection to the use which we make of the Saviour's words, not urged by the above writer, viz. that Christ intended that his instructions should apply only to the period which was to elapse before the full introduction of the gospel dispensation; that is, till after his resurrection. Here the text in Corinthians, re-

ferred to above, comes to our aid. That was written long after Christ's resurrection, and clearly intimates that fasting was then still a duty.

II. But how, Mr. Editor, did the apostles understand their Lord's will on this subject? Their *conduct* clearly informs us. Christ *foretold* that after his departure they would fast, Matt. ix. 15. Mark ii. 20. Luke v. 35; and we may be assured his words were accomplished. It is also expressly and repeatedly *declared*, that they fasted, Acts xiii. 2, 3, and xiv. 23. It may be said the word "fasted" is here also used in its secondary sense; and with about as much reason it has been asserted, that the words "baptize" and "God" must be understood in their secondary meaning, until baptism and the Saviour's divinity have been entirely explained away. In neither case can we discover evidence that the words ought to be so understood, unless that which the *unpleasantness* of their primary signification affords. This practice of giving words a secondary sense, merely to support a preconceived notion, has done infinite injury to the cause of scriptural truth, and should be avoided with a kind of horror by all the lovers of that truth, unless the connection in which they are employed plainly requires this meaning, which certainly is not the case in the instances before us. Understand the word in these texts in its *primary* signification, and we think it is impossible to deny that the apostles fasted. And if this be the fact, how can we maintain that this practice is not still a duty? Do we understand our Lord's will better than they did, or would they have acted contrary to that will; and would the Holy Spirit have caused their errors to be left on inspired record, without the least mark of his disapprobation, when

he has given us their example in other cases for our imitation?—Would they not, on the contrary, have exclaimed against fasting, when they saw others observing it, as they did against circumcision and some other Jewish ceremonies, which were calculated to mar the simplicity and spirituality of the Christian church, had they known it was not sanctioned by the Saviour? That they have not done this, but have actually left us examples of fasting, is quite enough for us, who wish not to be thought wiser or more spiritual than they were, and who think we cannot err in treading in their steps. The objector proceeds:—

"In what, then, does fasting essentially consist? If it include abstinence from food, should that abstinence be partial or entire, and how long should it last? Should it be connected with almsgiving? All these and other points are attended with considerable difficulty; a sufficient proof that the practice is abrogated: for were not this the case, it would be more fully explained." Such is the reasoning of many, who forget that all these difficulties may possibly arise from an *unwillingness* to understand the duty. We see no reason why the nature and accompaniments of this exercise should be considered more uncertain than those of prayer. Does not the word *fast* signify abstinence from food, as commonly and plainly as the word prayer signifies asking blessings from God? And are not conscience and Scripture examples as capable of directing us as to the time, &c. of the one duty as of the other? They both *agree* in this, that they must vary with circumstances; and they *differ* in this, that prayer is a constant duty, to which we are called daily; whereas fasting is only an occasional one, to be observed in seasons of special necessity or

moment. Let us surmount the difficulty of *disinclination* to either, and we hesitate not to affirm, that other difficulties will soon vanish.

I am, Sir,

Yours, with much respect,  
S. A. P.

Taunton, April 16, 1829.

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ANTICIPATION OF THE ANNUAL  
MEETINGS.

EVERY man who is enlightened, pious, and benevolent, desires to receive and to impart advantage by all his exertions; and no one in this class will disregard such considerations as are adapted to promote this object. It is in anticipation of the Annual Meetings which for a number of years have been held in the metropolis, in connection with the Baptist Missionary Society and other important institutions, that we have introduced the above remarks; and if, by the observations we may make, holy energy and useful exertion shall in any degree be promoted, our present object will be attained.

Among the causes that induce hundreds of persons to travel from distant parts of the kingdom, to incur considerable expence, and to suspend other important operations, that they may meet together in one place, to which they are not expressly summoned by any human or divine command, is that self-love, without the exercise of which no one can be either pure in heart, or holy in conduct. Selfishness, which is an exclusive regard to our own interests, is detestable; but a vigilant attention to whatever will promote our pious pleasure, is both wise and holy. "Thou shalt love thyself" is a divine law, and operates to induce an attendance on those Annual Meetings to which reference is made. There is, if we

except the unholy and malignant, no class of human beings who would not expect, in proportion as they understood their nature, much profit to themselves by an attendance on the assemblies we are anticipating. Those who abhor falsehood in every form, and who are pained at every known instance of defective integrity, must be gratified by affording their sanction to measures that are more than any other fitted to promote the existence of those virtues, by the love and practice of which, their own hearts and lives are distinguished; and they cannot but rejoice as they become acquainted with the instances in which the miserable slaves of sin have been delivered from "the bondage of corruption;" instances which exhibit as moral, pious, benevolent and happy, those who were unrighteous, impious, malignant, and replete with infelicity. These transformations of degraded man into dignity and usefulness, have been made by the gospel in all past, and will be effected by it in all future ages; and therefore it is plainly their duty who take an interest in the moral dignity of our race, to sanction, by their presence at our Annual Meetings, measures intended and adapted to produce what they desire; and that they may also hear of achievements, in the existence of which their souls will rejoice. And surely the merciful and good will take care to enjoy a pure delight, by making a few sacrifices that they may attend with us on the occasions that are just at hand. This will not be refused by any whose hearts are really kind; and certainly not by those among whom it is unnatural not to pity the degraded and unhappy. The benevolent will be with us, if they are able, that they may assist in promoting the deliverance of slaves

from their chains; of infants from that death by starvation, or brutal ferocity, unto which pagan parents abandon them; of the aged and those labouring under disease, deemed hopeless of cure, from being murdered by their relatives; and of thousands of widows from burning on the funeral pile:—these will be with us, because the prevalence of that gospel we shall assemble to propagate among the heathen, will cure the more than brutal practices to which we have alluded.

But should any who are only moral and humane be able to refuse us their sanction and aid, those who esteem the Creator and hate idols; those who believe that the unholy and unpardoned are approaching eternal misery, and that all who know and obey Jesus Christ will be finally raised to immortal blessedness, will give us all their prayers and their countenance; such we shall meet at our approaching anniversaries: they will come to enjoy refined pleasure in using those means, and in hearing of their successful application, which are designed to fill our earth with the worshippers of the living and the true God; and which only have the power to form souls for heaven, and to guide them to its undying joys. Not an individual is there in the metropolis, or in the country, who covets those solid and noble delights which the upright, the pious, and the benevolent enjoy—who reflects on the objects of the expected meetings, and can justly afford to attend them, will neglect such an opportunity of attaining to the purest felicity of which on earth our nature is capable.

It must not, however, be forgotten, that there is an object of far higher importance than our present allowed gratification, which we

should regard when we attend the Annual Meetings of Christian societies; an object which those who expect to be approved of God, if they would not be for ever disappointed, must zealously labour to promote—and that is, that all who have any abilities to give practical aid to the Missionary cause, may be induced to use them for the salvation of souls, and the honour of God. We devoutly wish that no one will fail to use whatever of power he has, when we meet together, that evangelical science and sanctity may abound in all the earth.

Many will be present at our Annual Meetings, unto whom ability extensively to aid the funds of our good institutions has been given, and we respectfully pray them to use it, because we know it was never more needed than it is at this period. From the East and the West Indies, and other parts of the benighted and unhappy world, a cry of distress has gone forth, which has reached the ears and affected the hearts of those who compose the committees of our best institutions; and that voice asks that missionaries should be sent to teach the ignorant, and to convey the only antidote for sin and misery. It comes from our fellow men, who say they are perishing for lack of knowledge, and that we have the power to help them. Oh, it is melancholy indeed to be obliged to reply to such an appeal, that the contributions of the Christians in England do not enable evangelical societies to comply with what is requested. The most liberal and zealous in our committees are forced to say, our hearts are full of pity, but our funds are more than exhausted.

Many there are who would give if they were able; but is not the number considerable of those who

could present fifty pounds where one only is given? The rulers of this world have too often obliged their people to raise millions of pounds to support the operations of war; and shall the King of Kings be refused contributions, to promote that cause which gives to the human tribes eternal peace? Glorious, indeed, will be the result, if all attend our next anniversaries who may be able; and if all contribute of their property to the full extent of their ability: then it will next year be reported, that where darkness now afflicts, the light of heaven is shining; and that where misery now abounds, the richest felicity is enjoyed.

At the Meetings to which we are looking forward, we shall find a goodly number of the ministers of religion. They will be there to evince, by their presence, that the missionary cause has an abiding place in their regards, and that they are intent on its promotion; as well as to take part in the public proceedings, and to plead the cause of man's salvation. We pray that much holy influence may be afforded them; then no one will so much aim to amuse by what he may say, as to excite into healthy action a pure charity; and to induce all who may listen to form an unflinching determination to employ all his means, that God may be every where known, and that he may be adored by all mankind. If our prayer is answered, all who address the assemblies that may be convened, will be replete with life, but without a particle of levity; and they will all be so truly in earnest as to need no clapping of the hands to animate them: nor will they aim to be admired, but to do good; and instead of long and tiresome speeches, they will give such as are likely to be pleasant and useful. We shall, how-

ever, fail without something more than has yet been mentioned; although we have employed the greatest talents, and have contributed the most liberal sums. The divine influence must succeed us, or we utterly fail: and for this we should ardently and increasingly pray. Vain is the help of man, if it operate alone: and we must ask Omnipotence to work for us. Our gold and silver; our study and teaching; our places and prayers, will totally fail unless we have help from God. The sacred book placed on the breast of one that hath ceased to live, would as soon excite his heart into action and holy feeling, as the sermons of men and angels would convert the unrighteous when not made impressive by the hand of God. Man is dead in sin, and the Creator only can quicken him to righteousness. Without being born again, he cannot be a christian; and this is effected by the Spirit. Let us all pray for the gift of the Spirit, in his sanctifying influences, to ourselves, and to all that live. One can contribute the fruits of mental endowments; another can serve with his property; another has powerful and extensive influence; but the poorest and the weakest among us can pray. The Lord is not unwilling to give grace, and he will not withhold his spirit from them that pray for this essential benediction. May the prayers and contributions, and pious labours of all good men, continue and prosper until "the earth is filled with the glory of the Lord." Amen and amen.

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A CHRISTIAN CAUTION.

*To the Editor of the Baptist Magazine.*

SIR,

I BEG leave to call the attention of your readers to a practice of which

I have seen several instances ; it is that of certain members of our churches, on the day of administering the Lord's Supper, absenting themselves from the previous service, and just coming into the place of worship in time to sit down with the other members at the Lord's table.

If this practice should become fashionable among a certain class of professors, (which is likely enough to be the case, if it be not checked) what will be its influence

in our churches, what must be its operation on the minds of our ministers, and what will be its place in *the signs of the times*? Many of your correspondents are men of experience and sound judgment, and if they will fairly take the subject up, I doubt not their observations will be of extensive utility.

I remain,

Yours very truly,  
OBSERVER.

April 1829.

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## P O E T R Y.

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### ZION COMFORTED.

Fair Zion arise from thy deep degradation,  
And cast off thy garments of mourning  
and woe ;

Behold on the hills they that publish salvation,  
How swift on their message of mercy  
they go ;

To sinners around thee, in gross darkness  
lying,  
Where dread superstition has held supreme  
sway ;

And see them, the star of fair Bethlem  
espying,

Arise from their torpor, and hail the blest  
day.

Things gracious and glorious of thee are  
predicted,

By God thy Redeemer, thy bosom to  
cheer ;

Though long time despised, depress'd, and  
afflicted,

Thy day shall yet dawn, and thy sun shall  
appear :

That sun which is destin'd the world to en-  
lighten,

From error's dark mist human minds to  
set free,

Shall over the moral horizon yet brighten,  
And lead all that see him to God and to  
thee.

Thy ruins shall rise, and thy waste places  
flourish,

No sorrow or sighing in thee shall be  
known ;

Thy God, as a father, thy children shall  
nourish,

And blessings divine shower down from  
his throne.

No want shall be seen throughout all thy  
dominion,

Destruction, or wasting, or shedding of  
gore ;

But all be made one, both in heart and opi-  
nion,

While war's cruel art shall be practis'd  
no more.

Then Zion arise from thy deep degradation,  
And cast off thy garments of mourning  
and woe ;

Thy God will adorn thee in robes of salva-  
tion,

And favours unnumber'd upon thee be-  
stow.

All nations to thee shall pay homage and  
duty,

And monarchs with transports their offer-  
ings shall bring ;

While thou shalt remain the perfection of  
beauty,

The praise of the earth, and the joy of  
thy King.

*Snailbeach Mines.*

S. N.

## R E V I E W.

*Sermons, Lectures, and Occasional Discourses.* By the REV. EDWARD IRVING, M. A. Minister of the National Scotch Church, Regent Square. 3 vols. Price 1l. 11s. 6d.

THE first volume contains six sermons on the Incarnation. In the preface to these, the author says, p. 5, "The point at issue is simply this; Whether Christ's flesh had the grace of sinlessness and incorruption from its proper nature, or from the indwelling of the Holy Ghost? I say the latter." Mixed up with much pure truth there are many crudities which we should feel no pleasure in transcribing. "And who is he that dares stand up and impugn these eternal truths? Be he whom he may, the devil himself, with all his legions, I will uphold them against him for ever." p. 77.

The second volume is dedicated to Basil Montagne, Esq. and his wife, &c. and contains four Lectures with an introduction and a supplement, on the parable of the sower. Here also we have been grieved to observe some worse than idle declamation about "the proscription of innocent mirth, and well-timed hilarity, the violent philippics against the sports and amusements of the field, the proscriptions of that free and easy discourse which our fathers entertained, the formation of a religious world different from the other world, and the getting up of certain outward visible tests of a religious character, the proscribing of all books unless they expressly treat upon some religious subject; also your Moravian establishments, and methodist dresses, and many other things which I could name, savour to me of the same ignorance and misuse of the creature which the Papists carried to its perfection, as indeed they did every other abomination. In one word, all this is bondage, miserable bondage: the creation waileth to be liberated by liberated man." p. 270.

The third volume furnishes seven occasional discourses. 1. On Education: on behalf of the Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland, 1825. 2. The Three unclean Spirits, preached before the Continental Society, 1827. 3. God's controversy with the Land: preached in aid of the collection for the Manufacturing Poor, 1826. 4. Drying up of the Euphrates: first of a series of Prophetic discourses, June 1827. 5. The Curse (Gen. iii.) as to bodily labour, &c. preached at Birmingham, on the opening of a new church, 1824. 6. The Kings of the East, or the Ten Tribes. 7. Cause and Remedy of Ireland's evil condition: preached before the Hibernian Society, May 1825.

We should think ourselves severely punished, if we were condemned and compelled to read every line of these large volumes, including twelve hundred and fifty-three pages. For we confess we have largely partaken of the general disappointment respecting Mr. Irving. When we first saw him in London, in a high commanding station, with powerful talents and acknowledged learning, attracting large numbers of hearers by the fervour of his zeal, and engaging the attention of distinguished personages, even (to use his own words) "the princes and the nobles, and the counsellors of this great empire," our expectations were highly raised. We fondly hoped that he might become a burning and a shining light; and that many who would never be likely to hear other Evangelical preachers, might by his ministry be brought into the fold of Christ!

Some of his airy speculations and visionary ideas of things to come may be harmless enough, and his want of taste, evinced by the affectation of an uncouth, antiquated phraseology, would scarcely be worthy of notice. But we lament to say, he appears to have imbibed a

fierce, daring, dogmatic, anti-christian temper. Regarding himself as a prophet, he seems to despise his brethren; and adopts a style far remote from "the meekness of wisdom," marring his usefulness, and greatly offensive to many who love our Lord Jesus Christ in sincerity. He will never be great in the sight of the Lord, till he becomes little in his own eyes. And when that happy change shall arrive, he will be admired and loved; honoured by many upon whom he now looks down with supercilious contempt, who nevertheless will not cease to pray for him that in order to his being a more successful teacher of divine truth, he may become a more humble learner of its sacred lessons—draw more largely from the fountain of meekness and lowliness of heart, and be found sitting at the feet of his and our Saviour, clothed and in his right mind.

One of the best pages we have seen is in the conclusion of the seventh discourse, p. 1252, which we shall here transcribe.

"And, therefore, now that we are entering upon our spiritual feast, as it were the Pentecost of the church, when all the tribes do gather up to this city of our Zion, I do exhort every minister who now heareth me, to be in like manner faithful and bold, and to assert the freedom of his office to declare unto all manner of societies, and in all manner of congregations, the whole mind of the Lord concerning that which is for the good of his church. Let the mouth of the prophet be unmuzzled, let his tongue be unshackled, let his heart know in what he has believed, and let his mouth declare it. Wait not for the smiles of approving dignitaries, nor the applauses of approving people; but wait for the Spirit, and expect that Spirit, whom Christ hath pronounced to be with us, and to be unto us for a mouth and wisdom. The time is short, the visible church is fast falling into apostacy of one kind or another. The dry-rot of infidelity, the rage of sectarianism, the decay of faith, the palsy of expediency, the vile leprosy of a religious world, are all in active operation under Satan's ministry; and what is there to oppose her withal, but the incorruptible word of truth from Christ's ministers? It doth not become you to float with the stream; yours is to stand upon the rock, and observe how the currents of the people set, and to give them warning. You are not faithful to the

people, when you go as they bid. They ought to go as you bid; and if they do not, either you are not Christ's priests, or they are not Christ's people. Sound the channel, consider the courses, calculate the known sailing of the church, and guide the fervent bostle into which at this season she is thrown. This is the office of the shepherds of the people, of the watchmen of the city."

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*An Epitome of the General Councils of the Church, from the Council of Nice, A.D. 325, to the Conclusion of the Roman Council of Trent, in the year 1563. With incidental Notices of other Councils, and an Appendix, containing some Observations on the First Four General Councils, Jewel's Apology, and Nowel's Catechisms.* By the Rev. RICHARD GRIER, D.D.

THIS is, on the whole, a very valuable work; but had the author been a non-conformist, instead of a zealous friend of the English national church, we think a far better book would have been produced. Believing, as the divine word compels us to do, that human councils, by whomsoever called or composed, are of no authority in matters of religion, we cannot but rejoice when a respectable opponent of these odious confederacies arises, and in this class we place the present author. Jesus Christ is the sole and perfect lawgiver of the Christian church, and since he is thus qualified, and has been divinely appointed to such a station, it is detestable arrogance in any man, or community of men, to presume to invent articles of faith, or enact laws of worship which have not been communicated by the Son of God. The Scriptures uniformly represent the Deity as exercising the greatest patience toward those who offend him, and we are of opinion that no illustration of this character can be produced, which will place it in a fuller light than that which is found in the existence, for one minute, of any human council, assembled to make laws for the church of God. Did not Jesus Christ know what was, and all that was, proper and necessary for the instruction and purification of men; as well as for the adoration of God?

Are not believers complete in him ; and is it not the whole of religion to believe what he teaches, and to do what he commands ? There is not one particle of religion in the whole Christian world, of which God is not the parent, for it "cometh from above ;" of which holy love is not the soul, for if we "have not charity," we are "nothing ;" of which Scripture is not the rule, for "all Scripture is given by inspiration of God, that the man of God may be perfect ;" and of which heaven is not the reward, for the Lord giveth to his "sheep eternal life."

In what need, then, do we stand of the miserable, selfish, and often frightfully unholy opinions and enactments of men ? Let governments uprightly and mercifully rule the affairs of this world, but never invade the province of religion. The word and the Spirit of God do not need the unholy aid of human inventions and sanctions ; all that is needed to our salvation is the reading of the sacred book and prayer for the divine influence, with the unfettered practice of all we believe.

The truth of these sentiments will be corroborated by a perusal of the volume before us, in which the manifest errors, the palpable contradictions, the enormous pride, and unholy selfishness of the ancient councils is fully displayed. It is here well established, that the supremacy of his unholiness the Pope was a cunning usurpation, and that the general councils held previous to his sitting as lord of all below, never gave him that station ; and had they done so, the principles of the New Testament already introduced justify the opinion that such an act would have been perfectly unholy, that the impious man who consented to such an elevation was a monster of pride, and that those who solicited him to thus degrade himself were any thing but men of enlightened, noble, and holy minds.

Nothing in our author gives us more satisfaction, than his production of facts completely in refutation of the infallibility of the Romish church. When he is infallible who at one time affirms the earth to be larger than the sun, and

then the sun to be of superior size to the earth, the claim above mentioned will stand good ; and until this be true, the work we are recommending proves that infallibility is the last attribute that the church of Rome can justly claim. She is here convicted of being established for the selfish purposes of arrogant, covetous, and unholy popes, and cardinals, and priests ; and that in her exaltation were unsparingly employed assertions the most false, cunning the most perfect, and injustice the most entire ; with cruel tyranny, and numerous murders. From the pages of the work before us, it is also manifest that nothing was ever permitted to exist among men, the pretensions and influences of which have been more false and pernicious than those of popery.

It is with much regret that we now turn to what we are unable to commend. In the eighth page of the preface, but more so in the 328th of the volume, our author clearly approves of a subjection to human authority in religious concerns which we refuse ; his station and conduct perhaps suggested and may require this defence. His words are—

"The first Gregory, bishop of Rome, and one of the great luminaries of the western church in the sixth century, professes his veneration for the first four general councils to be as great as what he felt for the four Gospels themselves ; his devotedness to them as perfect, and his approbation of them as unalloyed ; because, as he beautifully expresses it, the pillar of his holy faith rises on them, as on a solid pedestal."

So then, according to this, the decisions of fallible man are equal to the instructions of the infallible God ! Such doctrine may be necessary to the support of certain establishments of religion, but it is not necessary to the support of true piety, nor consistent with the divine word. If these councils had given the words of the Gospels only, they were not needed : if they have used more words than are in the Gospels, or have explained what they supposed was intended by the words of God, they are fallible teachers, not for a moment to be placed on any equality with the divine revelation.

Of the Church Catechism, Dr. Grier says, it "is ever likely to remain in its present state; since, after having commanded the admiration of the best judges for upwards of two centuries, it would be idle to look for further improvement."

We may not be among the approved judges of such things as these, else we would suggest a few alterations; especially the leaving out that passage which teaches that the babe, when it is aspersed, or signed with water, is made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

1. *Intolerance Deprecated: a Lecture delivered at Zion Chapel, Frome, on Thursday Evening, March 12, 1829.* By SPEDDING CURWEN. pp. 42. Fauntleroy and Burton.
2. *A Christian Antidote to Unreasonable Fears at the present Crisis, in Reply to the second printed Speech of the Rev. W. Thorp against Catholic Emancipation.* By JOHN LEIFCHILD. pp. 48. Bagster.
3. *A Letter to the Right Hon. Lord Holland, occasioned by the Petition from the General Body of Dissenting Ministers of London, for the Relief of the Roman Catholics; with Strictures on a Petition of an opposite Nature from some Dissenting Ministers, and other Remarks occasioned by recent Circumstances.* By a Member of the General Body. pp. 40. Holdsworth and Ball.

WHATEVER may have been the state of public sentiment and feeling, previously to the parliamentary conclusion to which the subject referred to in these pamphlets has been brought, we sincerely hope that now every method of conciliation will be adopted, and that the principles of genuine candour and catholicism may be found in more ample and extensive operation than at any former period.

In conformity, therefore, with this expression of our earnest desire, we entirely abstain from any critical investigation of the publications on our table, whose authors, we feel assured, will be among the foremost to promote univer-

sal amity, and to approve the course which in this instance we have prescribed to ourselves, in relation to their pages.

On account, however, of certain mistakes, and consequent misrepresentations, concerning the nature of the union of the ministers who meet at Redcross-street, we insert from "A Letter addressed to Lord Holland," two or three passages, which are designed and adapted to remove erroneous impressions on this subject, and which we cannot but hope will produce that effect.

"Shortly after the revolution of 1688, the nonconformist dissenting ministers in and about the metropolis united together, at first only on particular occasions, but afterwards more regularly, chiefly for the purpose of attending to matters which affected their civil rights and privileges, then so much exposed to injurious interference. This body at first consisted chiefly of Presbyterians and Baptists; the former at that time, and long after, holding the same views of Christian doctrine with the others. The Independents joined at a subsequent period.

"The basis of this union was their common dissent from the Church of England, and their common interest in those civil rights and privileges, for which they and their fathers had been called to contend and to suffer. Though agreeing substantially at the time in their doctrinal sentiments, that agreement was not the professed ground of their union, nor did the parties, by examination, or test, or any other process, take cognizance of each other's religious opinions.

"Though constituting one body or association for certain general purposes, almost entirely connected with the great subject of religious freedom, each denomination exercises its own unquestioned and acknowledged right to choose and deal with its own members, which is done according to any form approved of by itself. The general body, as such, does nothing but receive a report, once a year, of the members who have been received, or who have died, or left the respective separate bodies of which the general body is composed. No control is, or by the constitution of the association can be, exercised over the separate proceedings or members of the several denominations." pp. 9, 10.

"By the special permission of the trustees of the late Dr. Williams, granted from year to year, the ministers are accustomed to meet at the Library in Redcross street,

founded by that gentleman; but they are in no respect connected with that trust, and no part of the responsibility of it devolves upon them. The Library itself is not the common property of the dissenting body, but has exclusively a certain number of trustees, who all belong to the Presbyterian denomination." p. 12.

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*A Memoir of the late Rev. William Goode, M.A. Rector of the United Parishes of St. Andrew, Wardrobe, and St. Ann, Blackfriars, London, &c.* By the Rev. WILLIAM GOODE, M.A. of Trinity College, Cambridge; and Curate of the United Parishes of Christ Church, Newgate-street, and St. Leonard, Foster Lane, London. Second Edition, with an Appendix of Select Letters. Price 9s. Seeley and Sons.

THE late Mr. Goode appears to have been a very serious, modest, spiritually-minded man. This Memoir, which is very creditable to the talents of the writer, traces him from his birth at Buckingham, in 1762, to the termination of his residence at the university; thence to his obtaining the living of Blackfriars; describes his journeys in behalf of the Church Missionary Society, and follows him to his last illness and death, in the year 1816. It contains also a very large review of his character, sentiments, and works, in which something must be allowed for the partiality of filial piety.

That he was a sober-minded, judicious man, may be inferred from a remark made by Mr. Cecil, which is here recorded: "I have never had occasion to alter an opinion which brother Goode delivered on consideration." p. 159.

That he was a useful preacher, appears by an anecdote, p. 208.

"Another great object with him was, to adapt his style and phraseology to the understandings of all. On this point, I have heard him mention with praise a rule Mr. Romaine was accustomed to follow—to fix his eye on the poorest person in the church, and endeavour to preach so as to reach his understanding; and then he could feel satisfied as to the rest.

That he was a high churchman is well known; and if Dissenters in Blackfriars did not regard the warnings of the

father, perhaps they will listen to those of the son. Speaking of the Church of England, he says, p. 197.

"His first predilections were in her favour, on the simple, but very sufficient ground, that as there was nothing in her constitution, rightly administered, that could be proved to be of an unchristian or unscriptural tendency, separation from her would be sinful; for a departure from the national and established church, whether it be justifiable or not, necessarily involves the charge of secession, and must ultimately be accounted for as such."

On this very singular and self-contradicting statement we make no comment.

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*Memoir of Mrs. Ann H. Judson, Wife of the Rev. Adoniram Judson, Missionary to Burmah; including a History of the American Baptist Mission in the Burman Empire.* By JAS. D. KNOWLES, Pastor of the second Baptist Church in Boston. pp. 324. Price 6s. Wightman and Co.

WITH the name of Judson, we have for a considerable time been accustomed to connect more of missionary enterprize; endurance, and achievement, than with that of missionaries in general, and the perusal of this Memoir has refreshed and strengthened the conviction which had previously taken possession of our mind. When we consider the series of providential events which propelled Mr. and Mrs. Judson to the shores of Burmah; the difficulties they encountered in commencing and conducting their benevolent exertions there; the extraordinary perils and sufferings they endured during the Burmese war, and their remarkable escape from the designs of savage ignorance and cruelty; the history seems almost to assume an air of romance, and we are strongly reminded of a remark with which we have somewhere met, that—the incidents of real life are more wonderful than any, to which the visionary productions of mere imagination has given currency.

Many of the important facts contained in this highly interesting volume have, in a different shape, already ob-

tained an extensive circulation; but they are here introduced in a clear and connected form, with such accompanying and additional information, as to make the possession of it, to every friend of missionary proceedings, exceedingly desirable; inasmuch, that we have no doubt the "Memoir of Mrs. Judson," including, as it does, the history of the American mission to Burmah, from its commencement to the present time, will receive a most cordial and universal welcome.

The work is divided into twenty-one chapters, whose contents are principally derived from the diary, journals, and letters of the deceased; including however, much valuable information from other sources, and is also provided with a neatly engraved map of Burmah. The part of the compiler is very creditably performed; his preface, connecting remarks, and occasional observations, are perspicuous, often spirited, and always pious.

We should be gratified by presenting our readers with an enlarged analysis and copious extracts, but our space is too limited. In the beginning of the year 1812, and the 23d of her age, Mrs. Judson, with her husband, entered on their missionary career; which, during seventeen years, she appears to have pursued with a diligence and devotedness truly exemplary. In August, 1821, her health made it indispensable that she should visit Europe. After spending some time in this country, principally under the hospitable roof of the late excellent Joseph Butterworth, Esq. she visited her native land; whence, in June, 1823, she once more embarked and arrived at Rangoon at the close of the same year. Soon after her return the war commenced, in connection with which, her afflictions and privations, during the two succeeding years, were awfully complicated and severe. When the war terminated, and they were just contemplating a hopeful renewing of their appropriate labours at Amherst, Mr. Judson was called to Ava, in whose absence his beloved wife sickened, and in a few days, in a foreign land, sur-

rounded by strangers, expired; affording to him no opportunity to suggest affectionate encouragement, nor to listen to the expressions of her pious resignation. Of this distressing providence, he writes to her mother in America thus:—

"Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the small rude fence which they have put up to protect it from incautious intrusion.

"Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult. that I learned she was still alive. Mr. Wade met me at the landing place, and as I passed on to the houses one and another of the native Christians came out, and when they saw me, they began to weep. At length we reached the house, and I almost expected to see my love coming out to meet me, as usual; but no, I only saw in the arms of Mrs. Wade a poor little puny child, who could not recognize her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

"She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house in which I left her, and looked at the spot where we last knelt in prayer." p. 270.

Mr. Judson is still spared to prosecute the important objects of his mission. One short extract from his journal, dated Amherst, July 3, 1827, must conclude our notice of this work.

"One of us having been requested by a friend in Bengal to procure a collection of sea shells, we mentioned it in writing to Moung Ing, a native preacher; to which he replies in a postscript—'In regard to what you say about sea shells, if I can conveniently collect some, I will do so; but as this is a worldly concern, I shall not bestow any effort upon it, and probably shall not effect much'—a resolution not perhaps unworthy the attention of missionaries of a higher order." p. 290.

## NEW PUBLICATIONS.

1. *Twelve Discourses upon the Law and the Gospel, preached at St. Dunstan's in the West, London.* By the Rev. W. Romaine, M.A. Lecturer of the said Church. A new edition, revised and corrected. pp. 252. Price 4s. Hamilton. Many are still living who well remember with what pleasure they formerly listened to this respectable minister of Jesus Christ; and they, with many who never had that enjoyment, have, since his departure, perused his printed discourses and other publications with much satisfaction. This new edition of Mr. R.'s Sermons on "the Law and the Gospel," contains discourses on the following subjects: "The necessity of divine teaching—Upon the Moral Law—Upon the Ceremonial Law—Upon the Law of Faith—Upon imputed Righteousness—Upon being righteous overmuch—Upon the right knowledge of the Lord God—Upon the right love of the Lord God—Upon the right love of our neighbour—Upon the cleansing virtue of Christ's blood—The balm of Gilead—Upon the promises of God."
2. *Historical Sketches of the Ancient Native Irish and their Descendants; illustrative of their past and present State, with regard to Literature, Education, and Oral Instruction.* By Christopher Anderson. Our author seems to have used becoming industry in the collection of information, and he has given more of it on the melancholy subject of Ireland's mental wants, and the cruel injuries she has suffered, than we have ever before seen in one, not large volume. And should any human being doubt that Ireland's weal requires that she should possess the word of God in her native tongue, and ministers of the Gospel to explain this sacred book, he only needs to read the volume before us to set him right on these points. Millions in the sister island are incapable of understanding a continued discourse in the English language, and millions are perishing "for lack of knowledge."
3. *Sacred Melodies, &c.* By Samuel Miller Waring. A very pleasing little volume, containing good poetry on useful subjects.
4. *Popery Theological. Another Challenge!*—Reply of the Rev. Hugh M'Neile, Rector of Albury, Surrey, to the Rev. Joseph Sidden, Roman Catholic Priest, Sutton Park, Surrey. Price 1s. 6d. Hatchard and Son.
5. *Christian Baptism: a Sermon delivered at the Rev. J. T. Jeffery's Chapel, Gray's Walk, Lambeth, on Sabbath Evening, Dec. 28, 1828.* By Isaac Orchard (late Pastor of the Independent Church, West-street, Walsworth,) immediately before himself and several other persons were baptized. Price 2s. Wightman and Cramp.
6. *A Scripture Gazetteer; or Geographical and Historical Dictionary of Places and People mentioned in the Bible; with Maps, Tables of Time, &c.* By John Griffith, Mansford. 8vo. 18s. hds.
7. *Daily Provision; or a Brief Directory for Christians in general, and more particularly for Ministers.* Selected by the late Dr. Ryland. Price 1s. bound in roan and gilt.
8. *History of the Christian Church, from the First till the Nineteenth Century.* 3 vols. 18mo. cloth. Price 13s. 6d.
9. *An Authentic Narrative.* By J. Snelgar, Cambridge. pp. 50. Price 1s. Westley and Davis.
10. *An Address to Christians on the Signs of the Times.* By J. M. Cramp. Price 6d.
11. *A Review of the last Sermon preached in Scotland by the Rev. Edward Irving, at Kirkcaldy, July 1, 1828, in which his leading Sentiments respecting the Resurrection of the Saints, the Removing of the Earth, &c. are compared with the Views of the most judicious Commentators, brought to the test of Scripture, and proved erroneous.* By the Author of *Criticisms on Mr. Irving's Lectures.* Price 1s.
12. *A Letter to the Rev. Francis Wrangham, A.M. on the Doctrine of Redemption by Christ.* By the Rev. Richard Hale, A.M. Vicar of Harewood, &c. Hurst and Co. A calm and temperate vindication of particular redemption.
13. *Emma de Lissau; a Narrative of striking Vicissitudes and peculiar Trials, with Explanatory Notes, illustrative of the Manners and Customs of the Jews.* By the Author of "*Sophia de Lissau.*" Second edition. 2 vols. 12mo.

## In the Press, &amp;c.

A new and improved edition of the Scripture Help, &c. by J. Leifchild.

## INTELLIGENCE.

## FOREIGN.

## AMERICA.

HISTORY OF THE BAPTIST CHURCHES IN  
NOVA SCOTIA.

Amherst, N. S. Nov. 1, 1828.

DEAR BROTHER DYER,

In compliance with your request, I will now attempt to furnish you with an historical sketch of the Baptist churches in Nova Scotia.\*

It appears that there were but very few of the Baptist denomination, among the first emigrants by whom this province was settled, after it was taken from the French, and ceded to the British. There was, however, a small number among those who came from New England. One of them, Mr. Monlton, was a Baptist minister, who was probably the first that preached in Nova Scotia. He began to labour in Horton about the year 1763, and his exertions being crowned with success, a church was formed, consisting of Baptists and Congregationalists. He did not, however, continue long in the province. About the same period, the Rev. John Mason, from New Jersey, laboured for a short time in Nova Scotia; but neither he, nor any other of this order, made a permanent settlement.

It is not uncommon for an object to be promoted by indirect means. Such has been the case in referencoe to the Baptist interest in this province. The Rev. Henry Alline, though he did not belong to this denomination, was instrumental in greatly augmenting their number.

Mr. Alline was a native of Rhode Island, and was born in 1748. He removed, with his father's family, to Falmouth, N. S. in the year 1760. Having been the subject of deep convictions at the early age of eight, he obtained a hope in Christ in 1775, at which time he was twenty seven years old. The spring following, after some fruitless attempts to obtain a liberal education, he commenced preaching. He lived only about eight years after this time, but during that period he travelled extensively in this pro-

\* The chief sources of my information, besides my personal knowledge, are statements received from several of my brethren in the ministry, the ministers of the Association, and the Rev. Mr. Benedict's History of the Baptists.

vince, as also in New Brunswick, and laboured indefatigably, and his labours were attended with remarkable success. Multitudes professed to be converted through his instrumentality, and though some did not adorn their profession, yet many evinced the reality of their conversion, by *bringing forth fruits meet for repentance.*

Mr. Alline, though an eminently pious man, entertained some views which were undoubtedly erroneous. The principal source of his errors seems to have been, an undue regard to *impressions and impulses.* As to baptism, instead of instructing his adherents to follow the directions of Scripture, he taught them, that if it was impressed upon their minds, they ought to observe it, adopting whatever mode they thought fit; but he did not himself immerse any. He and his people professed to adhere to the Congregational order, but they were usually called "New Lights."

Many persons, however, who experienced religion under Mr. Alline's ministry, became convinced, on investigation, that the immersion of a professed believer is the only scriptural baptism, and accordingly submitted to that ordinance;† and several who were at first Congregational, or New Light preachers, are now pastors of Baptist churches.

For some time the churches were, in most instances, composed of Congregationalists and Baptists; and where the latter were the majority, they practised what is termed mixed communion. But as this deviation from primitive order, while it bore the semblance of charity and candour, evidently proved a source of confusion and contention, it has been found much more conducive to the peace of Zion to conform strictly to the laws of her King; and to separate, on friendly terms, from those whose views of the ordinances of the Gospel differ materially from ours.†

\* It is not two months since the writer baptized a Mr. T. A. who is a native of England, upwards of eighty years of age, that was converted under the labours of Mr. Alline.

† Permit the writer to mention, without any design to censure such as practise otherwise, a circumstance which tended to establish his mind upon this subject. The first time he was called to administer baptism, two persons requested immersion, and two others proposed to unite with them in church

Having made these preliminary remarks, I will proceed to give you a brief account of the churches composing the Nova Scotia Baptist Association, distinctly noticing each.

I. HORTON.—After the constitution of a church here, which has been already mentioned, considerable additions were made during the time of Mr. Alline. Soon after this, a Mr. Piersons, a native of England, who was a Baptist minister, settled with them. Under his ministry they adopted what is called unmixed communion. This appears to have been the first Baptist church of the present order ever established in the province. Mixed communion was afterwards introduced for a time, but it has not been practised since 1809.

About 1790, Mr. Piersons removed to Hopewell, N. B.; and was, after a few years, succeeded by the Rev. Theodore Seth Harding, their present pastor. He had been a Methodist preacher, but was baptized, and subsequently ordained, by the Rev. John Burton of Halifax.

An extensive revival of religion was enjoyed by this church about the year 1800, as also at several other periods. Some distressing reverses, however, were afterwards experienced, and in 1817, a reorganization was found necessary, when the number was reduced to 45.

The harmony of the church was also somewhat interrupted about the year 1821, while Mr. Harding was residing in Frederickton, N. B. through the influence of a preacher from the United States, who called himself a *Christian*; but whose conduct was not conformable to the name which he assumed. When his immorality became notorious, most of the members who had been led astray by him came back to the fold.

In 1822, Mr. Harding returned, and resumed the pastoral charge; since which the church has been in a more prosperous state. It now contains 90 members.

(To be continued.)

## DOMESTIC.

### Recent Death.

Died, on the 20th of December, 1828, at Sobam, the Rev. Edward Woodford, while supplying the Baptist chapel at that place. He was a native of Leicestershire, and had attained only to the 29th year of his age.

fellowship, one saying that he had been baptized (sprinkled) in his infancy, and thought that sufficient; and the other, that he was never baptized in any way; it was never impressed upon his mind, and he did not wish to be. What ought the writer to have

### WESLEYAN MISSIONARY SOCIETY.

Annual Meeting, at City Road Chapel, Monday, May 4th, the Earl of Mountcashel in the Chair.

The Rev. I. James read the Report, which detailed at very considerable length the operations of the Society. The efforts of the Society had in most instances been crowned with signal success. The idolatry of the heathen was in most places giving way to the light of divine truth. Sunday schools had been established in many heathen nations, and during the past year there had been a very considerable increase in the number of members belonging to the Wesleyan Methodists. The total amount of the receipts was 50,005*l.* 19*s.* 4*d.*: 38,871 members were connected with the Foreign Society, of whom the greater part were slaves. The number of children in the schools amounted to 20,000, of whom 10,764 were the children of slaves.

The Right Hon. Sir George Rose, W. Wilberforce, Esq. the Revs. James Parsons, Elijah Hoole (Missionary from Madras), Robert Newton, Jabez Bunting, M.A. Theodore Jewry, Dr. Townley, G. H. Swarty, &c. proposed and seconded the resolutions, in speeches worthy of the men and the cause they advocated. The Rev. G. Morley announced the total receipts of the anniversary to be 1425*l.* 5*s.* 3*d.*

### CHURCH MISSIONARY SOCIETY.

Annual Meeting in Freemasons' Hall, Tuesday, May 5th, Lord Gambier in the Chair. The annual report of the Committee, which was very voluminous, related the operations of the Society in its different missions. It stated that—

The Society's income had, during the early part of the year, fallen so far below the current expenditure, as to occasion considerable anxiety to the Committee; but the receipts during the last quarter exceeded 19,000*l.* carrying up the total of the year's to 53,400*l.* In this sum, however, is included upwards of 2,500*l.* under the head of legacies—a much larger proportion than usual; and there is reason to believe that a

done? If he received both these, would he not be guilty of *making the command of God of none effect*? And upon what grounds could he reject one, and receive another, whom he conscientiously considered equally unbaptized?

considerable part of it has been contributed under the form of benefactions, in aid of the known deficiency in the funds, and the repetition of which, therefore, from year to year, cannot be calculated upon. The expenditure of the year, including 4,400*l.* advanced to the Institution Building Fund for the completion of the works at Islington, amounted to upwards of 55,000*l.*; making an excess of expenditure in the year over the receipts, of rather more than 1800*l.*

To the above Report the Treasurer, Mr. Thornton, added, that the amount of last year's subscriptions exceeded the highest amount received in any year since the existence of this Society, by 8,333*l.*; that it was above last year by 10,200*l.*; and above the average of the last three years, by 9,146*l.*

The Bishops of Chester, Calcutta, and Winchester, the Revds. Thomas Mortimer, W. Jowett (Missionary to the Mediterranean), George Hazlewood, Dr. Singer, E. Bickersteth (the Secretary), Joseph Fenn (the Society's Missionary at Travancore), the Hon. and Rev. G. T. Noel, W. Wilberforce, Esq. Matthew Gisborne, Esq. of Calcutta, and Mr. Sibthorp, addressed the Meeting. The account of the effects of the Society's exertions, both in Ireland and in India, were highly gratifying. Respecting the latter, Mr. Fenn observed,

"To those who imagined that we had made no progress in the conversion of the Hindoos to Christianity, he felt great pleasure in being able to state, that in the neighbourhood of Travancore there were many villages, the entire inhabitants of which had renounced Hindooism and embraced Christianity. They had all destroyed their idols, and worshipped God in the spirit of Christian truth; so that in this district, the missionaries had more on their hands than they knew what to do with. Indeed, whichever way we now turned in India, we saw causes going forward which would lead to the belief that God was about to manifest himself in that country in a very striking manner."

#### BRITISH AND FOREIGN BIBLE SOCIETY.

Annual Meeting in Freemasons' Hall, Wednesday, May 6th, Lord Teignmouth (the President) in the Chair.

The Rev. A. Brandham read the Report of the proceedings of the last year, from which it appeared, that—

There had been no deficiency in the Society's funds, and that the demand for copies of the Scriptures had much increased. The operations of the Society, through the medium of its agents, in Sweden and the north of Europe; in Russia, Germany, Greece, and France, were then brought under review. More than 14,000 Bibles, it was stated, had been distributed in France, by the Paris Bible Society, during the past year. After noticing the appointment of Dr. Turner, Bishop elect of Calcutta, an old and valued friend of the Society, and his acceptance of the office of Vice-President, the Report referred to the transactions of the Society's agents in India. It appeared that the Calcutta Bible Society had distributed 8,700 copies of the sacred Scriptures within the last year, and that the Madras Bible Society had distributed nearly an equal number. An edition of the Bible, in the Chinese language, had been distributed very extensively among the inhabitants of China, who had manifested the greatest anxiety to possess themselves of copies. In the West Indies and South America, the prospects were equally gratifying. The receipts of the last year amounted to 86,259*l.* an excess of 7,315*l.* over the receipts of the preceding year. The total number of copies of the Holy Scriptures distributed in the year, was above 365,000, being 29,000 more than had been distributed in any former year. In Scotland, and particularly in Glasgow, the interest felt in the proceedings of the Society had greatly increased; and in Ireland, the agents of the Society appeared to have conferred most extensive benefit.

The Bishop of Calcutta, in tracing the glorious career of the Society, observed—

I could not go to any part of the world, where the labours of the Bible Society have not preceded me. I trust, by the blessing and favour of Almighty God on its labours, they may be continued and persevered in; and that I and those who succeed me, may enjoy the co-operation of the Society, and find in it the means of confidence and strength to forward the cause of the Christian church in India. But in encouraging you to fresh exertions in behalf of the Hindoos, you should bear in mind that your past success is not to be estimated by the reports of your treasurer, nor by the accounts from your agents abroad; as these do not supply the best means of judging of it. The effects are to be traced, and on this point I would appeal to the authority of every individual who has traced them,—in the progressive change that has taken place in the public

mind in India,—in the preparation of the heart which is there rapidly going forward; and of which the revealed will of God is the recognised agent.

The Bishops of Lichfield and Coventry, Chester, Winchester, the Revds. James Hands, Dr. Singer (Secretary to the Hibernian Society), Mr. Jowett (late Missionary to the Mediterranean), Mr. Reichart (Missionary to the Jews), Dr. Townley, J. Burnet of Cork, and T. Grimshaw; also F. Buxton, M.P. and W. Wilberforce, Esqrs. took part in the interesting proceedings of the day.

#### LONDON MISSIONARY SOCIETY.

The Annual Sermons on behalf of this Society were preached by the Rev. Dr. Bennett, at Poultry Chapel, from Ps. cx. 3.; J. Burnet of Cork, at Surrey Chapel, from 1 Cor. i. 21.; W. Lucy of Bristol, at the Tabernacle, from Zech. x. 8; D. Dickson, D.D. Edinburgh, at Craven Chapel, from Rom. x. 1.; and J. Julian of Trimley, A.B. at St. Barnabas' Church, from 1 Cor. xv. 25.

The Report Meeting was held at the City Road Chapel, Thursday, May 14, Wm. Alers Hankey, Esq. in the Chair. The Rev. Wm. Orme read an abstract of the Report, after which addresses from the following speakers animated the assembly:—Revds. J. Clayton, Dr. Philip, J. Hands (from Bellary), J. Julian, J. Dixon (of the Wesleyan Connexion), Mark Wilks (from Paris), M. Bisieux (one of the French Missionaries), J. Burnet, J. Campbell (of the Tabernacle), S. Munday, Adrian Vaudest (from the Netherland's Missionary Society), and Dr. Dickson (from Edinburgh); also, T. F. Buxton, Esq. M.P. W. Wilberforce, Esq. M.P. Alderman Venables, and W. Thomas, Esq. of the Madras civil service.

Two circumstances, to which our limits will only allow us briefly to advert, gave a peculiar interest to this anniversary: the introduction to the meeting, by the Rev. Mark Wilks, of three young French missionaries, who were about to accompany Dr. Philip to South Africa. This delightful specimen of the first-

fruits of the Protestant churches in France, associated, as it was, with the recollection of what that country had formerly been, produced the strongest emotions, and drew tears from many of the audience. The other circumstance to which we referred, was the allusion made by some of the speakers to the liberation of South Africa from slavery, through the instrumentality of Dr. Philip, which produced a feeling of triumphant exultation.

Mr. Buxton, speaking of this event, remarks—

Twelve months ago South Africa was doomed to endure the severest cruelties, and to crouch before a monster of the earth, who proposed to call himself the Lord and master of the African's liberty and life; but now if the most exalted personage in that assembly were to go to South Africa, there was not a right or privilege which he could claim as a British subject that did not equally belong, by law, to the poorest Hottentot. He (Mr. B.) exulted in the change; and he questioned whether any change in the history of nations had been so sudden, yet so complete—so silent, yet so effectual. When the measure was brought forward in the House of Commons it did not occupy half an hour; yet of its effect no man could judge. The liberty which the blood of Englishmen had been shed to maintain and secure, was granted, without limitations and exceptions, to a people who had never before tasted of justice, humanity, or law.

The number of native children instructed under the superintendance of the missionaries is between 16,000 and 17,000. The annual expenditure of the Society is upwards of 45,000*l.* It has exceeded the receipts this year by 6,800*l.* The collection at the chapel amounted to nearly 400*l.*

#### RELIGIOUS TRACT SOCIETY.

The anniversary of this Society was celebrated by a public breakfast at the City of London Tavern, on Friday, the 15th of May. The Revds. R. Marks, Vicar of Great Missenden, Dr. Philip, Dr. Bennett, J. Hughes, J. Dyer, S. Hillyard, W. Jowett, R. Ashton, of Dedham, J. Hands, S. Fletcher (Treasurer of the Manchester Tract Society), Horatio Montague (late Chaplain to

Lord (Galway), Dr. Cox, and J. Campbell of the Tabernacle, addressed the meeting. We regret that we have not room for quotation or comment.

The operations of this Society are extended to China, the Indian Archipelago, Van Dieman's Land, the Sandwich Islands, South and West Africa, and various other dark and remote quarters of the globe.

The following is a brief outline of its domestic proceedings:—

During the year, the following tracts and hand-bills have been circulated: 21,000 tracts and 72,000 hand-bills to the Christian Instruction Society; 30,000 Bristol City Mission; 60,000 in the courts and alleys of London, in prisons, hospitals, and work-houses; 243,000, at the pleasure fairs in London and its vicinity; 26,000, among the crowds attending the execution of criminals, and the same number at different horse races; 4,500, to the committee for the houseless poor; 23,000, to soldiers and sailors; 150,000, on the Sabbath day; 6,000, Portuguese tracts to the emigrants at Plymouth. Supplies have also been sent to convict ships; and numerous other important objects have been attended to.

The sums received for sales during the past year, including the gratuitous issues, amounted to 14,441*l.* 14*s.* 6*d.*; for the present year they have risen to 17,244*l.* 5*s.* 7*d.* being an increase of 2,802*l.* 11*s.* 1*d.*

The total amount of the Society's receipts last year was 18,417*l.* 3*s.* 1*d.*; for the present year, it is 22,731*l.* 7*s.* 1*d.* being an increase of 4,314*l.* 4*s.*

The total circulation of publications during the year, amounts to 10,113,463, being an increase of 463,956, without including any of the tracts published at the Society's expence in foreign countries.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The Eighteenth anniversary was held on Saturday, May the 16th, at the City of London Tavern, Lord Viscount Ebrington in the Chair.

The beneficial influence of this Society, in diffusing the principles of liberty of conscience, and in enforcing their observance upon a few intolerant spirits who yet dare to rebel against them, are sufficiently apparent to all who have marked its operations and the history of the times. But its work is not com-

pleted, and its vigilance and energies must not be suffered to decline. We regret that we cannot present our readers with the interesting Report of its proceedings, and the many excellent addresses founded upon it.

The substance of that Report, in relation to the past, is embodied in the following short sentence:—"that if the giant demon of persecution has received a fatal blow, yet the lesser sprites of mischief have still been active to oppress and vex; as if they found sad pleasure in annoying, though they may no longer overwhelm."

The prospective arrangements of the Society have reference to the following particulars:—

1. The termination of the clergyman's capricious exercise of power in refusing to read the burial service and other funeral rites.

2. The amendment of the last Toleration Act in various points of practical importance.

3. The exemption of all places of worship from assessment to the poor rates.

And 4. The substitution of Registries of births for Baptismal Registers.

It is stated that the annual contributions have greatly declined below even the moderate expences, which, where all personal and official duties are gratuitous, the Committee incur. They, however, confidently add, that—

"If yet an object important to the independence or the honour of Dissenters, or to the great cause of liberty, remain to be attained, they know too well the high and sacred principles, the love to freedom, and the enthusiastic liberality and zeal of their brethren and their friends, to entertain one doubt, that then, and on a moment's bidding, ample and superample funds will be willingly and profusely supplied; and they will not be deterred, by a lack of funds, from opposing a barrier to any new inundation of intolerance, or from promoting the cause of religious freedom in the British empire, or throughout the earth."

The Revds. Dr. Bennett, Dr. Dixon, Dr. Philip; also Colonel Addison, J. B. Brown, Esq. of Wareham, &c. addressed the meeting.

## LONDON HIBERNIAN SOCIETY.

The annual meeting of this Institution was held on Monday, May 4, in Freemasons' Hall, Great Queen-street, the Right Hon. Lord Bexley in the Chair.

The Noble Chairman, in a short speech, which was very indistinctly heard, particularly recommended temperance and prudence in the operations of the Society. It appears from the Report, that

"The Day schools have advanced from five hundred and twenty, as reported last year, to six hundred and thirty, containing forty-seven thousand, nine hundred and sixteen scholars; of whom nineteen thousand, seven hundred and ninety-three were Roman Catholics, and twenty-eight thousand, one hundred and eighty-three were Protestants; it thus appears, that above one thousand more Roman Catholics have been educated in your Day Schools, in the last, than in the preceding year; while the increase of Protestant scholars has been nearly four thousand."

"The Society's Sunday schools now amount to four hundred and eight, being an increase of one hundred and thirty-seven, over those of last year, and containing sixteen thousand seven hundred and forty scholars, while the adult schools have advanced to two hundred and sixty-one, in which ten thousand eight hundred and sixty-four scholars have been enrolled. By far the greater part of the adult scholars are of the Romish persuasion; many of them habitually speak the Irish language; and almost all learn, in the course of one season, to read with fluency, either in English or Irish, the New Testament."

"The Society has distributed, during the last year, by means of its schools, and Scripture readers, four thousand five hundred and fifty-two English or Irish Bibles, and eighteen thousand four hundred and fourteen English or Irish Testaments; these, together with the former distributions, amount to above 209,390 copies of the Holy Scriptures dispersed by your instrumentality."

"The gross receipts of the year amount to 7,899*l.* while the expenditure has reached 8,917*l.* leaving a balance against the society of 1,108*l.* on the current year's account."

Viscount Lorton, the Rev. J. W. Cunningham, Lundy Foot, C. Townsend (from Ireland), G. Clayton, Dr. Stopford (of Letterkenny), Dr. Singer, the Hon. and Rev. G. T. Noel, H. Lyte

(of Brixham), T. Webster, the Secretary, Dr. Thorpe, and Hugh Mc'Nelle; also James Cummings, Esq. (of Cork), and W. Wilberforce, Esq. spoke in succession on the interesting object of the Society.

## BRITISH AND FOREIGN SCHOOL SOCIETY.

Annual Meeting, Freemasons' Hall, Monday, May 11, Lord John Russell in the Chair

From the treasurer's accounts it appears, that the receipts during the past year exceed 2,600*l.* and the expenditure amounts to above 2,400*l.* thus leaving a balance of receipt beyond the expenditure of about 200*l.* A subscription has also been entered into, to discharge the outstanding debt of the Society, which amounts to 2,656*l.* being an excess of 296*l.* after satisfying all claims, and leaving the stock and school-houses the unincumbered property of the Society. These gratifying facts will be received with delight by the whole country, as they were by the meeting.

We regret that our limits will not allow us to insert a detailed account of the domestic and foreign proceedings of this valuable Society. It is pleasing, however, to observe, that the patriotism and philanthropy which called it into being, must be rewarded by witnessing its extension and utility.

The meeting was addressed by C. Barclay, Esq. M.P. Mr. T. Spring Rice, M.P. Wm. Wilberforce, Esq. Mr. J. Barber, Revds. Dr. Philip, Rowland Hill, Jos. Fletcher, John Burnet, of Cork, and Mr. Edwards, Secretary to the Baptist Home Missionary Society.

The American Ambassador was present on the occasion.

## SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE, TO BE CONDUCTED BY EVANGELICAL DISSENTERS.

The first general meeting of the friends of this Society was held at the City of London Tavern, on Saturday morning, May 16. A respectable company of Dissenting Ministers and gentlemen, several of whom were from the country, breakfasted together previous to the commencement of business. After the removal of the cloth, Benjamin Hanbury, Esq. was called to the chair.

The following extract from the Address may be sufficient to acquaint the reader with the object of the Society, and we trust to secure his co-operation.

Referring to the efficiency of tracts to circulate both scientific and sacred knowledge, it proceeded to state—

That the different branches of the Christian church should avail themselves of the same means for giving currency to their distinguishing tenets, is but a natural consequence of sincere belief, operating upon an energetic mind.

The religion endowed by the State, has circulated tracts on the claims of the established church, on baptismal regeneration confirmation, and other peculiarities, from which multitudes dissent. Those who adopt the opinions of Socinus, have, in the same manner, attempted to give prevalence to their creed. Arminians have their Tract Society, and ultra-Calvinists theirs.

It may, perhaps, be thought dishonourable to those who believe a certain system of ecclesiastical polity to be taught and enjoined in the New Testament, that they have not yet employed an instrument so efficient, to make known the nature and materials of a scriptural church; the principle on which it is founded; the officers instituted by Christ its head; the ordinances which it should celebrate; and the advantages that result from a faithful adherence to the regulations of infinite wisdom, sanctity and grace. That those who adopt these views should have been the last to disseminate them, by means of tracts, is certainly such a proof of their candour as should screen them from the charge of sectarian bigotry, if they at length, feel themselves compelled, by faithfulness to their principles, to come boldly forward, and lay them frankly before the public mind, that they may obtain the general adoption which they so well deserve.

The Rev. Dr. Cox introduced the business of the meeting; the Revs. Messrs. Murch, Dobson, Turnbull, Morris, and Blackburn; also J. Brown, and J. G. Metcalfe, Esqs. proposed and seconded the respective resolutions.

Dr. Bennet and Dr. Cox are Secretaries to the Society.

Here, for the present, for want of space, not materials, must close our account of the May Meetings—those

annual exhibitions of Christian zeal and benevolence by which our spirits have been refreshed, but to which our pages can do no justice. If our readers wish to see a full report of them, they will find it in "The World" Paper, to whose extended statements we have been partly indebted for the brief outlines we have been able to furnish.

#### BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of the above Society will be held (D.V.) on Tuesday evening, June 16, 1829, at the City of London Tavern. Chair to be taken at Six o'clock precisely, by Sir Thomas Baring, Bart. M.P.

The Committee of this Institution desire to record with devout gratitude to the "Father of lights, from whom cometh every good and perfect gift," that, by the liberal and increased contributions of the religious public, they have been enabled to employ Thirty Home Missionaries during the greater part of the last year; besides affording occasional assistance to an equal number of Village Preachers. Through the divine blessing their agents have not laboured in vain. A list of their stations is herewith subjoined for the inspection of all who desire the moral and spiritual improvement of our fellow-countrymen.

Amidst successful labour and increasing resources, the Committee would thank God and take courage. Still, whilst there are new stations of great promise daily offering, and claims the most urgent and affecting constantly presented for more Missionary instruction, they cannot state without deep regret that their *present engagements exceed by one-half the stated income of the Society*; and that there are at this time several approved Ministers whom they are prevented from sending forth, entirely for want of funds to support them.

It is, therefore, earnestly hoped that our kind and assiduous collectors and contributors will feel the necessity of unwearied zeal in this labour of love; and, that in an age and country distinguished for Missionary exertion, the land of our fathers will not be neglected, till every neighbour and every brother shall know the Lord, from the least even to the greatest.

Signed, on behalf of the Committee,  
SAMUEL SALTER, Treasurer.  
F.A. COX, LL.D. } Secs.  
J. EDWARDS, }

Fen Court,  
May 14, 1829.

County.	Station.	Missionary.	Vill.	S. S.
BERKSHIRE .....	Cholsey .....	S. Cooper .....	Three	2
BEDFORDSHIRE .....				
BUCKINGHAMSHIRE .....				
CAMBRIDGESHIRE .....	Landbeach .....	W. Harris .....	Three	2
CHESHIRE .....	Chester .....			
CORNWALL .....	Gwinear .....			
	Helston .....	J. Lane .....	Four	2
	Marazion .....	J. Parsons .....	Five	2
CUMBERLAND .....				
DURHAM .....	South Shields ..	J. Dawson .....	Three	1
	Stockton .....	W. Leng .....	Three	2
DERBYSHIRE .....	Chesterfield .....			
DORSETSHIRE .....	Dorchester .....	— Sincox .....	Two	1
	Chideock .....	— Glanville .....	Three	2
DEVONSHIRE .....	Croyde .....	J. May .....	Three	2
	St. Hill .....	C. Hawkins .....	Three	2
	Great Torrington	T. Pulsford .....	Four	2
	Sheepwash .....	R. Pyne .....	Four	1
ESSEX .....	Langham .....	S. Saunders .....	Three	1
GLOUCESTERSHIRE .....	Lechlade .....	R. Breeze .....	Four	2
	Winstone .....	T. Davis .....	Four	2
HUNTINGDONSHIRE .....				
HEREFORDSHIRE .....	West Side .....	J. Davis .....	Four	1
	Ledbury .....	Hon. G. R. Curzen	Three	1
HERTFORDSHIRE .....				
HAMPSHIRE .....	Isle of Wight ..	Various .....	Four	1
	Niton .....		Three	1
	Yarmouth .....	— Watts .....	Three	1
	Anmore .....	H. Crossman .....	Four	2
KENT .....	Romney .....	J. Metters .....	Five	2
LANCASHIRE .....				
LINCOLNSHIRE .....	Gainsborough ..			
LEICESTERSHIRE .....	Appleby .....	J. Barnett .....	Three	2
MIDDLESEX .....				
MONMOUTHSHIRE .....	Penrose .....	M. Jones .....	Six	1
	Penalt .....	J. Burroughs .....	Three	1
	Ragland .....	J. Harris .....	Four	
NORTHUMBERLAND .....				
NORTHAMPTONSHIRE .....	Aldwinkle .....	D. Parkins .....	Four	2
NOTTINGHAMSHIRE .....				

County.	Station.	Missionary.	Vill.
NORFOLK .....	Tidleshall .....		Three
	South Creek .....	J. Grimes .....	Four
	Swaffham .....	J. Hewitt .....	Four
	Shipdham .....	J. Rouse .....	Two
OXFORDSHIRE .....	Chalgrove .....	J. Crook .....	Three
	Bloxham .....	D. Nunnick .....	Two
	Woodstock .....	C. Dankin .....	Two
	Cleavelly .....	J. Hiorns .....	Two
	Wheatley .....		One
RUTLANDSHIRE .....			
SHROPSHIRE .....			
STAFFORDSHIRE .....			
SUFFOLK .....	Sutton .....	S. Squire .....	Three
	Otley .....	J. Cole .....	Four
	Stoke Ash .....	J. Cooper .....	Three
	Horam .....	M. Harvey .....	Three
	Halesworth .....	J. Gowing .....	Four
SURRY .....			
SUSSEX .....	Medhurst .....	W. Stokes .....	Four
SOMERSETSHIRE .....	Highbridge .....		Three
	Perriton .....	J. Cooks .....	Five
	Wedmore .....	J. Chandler .....	Three
WESTMORELAND .....			
WARWICKSHIRE .....	Kenilworth .....	J. Cole .....	Three
	Southam .....		Three
	Kineton .....	J. Cook .....	Three
WILTSHIRE .....	Semley .....	G. Shell .....	Five
	Berwick .....	— Chapman .....	
WORCESTERSHIRE .....			
YORKSHIRE .....			
NORTH WALES .....	Llanwrst .....	J. Thomas .....	Seven
	Llangollen .....	J. Pritchard .....	Five
SOUTH WALES .....	Bridgend .....	J. James .....	Five
		J. Richards .....	
GUERNSEY .....	St. Peter's Port.	J. Naut .....	Five
SCILLY ISLES .....	St. Mary's .....	C. Rogers .....	Three
	Tresco .....	E. Webber .....	Two
	St. Agnes .....	J. Nicholls .....	Two
	Brehar .....	J. M'Farlane .....	Two

**FRESCOT STREET AUXILIARY IN AID OF THE BAPTIST MISSIONARY AND THE BAPTIST IRISH SOCIETIES.**

The anniversary of this Auxiliary was held at Prescott Street Meeting-house, on the evening of the 27th of April, and was respectably and numerously attended. W. B. Gurney, Esq. occupied the chair with his accustomed ability. The Rev. John Campbell, Thomas Griffin, John Dyer, Eustace Carey and others addressed the meeting, and a very pleasing interest was excited on behalf of the Missionary cause, which we trust will be of permanent influence. This useful Auxiliary has contributed £60 towards the Baptist Missionary Society, and £30 towards the Baptist Irish Society, during the past year; about one fourth of the whole sum having been subscribed by the teachers and scholars of the Sunday school. Besides other Resolutions of merely local interest, which were adopted by the meeting, we cheerfully transcribe the following for more extended circulation.

“That we cordially approve, and regard with entire and undiminished confidence, the proceedings of the Baptist Missionary Society; we earnestly pray that the divine blessing may accompany all its efforts, and the efforts of every other Society, which aims to circulate a knowledge of the gospel amongst our perishing fellow men.”

“That we regard the present crisis as being peculiarly favourable for the most strenuous and persevering exertions on behalf of Ireland, and we therefore pledge ourselves to support with our utmost ability the labours of the Baptist Irish Society.”

**CAMBRIDGE BUILDING FUND.**

At a Meeting held in the Meeting-house, St. Andrews Street, Cambridge, March 15, 1829, the following Resolutions were submitted and agreed to.

1. That we consider it our duty as Christians, and as Protestant Dissenters, to render occasional assistance, according to our ability, to those congregations who may be unable to defray the whole expence of building, enlarging, and repairing their Meeting houses.

2. That from a conviction of the many and serious evils connected with the present mode of soliciting contributions for these objects, it is our determination as a society, to discourage henceforth all personal applications, and to give assistance only to such cases as are sent by letter to be laid before a committee for their consideration.

3. That it is desirable to raise a fund by subscription, to be appropriated in aid of proper cases, in such proportions as in the

judgment of the committee they may require.

4. That the committee shall consist of all annual subscribers of one guinea and upwards, that they shall meet quarterly at the vestry, and that five shall be a quorum.

5. That the subscriptions be collected half yearly in advance, and to be considered as commencing from January 1st, 1829.

6. That Mr. Adams be treasurer, and Rev. T. C. Edmonds and Mr. James Nutter secretaries to this society.

7. That the four quarterly meetings be held on the first Friday in January, April, July, and October in each year.

**LEICESTER (HARVEY LANE) BUILDING FUND.**

Since the establishment of this fund in September the following sums have been appropriated.

Appleby.....	£10	0	0
Guilborough.....	10	0	0
Burton on Trent....	10	0	0
Gretton.....	7	0	0
Burslem.....	7	0	0

As applications have come to hand from Woodstock, Scarborough, Crookerton, Canterbury, Winchester, Whitechurch in Shropshire, Barnstaple and Waterford, the Committee avail themselves of this early opportunity of publishing a resolution adopted at their last meeting, viz. “That the Committee of Harvey Lane Building Fund suspend all attention to foreign cases till relieved from domestic pressure.

In explanation, it may be expedient to state, that the church and congregation assembling in Harvey Lane, are contemplating the erection of a vestry school-room, and the purchase of a piece of ground for interment, the want of which, subjects them to the most serious inconvenience, and that, not only in equity, but in pursuance of one of the rules adopted at the formation of their building fund, they are required to supply the wants of home, as well as to extend aid to causes abroad. The Committee, therefore, respectfully announce, that they cannot attend to any case whatever, till they are out of debt at home, of which timely notice will be given.

**ORDINATIONS, &c.**

**LAKE LANE, PORTSEA.**

On Thursday, April 23, the Rev. W. Davies, late a student of Bradford Academy, was ordained as co-pastor with the

Rev. J. Clay, over the Church meeting in Lake Lane, Portsea. The Rev. J. Neave introduced the business of the day and asked the usual questions of the church and the minister. The ordination prayer was offered up by the Rev. W. H. Murch, the respected Tutor of Stepney Academy, and the Rev. C. E. Birt, A.M. delivered a most excellent charge to the minister, founded on Matt. xxv. 21; the Rev. T. Morris gave an appropriate charge to the people from Heb. xiii. 7. The Rev. Messrs. Cakebread, Caruthers, (Independent of Gosport,) Shovelier, Clay, Crossman and Tilly conducted the devotional parts of the service.

The church in Lake Lane has been raised through the blessing of God on the united efforts of the brethren, Tilly and Clay of Portsea, who commenced a weekly lecture there in a school-room about eleven years since; there is now a commodious chapel well attended, and a large Sunday school of about 600 children, the whole presenting a pleasing prospect of usefulness. We are happy to learn that there are now eighty Baptist churches in Portsea and its vicinity, at suitable distances from each other, and in harmonious co-operation.

## NOTICES.

It is proposed to hold the Meeting of the *General Union* at Carter Lane, as usual, on the Wednesday, in the Baptist Missionary week, June 17, at six o'clock, as Dr. Rippon anticipates the pleasure of distributing among his ministering brethren in and round London and Westminster, who usually have attended this service, and others who bring a letter and minutes from the Associations to which they belong, a few hundreds of his Selection of Hymns, and Dr. Watts's Hymns and Psalms, also Baptist Catechisms, and Dr. Ryland's Six Views of Believers' Baptism. These will be distributed *gratis* to the ministers, to ease their journeying expences, but they will be at liberty to dispose of them to the less affluent members of their churches, at a price considerably reduced.

A few complete sets of *Dr. Gill's Exposition*, also, of the Prophets, and the New Testament alone, may then be had, for *poor ministers only*, at *half the selling price*, but not after the meetings of that week.

The ministers educated, or in course of education, at the Baptist Academy, Bristol, will dine together on Tuesday, June 16, at half-past two o'clock, at the King's Head, Poultry. Other friends to the Institution, both ministers and laymen, are admissible on the introduction of a member.

The Sixtieth Anniversary of the Bristol Education Society will be held on Wednesday and Thursday, the 24th and 25th of June, when the attendance of the subscribers

and friends is requested. Dr. Steadman is expected to preach at Broadmead on the Wednesday evening, and the public meeting will be held on the Thursday morning.

The Northamptonshire Association will be held at Loughborough, on Tuesday and Wednesday, June 9 and 10. The ministers put up at the Bull Head Inn.

On Whit Monday, June 8, the Annual Sermon to Young People will be preached at the Chapel, Lower-street, Islington, by the Rev. J. Yockney. Service to commence at half-past six o'clock.

The Anniversary of West Drayton Chapel, will take place on Wednesday, June 3, 1829, when the Rev. T. Price of Devonshire Square, is expected to preach in the afternoon, service commencing at half-past two; and the Rev. Dr. Styles in the evening, service at six. Tea will be provided, gratuitously, to which the friends of the object are respectfully invited. Drayton is one mile and a half from the Bath Road, at the 15th mile from Hyde Park Corner.

## PUBLIC MEETINGS IN JUNE, 1829,

*With Names of the Chairmen or Preachers.*

1. Noon 12. District Visiting Society, Annual Meeting, Argyll Rooms, Regent-street.

4. After. 1. London Female Penitentiary, Annual Meeting, Penitentiary, Pentonville, Sir Thomas Baring, Bart.

4. Even. 6½. Baptist Home Missionary Society for Scotland, Annual Sermon, Finsbury Chapel, Finsbury-circus, Rev. Dr. Henderson.

8. Even. 6½. Baptist Home Missionary Society for Scotland, Annual Meeting, John's Street Chapel, Gray's-inn-road, Thomas Thompson, Esq.

14. Even. 6½. London Baptist Building Fund, Annual Sermon, Salters' Hall Chapel, Rev. Joseph Kinghorn.

15. Even. 6. London Baptist Building Fund, Annual Meeting, Salters' Hall Chapel, William Brodie Gurney, Esq.

16. Even. 6. Baptist Home Missionary Society, Annual Meeting, City of London Tavern, Sir Thomas Baring, Bart.

17. Morn. 11. Baptist Missionary Society, Annual Sermon, City-road Chapel, Rev. W. H. Murch.

17. Even. 6. Baptist Missionary Society, Annual Sermon, Surrey Chapel, Rev. Thomas Swan.

18. Morn. 11. Baptist Missionary Society, Annual Meeting, Spa-fields Chapel.

18. Even. 6½. Stepney Academical Institution, Annual Sermon, Eagle-street Chapel, Rev. Samuel Saunders.

19. Morn. 7. Baptist Irish Society, Annual Breakfast, City of London Tavern, J. E. Gordon, Esq.

# IRISH CHRONICLE,

JUNE, 1829.

**DURING** the progress of another year of the Society's operations, which is now nearly concluded, there have not been wanting the most satisfactory evidences that the objects of the Institution continue deeply to interest the minds, and share in the benevolence of its friends and supporters. No one, it is presumed, will be of opinion that we have now arrived at that period in the history of Ireland, when it will be proper to relax our endeavours to impart to its inhabitants the unspeakable advantage of scriptural instruction; but rather that the time is now fully come when exertion should be employed to the utmost limit of its capability, to emancipate the mind from the dominion of ignorance, and the slavery of superstition. It is, therefore, confidently hoped that the approaching annual meeting of the Society will be distinguished by the same unanimity of concurrence and co-operation which have uniformly characterized every one that has preceded.

The Committee having reviewed the appointment of Mr. Davis to remove from Clonmel to England, that he might become collecting agent to the Society, are induced to conclude that, on account of his family, such a measure would involve too serious a responsibility, and have, therefore, unanimously resolved to request his continuance in Ireland.

The Annual Meeting will be held at the City of London Tavern, Bishopsgate Street, on Friday morning the 19th inst. Captain J. E. Gordon has promised to preside. The Chair to be taken at 7 o'clock.

*Rev. J. Wilson to the Secretaries.*

*Sligo, April 18th 1829.*

DEAR BRETHREN,

SINCE my last, I have been in the north for nearly a month collecting for the Society, and was met in Belfast by Mr. Franks, where we were more than usually successful, and in general, I am happy to say that the interests of the society appeared to be more deeply felt, and its importance acknowledged.

I did not remain so long as I intended, in consequence of the indisposition of Mrs. W. but Mr. Franks very kindly engaged to be at the places where I was expected, as well as some others, and has not yet returned. It gives me great pleasure to add, that both in the north and in Connaught the contributions to the Society are increased. Since my return I have found the door of usefulness apparently widening for the agents of the Society, the violence of opposition has in some cases abated, and notwithstanding the prevalence of political excitement, the number of attentive readers and hearers of the Scriptures is increasing. I have not yet seen many of the schools, but they are now necessarily thinly attended, in conse-

quence of the spring work, but I hope many of the children will have returned to the schools by the time that Mr. Franks arrives, as he is then to travel with me to inspect them.

You will be gratified to learn that the health of your invaluable agent, W. Moore, is considerably improved, and I am indulging the hope that the Lord has more work for him to do, ere he takes him to himself; that he designs to give him more souls for his hire, and seals to his labours. Some of the journals of the other readers which accompany this, will also shew that their exertions are not in vain, that they may all be more successful, is the prayer of

Yours affectionately,

J. WILSON.

*To the Secretaries of the Baptist Irish Society.*

*Limerick, April 17th 1829.*

MY DEAR FRIENDS,

AS I am just going off to preach, I have not time, nor I confess much desire to enter into a detailed statement of my humble labours during the month which is nearly

expired since my last letter. During the first week of it, I went to Camas and preached, and expounded eleven times to the dark and barbarous people in that part of the county of Limerick. I never saw such submission to priestly influence. I should write much to give you an idea of it. I took the greatest pains in reasoning and pointing out to them the Scriptures, wherein the Lord commanded them to read and teach them to their children. On my return to Limerick, I went off immediately to the county Tipperary, and preached at Cloughjordan the first Lord's day in this month. I expounded at Clearmatt, and went to Nenagh, Birdhill, &c. On the second Lord's day I preached morning and evening at Birdhill, to principally Roman Catholic congregations, the tenants of Mr. Ormsby, in his house. That gentleman and family are trying to get a minister of the Established church there entirely to reside, as they are most attached to that form, then there will be no occasion of Mr. Brown the Independent minister or me going. On Monday I left Birdhill, after inspecting the school, which gave me great satisfaction, and walked to O'Briensbridge and Montpelier to inspect the school and to preach. My heart sickened and sunk, when I found the fine female school reduced that day from 69 to 30 children. But I expect it will soon increase again. The people are anxious for the education of their children. The priests are the scourge, and the terror, and the ruin of Ireland.

I remain,

My dear Friend,

Yours in truth and affection,  
W. THOMAS.

From J. P. BRISCOE.

Ballina, 18th April, 1829.

DEAR BRETHREN,

DURING the month that has elapsed since I last addressed you, I have been employed in preaching at different places, paying the men their salaries, and collecting for the Society in my district. When I last wrote to you, I had not commenced the business of collecting, being prevented by sickness. I have now collected thirty-seven pounds, which I have forwarded to Mr. West. I have not yet finished, and am certain that I shall obtain more. I intend (if the Lord will,) going to Westport next week. Since my last I have preached five times at Mullafary, four times at Easky, occasionally at Ballinglen and Tullylynn, besides my regular engagements on the Sabbath at Ballina. On the 21st of last month, W. M'Adam our teacher in Mullafary, and formerly a

member and an elder of the Presbyterian Church there, was baptized by me, and is united to our church in this place. He has for years been enabled to support the character of a good man. Whenever I preach I have large and respectable congregations, and frequently find it difficult to obtain a place sufficient to contain them. In Ballina I have had for some time past crowded congregations on Sunday evenings. I am on those opportunities delivering lectures on the thirty-nine articles of the Church of England, which have excited a good deal of attention. The result is with the Lord; may his blessing be added to crown them with success.

We did not forget *yesterday*. Being the day appointed for prayer by our churches in England, we met to unite with them at the "Throne of Grace." I commenced the service by explaining the objects of the meeting, and then read the second chapter of the prophecy of Joel, after which we sang the 210th hymn in the selection. Three of the brethren, viz. Samuel Browne, William M'Adam, and Thomas Berry, successively engaged in prayer, with singing at proper intervals. I then read the second chapter of the Acts, and delivered a short address on the necessity of the Holy Spirit's influence to promote the work of grace in our hearts and our churches, on the duty of earnest prayer for this blessing, and the encouragement we had to seek it from the Lord, and then concluded the meeting. All our members were present, and the opportunity was truly interesting and refreshing, such a one, indeed, as I do not remember to have enjoyed since I have been in this country, and I trust the feelings then experienced will not soon be forgotten.

Through mercy my health is tolerably restored, and I am regularly engaged in preaching at several stations, and looking out for others in addition. That the Lord may prosper the work of our hands, is the earnest prayer of,

Dear Brethren,

Yours affectionately,  
J. P. BRISCOE.

From an Irish Reader to the Rev. William Thomas.

Limerick, April 16th 1829.

REV. SIR,

MARCH the 20th, I read a portion of the word of God five miles from Limerick, six were present, who heard very attentively. We conversed on venial sins, which they introduced to me. They believed that a man dying in venial sins, should go to purgatory for the expiation of them. I read

the tenth and eleventh verses of the second chapter of James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A female made answer, that it was written the same way in their own Testament. Two of the men seemed alarmed. I endeavoured to shew them what is sin, proving from the sacred Scriptures that sin is a transgression of the law of God, and the soul that sinneth it shall die. I pointed them to the Lamb of God whose blood alone can atone for the sins of men. I also laboured to convince them of that dreadful evil which is prevalent in the church of Rome, that a soul dying in venial sin would by suffering in purgatory expiate for them, referring them to several passages of the word of God.

March the 21st, Lord's day, I read the word of God in Limerick, five persons were present, all paid attention, and seemed to be serious. March the 22nd, an old woman enquired of me to shew her the Irish Bishop. She told me she went to the priest to confess, and he ordered her to go to the Bishop that he might inflict on her a punishment for her negligence in not coming to confess to the priest for twelve months. I endeavoured to lead her to him who has the hearts of all creatures in his hands, reading to her of the sufferings of Christ for us poor sinners, which so affected her, that she seemed to give up her design of going to the bishop. 23d, I read a portion of the word of God in Bruff, twelve miles from Limerick, a very extensive chapel is building there. The inhabitants are very much in awe of the priest, who will not allow them to hear the Scriptures. In the evening I read one mile from that, to a family. I endeavoured to shew them the way of salvation. Five were present. I trust the name of God was glorified. 25th, I endeavoured to call the attention of four Roman Catholics to the things of God. They would rather hear of some new thing.

Lord's day the 30th, I read the word of God to an individual in Limerick, who expressed a sincere desire to seek salvation in the blood of our Lord Jesus Christ. She said she would wish to love God, but that she felt her heart very hard, that thoughts often passed in her mind, that she shall never be saved. O the devices of satan! I read some of the precious promises of our Lord, which she acknowledged gave her encouragement. I visited her once since, and have all hopes to believe that the Spirit of God is at work with her.

April 1st, I read to several in Limerick; two seemed to make light of the word of God. 4th, I endeavoured to call the attention of ten Roman Catholics to the things of God, two miles distant from Limerick, a time impression seemed easy to be made,

it being a day that three men were executed. While I discoursed with them about the sufferings of Christ for poor sinners, I saw in the countenance of two, evident signs of uneasiness, which I trust will come to some good account. They heard of the love of Christ with much feeling. 6th, Distributed several tracts which were thankfully received.

Your faithful and  
Obedient Servant,  
W. T.

From a Scripture Reader to the Rev. J. Wilson.

REV. SIR,

I HAVE (through divine aid,) since my last, taken every opportunity both by reading and conversation, of bringing my fellow-creatures to an acquaintance with the contents of that inspired volume, through which life and immortality are brought to light: and I am happy to state, that my feeble efforts to promote this glorious object, (though slowly) are prospering even in the midst of persecution. To such of my neighbours as object to the reading of God's word in consequence of these hard trials, I state from memory, and to such as do not, I read so that I generally have access through the one alternative or the other. I have hitherto found this simple plan to have a very good effect.

The following note may serve for one instance of its utility. On the fifteenth of last month being Sabbath, I visited a neighbour's house; after a short discourse I introduced my Irish Testament and proceeded to read. The man of the house asked me if it was the Testament, being answered in the affirmative, he precipitately requested me to cease from the reading, adding that if his priest should hear of it, he would excommunicate both himself and his family, as he did James D. (a man in whose house I read the Sabbath before.) I immediately complied to his request, and proceeded to reason upon the danger of objecting to the word of God, proving my argument by a repetition of several portions of holy writ, principally directing their attention to that fearful denunciation of our Lord recorded in the first chapter of Proverbs, from the 24th to the 32nd verse inclusive. I again repeated several portions which exhorted and even commanded the reading and study of the sacred page, together with the blessings attached to this pious practice. During all this time I was attentively heard by several persons which were at this time assembled. At length the mistress of the house replied thus, "If you brought that book, which you say de-

clares these things, we would have no objection to bear it read; but as to the Testament, our priest forbids us to admit it into our houses, or even to hold any converse with the persons who read it." I informed her that the very book which she objected to was the only one in which these truths were recorded. She then expressed a wish to hear the book read. I immediately complied, and read for a considerable part of the day.

All present seemed interestingly amazed at the new doctrine which was exhibited to their view, and the consoling promises of this inspired volume; and two of them particularly declared, if their priest himself was present, that he could not find fault with the book, and therefore, invited me to read in their houses as often as my opportunity afforded. The woman in whose house we were assembled, also declared that she would not by any person be prevented from hearing the book read, even by her priest, until he first shewed her her error for so doing; and invited me to her house as often as I thought proper. These and similar inducements, I trust the Lord has held out to convince the labourers in his vineyard, that in due season they shall reap if they faint not.

J. M.

**CONTRIBUTIONS.**

*Received by Mr. Burls.*

	£.	s.	d.
On account of Collections, per Rev. S. Davies of Clommel ..	40	0	0
Donation for the Baptist Irish Society, per Mr. H. Richardson, Taunton, who collected the following and other smaller sums, amounting to £5 under the promise of Mrs. Bolton, (a good friend of the Society,) to give as much as he could collect, viz.			
Mrs. Bolton .....	5	0	0
Rev. Mr. Kenneway ..	0	10	0
Miss Phillips .....	0	10	0
Various Friends, by Rev. W. H. Coombs	1	16	0
Other small sums, amounting to ....	2	4	0
	<hr/>		
	10	0	0

Part of Collection at Blookley, per Rev. Mr. Davies of Evesham, remitted by Mr. Smith	4	0	0
On account of Collections, per Rev. Mr. Davies of Clommel	37	13	7
Prescot Street Auxiliary, per G. Morris, Esq.....	30	0	0
Mr. Dunbury, per Rev. Mr. Hogg.....	1	0	0
From Rev. Mr. Pengilly .....	6	18	6

*Collected by Rev. Mr. Dyer.*

John Baylis, Esq.....	5	5	0
Mrs. Davis .....	5	0	0
Bewdley, per Rev. J. Brooks ..	2	0	0
Howarth, per Rev. Miles Oddy	5	0	0
Ashford, per Rev. James Payne	4	8	2
Halsted, per Mr. Linnett .....	1	15	0

*Received by Mr. Pritchard.*

Mr. Dearle, Paddington, (annual)	1	2	0
Collected by Rev. M. Fisher at Preston, Lancaster, Tottlebank, and Ulverston .....	41	3	0
Lewes Auxiliary .....	8	0	0

*Received by Mr. Ivimey.*

Friends at Killinghall, Norfolk, by Mr. Humphrey.....	1	0	0
Mr. Wm. Armstrong, Manchester, for the widow and children of the late Thomas Bushe....	0	10	0
Watford Auxiliary Society, by the Rev. J. Edwards .....	4	4	0
Bucks Association, by the Rev. Peter Tyler .....	8	14	7
Eros .....	1	0	0
Bexley Heath, Contributions, by Mrs. Waghorn .....	2	0	0
Mr. and Mrs. Smith, North End, Crayford .....	2	2	0

*Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 14, Southampton Row, Russell Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.*

# 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 16.

MORNING, 11.—The Committee of the Society will assemble at Salters' Hall Meeting House, Cannon Street, when the Company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 17.

MORNING, 11.—Sermon for the Society, at the Wesleyan Chapel in the City Road, near Finsbury Square, by the Rev. W. H. MURCH, Theological Tutor of the Stepney Academical Institution.

EVENING, 6.—Sermon for the Society, at Surrey Chapel, Blackfriars-road, by the Rev. THOMAS SWAN, lately from Bengal, now of Cannon-street, Birmingham.

THURSDAY, JUNE 19.

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 Society, at Spa Fields' Chapel, when JOHN FOSTER, Esq. of Biggleswade, is expected to preside.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

(Continued from p. 221.)

#### II. HOWRAH.

The state of things at this station continues, in reference to the English church and congregation, much the same in point of number. As the population of Howrah is very fluctuating, owing to the nature of the employment which persons find on that side of the river, the congregation is of course affected by these changes; hence the attendance is sometimes thin, and at others very good. Some additions during the last year have been made to the church, while on the other hand these have been balanced by death and removals. We are happy, however, to say, that no one has been excluded or suspended from communion. In the month of June last, this little interest was deprived by death of Mr. Thomas Davis, the deacon of the church, by whose removal from this transitory state it has suffered a severe loss. He had been from the building of the chapel, one of the chief supporters of this infant cause, by his

property, his regular attendance on the means of grace, by his Christian conduct in the church and the world, and lastly, by his prayers. He died greatly respected by those who knew him, nearly a hundred of whom attended his funeral. On the Sunday evening following, his funeral sermon was preached by brother G. Pearce to a numerous congregation. The death of this good man places the affairs of the cause here in a very critical situation, as there is now no one except the minister, on whom the affairs of the chapel can devolve. If it be desirable to cultivate this spot, a European Missionary must reside here. Here is a neat chapel, the erection of which cost about £1400, a good congregation, likely to increase; a church formed, and the most abundant and unfettered scope for missionary operation; excepting on the Lord's day, the people are as sheep without a shepherd, for no one station can be left to supply this, unless our hands are strengthened with more brethren from Europe.

#### III. DOORGAPORE.

In one of our former communications we informed you, that the Ladies of the Circular Road chapel congregation, had formed themselves into an Auxiliary Society to aid the Mission. Since that period they have

offered to undertake the entire support of this station, (Missionary's salary excepted,) which proposition was, of course, gladly accepted. Through this generous and unlooked for aid, the hands of our Missionary brother here have been greatly strengthened, and particularly in the English school under his care, he has been enabled to prosecute his wishes to an extent which, without this aid, he could not have done.

#### NATIVE CHURCH.

You will be much gratified to learn, that one of the native brethren residing at this station, who last year on account of sinful conduct was excluded from the church, has this year been restored to it again. His repentance we hope is genuine. Among other signs which lead us to think this, we may mention, that prior to his re-admission into the church, he, of his own accord, went to each of the members, confessed his sin, and solicited forgiveness. As he is in talent and in temporal circumstances above all the native brethren, and had previously held an office in the church, it is apparent that this act exhibited no small degree of humility and self-denial. His deportment since this time has afforded us much pleasure, and excites the hope that he may hereafter be again usefully employed in preaching the gospel to his countrymen.

In the beginning of the month of June last, a female, residing here, was baptized and added to the church. The history of this individual will afford you much gratification. She is by birth a Hindoo, and was brought up in the belief and practice of heathenism. About eighteen years ago she married, or rather co-habited with a heathen man, who is still living, and to whom prior to her baptism, thinking that it was sinful to live as she had done, she was married by one of the Missionaries in the presence of the church. Having about six or seven years ago, come to reside in the neighbourhood of some of our native brethren, she became particularly acquainted with the wife of one of them, and in consequence often visited her at her house. In these visits her mind was directed to the truths of the Bible, and was somewhat affected thereby. It was the custom of her friend on these occasions, to read the Scriptures, and explain them to her, and to these instructions she listened with attention. Of any deep sense of sin and concern respecting her salvation, she, however, continued destitute until about two years ago, when in one of her visits to her neighbour, she heard the parable of the rich man and Lazarus read and explained. From this period her anxiety commenced, and continued to increase, until she found rest in the name of the Saviour, and in communion with his

people. At the church meeting when she gave an account of her religious experience, she delighted us much with the knowledge she evinced of the way of salvation, and the simplicity, humility, and feeling with which she related the exercises of her mind. In these last respects, she surpasses most of the native converts. Her conduct, since her baptism, has still more confirmed our conviction of the genuineness of her conversion. Having been reminded how necessary it was that she should be able to read the word of God, she commenced learning immediately, and has already made such progress, that her efforts, if persevered in, will soon be crowned with success. The conversion of her husband is a subject that she has very much at heart, and it is most pleasing to witness the pains she takes to effect this desirable object, and how much she is grieved when his conduct indicates the waywardness of his mind. Her exertions on his behalf have, we are happy to say, been in a great measure successful. He has renounced idolatry, unites with her in family and public worship, and often evinces signs of attention to the welfare of his soul. He cannot, however, be considered as any thing more than a hopeful character.

There are now living at this station, under the care of brother G. Pearce, about 18 persons bearing the Christian name, chiefly of Hindoo extraction. Of these individuals eight are in communion with the church; of the remaining ten, three are adults, and the rest children and youths of different ages. They, with occasionally a few of the heathen neighbours, form the congregation for Christian worship on the Lord's day, when it is conducted twice, chiefly by the brethren W. H. Pearce and Aratoon, brother G. Pearce being on the Lord's day engaged either at Howrah or Calcutta in English worship. In the week also, subject to some interruption, a service for the native brethren has been held in one of their own houses, at which most have attended. They have also among themselves, daily, morning and evening family worship. On this occasion the Scriptures of the Old and New Testament are read in course, when the majority of the people are present.

Amongst all the imperfections of the native brethren which at times are a source of much grief to their instructors, we who see every part of their character, often find in them occasion for the liveliest emotions of gratitude and praise; so as to exclaim, What has God wrought? especially when they are seen collected together on the Lord's day, in the house of God, listening to the glad tidings of mercy, bending prostrate in the presence of the invisible Jehovah, and in harmonious strains hymning his sacred

praises. At such times the mind is involuntarily led to call to remembrance the comparative difference of their former vile, disgusting, and soul-destructive worship before hideous idols. The native christians, like ourselves, are far from being perfect. If the gospel has not wrought in them perfect purity, however, it has proved the power of God in delivering them from Hinduism. In their houses not a vestige of idolatry is to be seen. They are not to be found mixing with the idolatrous processions, nor are the great holidays of the heathen regarded by them. Resort to the conjurer in sickness, the observance of lucky and unlucky days, the making vows for the obtaining of favours, the pretended extravagant and noisy grief of those who have lost their relatives, with many other superstitious, heathenish customs and vices, do not pollute the characters of our native christians. In observing this difference between their present and their former condition, it cannot fail to afford us the purest joy; and enable us to bear with their deficiencies with more patience, hoping that increased knowledge of the word of God will eventually redeem them from all their remaining imperfections.

#### MISSION BOARDING SCHOOL.

Having been long impressed with the importance of attempting something towards ameliorating the condition of the children of native christians, many of whom are in a deplorable state of ignorance, we have recently commenced an institution for this object, which has been denominated the Mission Boarding School. Our plan is to receive children of this class, (and others under peculiar circumstances, such as destitute orphans, &c. should our funds allow,) for a certain term of years, something after the manner of apprenticeship, and instruct them carefully in the knowledge of Christian truths, communicating at the same time, such a general education as shall fit them, when they leave the institution, to obtain comfortable situations in life. The importance of this measure will appear to be great, when viewed not only in relation to the welfare of the children, but in reference to the interests of Christianity in this country. The heathens are accustomed to associate with the loss of cast, every idea that is repulsive, as contempt, poverty, &c. and there is too much reason to fear, that unless more care be taken of the education of this interesting class, (for such indeed the children of native christians are,) their condition will strengthen these impressions; and hence to be a Christian will be synonymous with being ignorant, miserable, despised, and cast off.

The commencing of this institution was

effected with very little preparatory expense, as the bungalow which brother Pearce left last year, and of which you have published a drawing,\* has been found to be very eligible for the object. There are at present four children in the school, and little doubt is entertained as to our obtaining more as soon as its existence shall be generally known. A well-informed native christian and his wife have been procured to reside in the house, and take charge of the domestic concerns, subject to the control of brother G. Pearce. For the support of this institution we have appropriated the legacy of 50*l.* left by the late Mr. Berridge of Northampton for native schools, and which you forwarded us in September 1825. This sum, with interest to the present time, amounts to rupees 650, which is more than sufficient to support the institution for twelve months; and when expended, we trust that other means will be found for its further maintenance.

#### HEATHEN BOY'S SCHOOL.

The English school here, for native boys, under the immediate superintendance of brother G. Pearce, continues to prosper. For the greater convenience of the children, who now write and cypher, the school-room has recently been fitted up with desks and benches after the English style. The average attendance of the scholars is about 60, being as many as can be comfortably seated. Numerous applications for admission continue to be made, so that, if thought desirable, the number of boys might be increased to an indefinite extent. So eager are the parents to get their children admitted, that they will sometimes intreat for their admission upon their knees. Connecting their education with their future promotion in life, the boys are almost without exception, exceedingly devoted to their studies; in proof of this, we mention the following examples. Within the last six months the boys of the first class have committed to memory the whole of Murray's Abridged Grammar, and are proceeding over it a second time; they have also learnt by heart, many hundred words in Carpenter's Spelling Book. They have read and given the meaning, and parsed many chapters in the Gospels and Acts of the apostles; they have also read and translated forty pages of the first volume of Joyce's Dialogues. Besides this, in a foreign language, in Bengalee they have read in Genesis, Digidurshun (a work chiefly historical), Yates's Natural Philosophy, and Pearce's Geography. For the use of the school a pair of globes have been purchased, and for the same object, a microscope was presented by a gentleman a

\* Quarterly Paper, No. 6.

short time ago. Occasionally, experiments in natural philosophy have been made, to illustrate the lesson of the day; at which times several of the scholars have exhibited a decided taste for these things, and a number of interesting questions have been put by them. Perhaps nothing is so calculated to undermine that confidence which is so generally put in the Shasters, (to which the natives always resort, when driven by argument, as to an impregnable fortress,) as these simple demonstrations to their senses. It is amusing and encouraging to witness the struggle that is evidently going on in the minds of some of the boys, when experiments in natural philosophy are being shewn to them. Aware of the conviction produced by them, and how they will be turned by their teachers against their Shasters, they are almost determined not to give attention; but their curiosity overcomes their fears, and at length they look, inquire, and converse, regardless of the consequences. When the respectability of their birth and situation is considered, it will not excite wonder that they should discover no liking to Christian instruction, and resist the introduction of Christian books. At first, attempts of this kind were made, but now they have altogether subsided. The following books for their religious instruction are read in the school:—the Old Testament in Bengalee, the Gospels, (one of which has a commentary, recently written by Mr. Mundy of Chinsurah, a most useful book for the elucidation of the Scriptures to the natives,) a summary of Scripture, (a book of 300 pages,) and the New Testament in English. The subject of religion is also daily introduced to their notice by Mr. Pearce, and we trust that it will not be in vain. Mention has been previously made of the master of the school, as being favourably disposed to Christianity. We hope that his knowledge of it is increasing, and his convictions of its truth and superiority are strengthening, but we can say nothing yet of his conversion.

We must now conclude this long epistle. Brother Robinson, whose labours are more immediately in connection with the Bow Bazaar c chapel, will report them fully to you himself; and with regard to the various female schools in the neighbourhood of Calcutta, superintended by Mrs. M. H. Pearce, and of those still more numerous at Chitpore, under the direction of Mrs. Yates, we need not enlarge, as the report of those interesting exertions will be hereafter presented you in another shape. It may be satisfactory to their liberal supporters, however, in the meanwhile, to hear, that in the schools generally evident progress is being made, and that in *three* particularly very gratifying improvement has been lately

witnessed. Indeed, in the various departments of our labour generally, we have reason to rejoice, and we feel satisfied that if you will but aid us by your continued fervent prayers, and by sending out to our help zealous and devoted coadjutors, this wilderness will yet abundantly repay your labour. We return you our hearty thanks for all your kindness to our dear brother Yates, and especially for your allowing him permission to engage some other young man of piety and talents to accompany him to labour in Calcutta. We cannot but hope that such an one has ere now been found, and that while bailing the return of an experienced veteran to the field of warfare here, we may have the pleasure of welcoming also an active and zealous recruit.

Wishing you divine direction in all your measures, and abundant success to accompany them, we remain, dear and respected brethren,

Yours, very affectionately,  
JAS. PENNEY.  
W. H. PEARCE.  
JAS. THOMAS.  
GEO. PEARCE.

Calcutta, Sept. 1828.

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## COLOMBO.

Extract of a letter from Mr. Chater to the Secretary, dated 6th Aug. 1828.

“During the time the Symmetry has been lying here preparing for her voyage to England, I have been obliged to visit Hanwell, and also, according to a previous engagement, have had to preach an anniversary sermon for our Wesleyan brethren at Negombo. Immediately after my return from the latter place, I had a severe bilious attack, from which I still feel weak, and for nearly a week have been unable to do any thing. This must be my apology for not sending by this opportunity my cash account for last year, and such regular reports of our schools, &c. as I should otherwise have forwarded. It calls for unfeigned gratitude, that I have not been laid aside from my labours till last week, since I returned from Bomhay, and have had no attack of my complaint which brought me so very low last year, and from the effects of which, (at any rate in a torrid zone) I sorely ever expect to be free.

But I must proceed to give such an account of the state of this mission as time and strength will allow me. We should have had twelve European members in our church at present, but the two baptized in Europe have fallen, and one of those who

have been baptized here, and are excluded. The latter has once fallen into intemperance, and seems very penitent; the other two at present afford us no hope. It is matter of regret that the fine regiment, (the 78th) in which this good work has begun, are every day expecting to be removed from this station. Were they to continue here for some time longer, there is much cause to hope that many more would enlist under the banner of the great Captain of salvation. Could I relate to you half that those who have joined us, have had to attribute to sabbath schools, &c. it would afford no small encouragement to those who are engaged in such benevolent institutions. They would see beautifully exemplified the language of Dr. Watts—

'Though seed lie buried long in dust,  
It shan't deceive their hope!'

Our Pettah meeting-house has for some time past been too small to accommodate the congregations. Not less than twenty have gone away on Sabbath evening for want of room. For about £40 it may be enlarged one third beyond its present size, and then it will seat between 300 and 400 hearers. Of the small number of members we have hitherto gathered in from this, our largest congregation, we had last month to exclude one. It appears, however, that he was overtaken in a fault, and as he seems deeply penitent, we hope he may soon be restored in the spirit of meekness. The same day that he was excluded, two of our hearers from this congregation were received for baptism, and two Europeans. The former, who are man and wife, and hearers in the place of sixteen years standing, will we trust, be useful members of the church. The wife has, I have no doubt, been a partaker of grace for many years, and for about four years has been wishing to join us. Her husband has been acting against the strong convictions of his better judgment, for a long time; but God in his providence and grace has now taught him better, and his wife's long cherished wish that they might both come in together, has now been realized. She is a sensible, respectable, and for her station in life, a well educated woman. They have a house in the Pettah well adapted for a female school, and we have employed her to begin one. She commences with about twenty poor girls, which number we have every reason to expect, will soon increase. She teaches them needlework, and to read and write Portuguese, and if required, can carry them on a little in English. We expect a very respectable young man from the Pettah congregation will soon join our church, and there is much reason to believe that he will be followed by many more who have heard to profit in that place. Our Sabbath day

congregation at the Grand Paas in Singhalessa is pretty good, but the Portuguese on week evenings is very small. We have here also a number of enquirers who wish to join the church whenever it appears to us that they are fit subjects. And some who were excluded last year, I trust, may ere long be received again. It can scarcely be expected that the cause at Hanwell can flourish much in present circumstances, but I trust it does not retrograde. If a European could once take his station there, I think, under a divine blessing, we might hope to see many souls brought home to God, in that and the other villages where we have schools at that station. Carolus seems to be doing all he can to carry on the work, and I afford him all the help I can, by giving him sketches of my sermons. In his monthly reports he has stated that his hearers have been more than a hundred. When I go I leave from 200 to 300. But here I have to relate a calamity in which we have shared with many others. In the month of June we were visited with such an inundation as never was known in this island before, at least not in the memory of the oldest man now living. Almost whole streets in Colombo were desolated, and for a great distance on both sides the river, the devastations were distressing beyond all that I ever witnessed before. We apprehended that our buildings at Hanwell would have been completely demolished; but I am happy to say, that the place of worship and house, though much damaged, are still standing. To repair the damages, however, and to secure them effectually in case of a similar occurrence, will require the expenditure of forty or fifty pounds.\*

## HOME PROCEEDINGS.

### ANNIVERSARIES, &c.

On Wednesday, April 1, the Annual Meeting of the *Wilts and East Somerset* Auxiliary to the Baptist Missionary Society, was held at *Chippenham*, the Hon. and Rev. G. H. R. Curzon in the chair. On the previous evening, a sermon was preached at the Baptist Chapel, on behalf of the Society, by the Hon. and Rev. Mr. Curzon; and also on the morning of Wednesday, by the Rev. R. Elliott, Devizes. For the public-meeting, the Tabernacle was kindly offered by the Rev. Mr. Rees and friends, when a respectable and interesting meeting took place, the effects of which it is hoped, will not be

\* Since this article was sent to press, we have received the painful intelligence of Mr. Chater's decease at sea, on the 3d of Jan. last.

lost upon the rising interests of religion, both Baptist and Independent, in the town of Chippenham. The collections after the several services amounted to about £13.

On Friday, the Annual Meeting of the Frome Auxiliary, in connexion with the above, was held at the Baptist Chapel, Badcox Lane, when the Missionary cause was advocated by the Hon. and Rev. G.H.R. Curzon (chairman,) the Secretary of the Parent Society, and also by the Rev. S. Curwen and P. J. Saffery, John Sheppard, Esq. and other gentlemen of the town and neighbourhood.

The Hon. and Rev. G.H.R. Curzon, and the Rev. J. Dyer, (the deputation from the Parent Society), have visited the Baptist churches of Beckington, Bradford, Bratton, Chippenham, Devizes, Frome, Norton, and Trowbridge, (Back St.) from which places, in connexion with Salisbury, Trowbridge, (Bethesda), Downton, Shrewton, Laverton, Melksham and Corsham, nearly £300 will have been derived to the Mission during the year ending with the 31st March last. May a spirit of increasing liberality still prevail amongst our churches towards souls that are perishing for lack of knowledge, both at home and abroad; may they sow bountifully in "the field," which is "the world"; believing that they shall reap also bountifully, in the conversion of souls to God, in the progress of the kingdom of Christ in the earth, and in their own real and spiritual prosperity. May they sanctify all their efforts by the most earnest prayer for the outpouring of the Holy Spirit, and manifest towards each other and to all mankind, that love, without which their utmost exertions will be but "as sounding brass and the tinkling cymbal." J. B.

Wednesday, April 8th, was held the Annual Meeting of the Luton branch of the Bedfordshire Auxiliary, and was very respectably attended.

In the morning, T. Middleditch of Biggleswade read the Scriptures and prayed, and the Rev. Eustace Carey delivered a very interesting and appropriate sermon. In the afternoon, after prayer had been offered up by the Rev. Mr. Hopley of Hemel Hempstead, Blyth Foster, Esq. was called to the Chair, and the various resolutions were moved and seconded by the Rev. Messrs. Wayne of Hitchin, Mann of London, Middleditch, Eustace Carey, Tabraham (Methodist) of Luton, Gould of Dunstable, and Upton of St. Albans. In the evening the Rev. Isaac Mann of Maze Pond advocated the cause of the Mission in a very powerful sermon. The collections were liberal, and the amount raised by this branch for the present year amounts to £90.

On Thursday, April 9th, the Annual Meet-

ing of the Leighton Buzzard Branch of the same Auxiliary was holden. After prayer by Rev. W. Gould of Dunstable, T. Middleditch of Biggleswade was requested to take the Chair, and the various resolutions were moved by the Rev. Messrs. Daniel, Adey, Gould, Carey, &c. In the evening Mr. Carey preached on behalf of the Mission to a very crowded and attentive audience, who appeared highly gratified with the services of the day.

T. M.

We are under the necessity of restricting ourselves within narrower limits, in noticing a variety of similar engagements which have lately been fulfilled.

At *St. Albans*, the anniversary of the Auxiliary for that place was held on Wednesday, March 18, James Smith, Esq. of Hamper Mill, in the Chair. Speakers—Revs. Messrs. Harris, Elliott, Dyer, Robinson, Carey, Nicholas, W. Upton, and Daniel.

The Annual Meeting of the *Biggleswade* branch of the Bedford Auxiliary took place on Monday, April 13, John Foster, Esq. Chairman. The motions were moved and seconded respectively by the following ministers: Wayne of Hitchin, and Rowlands of Baldock; Eustace Carey, and Nottage of Roxton; Dyer, Secretary of the Parent Society, and Woodward of Ashwell; Manning of Gamlingay, and Beetham of Blunham; Middleditch, Minister of the place, and Brown of Shefford.

At *Little Staughton*, on Wednesday, the 15th, was held the Annual Meeting of the Bedford County Auxiliary. Mr. Carey preached in the morning. In the afternoon Blyth Foster, Esq. presided, and a numerous assembly was addressed by the Revs. Messrs. Holloway of Cardington Cotton End, Dobson of St. Neots, Eustace Carey, Hemming of Kimbolton, Dyer of London, Knight of Staughton, Bean of Rushton, Bottle of Keysoe, Hillyard of Bedford, and Middleditch of Biggleswade.

On Monday, April 20, the Annual Missionary Festival was held at the pleasant village of Great Missenden, and was as numerously attended as in former years, if not more so. The Chair was filled by W. B. Gurney, Esq. of London, and the following speakers addressed the meeting: Rev. W. Edelman of Wycomb, Hall of Chesham, Eustace Carey, Dyer of London, Williams, Curate of Wycomb, Statham of Amersham, Skene of Aylesbury, Tomlin of Chesham, Cooper of Amersham, Marks, Vicar of Missenden, Allom, the Baptist minister of the village, together with Capt. Mortlock, and Lieutenant-Colonel Moxon, of the East India Company's service.

The Prescott Street Auxiliary Society to

the Baptist Mission and to the Baptist Irish Society, celebrated its anniversary on Monday evening, the 27th of April, when the Chair was kindly taken by W. B. Gurney, Esq. Speakers—the Rev. Messrs. Campbell of Kingsland, Carey, Dyer, and Griffin; Messrs. Brown, Haddon, Wilkinson, Cooke, &c.

The Annual Meeting of the Leicestershire County Auxiliary was held at the spacious Meeting House in Harvey Lane, Leicester, on Monday, May 4. The attendance was good, and the amount raised by this infant Auxiliary during the past year was stated to be about 160l. John Riley, Esq. presided on the occasion, and the following ministers

took part in the business of the evening:— Messrs. James of Arnsby, Bromwich of Sheepshead, Wallis of ———, Green of Thrapston, New of Loughborough, Barditt of Sutton in Elms, Liddell of Hallaton, with Eustace Carey and the Secretary of the Parent Society. The two latter had preached on the preceding day at Leicester, Arnsby, and Loughborough, and by a general interchange among the ministers of the county, the object had been brought before all their respective congregations on the same day. The collections were as good as could be expected, in the present state of lamentable stagnation to which the staple manufacture of the district is reduced.

*Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1829, not including individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Great Missenden, Missionary Association, one moiety, by Mr. Potter . . . . .		20	0	0
Tottenham, Collected by Miss Banks, 4l. 13s. 8d. Mrs. Ward 18s. 1d. . . . .		5	11	9
North of England Auxiliary, by Rev. R. Pengilly. . . . .		40	10	0
Boxmoor, Missionary Association. by Mrs. Pearce . . . . .		8	0	0
Sunday School . . . . .		0	19	0
		8	19	0
Hitchin, Collected by Miss Bradley, 12l. 6s. Subscription 10s. 6d. . . . .		12	16	6
Portsmouth, Portsea, &c. Auxiliary, by Rev. C. E. Birt. . . . .		30	0	0
Kent, Auxiliary Society, on account, by Mr. Parnell and Rev. W. Groser. . . . .		90	0	0
Bedale (Yorkshire), Collection, by Rev. Robert Thomson. . . . .		4	4	0
Graham's Town (South Africa), Auxiliary, by Mr. A. Kidwell, 2d donation. . . . .		15	0	0
Reading, Collection and Subscriptions, (Female Education, 10l.) by Rev. J. H. Hinton. . . . .		95	4	6
Bewdley, by Rev. George Brooks. . . . .		3	5	0
Prescot Street Auxiliary, by George Morris, Esq. (two thirds) . . . . .		60	0	0
Faringdon, by Rev. George Capes (Female Education 1l. 10s.) . . . . .		5	0	0
Exeter, Subscriptions, &c. by Rev. S. Kilpin. . . . .		10	7	0
Coleford, Subscriptions, by Rev. John Fry . . . . .		10	0	0
Haworth, 1st Church, Subscriptions and Collection, by Rev. M. Oddy . . . . .		17	12	0
Watford, Subscriptions, &c. by Rev. John Edwards (Female Education 2l. 15s.) . . . . .		10	18	0
Ross, Collected by Mrs. Lewis, and Subscriptions (Female Education) . . . . .		4	13	0
West Middlesex Missionary Union—Hammersmith Auxiliary Society, by Mr. Mundy . . . . .		7	19	1
Suffolk Society in aid of Missions, by Shepherd Ray, Esq. for Translations . . . . .		13	4	7
North Cambridgeshire Auxiliary Society, by Mr. Smith :—				
Fordham . . . . .		1	17	9
Barton Mills . . . . .		5	1	0
Isleham . . . . .		2	10	0
		9	8	9
Keynsham, Subscriptions, by Rev. T. Ayres . . . . .		8	0	0
Waltham Abbey, Collected by Mrs. Pugh, by Rev. Jas. Hargreaves. . . . .		3	1	8
Missionary Box, by E. H. . . . .		0	13	9
Waterford, Collection by Rev. C. Hardcastle . . . . .		4	13	0
Leicestershire Auxiliary Society, by James Cort, Esq. viz. —				
Arnsby, Collection by Rev. John Dyer. . . . .		13	3	8
Husband's Bosworth. . . . . Miller . . . . .		3	0	0
Blaby. . . . . Burdett . . . . .		4	13	11

Leicestershire Auxiliary Society, *continued* :—

Hallaton, Collection by Rev. Mr. James	4	14	6				
Foxton .....	Liddell .....	3	5	2			
Ditto, for 1828 .....		4	1	11			
Sutton in Elms .....	New .....	5	5	0			
Monks Kirby .....	Hare .....	5	0	0			
Oadby .....	Harris .....	2	9	11			
Lotterworth, Annual Contribution .....		5	0	0			
Loughborough, Collection by Rev. E. Carey .....		7	7	0			
Weekly Contributions .....		6	4	6			
Rev. B. T. N. Phillips, 2 years .....		2	2	0			
Public Meeting .....		6	4	6			
Leicester, Collected after Sermon by Messrs. Carey and Dyer		28	1	3			
Weekly Contributions .....		20	2	3			
Female School, by Miss Cort .....		15	0	0			
Public Meeting .....		11	11	6			
Mr. Cort .....		1	1	0			
Mr. C. B. Robinson .....		1	1	0			
Mr. Carryer .....		1	1	0			
Mr. Harris .....		1	1	0			
Mr. Beal .....		1	1	0			
Rev. J. P. Mursell .....		1	1	0			
Sheepshead, Collection by Rev. J. P. Mursell .....		5	9	6			
Weekly Contributions .....		2	15	3			
Produce of three Children's Boxes .....		0	5	5			
					162	3	3
Trowbridge, 1st Church, Proportion of Subscriptions and Collection, by							
Mr. Wearing, (list as under) .....		28	0	0			
Mrs. Harris .....	1	1	0	Collec. by E. Walton	1	3	4
Mr. Charles Long .....	1	1	0	Do. by M. Cooper ..	2	0	3
Mr. Samuel Salter .....	5	0	0	Mrs. J. Long	4	5	4
Mr. John Stancomb .....	1	1	0	Wm. Wilkins	2	19	0
Rev. W. Walton .....	0	10	6	J. Sargeant..	1	16	7
Mr. Richard Wearing .....	0	10	6	C. Woodward	2	17	7
Mr. Jacob Wicks .....	0	10	6	W. Porter..	0	6	3
Collec. by Hon. and Rev. G. H. R.				J. Marshman	0	7	1
Curzon .....	7	10	4	D. Jefferies..	0	10	9
Do. by Miss M. Stancomb .....	4	4	0	Elizabeth Earl	3	6	2
Sunday School Children ..	1	11	6	Susan Adlam	1	0	9
M. A. Stancomb .....	3	13	2				
Mrs. Davis, Reading, by the Secretary .....				Donation	5	0	0
Friend in Essex, Ditto .....				Do.	2	0	0
B. G. .... Ditto .....				Do.	1	0	0

## TO CORRESPONDENTS.

The Boxes from Chipping Norton, advised on the 25th of April, were duly received; as also Boxes, containing various articles of Ladies' Work, for the Schools in Jamaica, from "the Ladies' Jersey Working Society in aid of the Baptist Mission, by Mr. Griffiths;" from Miss Keed of Lyon; and from some other friends, whose names we cannot specify, because no information was forwarded with the package. Several volumes of Magazines were also received from Mrs. Durrant, sen. by Miss Keed.

Thanks are also returned to a "Lady, by the Rev. Jas. Hoby," for a Diamond Brooch, for the Jamaica Mission.

P. S. of Burford is respectfully informed that *all* he wishes to forward to his friend in Jamaica may be sent by the first eligible opportunity to Fen Court, fully directed, and that the package shall be forwarded in the manner he wishes.

The Editor assures his unknown juvenile correspondent, S. H. E. that her kind contributions "will be acceptable," and that "all imperfections will be excused."

## BAPTIST MAGAZINE.

JULY, 1829.

MEMOIR OF THE LATE MR. DAVID RISTE, DEACON OF THE CHURCH OF CHRIST AT ISLEHAM, CAMBRIDGESHIRE.

BIOGRAPHY should exhibit such features of those who are dead, as may by the living, be traced with advantage, either in avoiding their imperfections, or in imitating their excellences. Not every private life will furnish sufficient interest to authorize its being made public after death. The lives of some of the most excellent of the earth are passed in such constant seclusion, that to tell their simple, unadorned, and godly tale to strangers, would almost fail to excite their attention. But if to contemplate the progress of real religion, early implanted in the heart by divine grace, through the space of seventy years—if to view the consistent, humble, and devoted church member, for nearly that period—if to trace the conduct of a good deacon for upwards of fifty-nine years—if to take a farewell look of a hoary-headed saint matured for glory, at the age of ninety-four years, be calculated to convey any instruction, or to impart any interest; then, by the heirs of glory, this memoir will not be read in vain, though it is a record of one who

“Kept the noiseless tenour of his way.”

Mr. David Riste was born at Steeple Bumpstead, in Essex, on the 25th of September, (14th O. S.) 1734. In his boyhood and youth he was remarkable for the steadiness and sobriety of his behaviour, and was very constant in attending

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to the forms of religion used in the Church of England.

At a proper age he was apprenticed to a respectable grocer and draper, who afterwards came to reside in the village of Isleham. Having completed his term, with great fidelity and satisfaction to his master, he still continued with him after it had expired.

On the 29th of December, 1757, he married Mary Gunstone, a young woman who was then a member of the church of Christ at Isleham, under the pastoral care of Mr. Samuel Lambert, where our friend had regularly attended the worship of God from his first coming into this village.

A short time after this he took the business of his master, and the Lord blessed him with prosperity in the world. By industry, integrity, and punctuality, he obtained the respect and countenance of the greater part of the inhabitants in this place. His religion, which he publicly professed, after many conflicts in his own mind, on the 9th of May, 1762, was so conspicuous in all his dealings, that it not only secured to him the approbation of the wise and good, but it silenced the cavils of gainsayers, and doubtless promoted in no small degree his secular interests. “When a man’s ways please the Lord, he maketh his enemies to be at peace with him.” “Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.”

The piety of our friend, which shone with so strong and clear a

light to the world, could not be concealed from the pastor and members of the church to which he was united. Accordingly, upon the death of Mr. Edward Pearson, who had been a deacon in the church for many years, on the 25th of May, 1769, our brother was chosen to this important office, which he sustained to the time of his death, being more than fifty-nine years. It was with becoming tenderness and regard for the poor, with ardent attachment to the church, devout and anxious desires for the prosperity of Zion, and with unremitting diligence in administering to the comfort and support of the successive ministers, that he discharged the duties of his office. In few men have the qualifications of a deacon, mentioned by the great apostle, been more piously and meekly discovered, than in our venerable friend, through such a long course of years. "He used the office of a deacon well, and purchased unto himself a good degree." Good deacons are stars of no inferior magnitude shining in the Christian church, and when they have shone with an undiminished brightness for sixty years, their setting is the more evidently perceived. The activity, zeal, peaceableness, and heavenly-mindedness of deacons are, under the blessing of God, as essential to the well-being and prosperity of a church, as the fidelity, purity, and active perseverance of the minister.

Our friend, though he might not drink so deeply of the cup of sorrows as some men, was nevertheless not exempt from them. Sorrows arising from personal affliction, from family bereavements, and from the difficulties of the church, were keenly felt by him. In the year 1782, Mr. Riste was reduced to a state of extreme bodily weakness, and was pronounced, by the

medical gentleman who attended him, as past recovery. It pleased the Lord, however, to restore him from this affliction, and to add about forty-six years to his life. Soon after this, on the 19th of April, 1783, he lost his eldest daughter, a fine young woman, by inoculation for the small pox. This event was very trying and painful to so kind and tender a father; and what rendered it additionally distressing, she died from home, at Bury St. Edmunds, where she had gone in perfect health, in order to be inoculated. The writer of this memoir has often heard him mention this afflictive dispensation, in connection with the support he derived from religion, when it so suddenly came upon him. As soon as the mournful intelligence was brought to him of the death of his beloved daughter, like the King of Israel, in the anguish of his soul he exclaimed, "Would to God I had died for thee!" He felt in common with every tender parent in similar circumstances, and he felt what many do not feel, deeply distressed respecting the state of the deathless soul of his daughter. In this bitterness of mind, the words which Peter heard when he saw the vision, were very powerfully and seasonably brought to his recollection—"What God hath cleansed, that call not thou common." He knew that the Lord could regenerate, sanctify, and make meet for glory, even in the last painful affliction, where, to our short-sighted view, very few marks of religion were seen before. Here he rested, assured that the Judge of all the earth will do right. How many dispensations occur, in which the mind can never receive satisfaction, only as it resolves them into the gracious and unerring sovereignty of the Lord!

In the year 1805, death removed

from him, first his companion in life, and then his respected pastor, Mr. Lambert. These were events which, to a mind susceptible of tender feeling, as his was, must have produced some powerful sensations; but the Lord supported him, and granted him strength equal to his day.

When about eighty years of age, it pleased the Lord to visit his servant again with affliction. During this visitation, he enjoyed much of the power of religion upon his mind; a calm and heavenly serenity appeared in his countenance, and engaged the affections of his soul; and he seemed to his Christian friends ready to take his flight from this sorrowful world, into the paradise of God. The Lord, however, had something more for him to do on earth; he was to witness a few more changes, and by a yet further progress of grace to be matured for glory.

The religious sentiments of our aged friend were drawn from the Holy Scriptures; but so far as they were identified with any human system, they were decidedly those of the great and good Calvin. He was deeply convinced of the depravity of human nature, that "from the sole of the foot even to the head," there is no moral soundness in man. He viewed mankind, and especially felt himself to be, not merely in a ruinous state, but totally in a ruined state; the moral structure of man not only requiring to be repaired, but entirely formed anew. With these views, he saw no way of restoration except by free and distinguishing grace, through the atonement made for sinners by the sufferings and death of Christ. No man could have a lower estimate of human merit than our friend; he looked for all in Christ Jesus his Lord.

The reality of his religion was

most clearly manifested in the prominent features of humility and meekness, which appeared in all his words and actions. The grace of humility makes a very early appearance in the renewed soul; without it, there ought to be no pretensions to Christianity. The proud, haughty, and self-important professor, has it not; but the penitent, pious, and devoted servant of the Lord cannot exist without it; for "if any man have not the spirit of Christ, he is none of his." Our friend always had very humble views of himself, subsequent to the grace of God taking possession of his heart; he did not increase in self-esteem as he advanced in years, for even to the last months of his long life, when referring to himself, it was with great diffidence and marked humility. He placed no dependence on his long profession, but rested entirely on the merits of Christ for acceptance. The blessedness of the meek was his, for he had the spirit of meekness.

True religion teaches men to be temperate in all their deportment; and in few persons has this fruit of the Spirit appeared more conspicuously than in Mr. Riste. Temperance regulated all his appetites, desires, and pursuits. It was, no doubt, owing in a great measure to this, that his life was continued to such an unusual length. Many by prodigality and intemperance bring themselves to a premature grave.

Mr. R. was a man of strict integrity, always punctual to the engagements into which he entered, and never disappointing the confidence reposed in him. It is a blessing to a neighbourhood to have such an inhabitant, to a family to have such a relative, to a Christian church to have such a member, and especially to have such a deacon.

The love of our friend, emanat-

ing, as it did, from the love of God to him, centered in Christ. He loved his Saviour, whose every feature is amiable, and who had discovered such abounding love to him. The truth of Christ delighted his soul, and he loved to hear the distinguishing doctrines of the Gospel proclaimed in connection with their practical and holy tendency. He loved the household of faith, the ministers of Christ, and his people had an ample share in his affections. He discovered also his affectionate sympathies towards the whole family of mankind, particularly to such as were in want and distress; not merely in sighs and expressions of sensibility, but in actually relieving their necessities, and always evincing a tender concern for their spiritual welfare. His relations and neighbours, the widows and fatherless, the poor and the destitute, were constantly remembered by him in his daily approaches to a throne of grace.

Steady attachment to the house of the Lord was a feature in his character, that could not fail of being noticed by all who knew him. "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth," said the Psalmist, and in no person was this more strikingly exemplified than in our friend Mr. Riste. The sentiments contained in this text have afforded him great encouragement, and revived his drooping spirits in his declining years. He would often say, "Lord, I have loved the habitation of thy house; I have often been *nourished* there, if not new born." His steady attachment was shewn by his constant attendance on the means of grace. Until within the last three or four years, he regularly filled up his place three times on a Lord's day, except prevented

by illness, or some extraordinary occurrence. The writer of this account has been often delighted when seeing him come into the sanctuary on the Lord's day, leaning upon the top of his staff, with feeble steps, honourable grey hairs, and a placid smile upon his countenance, he would take his seat in the house of God, always in time, at the age of fourscore years and ten. His attachment to the public services of the Lord's house was further discovered by his contributing liberally of his worldly substance towards the support of the ministry of the word during his life, and having given by deed of trust, before his death, something for the future. The old meeting house being in a very confined and dilapidated state, it is intended to take it down, and rebuild it on a larger scale; to this our friend became a ready and liberal subscriber. He not only evinced his regard to the cause at home, but was to his death a contributor to the Missionary and Bible Societies, and whatever case was presented to him he did not refuse. But he shewed his concern for the support and prosperity of Zion not by pecuniary aid alone; he accompanied all he did in this way by the most earnest prayers and supplications. He would often pray that peace might be found among the members of the church, and that the God of love and peace might be with them.

His religion was not confined to the Lord's day, nor to the Lord's house, but his devotion was as constant as the returning day: Some persons seem to have much religion on the Sabbath, and in the sanctuary, who, when followed into their families, their business, among their daily associates, and into the world, very little of their religion is to be discovered. This,

however, was not the case with Mr. Riste; his religion was interwoven with all his actions and words. Prayer was the element of his soul; and when in years past he was engaged in business, like the excellent Col. Gardiner, he was accustomed to rise early in the morning, that he might secure his hours of devotion. In his latter years he had his stated seasons for retirement and secret converse with the Lord.

That such a man should have a peaceful end might be expected, from the inseparable connection between cause and effect. There was nothing in his worn out nature to struggle with death; this, together with the calmness and serenity of his mind, fixed upon the cross of Christ, led his friends to think, that when he should be summoned to pass through the dark valley and the shadow of death, the rod and staff of the Lord would comfort him. Though he often wondered how it would be when he should come to the brink of the river, it was confidently expected by others that he would be gently and easily conveyed over to the "land of pure delights," and so it was.

For the last three or four years he has been gradually sinking into the grave, but always delighted and animated when he heard of Zion's prosperity; whether in the church with which he was connected, in any of the neighbouring churches, or in distant lands by missionary exertions. From the November preceding his death he was wholly confined to his bed, and passed through the intervening months from that time to his death, in a state of extreme bodily infirmity. During the decay of nature, his soul was evidently ripening for glory. His conversation, so long as he was able to converse, turned

on death and immortal happiness; and even his dreams were marked with thoughts of heaven.

Though our friend was so long prevented from assembling with those in whose company he had found a sacred delight in waiting upon the Lord, yet he constantly inquired after the prayer meetings, and the more public services of the Lord's day; and until within a week or two of his death, he regularly wrote down the texts which were preached from on the Sabbath. When the subject related to heaven, and the enjoyment of the saints in the presence of the Lamb for ever, he would signify his ardent desire to realize the happiness. For the few closing weeks of his life, it was with difficulty that he answered any questions that were put to him. The last time the writer of this memorial heard him speak, was on Friday, September 12, 1828, when in reply to an inquiry whether prayer should be offered with him, he said, "Aye, aye." On the following morning, however, he seemed more revived, and took an affectionate farewell of his two worthy daughters, Mrs. Dunn of Burwell, and Mrs. Norman of Isleham, who had for several successive days and nights watched his expiring breath with filial regard. He also bid adieu, with great tenderness, to a pious female relative, who had lived with him for the last seven or eight years, and whose kindness and care towards him had been constantly discovered. There were others at the same time around his bed, to whom he kindly said—"Good bye;" and with the happiness of a saint just on the verge of heaven, he endeavoured to say, though he could not articulate the whole, "Absent from the body, and present with the Lord." "Ab-

sent," and "present with him," he distinctly uttered, laying a strong emphasis on *present with him*.

In the afternoon of the next day, being the Sabbath, at about twenty minutes past four o'clock, he calmly, silently, and peacefully resigned his spirit into the hands of Jesus, who had redeemed it by his own most precious blood. We can readily imagine some commissioned angel was near the bed of this good man, at this interesting period, inviting his redeemed soul to enter the realms of everlasting peace.

"I come, he cried, with faith's fall triumph fired,  
And in a sigh of ecstasy expired.  
But o'er the scene a holy calm reposed,  
The gate of heaven had open'd there, and closed."

MONTGOMERY.

On the following Friday, the remains of his body, worn out by age, were carried to the meeting-house, where his voice had been often heard in reading the songs of Zion, where he had often united in prayer for the prosperity of the Redeemer's cause, where his countenance had often smiled at the proclamation of distinguishing grace, and where his ears had often listened with fixed attention to the theme of Christ and him crucified. At the same time a funeral sermon was preached from Isaiah liii. 11. "He shall see of the travail of his soul, and shall be satisfied;" words which many years ago he had chosen for the purpose, and which first encouraged him to join the church. His body was then committed to the ground, "in sure and certain hope of a resurrection to eternal life."

Whatever may appear in this memoir like praise to the dead, is not so intended, but to the praise of that rich and sovereign grace by which he was brought to the knowledge of the truth, by which

he was preserved to the time of his death, and by which he has now entered into "an inheritance incorruptible, and undefiled, and that fadeth not away." Nothing was more distant from his wishes, and less congenial with his feelings, when living, than to be praised when dead; and he has now risen far beyond the reach of our feeble praises: but "the righteous shall be had in everlasting remembrance." And surely it is not wrong to exhibit the effects of that religion which owes every thing to redeeming love; and all who possess it, rejoice that they are justified, not by works, but freely by grace, through the redemption that is in Christ Jesus. The text our friend selected to be preached from, and the hymns\* to be sung at his interment, were all indicative of his regard to Christ, as the centre of his affections, and the Saviour of his soul.

In the subject of this narrative we have a striking instance of the durability of true religion. Every true believer shall participate of the satisfaction arising from the Redeemer's sufferings; for were such to fall short of glory, he would not see his seed. He would not see of the travail of his soul and be satisfied, unless he can be satisfied in their everlasting destruction, after having redeemed them with immense sufferings and cost, brought them out of darkness into marvellous light, and made them partakers of the benefit.

"Firm as the earth thy gospel stands,  
My Lord, my hope, my trust;  
If I am found in Jesu's bands,  
My soul can ne'er be lost."

Our friend persevered in a profession of attachment to Christ and his cause, for nearly seventy years,

\* 18th, 1st book; 5th, 2d book, W.atts.

and to the advanced age of ninety-four years; and had he been asked by what strength he persevered, he would have replied, "by the same grace which distinguished me at first." Had he lived to the age of Enoch, he would have still walked with God; or even to the age of Methuselah, his religion would have endured.

The pious daughters, grandchildren, and great grandchildren, have lost a relative, whose concern for their everlasting happiness had long been expressed at a throne of grace. Often would he repeat to them, when he saw them, the words in which Moses blessed the children of Israel, saying, "The Lord bless thee and keep thee, the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace." He lived to have the satisfaction of knowing, that in several instances these prayers were heard and answered, in those for whom they were offered dedicating themselves to the Lord. May those of the descendants of our venerable friend who themselves have been distinguished by grace, continue as bright ornaments of the militant church, and great blessings to the Redeemer's cause, until made meet to be partakers of the inheritance of the saints in light! May the church who have lost so excellent and honourable a member, be followers of him in every point wherein he followed Christ.

Should this memoir be read by any person who knew our friend, but who knows nothing of that Gospel which he so eminently adorned, let such an one be solemnly admonished of his danger, and earnestly inquire, "How shall I meet him at the judgment seat of Christ?" "Verily there is a reward for the righteous; verily he

is a God that judgeth in the earth."

*Isleham.*

J. R.

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ON THE WORK OF THE HOLY SPIRIT.

THE work of the Holy Spirit is a subject worthy of the frequent study, and close investigation of all who call themselves Christians, since their spiritual health and prosperity, as well as the enlargement of Christ's kingdom, are inseparably connected with it.

Those who earnestly desire a revival of true religion, will do well closely to examine this theme, and ask, Do we, as individual Christians, or as an united body, sufficiently honour the Holy Spirit? "Them that honour me, I will honour." Christians acknowledge the Holy Spirit to be the third person in the Trinity, having the same essential Godhead with the Father and the Son. He is therefore a proper object of worship and adoration, and since it is immediately with Him that we have to do, it is right the eye of our faith should frequently and intently fix upon Him.

The agency of the Holy Spirit in the economy of redemption, appears indispensable, from the total depravity and alienation of the heart from God, which took place at the fall. Since that moment, man by nature has been enmity against God, and nothing short of Omnipotence itself can destroy that hatred, or cause him to delight in his perfections.

How necessary are the enlightening influences of the Holy Spirit in the perusal of divine revelation! The Scriptures are written with the pen of inspiration; they contain a declaration of the will of the Most High, of that incomprehensible Being whose proceedings, in the

dispensations of his providence, are often inscrutable to our feeble understanding. Can it then be matter of wonder, that the great mysteries of redemption should infinitely surpass even the deepest researches of human wisdom? Is it surprising that error should abound, that the same passages of sacred writ should be so differently construed? Is it not for want of a more copious effusion of the Spirit's influence? As well might an unlettered peasant attempt to read a book in a foreign language, without a teacher, as poor benighted man read the Scriptures without this divine Guide. How frequently then should we send up the petition of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law."

The necessity of this Agent, to instruct ignorant man in the things which belong to his everlasting peace, is neither confined to age nor clime. It is as needful to enlighten the philosopher, deeply read in all the mazes of science, as the poor benighted Hindoo, bowing down to the work of his hands, and vainly attempting, by self-torture, to appease the wrath of his imaginary deity. Shall we then send forth our missionaries, and not continually invoke the Holy Spirit to be with them? Shall we instruct the rising generation, and not be equally anxious concerning his agency? Indeed, shall we attempt any thing towards the enlargement of Christ's kingdom, and forget our entire dependence on this sacred influence? After the advent of the Messiah, his disciples were for a season instructed by the Saviour himself, who apparently designed to leave the more enlarged view of his Person and work to the Holy Spirit's teaching. Hence, during his personal ministry among them, how confined was

their knowledge of Christ, and how confused and imperfect their views of the grand object of his mission. But he taught them to expect great things on his departure—such a full measure of light, after the descent of this Heavenly Teacher, as would qualify them to become the messengers of his truth to others, and that should accompany that truth with demonstration and with power. "But tarry ye," said their divine Lord, "in the city of Jerusalem, until ye be endued with power from on high." For "ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

And were their expectations disappointed? No: the memorable day of Pentecost fully realized the promise of their Lord. What was there in Peter's sermon to effect the conversion of three thousand souls? This mighty work was wrought by the energy of the Divine Spirit alone; and as it was on the day of Pentecost, so it is to the present moment, for a "Paul may plant, and an Apollos water, but God alone must give the increase." The Saviour himself declares he shall convince the world of sin, of righteousness, and of judgment. But does the Spirit's work terminate here? No: this is but the first outstretching of his great and omnipotent arm; he has a work to carry on in the heart of every real Christian. The Saviour told his disciples, that it was expedient for them that He should go away; and to console their minds in the deprivation of his visible presence, he promised to send them another Comforter, to abide with them for ever; even the Spirit of truth: declaring that he should take of the things which related to

his work, offices, character, and kingdom, and shew them unto his people. But surely, says the reflecting Christian, there must be something in the present state of the church, indicating at least a withholding of these divine communications. Yes, there is such a thing as grieving, as well as quenching the Holy Spirit. Let us then ask, what are the causes of his seeming withdrawal? All unholy tempers, actions, and motives, must grieve Him who is perfect holiness; and whose office it is to conform the Christian to the image of the Saviour, that, like his divine Master, it may be his meat and drink not only to do, but meekly to suffer all his heavenly Father's will; like Him, to burn with universal benevolence, and be deeply affected with the degradation and misery of man; to be stimulated to benevolence, by no lower motive than supreme love to Christ, and goodwill to all the fallen sons of Adam. And while we would indulge that charity which hopeth all things, we are constrained to ask, Have we ever given to the cause of Christ, because it would have been disgraceful for us not to have done so, and have such motives determined the measure of our contributions?—Have we presented our offering from the excitement of a public meeting, or from the desire of reading our names in the reports of our benevolent societies, thus acting in opposition to the injunction of the Saviour, "See that ye do not your alms before men." These are unholy motives, greatly differing from the pious resolution of Jacob—"And of all that thou givest me, I will surely give the tenth unto thee."

Shall we enter a little further into this important scrutiny? All the transactions of life which are not

regulated by that command of our Lord, "Whatsoever ye would that men should do to you, do ye even so to them;" all conformity to worldly maxims and principles, the study of our own ease and comfort, with but little disposition to take up our cross daily and follow Christ; all these things must grieve the Holy Spirit, and tempt him to withhold his enlarged communications. It is not so much the outward conduct which needs purifying, as do the hidden springs of action. May we constantly pray, "Search me, O God, and know my heart; try me, and know my thoughts." "So let the meditation of my heart and the words of my mouth be acceptable in thy sight."

Christians are well acquainted with the numerous promises relative to the downpouring of the Spirit, and the consequent blessings to the church and to the world; that then the moral desert shall blossom as the rose, and the trees of righteousness bring forth fruit in their season, to the glory and praise of God. There appears to be, from the signs of the times, a loud call to British Christians, to rouse themselves to individual self-examination and fervent prayer, lest it should be said of them, "Ye have watered others, but your own vineyard ye have not kept."

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AN APPEAL TO THE BENEVOLENT IN  
BEHALF OF THE GYPSIES.

It may sound strange in the ears of many, when they are told that there is a peculiar race existing in Great Britain, who are, in respect of religious knowledge, not less heathens than the uninstructed African; nor are they, in most other respects, in the least degree elevated above him in the scale of

human existence. It will doubtless appear incredible to those who now for the first time reflect on the subject, that there should be within this kingdom more than twelve thousand human beings, of whom the greater part are, by their singular habits of life, absolutely placed beyond the reach of the ordinary means of instruction, in those things which concern their eternal welfare. It need scarcely be stated, that my allusion is to that neglected and degraded people, the Gypsies.

When we reflect on the labours of love which, under Providence, have originated in England, for the sake of the most remote inhabitants of the globe; when we read the reports of missionary exertions amidst the arid sands of Africa, and the deep recesses of American forests; when we call to mind the privations and exposure to barbarian cruelty, of those who carry forth to distant lands the glad tidings of the ever blessed Gospel—and matter for holy rejoicing it is, that we are privileged to read of these things, and to witness them in our times; yet is it not ground for astonishment, that no united or systematic attempt has been made to turn away from the benighted Gypsies the tide of evil, which for ages past has without intermission set in upon them? Proscription and penalties, stripes and imprisonment have been tried, but they have lamentably failed; since the constable and the gaoler, armed with the strong power of the law, have done nothing, or perhaps worse than nothing, for reclaiming these poor outcasts, is it not high time to make use of the only untried means, the peaceful efforts of Christian benevolence? Surely the circumstance of there now being in the heart of this favoured empire twelve thousand souls, placed be-

yond the sound of Gospel truths, and perishing for lack of knowledge of a Saviour, is sufficiently momentous for arousing those Christian energies which, as regards this wretched people, have too long lain dormant. There are, I am persuaded, many well-disposed and pious persons, who are apt to regard this race as scarcely human, because from their earliest years they have been uniformly spoken of and presented to their minds as irreclaimable vagabonds; not considering that the only means from which, as disciples of that blessed Saviour who was full of love and meekness, they could be justified in expecting success, have not been employed to rescue them from sin and eternal death—I mean their instruction in divine things. Let it be no longer in the power of any man to say, that whilst we are sending the glorious Gospel to the uttermost parts of the earth, we are wilfully neglecting so large a number of our fellow-countrymen, who hitherto have not, to speak practically, had any greater opportunity of hearing of a Saviour, than the inhabitants of unexplored lands. Let it be no longer said, that whilst we expend thousands and tens of thousands for the sake of remote savages, we grudge a small portion of our means for the eternal benefit of our more peculiar heathen—the Gypsy.

The severity of the laws, and the no less harsh opinions and feelings of the mass of the English people exercised towards them, have the effect of so degrading them in their own estimation, as almost to amount to a prohibition against their coming into places of public worship and instruction; so that unless you “send out into the highways and hedges, and compel them to come in,” there is at present no channel by which you can

convey to their ears a warning against sin, or an invitation to Christ. This brings us to the point. What can be done? The object of this appeal is twofold. First, to arouse Christians who hold the truth as it is in Jesus, and love to work in his service, to a sense of the duty which lies upon them to attempt something in this matter. In the next place, to inform them that a plan is now, and has been more than a year and a half, in active operation at Southampton; having for its object an amelioration of the condition, both moral and religious, of the Gypsies. One principal object of that plan was, at its outset, to obtain the confidence of the Gypsies; to overcome that reserve and suspicion which generally characterize them at a first interview. Success has attended this attempt, and simply by an exercise of the kindly demeanour towards them which should always accompany works of benevolence.

It has long been held to be an incontrovertible truth, that the objection manifested in general by Gypsies to giving up their children for education, and with a view to their being withdrawn from their erratic life and habits, is not to be overcome. But the experience of the Southampton provisional committee has proved that supposition to be groundless; and that it has been only for want of due means, and not from an impossibility, that such a result has been hitherto despaired of.

To state, in a few words, the success of the efforts at Southampton, will not, I hope, fail of rousing the attention of those who have the power and opportunity of stretching out a helping hand, to these their perishing fellow-creatures.

Four women, (of whom two are

decided in their abandonment of the Gypsy life,) three youths, and eight children, are settled in houses at Southampton. All the women are learning to read, and two of them have been taught different branches of shoemaking. Three of the boys are in employment, the remainder are at an infant school, with every prospect of mental improvement.

Let the awful neglect of this wretched people, which has for ages been a stain on England, be no longer chargeable on us. Let not those who live in cities and towns, still content themselves with the unwarranted supposition, that they have no call to this duty. They who read this appeal can no longer plead ignorance of the possibility of reclaiming this sinful race. I earnestly beseech them, as they love the Lord Jesus Christ, not to incur the condemnation of the unprofitable servant; and I trust that He, from whom every good and perfect gift cometh, and without whom we can do nothing, will so dispose the hearts of all into whose hands this address may fall, as that a systematic and zealous effort may now be made for converting these heathen from the evil of their ways, unto a knowledge of the living God.

N. T.

N. B. We are requested to state, that donations in aid of the cause of Gypsy improvement will be thankfully received by the Committee at Southampton, addressed to Sir M. Blakiston, Bart. Anspach House.

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ON FASTING.

*To the Editor of the Baptist Magazine.*

DEAR SIR,

IN my opinion, your Correspondent S. A. P. of Taunton, has pro-

duced arguments in favour of religious fasting, which the opponents of that practice will not be able to overturn. But while I heartily thank him for his communication, I would beg leave, through your permission, most respectfully to remind him, that he has misrepresented the ground on which I advocated the "propriety of religious fasts." His words are—"Shall we, then, with Mr. Hargreaves, appeal to the Jewish economy? By no means." I am persuaded, that if my pamphlet be read with any degree of care, it will clearly appear that this charge, or insinuation, is entirely unfounded. My language is, "that fasting is not considered as belonging to those (Jewish) rites, with the exception of the fast kept on the great day of atonement."—"But God most evidently manifested his approbation of fasting on many other occasions apart from the Jewish law."—"We conclude, then, that the Jewish Scriptures (namely, the Old Testament,) recognize, countenance, and support the practice

of fasting, not simply as a branch of the Jewish economy, but as an acceptable service to the Lord under every dispensation of his grace."

Now, Mr. Editor, I appeal to you, whether the above recited language (and there is no other in my pamphlet at variance with it) be an appeal to the Jewish economy? I think it due to myself to set the matter right before your numerous readers, as I am no more inclined to rest the authority of religious fasts upon the Jewish economy, than is your worthy Correspondent himself. I do not conceive that he had any design to misrepresent my views on the subject, but that it was mere inadvertence or oversight. His candour, I trust, will readily excuse the liberty I have taken, and your known impartiality will insure the insertion of these lines from

Dear Sir,  
Yours, very respectfully,  
JAMES HARGREAVES.  
Waltham Abbey, June 5, 1829.

## P O E T R Y.

### PRIVATE PRAYER.

*A Hymn founded on our Lord's instructions to his Disciples.*

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6.

Father of Lights! my lips prepare,  
When I address thy sacred name;  
Attune my heart to pray in prayer,  
And through thy Son accept the same.

With holy awe my breast inspire;  
Keep me from ostentation free;  
Infuse the breath of warm desire.  
And raise my suppliant soul to Thee.

When I approach th' eternal throne,  
May I exclude each worldly care;  
Pour out my wants to Thee alone,  
Who when in secret, seest me there.—

Retir'd from every human eye,  
In humble faith; with filial fear;  
To breathe in Mercy's ear—a sigh—  
A prayer—which none but Heaven shall  
hear.

O bless'd asylum! Calm retreat,  
Where burden'd hearts their cares unload;  
How sacred, how divinely sweet,  
Thus to converse awhile with God!

Kind Father! teach me how to pray—  
Accept my vows; my tears record;  
And patience grant, to wait the day  
Which shall proclaim my full reward.

G. T.

## R E V I E W.

*Miscellaneous Sermons, preached in the Parish Church of Cheltenham.* By the Rev. FRANCIS CLOSE, A.M. Perpetual Curate. pp. 480. Price 12s. Hatchard.

IN perusing volumes of sermons, and treatises on theological subjects, it must often have occurred to our readers, as it has to ourselves, that even where the authors are substantially agreed, the great principles of revealed religion admit of an almost infinite variety of thought and expression, imparting to each successive publication, if not tamely servile, a distinctive character and a certain cast of originality, which as effectually secures its identity amidst the issues of a prolific press, as the features of an individual countenance preserve it, in the densest population, from being confounded with any other.

This admirable diversity, equally distant from confusious and distortion, indicates a peculiar excellence in the sacred originals of divine truth, endless modifications in the operations of the human mind, and the exercise of a sovereign influence in its illumination, which we rejoice to believe can be restrained within no other limitation than its own infinitely gracious intentions, which direct all its communications and characterize all its effects. Hence, besides the subordinate varieties of style and arrangement, which are not easily to be enumerated, we are enriched by multiplied perceptions of the lively oracles depending on these and other causes, to an extent truly astonishing; all, however, uniting to elucidate their meaning, illustrate their importance, and establish their verity.

The discourses we have now to notice, for instance, are not distinguished for profound research, elaborate discussion, nor extraordinary eloquence; yet they possess those qualities which cannot fail deeply to interest that large portion of the pious community, for whose spiritual

improvement they have been evidently prepared, and who will not, we think, arise from their perusal without considerable advantage. They are serious, impressive, faithful, and evangelical; explicitly laying open the true condition of our race, as fallen, and clearly exhibiting the provision of divine mercy, and the holy influence accompanying its enjoyment. The volume consists of twenty-eight sermons, with the following titles: The vanity of the world—The secret of the Lord—The prosperity of the wicked—The passion of Christ—The beatific vision—The faith of the heart—The nature of prayer—Blessed effects of godly sorrow—Christ the Judge—Ephraim reclaimed—Sovereign grace—The invitation of Christ—The second advent—God's purposes of mercy—Necessity of repentance—Spiritual desertion—Christ crucified—The chief good—The character of Herod—The good physician—Christ's spiritual kingdom—The believer's adversary—The consolations of the Gospel—Enduring happiness—God's returning mercies—The sympathy of angels—The first and second death—The heritage of the sons of God.

From the eleventh in the series we give the following passage as a specimen:—

“The first desire, impression, and serious thought which we may feel within us, is the work and operation of God in our souls. Left to ourselves, we should never return to God, but pursue our lusts, or our pleasures, or our gains, till our dying hour. ‘No man has quickened his own soul,’ no man ever looked to Jesus, except it were given him of the Father: till that best of gifts was imparted, he slighted the Saviour, rejected, scorned him; and until God by his Spirit checked him in his erring course, he proceeded frowardly in his own way. Thus the Saviour declared to his disciples, ‘Ye have not chosen me, but I have chosen you, and ordained you, that you should bring forth much fruit.’ ‘It is God, who is rich in mercy, who for his great love wherewith he

loved us, even when we were dead in sins, must quicken us together with Christ, and save us by grace,' or we shall slumber on and perish. How else do we account for the multitudes who refuse all the invitations of the Gospel? How often do ministers speak, and speak in vain! The church saith 'Come,' and every individual Christian saith 'Come,' the Bible saith, 'Come,' the voice of God in providence, and in the whispers of conscience, saith 'Come;' and men will not hear. And why? Because they are blind and dead, and until the outward call is accompanied by the inward awakening, and the Spirit saith 'Come,' no man will hear our voice. We shall be likened 'unto children sitting in the marketplace, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept.' No man will believe our report until the arm of the Lord is revealed unto him; no man will arise and go to his father, and say, 'I have sinned,' until his heart is changed by grace; and he is as unable to change his own heart, as the Ethiopian to change his skin, or the leopard his spots."

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*Letters to a Friend, intended to relieve the Difficulties of an anxious Inquirer, under serious Impressions on the Subjects of Conversion and Salvation.* By the late Rev. THOMAS CHARLTON HENRY, D.D. of Charleston, South Carolina. Second Edition, revised and corrected, with Memoirs of the Author, and other prefatory matter. pp. 266. Price 5s. 6d. Holdsworth.

WHOEVER is moved to serious inquiry concerning his eternal interests—Oh, that the number of such persons were increased ten thousand fold!—would be likely to derive no inconsiderable benefit from a careful perusal of these letters. They are strongly recommended in a short but luminous preface by Dr. P. Smith, and we think they are justly entitled to those expressions of approbation with which he has introduced them to the attention of British readers.

"I was induced (says Dr. Smith) to undertake the somewhat irksome task of preparing these letters for the press, by a conviction, that with much originality and independence of sentiment, they exhibit a picture of the human mind in some of its most interesting states of feeling; that they embrace the essential points of genuine and

scriptural religion; and that they are calculated to be eminently useful in a department of serious inquiry, in relation to which it would be difficult to mention any writer who has treated it with the particularity that it requires. The invaluable treatises of Prentiss and Sibbes, Shepard, Alleine, and Baxter, Halyburton, Doddridge, and Witherspoon—a part of the richest treasures of the true church of God—enter only upon some of the sides and sinuosities of this ample field, and fall far short of exploring its obscure and dreary extent. Dr. Henry's prompt and vigorous mind formed a boldly comprehensive idea of the object which it was so desirable to accomplish. That he has carried every point, and left nothing further to be attempted or to be wished for, it would be absurd to pretend; but by a few rapid and masterly strokes he has done much, and he has done it well. He has left his dying legacy; a work which could have been produced only by a fine natural genius, aided by extensive scriptural study, habits of deep experimental self-knowledge, large intercourse with men, penetrating observation, and above all, a very abundant measure of sanctifying influence from the Almighty and Holy Spirit." p. 7.

The contents of the letters, which are thirteen in number, are, indeed, highly important; but they are too numerous and miscellaneous for us to detail; and this perhaps is the less to be regretted, as our quotation from the preface will, we hope, induce our readers to procure the work for their own edification. The following specimen is from the fourth letter:—

"It is a sad mistake, when the pungency of sorrow is deemed the measure of sincerity; and artificial efforts are made to promote and sustain a deep work of the passions, without directing the mind to any other than this single end. Hence the inquirer, after being made sensible of his condition as a sinner, is sometimes kept back from the proper object of his inquiry, in order to obtain a certain state of distress with which he is directed to meet his Saviour. With this in view, the law, in all its terrors, is placed before him. Its thunders are repeated, and its flashes renewed.

I have already intimated, that no man is likely to lay hold of the free grace of God, without a sense of his necessitous situation. But it is delusive to suppose that the law, disconnected from the gospel, will produce this important effect. It may furnish a knowledge of sin, for this is its proper tendency; but while it stands alone, though it

compel conviction, it will be as likely to drive to desperation, or betray into principles and views of self-righteous expectation, as to unfit the soul to be reconciled to God. Believe me, it is in the death of Jesus Christ that the curæ of transgression is most clearly legible; while it is here alone that an antidote is offered to the wounds of conscience. Without a survey of this, the law can never be made the instrument of evangelical repentance; and with all the alarm which the sight of impending condemnation may create in the mind of the sinner, there will not be a single disposition which will either place him in a better condition for receiving the mercy of his God, or produce a single desire that could lead him to true holiness." p. 92.

The value of the work is enhanced also, by "some account of the character and the dying moments of the late Rev. Thomas Charlton Henry, D.D. by the Rev. Thomas Lewis," of Islington; and by "some extracts from the sermon preached in the second Presbyterian church in Charleston, Oct. 6, 1827, at the funeral of Dr. Henry, by the Rev. B. Gildersleeve."

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*Writings of Dr. John Hooper, Bishop of Gloucester and Worcester; Martyr, 1555.* pp. 480. Tract Depository.

AMONG the resplendent lights of the English Reformation, Hooper shone with distinguished lustre. His hatred of superstition, his love of truth—his fearless exposure of the one, and his determined efforts in promoting the other, subjected him to the persecuting wrath of Bonner, Gardiner, and Tonstall, and in the 60th year of his age invested him with the crown of martyrdom. The concise account of his useful life and suffering death, prefixed to this volume, will be especially acceptable to those who have not read Fox's Martyrology; displaying as it does the astonishing influence of Christian principles in sustaining the mind, in the prospect and endurance of unutterable anguish.

The contents of this volume, which appears to be the fourth in the series now publishing by the Tract Society, aided "by the liberality of a highly

respected individual," are—A brief account of Dr. John Hooper—A declaration of Christ and his office, in thirteen chapters—An oversight and deliberation upon the holy prophet Jonah, in seven sermons, preceded by an epistle to king Edward the Sixth and his privy council—A godly confession and protestation of the Christian faith, with a dedication—Bishop Hooper's articles and monitory letter to his clergy—A homily to be read in the time of pestilence—Comfortable expositions upon the 23d, 62d, 73d, and 77th psalms—Extracts from a brief and clear confession of the Christian faith; and twenty-three letters to various persons.

From the seventh letter we give the following extract:—

"Dearly beloved, if we are contented to obey God's will, and for his commandment's sake to surrender our goods and ourselves to be at his pleasure, it makes no matter whether we keep goods and life, or lose them. Nothing can hurt us that is taken from us for God's cause, nor can any thing, at length, do us good, that is preserved contrary to God's commandments. Let us wholly suffer God to use us and ours after his holy wisdom, and beware we neither use nor govern ourselves contrary to his will by our own wisdom; for if we do, our wisdom will, at length, prove foolishness. That is kept to no good purpose, which we keep contrary to his commandments. It can by no means be taken from us, which he would should tarry with us. He is no good Christian that conducts himself and his as worldly means serve; for he that doth so, shall have as many changes as happen in the world. To-day, with the world, he shall like and praise the truth of God; to-morrow, as the world will, so will he, like and praise the falsehood of man: to-day with Christ, and to-morrow with anti-Christ. Wherefore, dear brethren, as touching your behaviour towards God, use both your inward spirits and your outward bodies, your inward and your outward man, I say, not after the manner of men, but after the infallible word of God." p. 446.

We are most happy in having an opportunity of recommending to all our readers, this edition of the British Reformers; and sincerely hope that it will receive the ample encouragement to which it is so justly entitled.

1. *On the Prosperity of Christian Churches, and the Revival of Religion; three Sermons preached at Stepney Meeting.* By JOSEPH FLETCHER, A.M. pp. 123. Westley and Davis.
2. *Pastoral Discourses on Revivals in Religion.* By HENRY FOSTER BURDER, M.A. To which are appended, a *Letter to Congregational Churches, and a Statement of Facts regarding American Revivals.* pp. 155. Westley and Davis.

WE can scarcely conceive of any period, when the introduction of the sentiments contained in these judicious addresses would be unseasonable; yet it must be confessed, that there is an appropriateness in the time of their appearance, which seems to enhance their value and increase their importance. There is now, as we are anxiously desirous to believe, a preparedness of mind in a very considerable number of instances, to "suffer the word of exhortation." Attention has been solicited and obtained, and it remains still expecting further communication on that interesting subject to which it has been awakened.

Not only is the subject of these excellent publications the same, but the manner of treating it in both has a striking resemblance. Each of them is designed to shew, that revivals in religion must originate in the operation of divine influence on individual minds; that the domestic circle may be expected to derive the greatest advantages from the fervours of personal religion; and that religious societies being composed of members of families; the spiritual prosperity of the former will have an intimate relation with the progress of piety in the latter.

The subjects discussed by Mr. Fletcher are—1. The indications of spiritual prosperity in a Christian church; 2. The influence of such prosperity in promoting the conversion of sinners to God; 3. The scriptural means of effecting such a revival of religion.

The titles of Mr. Burder's discourses are—1. On the importance of a revival in personal religion; 2. On a revival in domestic religion; 3. On a revival in

social religion. To these Mr. B. appends a Letter to the Congregational Churches; Letter from the Rev. D. Peter, relative to a recent revival in South Wales; Facts and documents relative to American revivals.

These labours, we trust and believe, neither have been, nor will be in vain in the Lord. They will, we doubt not, be accepted with thanksgiving to God by many; be extensively perused, and, as we sincerely hope, become exceedingly useful in diffusing and strengthening those salutary impressions and devout exercises, which may be regarded among the most favourable indications of the present time, while around the prospective they seem to throw an attractive splendour.

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*Edwin, or the Motherless Boy; interspersed with Pieces of original Poetry.* By BOURNE HALL DRAPER. pp. 232. Harvey and Darton.

PERHAPS very few considerate persons will peruse this interesting little volume without some exclamation to the following effect—"Oh, that every widowed father inherited such a child, and Oh, that every motherless child possessed such a father!" We have no doubt at all, would our avocations permit, we could collect, to a very large amount, grateful expressions from parents and children, to be forwarded without delay to Mr. Draper, for his pious, instructive, and entertaining narrative; assuring him, at the same time, that we hope he is considerably in advance with some similar work for the improvement of the opening intellect, and attraction of the youthful heart. In default, however, of this service, we beg leave to present to the worthy author, in our own name and the name of our children, sincere thanks for the "Motherless Boy." And inasmuch as we are disposed to think, that however an author may be of opinion, that his claims to a favourable reception must be determined, rather by the intrinsic excellency of his work than by the extent and rapidity of its sale, yet the latter circumstances being

peculiarly gratifying, both to him and his publisher, we are anxious by our recommendation of "Edwin" and his father, to obtain for them an introduction to all our readers, and most especially to those who are concerned for the present and everlasting happiness of the rising race.

Proportion demands that we should bring our notice of this article to a speedy close, which we do by informing our readers that it is divided into seventeen chapters, in which Edwin is conducted through six or seven of his youthful years. The dialogues, incidents, letters, &c. are introduced and managed with much good effect. Twelve neat engravings illustrate and beautify the volume, and as a specimen of the original poetry we give the following.

## TO EDWIN.

Pretty little smiling boy,  
Ounce a tender mother's joy ;  
To the Saviour thee I bring,  
Place thee underneath his wing ;  
Jesus, take him to thy care,  
Let him every blessing share.

Oft mayst thou, delighted, look  
O'er God's hallow'd, honour'd book ;  
With the morn's first dawning rays,  
May thy soul expand in praise.  
O may He, whose gracious word  
Israel's infant prophet heard,  
Call thee from his seat above,  
Look on thee with eyes of love ;  
Rescue thee from sin and woe,  
Make thee useful here below.  
May each day to God be given,  
Till thou shalt arrive in heaven.

Sweet as Spring's first opening rose,  
Now thou dost thy charms disclose ;  
Smil'd upon by every eye,  
None thy loveliness deny.  
I would not have thee like the flower,  
Flourishing its fleeting hour,  
Then relinquishing its bloom,  
Sinking to an early tomb :  
No ; but rather mayst thou be  
As the firmly-rooted tree,  
Rising to maturity ;  
Oft refresh'd by falling showers,  
Bringing forth delicious flowers,  
Yielding fruit to all around,  
And with immortal verdure crown'd."

*Heaven Opened, or the Word of God ; being the twelve Visions of Nebuchadnezzar, Daniel, and St. John, explained.*  
By ALFRED ADDIS, B.A. Price 12s.  
J. Robins.

THE visions are thus enumerated:—Two of Nebuchadnezzar—the great image and the great tree. Three of Daniel—the four wild beasts ; the ram, he-goat, and sanctuary ; the kings of the north and south, and wilful king. Seven of St. John—the seven candlesticks ; the book with the seven seals and the seven trumpets ; the woman and dragon, the two wild beasts, harvest and vintage ; the seven vials, the fall of Babylon and the marriage of the Lamb ; the war of the word of God, binding of Satan, first and second resurrection, and second death ; general judgment, new heaven and earth, or New Jerusalem.

This writer boasts that he discovered "the name and number of the name of the apocalyptic sea-beast of St. John, after it had escaped the ingenuity of near eighteen centuries." His lofty pretensions cannot, we think, be sustained ; ye we most readily allow, that the humble inquirer after truth may derive some valuable hints from his calendar of the church of Christ, his canon of antichrist, and especially from his alphabetical analysis of prophecy, or symbolical dictionary. *Prophecy* will be found in the most splendid and magnificent apartment of the temple of truth, and happy are they who have a competent and faithful guide !

What theological sentiments Mr. Addis professes to hold we have never heard. We are sorry, however, to perceive, under several articles in his symbolical dictionary, something very nearly allied to mysticism and unintelligible jargon. Whether we have a warrant for saying so, the reader may judge from the following brief extract.

"In the last discourses of our Lord, and from the common language of the apostles, it will appear that the Holy Ghost is no other than the joint Inecceziazation of the Father and the Son, in the same manner as Christ was the incarnation of the Father and

that that very Inecceziazion produces the third form or pleroma of the only true God. This is not Sabellianism." p. 105.

Query—What is it ?

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*Scripture History for Youth*. By ESTHER HEWLETT (now COPLEY). With numerous illustrative engravings. In two volumes. pp. 910. Fisher and Co.

WE congratulate our youthful readers on this valuable accession to the juvenile library. It is invested with powerful claims to their approbation, which we feel assured they will not treat with indifference. No history is so ancient, so important, and so authentic, as that which is contained in the Bible. A competent acquaintance with its facts, and dates, and localities, will greatly assist young persons in their examination of profane history; enabling them, in many instances, to determine the degree of credit to be attached to its statements, and on every occasion, the measure of esteem to which, by reason of its moral principle, it is entitled.

The diligence and piety displayed in this excellent compilation of the sacred records are eminently praiseworthy, and well adapted to facilitate the diversified efforts which are making to communicate solid instruction to the rising race; especially to aid maternal solicitude in attempting to effect those early and important impressions, the influence of which is so often exhibited in the future development and formation of permanent character; and in which we have sometimes witnessed a delightful illustration of Solomon's language—"Thy father and thy mother shall be glad, and she that bare thee shall rejoice."

The history of the Old Testament, which is given in ten chapters, divided into convenient sections, is concluded with "an outline of the history of the Jews, forming a connecting link between the Old and New Testament." The principal facts of the New Testament form the divisions of that portion of the work. The volumes are illustrated by *five* maps, and more than a *hundred* engravings; to which is added a

general index, alphabetically arranged. As a specimen of the style of execution, we give the concluding paragraph of the first volume.

"We have now traced the fulfilment of the divine promises to Abraham, Isaac, and Jacob, in multiplying their seed, rescuing them from the hand of their oppressors, and establishing them in the possession of the land of Canaan: we have also had occasion to observe the dealings of God with them, in bearing long with their perverseness, ingratitude, and rebellion; thus proving himself a God of infinite compassion, and long-suffering goodness; yet has he not failed also to testify himself a God of holiness and justice, in whose sight iniquity is odious, and by whom sin will be punished. Now these things happened unto the people of Israel for an ensample unto us; and the dealings of God with them were but a type of the general administrations of his providence and grace. There is a spiritual, as well as a natural seed of Abraham, consisting of all true believers in Jesus Christ. On their behalf God has made a covenant, ordered in all things and sure; and he will not alter the thing that has gone out of his lips. Let us rely on his faithful promise, and rejoice if we have been enabled to set to it our unworthy names. Yet let us not be self-confident; 'all are not Israel, that are of Israel.' It is not bearing the name of Christians that will secure to us the possession of the heavenly Canaan; but a vital union of the spirit of Christ to the heart. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it."

We beg leave, in conclusion, to express our hope, that, as heretofore, Esther Hewlett has been accustomed to receive gratifying assurances that the exertion of her pen in the interests of virtue and religion are highly acceptable, so Mrs. Copley may be encouraged to pursue the same approved course of labour and benevolence, by a personal consciousness of divine approbation, and substantial evidence of public favour.

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*Visits to the Religious World.* Price 10s. 6d. Seeley and Sons.

If an angel were to descend on a visit to Great Britain, we might expect that he would appear with a drawn sword

in his hand, like that which was brandished over Jerusalem, when David had numbered the people.

Who the writer of this work is, we have not heard. We should imagine that he is no stranger from afar, but that he lives at home in "the religious world;" and that his residence is in Church-street, holding occasionally a very free and friendly intercourse with his dissenting neighbours.

The author assures us in the preface, that—

"It was *not* written with a view of disclosing to the world at large the errors and failings of what are styled 'professing Christians;' though it is admitted that their errors have been commented upon—it is hoped without satire, and apart from personal allusion: it was *not* written in order to furnish the light and unthinking reader with a ground for triumph over what he might term the unnecessary sanctity of persons more serious than himself; still less was it sent forth with the idea of being taken up as an 'interesting religious tale.'"

The reader will find, however, a defence of evangelical religion, doctrinal, practical, and experimental, in a lively, pleasant, conversational style.

From a hint in the last page, we learn that the author intends to continue his "Visits." We shall be happy to meet him again as soon as his convenience will permit.

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*On the Signs of the Times; an Address to Christians.* By J. M. CRAMP. Price 6d. or 2s for half a guinea. Wightman and Co. 1829.

THE title of this small pamphlet is far less discriminating than its contents; but, if we may make a homely allusion, as we care little about the descriptive terms and painting of the sign-post at the door, when we find good accommodation within, so we will pass over the generalities of the first page, to express our approbation of the instructive discourse that pervades the rest.

"The signs of the times"—*signs* of what? Our author scarcely says, but rather presumes that the application is easy for the reader, whereas we think

it might have been advantageously and emphatically urged by the writer. He gives us, in fact, a brief view of the *state* of the times, with regard to their religious aspect; and that in the following particulars:—the extensive diffusion of knowledge—the diversified operations of benevolence—the concurrence of the providence and grace of God in reference to the heathen world—the triumphs of religious freedom—the existing hindrances to the progress of truth and the prosperity of religion—such as the growth of popery, the rapid and extensive progress of infidel opinions, and the indifference, lukewarmness, and worldly spirit of those who profess the Gospel—and finally, united and extraordinary prayer for the outpouring of the Holy Spirit.

We have some little doubt as to the *rapid and extensive progress of infidel opinions*: we are rather inclined to hope that *comparatively*, that is, with reference to the progress of Christianity, and with reference to the state of things only a few years ago, they are on the decline. It is true that "unbelievers in divine revelation are found not only among the nobility, the learned professions, and the educated classes, but also in very great numbers among the lower orders; but is it not also true, that *believers* are found among all these ranks of society in increasing multitudes—in hundreds, and even thousands, where they were unknown before? And is it not true, that there is a far less infusion of the poison of infidelity into the pages of literature, and even into the periodical press, than heretofore? Is not the Edinburgh Review, not to speak of one or two leading newspapers, demonstrative evidence? We think so; and the fact, if such be the fact, should awaken gratitude, and stimulate Christians to more vigorous, extensive, and unremitted exertions.

Expressing our high approval of Mr. C.'s pamphlet, with regard alike to its general sentiments, manner, and diction. We conclude this notice by subjoining an extract on the subject of extraordinary prayer for the Spirit. Having adverted to the limited success of

the Gospel, when compared with the magnitude and extent of Christian exertions in modern times, Mr. C. proceeds to remark—

“ These are facts which cannot be concealed or denied. But it is gratifying to observe, that they have at length awakened serious attention. Christians are beginning to inquire into the reasons of their limited success, and to feel more powerfully the need of divine influence. A general impression has gone abroad, that the Spirit of God has not been duly honoured in our exertions. The low state of personal piety is also confessed and lamented. The first fruits of these convictions are witnessed in extraordinary and united prayer for the outpouring of the Holy Spirit and the revival of religion. We hail these events with gratitude and joy, as symptoms of returning vigour. And now we shall look for an enlarged blessing. It is excellently observed by Archbishop Leighton, that ‘when God wakes his people and bids them rise, it is a sign that it is near day.’ When the church is humbled, its exaltation is not far distant. ‘The Lord is with you, if ye be with him.’

“ No spiritually-minded Christian will regard such occurrences with indifference, or refuse his zealous co-operation. We are bound to ‘observe the works of the Lord, and to consider the operations of his hands.’ His agency in the temporal and spiritual changes that are taking place around us, will be universally acknowledged by his people. To his influence we shall be disposed to attribute the present excitement of the public mind. He is saying to his church, ‘Ask what I shall give thee,’ and graciously inviting the prayer of faith. Let us hear the voice of heaven. Encouraged by the promises of his word, and by the facts that are recorded in the annals of his church, let us seek God with our whole hearts, and ‘give him no rest till he establish and till he make Jerusalem a praise in the earth.’ Let us speak often one to another on these momentous topics, and stimulate each other’s devotion, and ardour, and faith. If our prayers be the offspring of deep conviction and holy desire—if the temporary impulse become a permanent habit—if watchfulness and self-examination abound—if Christians ‘mourn apart’ for their sins, and put away evil from among them—if the word of God regain its lost honours—if impure motives and worldly aims be relinquished; if we cease to live unto ourselves, and are subject to Christ in all things;—then may we expect such a manifestation of God to his people as hath not yet been seen—then will the church be ‘blessed, and made a blessing’—then will God ‘be merciful to us and bless us, and cause his face to shine upon us;’ and his way will be made known upon

earth, his saving health among all nations.” pp. 21, 22.

*The Christian Sketch Book; in three Parts. Part I. The Essence of Theology, selected from the Works of eminent Divines. Part II. The Power of Religion, exemplified in the Lives and Dying Testimonies of distinguished Characters. Part III. Anecdotes, Precepts, Select Poetry, &c.* By J. BURNS.

To say that any book is both serious and entertaining, may seem contradictory; but this is what we deliberately affirm of the volume before us. It will be found a very pleasant and useful companion in those journeys we all sometimes take; and for occasional reference at home it will not be useless, as it is much adapted to give a right direction to thought, and a holy and happy stimulus to feeling.

For the purposes we have mentioned, this work merits the regard of the cultivated and well informed of all ages; but it is peculiarly well fitted to please and benefit young people, and those who have not many books, and who can command but a small portion of time for reading. More than eighty subjects of the greatest importance in theology are here well treated by respectable writers; the power of religion is manifested in the conduct and exit of twenty-six persons of great eminence; and we have in this volume anecdotes, maxims, and poetic selections, greatly numerous and truly valuable. A few of the pieces are not of a high order of excellence, but some are of the first class; of this few will doubt, who are told that we are indebted for them to such writers as Saurin, Bishop Watson, Robt. Hall, Dr. Beattie, Fenelon, Chrysostom, Dr. Hunter, Leighton, Horsley, Massillon, &c. &c. The selections from the poets will be new to some, and they are such as few persons will be content to read but once. And the general conduct and last moments of such men as Luther, Latimer, Calvin, Boyle, Locke, Sir Isaac Newton, Dr. Watts, Westley, Dwight, Howard, &c. here given, must be interesting to all mankind. In our judgment, Mr. Burns has compiled a very entertaining and useful volume.

## NEW PUBLICATIONS.

1. *The Outpouring of the Holy Spirit essential to a Revival in Religion; a Sermon preached at the Baptist Chapel, Stroud, February 8th, 1829. By William Yates.* pp. 31. Price 1s. Wightman and Cramp. This discourse is evangelical in its sentiment, pious in its spirit, and respectable in its composition. It is founded on Joel ii. 28, 29. The plan is;—remarks on the animating prophecy—consider the glorious effects connected with the dispensation of the Spirit—urge the means by which the divine influence may be eminently enjoyed by us in the present day. Under each of these articles the serious reader will find much to claim his attention and excite his devotion.

2. *The Fall of a Great Man contemplated: a Sermon occasioned by the death of the Rev. William Winterbotham, late pastor of the Baptist Church, Shortwood, near Nailsworth, Gloucestershire; preached at Wellington, Somerset, on Sabbath evening, April 12th, 1829. By Joseph Baynes, formerly assistant minister at Shortwood.* pp. 26. Price 1s. In this sermon the "intellectual," spiritual, and pastoral character of the late Mr. Winterbotham, is drawn by the pencil of friendship dipped in such colours as truth, affection, and gratitude supplied. If the representation should not be considered as faithfully exhibiting the original, the failure will not be imputed by those who read these pages to any deficiency of opportunity, ability, or intention on the part of the author. It happens, however, in this as in all similar instances, that the deceased being extensively known, the portrait will be inspected by many who *notens volens* will determine for themselves as to the correctness of the delineation. Concerning the general features, we presume there will be no difference of opinion, and all will doubtless acknowledge that the effort is highly creditable to the feelings and talents of Mr. Baynes.

3. *A Guide to Acquaintance with God. By the Rev. James Sherman, Minister of Castle Street Chapel, Reading.* Third Edition. Nisbet, pp. 180. Having expressed a favourable opinion concerning this work, we have only to add that we are happy to find it has reached a third edition, and we hope it will extend to many more.

4. *The History and Origin of the Missionary Societies.* By the Rev. Thomas Smith. 2 vols. 8vo. bds. Price 1l. 11s. 6d.

or in 15 parts at 2s. each. This important and interesting work, exhibiting the great success of Missionary exertion is sanctioned by the most eminent ministers.

5. *Progressive Exercises for the Voice, from the easiest Lessons in Solfeggio, to the most difficult passages in modern Music: with Illustrative Examples from the Works of Purcell, Handel, Haydn, Mozart, &c. &c. By David Everard Ford.*

6. *The Fulfilling of the Scriptures, or the Bible the word of God; considered in a Course of Seven Lectures, delivered at Mansfield, on the Fulfilment of Scripture Prophecies; chiefly those whose fulfilment may be seen in the present day.* By Robert Weaver.

7. *Memoirs of the Life and Character of Mrs. Susannah Pearson, Author of "Essays and Letters," &c. with a Selection of Letters from her Spiritual Correspondence.* By George Pearson. 12mo. bds. Price 3s.

*In the Press, &c.*

Gideon, and other Poems. By the author of "My Early Years for those in Early Life," "Jane and her Teacher," "George Wilson and his Friend," &c.

A revised Edition of the Life and Works of Richard Hooker. With an Introduction, additional Notes, and characteristic Portrait finely engraved by E. Finden, after Hollar. By a careful collation with the genuine and earliest copies of this celebrated author's respective productions, the numerous passages in the subsequent editions, which have been either accidentally rendered obscure, or perverted by conjectural interpolations, are restored to their primary and true reading. Those obscurities, too, which Time had brought upon many brilliant and piquant controversial points in the "Ecclesiastical Polity," are elucidated by apposite Notes: and the Editor has ventured occasionally to remark on the sentiments of the author, and to discuss some of the subjects of his Works.

The Life of the Rev. John Wesley, A.M. late Fellow of Lincoln College, Oxford. Third Edition. With much additional matter. By the Rev. Henry Moore, sole surviving Trustee of Mr. Wesley's Papers.

Mr. Sturtevant's Second Volume of Lectures on Preaching is almost complete, and will be out by the middle of the present month.

## OBITUARY.

### MRS. IVIMEY.

The late Mrs. Ivimey was descended, by her paternal ancestors, from Protestants of the north of Ireland, whose ancestors had come from Scotland, when James I. peopled Ulster. Her grandfather, named Spence, was a Protestant magistrate in Donegal; her grandmother was of the family of O'Brian, and a Roman Catholic. Her father, Mr. Patrick Spence, entered early into the army, and came to England; he commanded (probably as a lieutenant) the guard appointed to watch over Lord Lovett the night before he was beheaded on Tower-hill, in 1745; he had previously fought in the famous battle of Dettingen in Germany, under George II. and received many wounds, the seams of which he bore with him to his grave. Her mother, Mrs. Martha Combe, was the second wife of Mr. Spence, and was married when he had arrived almost at old age: he died at Portsea when his daughter Anne was only three years old. The mother was descended from a French Huguenot family, who, on account of their Protestant principles, had fled from France in the reign of Louis XIV. on the revocation of the Edict of Nantes in 1685. It was a family of distinction, as their coat of arms shows. The motto, "Omnia Vincit Amor," "Love conquers all things," contains a sentiment honourable to the French warrior on whom they were bestowed. They settled near Ringwood, but became reduced, so that the grandfather of the late Mrs. I. was a shipwright in the dock-yard at Portsmouth. The late Mrs. I.'s mother being a half-pay officer's widow, had only a small income, but with much industry she and her daughter lived respectably.

About the year 1775, her mother resided at Maidenhead, where Anne was put to school; and a dissenting minister, who married a daughter of Dr. Samuel Jones, at Haubersmith, taught

her to write. Her first serious impression in regard to religion was received in the church which stood near the bridge at Maidenhead: she had no religious instructions from her mother, and was, as respected the knowledge of God, remarkably ignorant. They soon after returned to Portsea (the place where her father had died, probably seven or eight years before), and here she sometimes, when they did not go to the garrison church, where her father's brother officers, the marines, attended, heard Mr. Tuppin, the Independent minister, who was a predecessor of the Rev. John Griffin, of Portsea, and the immediate predecessor of the Rev. William Jay, of Bath. Her mind was first roused to a concern for her soul from hearing Mr. Tuppin repeat that Scripture, "For every idle word that men shall speak, and every secret thing, they shall give account thereof in the day of judgment: and whatsoever is done in secret shall be proclaimed upon the house-tops." She was greatly astonished at the sentiment, and much alarmed, justly concluding, that however circumspect her life had been outwardly, yet if *every secret thing* was to be brought into judgment, she should not be able to justify herself before God. From this time she became a serious enquirer after the salvation of her soul. A female acquaintance, whose mother was the widow of one of Mr. Spence's former brother officers, occasionally went to the Baptist Meeting-house, in Meeting-house Alley, where the late Mr. Horsey and Mr. Miall, who is still living, were the ministers. This friend invited Miss Spence to go with her, which she did, and her mind was gradually led into the knowledge of Christ and his righteousness, as the sinner's only hope. She was soon afterwards (June 26, 1785) baptized, and joined that church, being at the time about sixteen years of age.

A deacon of the church not long after, proposed himself to her in marriage; and her mother, who thought she might be left an orphan, friendless and destitute, urged her acceptance of the offer; she was married to him (a most worthy man) in her eighteenth year. Mr. Price died Sept. 23, 1794, aged thirty-three years, leaving her with three children; one had previously died. The property he left her and the children was about 1000*l*. Her eldest son William, died at the age of sixteen: he was a pious youth, and of uncommon powers as a mathematician. Her daughter Anne died in London in 1812, in her twenty-first year, and her memoir is printed in the volume of "Miscellaneous Tracts," by the author. Her son George still survives. Immediately after the death of her husband, she, notwithstanding her deep and incessant grief, engaged most earnestly in conducting the silversmith's business which he had left her, and which she managed chiefly herself, having for several years only a lad to assist her, God smiling upon every thing she undertook, and prospering the work of her hands.

In Jan. 1808 she came to London, as the wife of the pastor of the church in Eagle-street. It is presumed by the writer (her almost broken-hearted, but divinely supported, widowed husband) that he shall not be deemed arrogant or eulogistic in quoting the following passage of the apostle Paul, as applicable to her, and appealing to the congregation, and especially to the members of the Dorcas Society: "Ye are witnesses, and God also, how holily, and justly, and unblameably she behaved herself among you." She filled the situation of secretary to this Society; and here her benevolent and pious character appeared to peculiar advantage. By this office she was enabled to effect a considerable portion of good to the poor and destitute of her sex. She founded that excellent Society soon after she came to London, more than twenty years ago; and conducted it, in connection with the Treasurer, (Mrs. Batten-shaw,) with the utmost fidelity and

zeal, till the period of her death. By this institution, since its commencement in October 1809, to October 1828, one thousand four hundred and twenty-eight females have been relieved at the time of nature's heaviest calamity. In many instances, she visited and prayed earnestly with them; and there have been cases of the conversion of some "careless daughters," to whom she thus became the honoured instrument of "converting from the error of their ways," of "saving souls from death, and hiding a multitude of sins." In reference to those females who had been assisted, and converted, and edified by that Society, she might have said, "When the ear heard me then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

She attended the commemoration of the twenty-fourth anniversary of her husband's ordination, on the 16th of Dec. last, (and the sixtieth of her own birth); she was very ill at the time. On returning home in a coach, she said, "My dear, I have been much pleased with the tokens of respect shewn towards you. I shall not see another anniversary: I shall never come here any more." Many things besides this, the next day, shewed that she had a strong presentiment that her death was near. She set her house in order; every thing was settled; and, with a few trifling exceptions, every bill was paid. She was confined at home on the next Lord's-day. On Monday she took to her bed; but neither her husband, nor any of the family were alarmed, as they had seen her, from the effects of a cough, apparently much worse at former times. The means prescribed by the physician, who attended her on Wednesday at four o'clock for the first time, produced such a revival, that her husband concluded, that God had "come to heal her," and that the "bitterness of death was pass-

ed." But in the evening it was thought she was dying. At seven o'clock, when very weak and sleepy, she said, "I am looking to Jesus; I have no distress, no rapture. The Lord," she said to her husband, "can make up any loss by the joys of his presence." She then said, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "I think," she said, "my time is come to die; but though I walk through the valley of the shadow of death I will fear no evil." She then said with energy, "Pray with me." She added, "God is able, my dear, to raise me up again, but I think he will not." It was thought about nine o'clock that she was dying. Her sons-in-law, Mr. Joseph Ivimey, jun. and Mr. John Parr, were standing by her bed, she looked on them, and with all her energy said, "Bless the lads," alluding to the dying blessing of Jacob on the sons of Joseph. She was better throughout the night, and at five o'clock on Thursday morning, with her kind friend, Mrs. Burbidge, wife of one of the deacons, the writer knelt by her bed-side, and offered up hearty thanksgivings for the mercy which had been manifested towards her; adopting the language of the apostle Paul respecting Epaphroditus, he said, "for indeed she was sick and nigh unto death; but the Lord had mercy on her, and on me also, lest I should have sorrow upon sorrow." She appeared to be much better, until after four o'clock on the afternoon of Thursday. About half-past four, asking her how she felt herself, to his unspeakable surprise, she said, "Do you not think, my dear, that I am dying? Every thing looks yellow." He endeavoured to comfort her with the probability that God would yet restore her to life. "No," said she, "I should like to live my dear; but my time is come to die. Pray for me. Ah!" said she, "good Mrs. Penney said, 'If they do not now, the time will come when they will all say, Lord help me!'" She added, "Oh Lord, help me; Lord, help me; Lord, help me now!" After he had prayed

with her, and earnestly supplicated that God would help her, and that if she was now to pass through the valley of the shadow of death, that his rod and his strength might support her, she said, "Oh what a struggle this is, what a terrible conflict I have had to-day! What a day of labour this has been to me! Oh, this is indeed 'the terror of kings;' this is 'the king of terrors!' Oh, these are 'the groans, the pains, the dying strife.' Lord help me: I am looking to Jesus." He told her that he now recollected, that all he had preached, and all the hymns he had given out of late, had related to death. That at the last Saturday evening prayer-meeting in the vestry, every hymn had been on the subject of the believer's triumph over death; so that, at the close of that meeting, the thought had passed his mind, "Who is about to die? Is it myself?" but that he had not once thought it was her. That on the Monday evening, he had spoken from the twenty-third Psalm: he repeated to her what he had said from the first verse, and said, "the Lord is your shepherd, my dear, and you will not want either support here, or glory hereafter." She said, "Speak!" intimating she wished to hear more of the same subject. He did so, and she listened with uncommon eagerness. Commenting on the fourth verse, he told her, he had reminded the people at the prayer-meeting, that it was the shadow of death; only the shadow, and no substance, to the believer in Jesus. He told her of the observation of good Mr. John Ryland, at the grave of Dr. Andrew Gifford, that "when Christ hung upon the cross, Death threw his sting with such violence at the Redeemer, that it went through his body into the cross, and that he had not been able to get it out again to bring it to the death-bed of a believer ever since."

He was alone with her; but on the servant telling her that Mrs. Bailey, the wife of one of the deacons, was in the parlour, he said, "Desire Mrs. B. to come up." On this affectionate friend approaching the bed-side, she exerted

herself, and said, "How is your worthy husband?" She then added, O, these are "the groans, the dying strife!" O the dying strife!

"They sleep in Jesus, and are blest,  
How soft their slumbers are;  
From suffering and from sin released,  
And every hurtful snare."

On the writer speaking to her, she said with difficulty, "I am afraid, my dear, of being roused." Her head sunk from the pillow, and he attempted to raise it by putting another pillow under that on which her head had rested. "Never mind, my dear," she said, "don't rouse me." Her groans increased for some time; they then grew weaker; her head dropped from the pillow, her cap entirely covering her face. "Surely," he said, "Mrs. B. she is not dead." The reply was, "She just breathes." Her breath ceased; not a struggle nor a convulsive motion were seen; not a sigh nor a groan were heard; she was motionless in death! With an agony of mind not to be described, but he hopes with the most entire submission to the will of God, he kissed her hand, covered with cold clammy perspiration, and said, "Farewell, my beloved wife, farewell!" This was twenty minutes before six o'clock. Mrs. B. and the faithful servant, to whom she was much attached; and her sons, Mr. Joseph Ivimey, and Mr. John Parr, were standing by, and witnessed the closing scene! And here the narrative at present concludes, excepting the addition of one line from Dr. Young:—

"'Tis the survivor dies!"

She was buried in the family grave in Bunhill Fields, in which only the writer's former beloved wife, Mrs. Sarah Ivimey, Miss Anne Price, and Jane Ivimey, a pious child, had been before interred. Precious dust!

"Those ruins shall be built again,  
And all that dust shall rise!"

That the deceased possessed many qualities of sterling worth, and excelled even amongst "the excellent of the

earth," is the honest statement of him who, for more than twenty-one years, was most intimately acquainted with the dispositions of her heart, and the actions of her life. She was a woman that "feared the Lord," and ought therefore to be "praised." It was this holy principle which enabled her to sustain the character of a dutiful and affectionate daughter to her aged mother; of a devoted and anxious mother to her fatherless children; and to exemplify the honourable character of "a widow indeed." It was this sacred feeling which influenced the whole of her conduct in managing a large business, with the highest degree of reputation, so that it was common for persons to say of her shop, "You may send the smallest child there, without fear of any advantage being taken of its ignorance of the value of the purchased article."

There is not, probably, any station in society which more demands such an union of wisdom, firmness, and affability, than that of the wife of the pastor of a dissenting church: it would be easy to produce abundant evidence in proof of this assertion; the reputation, peace, and usefulness of a pastor, depends in no small degree upon the spirit and conduct manifested towards the members of the church and congregation by his wife. The writer fears no contradiction when he states, in regard to his late inestimable partner, that she sustained her very important station with true Christian dignity, and with universal respect: the tongue even of slander was never suffered, on any occasion, to assail her reputation; all classes of society, the rich and the poor, treated her with similar respect: those who have observed how her seat was attended after the public services, and how the aisle was crowded to ask after her welfare, will, if it were necessary, attest the truth of this statement.

Her solicitude to please every one, and her anxiety to avoid giving offence, were indeed excessive. She was more affected by what she thought a cold look, or an appearance of neglect, than

she should have been, considering the varieties of temper which necessarily exist amongst a numerous and voluntary society. Her kindness also was frequently displayed, sometimes by birth, and at other times by marriage presents.

In conclusion, the weeping, disconsolate writer records it as his conviction, that his late lamented wife was an example of domestic affection, and Christian consistency, worthy of being generally imitated. Her temper, and dress, and behaviour, were formed after the model of "the holy women in old time, who trusted in God." He appeals to "the holy women in the church of Eagle Street, whether she was not

in all things, "in behaviour as becometh holiness?" She was no "false accuser;" she was "not given to much wine;" she was a "teacher of good things;" she taught by her example, and by her advice, "the young women to be sober, to love their husbands, to love their children: to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." In a word, she discovered the conjugal respect of Sarah, the pious zeal of Deborah, the domestic prudence of Martha, the humble spiritual mind of Mary, and the exemplary conduct of Elizabeth, walking "in all the ordinances and commandments of the Lord blameless."

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## INTELLIGENCE.

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### DOMESTIC.

#### BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this Institution was held at the City of London tavern, on Tuesday evening, June 16. S. Salter, Esq. the Treasurer, was unanimously called to the Chair, in the absence of Sir T. Baring, who had been announced as the Chairman, but whose attendance was unavoidably prevented by an important engagement. The Baronet sent an apology for his absence, which he accompanied with a donation of 10*l.* to the funds of the Society. The evening commenced with singing the 107th psalm, after which the Rev. J. Ivimey offered a prayer for the blessing of God on the Meeting and on the Society, with its officers and missionaries.

We cannot carry our readers over the extended field of the Society's labours during the past year. The interesting Report which was read at the meeting fully shews, that the hand of moral culture is actively and successfully employed, and presents an encouraging

prospect with respect to the operations of this Society on our domestic population.

The following pleasing retrospect of the labours of the year, is all our limits will afford. The Committee observe—

"Having communicated some information, at least of a pleasing nature, they have now to solicit your renewed and redoubled exertions from motives of gratitude—not from feelings of grief. The Society has not spent its strength for nought, but every encouragement is afforded for hoping that the holy heaven of the Gospel, which the Spirit through their agency has put into the hearts of many, is gradually diffusing itself, so as to sanctify the mass of a corrupt population. Many villages and hamlets which were once destitute of religion, and "dead in trespasses and sins," having felt the awakening and transforming influence, have given evidence of progressive amelioration, and the humble and faithful itinerants of your Society have, in various instances, reaped with joy, where they once sowed with tears. In conclusion, your committee would respectfully solicit the increase of pecuniary contributions. The fact that the present engagements of the Society exceed by *one half* its stated income, is impressive; especially when united with the consideration, that several willing labourers are withheld

from those important missionary exertions which the moral destitution of different places seems to demand, on account of an insufficiency of funds. With a view also to stimulate your Christian generosity, they will state that, in addition to occasional assistance rendered to many village preachers, your Committee have been enabled, during the greater part of the past year, to employ thirty home missionaries. The future diminution or increase of that number it is for you and the religious public to determine; that determination your committee will venture cheerfully to anticipate, while they humbly urge the scriptural duty and motive "to do good and communicate forget not; for with such sacrifices God is well pleased." While many run to and fro for the extension of general knowledge, let us be active in the diffusion of evangelical truth and piety. While the sons of infidelity combine to circulate their pestiferous sentiments, let the children of the true faith at least evince a commensurate zeal in the communication of those principles which will restore perverted reason to its place, elevate debased man to his real dignity, purify human nature from its pollutions, and prepare a people for the everlasting presence and paradise of God."

The Revds. Joseph Kinghorn, Isaac Mann, Mr. Stowell of Swanwick, J. Edwards (Secretary), J. Birt of Manchester, J. Smith of Ilford, E. Clarke of Truro, P. J. Saffery of Salisbury, J. Dyer, T. Price, and W. B. Gurney, Esq. proposed and seconded the respective resolutions.

Upwards of 200l. were received during the evening, and the list of annual subscribers was considerably increased.

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SOTTEES.

To the Editor of the Baptist Magazine.

DEAR SIR,

The accompanying Letter on the Suttee is extracted from the Parliamentary Papers relative to Hindoo widows, "ordered by the House of Commons to be printed July 18, 1828." It appears particularly interesting at this period, as shewing the sentiments of the Honourable Court of Directors on the Suttee, taken from the latest printed documents. And what are these sentiments? That the burning of widows may still be perpetrated, and countenanced by the sanction of the British government!

As it is written, "Out of thine own mouth do I judge thee." And when is Britain, "by one mild effort of the conquering hand, to free the earth from this detested blot?" Have not sufficient experiments been made (dreadful experiments, by which numbers suffer,) to warrant the immediate suppression of these horrid practices? At this rate of experiment, another century may be expected to roll away before this custom is extinct, and 100,000 widows fall a sacrifice to its devastations. Will the humane and pious in this country be still, and not "plead for the widow?" The grass pile adopted at Poonah, near Bombay, though not effectual to prevent the practice, has been useful; yet it has not been adopted in Bengal. Force, by means of cords and bamboos, is occasionally adopted under that Presidency. The cool, calculating way, in which a subject of life and death is considered, is very painful to a humane mind. Let Britain plead for the widow by petitions, and this "abomination, that maketh desolate," shall soon be no more. Societies appear requisite to rouse and direct public attention to the nature and extent of human sacrifices in India, and the facility and safety of their abolition; and also to promote simultaneous and annual petitions, till these evils are annihilated.

The Coventry Society for the abolition of human sacrifices in India, established Nov. 1828, in addition to the pamphlets respecting the Suttee, pilgrim tax, Ghaut murders, and claims of India, has published "Suttee's Cry, abridged," pp. 16. and has in the press, an Appeal to British Humanity and Justice, pp. 16. These publications are sold to subscribers and benevolent individuals, at 2s. 6d. the whole set. A few active Societies, especially in London, Edinburgh, Dublin, &c. would do much in this work of justice and mercy.

Hoping that much will be done at this eventful period for India, to abolish the Suttee and other murderous practices in the East, I beg to subscribe myself, on behalf of suffering humanity,

Yours, truly,

J. PEGGS, Sec.

*Recent Letter of the Honourable Court of Directors of the East India Company, respecting the Suttee.*

To our Governor in Council at Bombay.

1. Our last letter to you in this department was dated the 5th inst.

2. We now reply to paragraphs 139 to 146 of letter dated June 25, 1823; also paragraphs 6 to 15 of letter dated May 22; and paragraph 4 of letter dated Nov. 29, 1824, relative to Suttees.

3. You have here brought to our notice the occurrence of a Suttee in the southern Concan, under circumstances which, by the standing orders of government, rendered it illegal. Mr. Sparrow, the magistrate of the district, adverting to the peculiar nature of the case, and considering that the act, although contrary to the written Hindoo law, was in accordance with the custom of the Concan, applied to you for instructions, and abstained from bringing to punishment any of the parties who assisted on the occasion. We concur with you, in thinking Mr. Sparrow shewed great judgment and prudence, in forbearing to punish the offenders.

4. You have also referred us to an account of a Suttee at Poonah, in September, 1823, which was attended with circumstances of peculiar horror and cruelty.

5. Three of the principal offenders were brought to trial; two of them were found guilty of endeavouring forcibly to retain the woman in the fire when attempting to come from it, and of attempting to drown her; but the Shastrees declared, that the acts of which they were found guilty, were not mentioned in the Shaster as crimes, so that there could be no punishment: the accused were therefore discharged. It is deeply to be regretted that under a British government deeds of such atrocity should have been perpetrated with impunity. We observe, however, that while the former customs, or a belief in the existence of such a custom, was admitted by you to be a ground of exculpation, in this instance, it was distinctly stated to the Brahmins, and proclaimed by the authority of government, that in future every person concerned in forcing a woman to burn, should be punished as a murderer.

6. In connection with the proceedings above noticed, the collector of the district, after consulting the principal Brahmins, framed new rules for regulating the act of Suttee, which your government sanctioned, on a clear understanding that they were made with the free consent of the Brahmins. According to these rules, the pile is to be made chiefly of grass, and in such a form that the possibility of escape from it shall not be cut off, so long as there remains strength to attempt it. The woman proposing to sacrifice herself, is to be informed, that this is the

only description of pile which will be allowed, and that if she escape from it she will be an outcast. The commissioner considers the impediments thus imposed to the practice of Suttee, to be more efficacious than any he could suggest, and he says that it is the opinion, not only of the collector, but of the natives in general, that by constructing the pile after a manner which leaves to a female, who should not have resolution to go through the sacrifice, the power of escaping, very few will have courage to undertake it.

7. There is one part of the arrangement, however, upon the effect of which we observe much difference of opinion had been expressed, and to which we can by no means extend our sanction. We cannot admit of any sort of declaration of forfeiture of caste being issued by our public officers, or under the authority of our government, in any case whatever.

8. A minute interference in the details of Suttee, such as it is the purpose of the new rules to assume, is likewise liable to the obvious objection of virtually extending the sanction of the British government to the performance of the rite, when conducted in the prescribed form. We are aware, however, that as long as the burning of widows shall be tolerated under some circumstances, and prohibited in others, interference of some kind or other cannot be altogether avoided. With the exception, therefore, which we have already adverted to, we do not feel that we should be justified in prohibiting the adoption of the rule, as an experiment for checking the practice of Suttee, as every measure tending to the unfrequency of the custom must necessarily afford increased facilities towards its ultimate suppression.

9. It is very satisfactory to observe, that in little more than two months after their introduction at Poonah, six widows were induced to give up their intention of sacrificing themselves; and that when ten months had elapsed, your government said it was understood that no Suttee had taken place at Poonah since their adoption.

10. The zeal and humanity displayed by Captain Robertson, in his persevering endeavours to diminish the practice of self-immolation among Hindoo widows, are entitled to our full approbation.

11. We take this opportunity of forwarding to you a copy of our dispatch of July 25, 1827, to the supreme government, on the subject of Suttee.

We are your loving friends,  
(Signed by sixteen Directors.)

London, Dec. 13, 1827.

At the anniversary of the Baptist Irish Society, held at the City of Lon-

don tavern on Friday, June 19,\* the Rev. Gentleman whose name is affixed to the above article was called upon to second one of the resolutions. This was just what Mr. Peggs wished for, and he gladly availed himself of the opportunity it afforded, of introducing to that large and respectable assembly a subject on which he felt so deep an interest. Mr. P. spoke with considerable feeling; and the object of his address was, to arouse the dormant sensibilities of the Christian public, in relation to those horrid immolations and destructive rites, of which he had been a painful spectator.† He observed—

“The bearing of these things upon their missionary exertions was obvious, as he thought, and imperatively called upon us to stand forward for the purpose of procuring their suppression. If much were not done by the religious part of the British public, the blood of their fellow-subjects in India would lie at the doors of their churches and chapels, and would be seen upon their platforms. He firmly believed that it was in consequence of the indifference which we had shown to the prevalence of these practices, that God had withheld those special blessings for which we had been looking, upon our missionary undertakings. When we approached him in prayer to seek this, were we not reminded that our hands were full of blood, and that therefore all our offerings were vain? But it was said, What can we do? We could do much. Two highly respectable East India proprietors had told us what we could do, and he hoped we should

\* For the particulars of this meeting, and those of the Baptist Missionary Society, whose Report was read at Spa Fields Chapel the preceding day, we refer our readers to the Irish Chronicle and Missionary Herald of our present Number; only observing, that the accounts of the lively interest excited on those occasions, and of the unparalleled contributions which were poured into the funds of our Foreign Mission, to meet the pecuniary necessities of the Society, will, we doubt not, be read with unusual interest, and we trust stimulate others to similar acts of Christian zeal and munificence. A full report of the public meetings of our denomination will be found in “The World” Newspaper for Monday, June 22.

† Mr. Peggs was formerly a missionary in the East Indies, and for some time occupied a station at Orissa, in the immediate vicinity of one of the temples of Juggernaut.

take their advice. He would read extracts from two letters, one written by Randall Jackson, Esq. and the other by T. Poynder, Esq. upon the subject. One of these gentlemen said, ‘With regard to the Sutte question, I believe I expressed to you my despair of any material alterations in that horrid practice for many years to come, unless the religious part of the public shall come forward, in a manner so decided as to induce attention from his Majesty’s government and from the House of Commons. They seem ignorant, notwithstanding the papers printed by Parliament, that the average of these murders has been for many years from 40 to 50 per month! I fear little more can be done in the General Court.’ The other gentleman said, ‘I hope much from congregational supplications at the throne of grace, as likely to bring down the promised blessing on united prayer, and as presenting an open recognition of national sin for past negligence, and a stimulant to the dormant apathy, as well as a reproach to the infidel opposition of multitudes who call themselves Christians.’ This shewed the imperious duty of Christians with reference to this matter. But he would read another letter, of a most encouraging character, with reference to this crying evil. It was from the private secretary of Lord William Bentinck, and was dated ‘Government House, Calcutta, Dec. 22, 1827.’ It was as follows:—‘Sir, I am directed to acknowledge the receipt of your letter to the Governor, dated the 7th of April last. His Lordship desires me at the same time to present to you his best thanks, for the copies of your pamphlets which accompanied it, and to assure you that the one on the Sutte question relates to a subject which has engaged his particular attention.’ He (Mr. P.) would only add a very few remarks. He had been much struck with the great difficulty of arousing the London public upon this subject. He had written and applied personally, again and again, but no progress had been made. In Coventry they had got an infant Society, and he would be most happy to transfer his infant to London, if the friends of humanity there would adopt it, and bring it up, and endow it. He requested, however—nay, he begged that something might be done, if it were only half a dozen or half a score of individuals, and surely that number might be found in London, who were sufficiently impressed with the nature of the subject to come forward to the work. Their religious Societies, he repeated, would never prosper, while innocent blood was crying against them. Let a Society be formed, and next year, instead of sending into Parliament 50 petitions on the subject, they would send in 500, and if that were not sufficient, they would have 5000.

As soon as this gentleman had sat down—

The Rev. Mr. Griffin rose and said, that he could not suffer a moment to transpire without answering the appeal of Mr. Peggs, and offering himself as one towards the formation of a committee for effecting the purpose which had just been so powerfully urged upon their consciences.

Several other gentlemen followed Mr. Griffin's example, and a committee of twelve or fourteen persons was almost instantly formed.

When the immediate business of the morning was concluded, it was suggested that a meeting for a few minutes might be held, after that part of the audience had retired who were desirous to do so, for the purpose of passing some resolutions upon the subject which had been so impressively brought before them by the Rev. Mr. Peggs. In consequence of this announcement, about 150 persons remained in the room. Dr. Newman having been called to the Chair, two or three resolutions were passed, pledging the persons present to the formation of a Society; and the Committee previously appointed, with some additional names, were requested to take the necessary steps for convening a public meeting as early as possible. Several of the gentlemen who took part in the proceedings, expressed a hope that it would not be conceived, that because the measure had been accidentally originated at the Baptist Irish Society, there was the remotest intention or wish to make it a sectarian object. The Committee were instructed to invite the co-operation of all classes of persons, without distinction, it being a truly British object.

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## ASSOCIATIONS.

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### SUFFOLK.

The meeting of the above Association of Baptist Churches took place at Stradbroke in the said county, on Tuesday and Wednesday the 2d and 3d of June 1829, and it was truly delightful to witness the intense interest excited in the various services of this Association, clearly indicating that the Baptist churches in this county are not unmoved amid the general concern which is awakened among the churches of Jesus Christ throughout the world to be the honoured instruments of accelerating the triumphs of redeeming grace, and promoting the universality of that "kingdom which cannot be moved."

The concourse of persons assembled on the Tuesday morning, precluded the idea of meeting in any accustomed place of worship, and divine providence favouring us

with suitable weather, the multitude repaired to a field, where from a waggon the ministers each read a letter reporting the state of their churches, which afforded ample materials for the illustrations of that heavenly precept to "Weep with those that weep, and rejoice with those that do rejoice."

In the afternoon while the ministers and messengers were transacting the business of the Association, the congregation again assembled beneath the canopy of heaven, when two sermons were preached, the one by brother Coruey the highly esteemed Independent minister of Craftfield, and the other by brother Payne of Diss.

On the Wednesday morning, at half-past six, a sermon was preached by brother Roper of Kenninghall; and at ten o'clock in the morning, and two in the afternoon, the Association sermons were preached to the assembled thousands who came from various parts to witness our solemnities, and to promote the important objects of our union. The sermon in the morning was preached by brother Cole of Otley, from Acts xvi. 9, 10, and the devotional exercises conducted by brethren, Reynolds of Wattisbam, and Collins of Grundisburgh. The sermon in the afternoon was preached by brother Elven of Bury, from Isa. lii. 1. and the devotional parts of the service conducted by brethren Sprigg of Ipswich, and Harvey of Horsham, and the sum of 22*l.* was this day collected in the field, which when it is considered as coming chiefly from persons who in their respective congregations, had previously contributed to the fund, affords matter for thankfulness and encouragement.

From the various interesting particulars furnished by the various letters, the following are selected:—

This association embraces twenty-four churches.

The number of members in which is 2658.

The number of villages preached in, exclusive of the stated places of worship, is sixty-six.

The number of children under Sunday school instruction is 2293.

The leading objects of this Association are to afford assistance to those churches who are unable to support their ministers, and to extend the preaching of the gospel to those parts of the country that are yet destitute of the means of grace, disavowing the most remote design of interfering with the labours of our beloved brethren of other denominations, choosing rather after the example of Paul, "To preach the gospel where Christ is not named, lest we should build on another man's foundation." For those objects upwards of a hundred pounds was voted, and it is hoped from the

feeling evinced at this association, that another year we shall be furnished with increased means of meeting the urgent claims which are made from poor churches, and from destitute parts, crying, "Come over and help us."

The next Annual Meeting of this Association to be held at Otley, on the first Tuesday and Wednesday in June 1830.

#### BEDFORDSHIRE.

The Fourteenth Anniversary of the Bedfordshire Association of Baptist Churches, was held at Blunham, on Wednesday the 6th of May, 1829. Brother Cuttress of Ridgmount, preached in the morning from Psa. lxxxv. 6.; and brother Hindes of Sharnbrook, from 2 Cor. iii. 1. In the evening, brother Vorley of Carlton from John xvii. 1. The brethren engaged in the other services, were Messrs. Holloway, Knight, Such, and Adey. Brother Holloway was appointed moderator. The letters from the different churches were read. The Circular Letter by brother Hindes was then read, approved, and ordered to be printed. The Circular Letter for the next year to be prepared by brother Cuttress. On "the tendency of zeal for the prosperity of the cause of Christ, to promote the spiritual welfare of the individual."

The next Association to be held at Biggleswade on the first Tuesday in May 1830. Brethren Knight and Fordham to preach.

#### KENT AND SUSSEX.

The Fiftieth Anniversary of the Kent and Sussex Association, was held at Ashford, on Tuesday and Wednesday, May the 26th and 27th. Sermons were preached by the brethren, Bowes of Woolwich, (Matt. iii. 7.) T. Cramp of St. Peters, (Col. ii. 1, 2.) and Shirley of Sevenoaks, (2 Cor. iv. 6.) The brethren, Payne of Ashford, Shirley, Garner of Rattle, Paine of Eythorne, Denham of Margate, Metters (Missionary in Romney Marsh), Smith of Rye, Stace, Rogers of Eynsford, Hadlow (of the Countess of Huntingdon's Connexion), Giles of Chatham, and Crambrook of Dover, engaged in the devotional exercises. Baptized during the year, 130; clear increase, 65. Circular Letter by brother J. M. Cramp, *On the Signs of the Times*.

The Countess of Huntingdon's Chapel was kindly lent on this occasion, as the Baptist Meeting is now rebuilding on an enlarged scale, in consequence of the gratifying increase of the congregation. The church and congregation have contributed half the expenses of the erection, *one hundred pounds of which is the proceeds of fancy*

*work manufactured by the females!* For the remainder, the respected pastor, (the Rev. J. Payne), is now appealing to public benevolence.

#### BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist Churches, held their Annual Meeting at Amersham, May 14, 1829, when two sermons were preached in the morning by Messrs. Clarabut and Tyler, from Col. i. 29, and Eccles. iv. 9. first clause. Evening sermon by brother Terry from Heb. vii. 25. Devotional services by Messrs. Terry, Statham, and Ivimey. The subject of the Circular Letter was, *The obligation of acting in religious matters according to our conviction*. Baptized in the churches, 129; clear increase, ninety-seven.

#### YORKSHIRE AND LANCASHIRE.

On Wednesday and Thursday, the 10th and 11th of June 1829, the Churches forming the Yorkshire and Lancashire Association, held their Annual Meeting at Halifax. Brother Thompson (Minister of the place) was chosen moderator. The brethren Fisher, Larom, Saunders, (of Liverpool) and Stephens preached. The brethren, Steadman and S. Saunders delivered addresses on behalf of the Itinerant Societies for their counties, after which collections were made. The brethren, Steadman, Thompson, Stephens, M. Saunders, Jackson, Acworth, Allison, Calcroft, Holroyd, Nichols, and Yeardon, conducted the devotional exercises. Brother Scott read the Circular Letter, which he had prepared, and which is to be printed.

The various services were very numerous attended, and it is hoped that the good feelings which were excited will have a permanent influence. There are forty-five churches in this Association, many of whom have been favoured with considerable prosperity.

The next Association will be held at Shipley in Whitsun week, 1830.

#### SOUTHERN.

On Tuesday and Wednesday, the 10th and 11th of June, was held the Annual Meeting of this Association, at Whitechurch, Hants. Brother Bulgin of Poole preached on Tuesday evening, from Rom. v. 1, 2. Brother Crossman of Anmore engaged in prayer. At half-past six o'clock on Wednesday morning, a prayer-meeting was held, when the brethren, Fletcher, Clay, Blandy, Morris, Wiswell, and Davies, engaged. At nine o'clock the ministers and messengers met to hear the Circular Letter, drawn up

by brother Neave of Portsea, and to receive the letters sent from the several churches, giving an account of their present state and circumstances. At half-past ten o'clock the public service was commenced in prayer by brother J. Davis of Southsea, Portsea. Brother Tilly of Foxton read and prayed; brother Birt of Portsea preached from Matt. vi. 6, on secret prayer, and brother Morris of Portsea concluded. At half-past two o'clock the ministers and messengers met for business, when several new churches were admitted into the Association. During the dispatch of business, brother Jefferson of Andover (Independent) preached from Ps. lx. 4. In the evening an excellent sermon was preached by brother E. Davis of Newport, Isle of Wight, from Gal. vi. 14. Brethren Whitewood of Andover, Welsh of Newbury, and George of Romsey took part in several services, which were more than usually interesting.

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### ORDINATIONS, &c.

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#### EYTHORNE, KENT.

On Thursday, June 11, the Rev. William Paine was publicly recognized pastor of the ancient church at Eythorne, where the late Rev. John Giles laboured with such eminent success upwards of thirty-five years. This interesting solemnity was witnessed by a very crowded congregation, numbers of whom came from places many miles distant. The Rev. D. Crambrook of Dover, commenced by reading and prayer; the Rev. J. Belcher of Folkestone, delivered an introductory discourse, and asked the usual questions of the church and minister. The ordination prayer was offered by the Rev. A. Smith of Rye. The charge was given by the Rev. J. Cramp of St. Peter's, from Acts xv. 28. The sermon to the people was preached by the Rev. J. Payne of Ashford, from Deut. i. 38. "Encourage him." A sermon was preached in the evening, by the Rev. J. M. Cramp of St. Peter's, from 2 Thess. iii. 1. The devotional exercises were conducted by the Rev. Messrs. Gurtin of Canterbury (Independent), Exhall of Tenterden, Vincent of Deal (Independent), and Edmison of Canterbury.

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#### WALTHAM ABBEY.

On Monday, May 4, the Rev. James Hargreaves, (late of Wild Street) was publicly recognized as the pastor of this ancient

church. Mr. Bligh commenced with reading and prayer; Dr. Newman delivered a short introductory discourse, proposed the usual questions, and received a satisfactory statement on the part of the church from Mr. Carter, with a very ample, comprehensive, and judicious declaration of his faith from Mr. Hargreaves. Mr. Mann addressed both the pastor and the church from 1 Thes. v. 12, 13, "And we beseech you, brethren, to know them which labour among you," &c. Mr. Upton delivered an address prior to a collection being made, and concluded in prayer.

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#### FRANCE.

On Wednesday, the 3d of December, 1828, an intelligent and pious young man, a native of France, was ordained to the work of the Christian Ministry in that interesting country, at the Poultry Chapel, London. Prayer and reading the Scriptures by the Rev. John Thomas; introductory discourse by the Rev. Dr. Cox, who also asked the usual questions, to which satisfactory answers were given; ordination prayer by the Rev. George Collison; charge and concluding prayer by the Rev. Dr. J. P. Smith.

This excellent individual, who is strongly recommended, will be employed under the auspices of the Continental Society, in preaching the Gospel in a district where his labours are much needed.

It will be gratifying to those who are concerned for the extension of the Redeemer's kingdom to learn, that the agents of this important Institution are favoured with an encouraging measure of success. In various places an earnest desire is evinced to listen to the preaching of the Gospel, and to many it has recently been made the power of God unto salvation.

Several additional labourers have within a short period been engaged by the Continental Society, to dispense the word of life to multitudes who are as sheep having no shepherd, amongst whom not a few appear to be hungering and thirsting after righteousness. AMICUS.

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#### RELIEF OF WIDOWS.

The following cases of Widows approved by the Committee have been relieved:—

M. R. ....	£4	H. M. ....	£4
S. W. ....	4	M. M. ....	4
A. M. ....	4	E. B. ....	4
A. D. ....	3	C. S. ....	4
M. A. ....	4	S. I. ....	4
A. C. ....	4	M. B. ....	4
A. E. ....	3	A. B. ....	4

# IRISH CHRONICLE,

JULY, 1829.

## ANNUAL MEETING.

THE Fifteenth Annual Meeting of the BAPTIST IRISH SOCIETY was held on the 19th inst. at the City of London Tavern, Bishopsgate Street. J. E. Gordon, Esq. took the Chair at 7 o'clock.

After prayer had been offered by the Rev. Peter Anstie, of Trowbridge,

The *Chairman* briefly introduced the business by adverting to his exertions in Ireland, as having given him an opportunity of observing the usefulness of this Society in that country. He could cordially bear testimony to the success of the labours of the Institution. The worthy *Chairman* then made a reference to an observation of Dr. Marshman's opinion, that the best mode of facilitating the spread of Christianity in the world, was to establish it fully in the British Empire.

The *Secretary*, Mr. Ivimey, then read the Report, from which the following are extracts:—

“The former Reports of the Society have stated, and the Committee would now renew the assertion, that while all attempts at proselytism to the peculiar principles of the denomination whose name it bears, are utterly disclaimed; yet, that being a protestant institution, and those who conduct it considering popery to be injurious to the present, and dangerous to the future interests of their fellow men, they intend, so long as the public support is given them, to persevere in the employment of the means which, through the blessing of God, may tend to prevent its increase on the one hand, and to bring over its professors to the protestant faith on the other; or they would rather say, those means which, by teaching all men the necessity of ‘repentance towards God, and faith in our Lord Jesus Christ,’ may enable them to become ‘partakers of the divine nature,’ and to escape ‘the corruption which is in the world through lust.’

“The Committee are increasingly satisfied, that no better means can be used for the gradual evangelization of Ireland, in regard to religious instruction, (because none are so well adapted to the desolate condition of the mass of its peasantry) than those which have been adopted by the society; viz. the establishment of free day schools, in which children may be taught to read and commit the scriptures to memory; the supporting or assisting of Irish protestants as readers of the scriptures to their countrymen in their own language; the gratuitous

circulation of the English and Irish scriptures; the distribution of tracts; and the employing of itinerant ministers of the gospel, who also superintend the schools. The agents employed by the society at present, are eighty-two schoolmasters and schoolmistresses, fifty-three Irish scripture readers, and six itinerant preachers.

“The number of scholars in the day schools, is about *seven thousand*, principally the children of Roman Catholics. The Committee have just received from the superintendents particular accounts respecting the schools, and especially of those bearing the names of their respective supporters in England, which are highly satisfactory.

“The Committee would have felt happy, could they have reported an increase of the number of schools; but instead of this, they have to state that they have been reduced from ninety-three, the number reported last year, to eighty-two. This has arisen partly from some having been given up to other societies, and partly from others having been broken up, in consequence of the determined opposition made to them. Mr. Wilson (speaking of those under his superintendance) says, ‘All of them would be doing well, were it not for the persevering opposition of some of the Roman Catholic priests; the teachers in general are quite competent to accomplish what is expected from them; the children are desirous to obtain the education given in the schools, and the parents are very anxious they should receive instruction.’

“It was stated that the number of readers of the scriptures in the Irish and English languages, amount to fifty-three; of these, seventeen are itinerant readers, constantly employed in that service, and the rest are engaged to read on the Lord's-days, in the respective towns or villages in which they reside.

“The Committee have in the last year engaged the Rev. John Franks, late of Newport, in the Isle of Wight, as an itinerant minister in Ireland; his labours have been much interrupted by a very heavy affliction, but he is now mercifully restored.

“The Committee have been gratified from month to month with the journals of the itinerant ministers, who have for so long a time been employed by the Society, viz. Messrs. M'Carthy, Wilson, Davis, Thomas, and Briscoe. For the purpose of raising funds, they have been under the necessity of employing Mr. Davis several months in the past year, to collect in Eng-

land and Wales, during which time his congregation at Clonmel has been supplied, partly by his son, a student for the ministry of Bristol Academy, during his Midsummer vacation, and at other times by the Rev. Mr. Hamilton, a respectable Baptist Minister at Youghall.

"In addition to those regularly employed by the Society, the Committee have paid the expenses incurred by the itinerant labours of two other ministers in Ireland, viz. the Rev. Mr. Harcastle, of Waterford, and the Rev. Allen, late of Cork.

"During the past year, there have been distributed about 2000 English and Irish Testaments, besides Bibles in both languages; 3440 of the first part, and 2400 of the second part of the Society's Spelling Book. There has likewise been a considerable quantity of writing paper given as rewards to the children of the schools.

"It has been very encouraging to the Committee, that some of their former liberal benefactors have this year renewed their bountiful donations; the Treasurer has received from Thomas Key, Esq. of Waterford, 100*l.*; from Mrs. Holland, of Bristol, 50*l.*; from a lady at Liverpool, 50*l.*; also a legacy of 200*l.* left by the late Mrs. Brown, of Oakbury, near Derby; and another of 100*l.* by the late William Aspinall, Esq. of Liverpool; and 20*l.* by the late Mrs. Harris, of Hackney.

"The Committee gratefully acknowledge a quantity of tracts from the Religious Tract Society; a donation of 25*l.* from the conductors of the Youth's Magazine; and 200 copies of a neat edition of Bunyan's Pilgrim's Progress, from a benevolent friend to the Society.

"In concluding this Report, the Committee take the liberty to remind the friends of the Society, that the aspect of the times in regard to Ireland, portends important events. Should political animosities between its Protestant and Roman Catholic inhabitants be henceforth extinguished, it will indeed be a most favorable circumstance, as it may be expected their agents will no longer be annoyed, nor their schools interrupted or dispersed. But it is possible that such undisturbed peace may engender a spirit of apathy, relative to propagating the reformation, that Ireland may share in the blessings which the other parts of the united kingdom have unquestionably derived from an unrestrained circulation of the Bible, and the preaching of the unconditional salvation made known in the gospel. It is not, indeed, likely that Protestants will ever so far forget or undervalue those doctrinal principles which their forefathers, the Reformers, spent their lives and spilt their blood to promote and defend; but, should any manifest such laxity and indif-

ference, the Baptist Irish Society, it is hoped, will persevere in its humble course, endeavouring to disseminate the knowledge of the glorious gospel of the blessed God, that it may have the honor and happiness of contributing towards the fulfilment of those animating predictions,—“Many shall run to and fro, and knowledge shall be increased,” and “The knowledge of the glory of the Lord shall cover the earth as the waters do the sea.”

*Resolution I.*—“That a retrospect of the past fifteen years of the Society's labours presents alike a powerful claim to the devout gratitude of all its friends and supporters, and an encouraging stimulus to renewed and persevering exertion; and that the statements contained in the report of this day, additionally proclaiming the necessity of humble dependance on divine aid, and increased and united endeavours to meet the exigencies, and further the objects of this important Institution, it be received and circulated under the direction of the Committee.”

The Rev. J. Birt, of Manchester, in rising to move the reception of the Report, said he knew not whether most to admire, the resolution or the report which had just been read. The plan which this Society had adopted was, in his opinion, the one which was of all others best adapted to promote the best interests of Ireland. In that country the people were overwhelmed with ignorance and superstition. Nor was that of a negative character; those who thought thus fell far short of the truth. Ignorance was dangerous; it was bondage; it would lead to evil. Although education tended to enlarge the mind, and improve its faculties; yet it was necessary that every precaution should be taken to prevent the entrance of corrupt and debasing principles. One of the greatest benefits of this Institution, was the system of scriptural education which it adopted. It supplied to the people that scriptural knowledge which would make them wise unto salvation. If the schools of the Society were visited, the children would be found reading in the bible. If the readers employed by the Society were observed, it would be found that the book which they read was the bible; and if other books were read, they were those which would illustrate, and throw light upon the scriptures. Not only was the tree of knowledge planted in Ireland; that of life was also placed near it, so that those who plucked the produce of the tree of knowledge might also gather those fruits which endured unto eternal life. All the letters received from the agents of the Society bore testimony to the progress of scriptural knowledge in Ireland. This was the best remedy against popish ignorance and superstition, and it must eventu-

ally procure their overthrow. The best remedy for the heretical doctrines of popery, would be found in the course of means which this Society employ. It was not, therefore, matter of surprise that it had obtained so large a share of public opinion, of English opinion, and Irish opinion. The Committee might congratulate themselves on this, for it was of great importance to them. With respect to the principle of the resolution, it was, the duty of confidence in, and dependence on the divine aid. We heard much of the march of intellect, and it would be found that the Almighty had on various occasions made the intelligence of the age the means of promoting his own work. He rejoiced that the difficulty adverted to in the report was not a falling off in exertion, or in success, but in the funds. This was the least evil, and the one which might be most easily remedied. God was thus putting the friends of the Society in recollection of their duty, and pointing out to them what they ought to do. He might congratulate the meeting on the success of the Society's labours. No Society had been established for promoting religion, that had not been acknowledged by the Almighty. His blessing had also rested here, and he trusted that it would continue to accompany their exertions until Ireland should be delivered from her darkness and her superstition.

The Rev. E. Clark (of Truro) said, that the resolution had been so amply discussed by the preceding speaker, that little remained to be said upon it. He highly approved of the resolution, because it was of a practical nature. He had no idea of an assembly being convened to hear speeches, unless they were prepared to follow them up by practical efforts. The aspect of the resolution was two-fold; it referred to the work already accomplished, and to that which remained to be effected. Whether it was viewed, therefore, retrospectively or prospectively, it was a practical resolution. One of the most pleasing features of this society was the employment of Scripture readers. He never heard of the special adoption of that plan in the evangelization of Ireland, till it was pursued in connexion with this society. He embraced the present opportunity of returning the society his individual acknowledgments, and those of his Christian friends in the country, for the example of the employment of Scripture readers, in going among the poor, and acquainting them with the word of life.

The Rev. William Thomas (of Limerick, one of the society's ministers) said, "I beg leave to state, that the number of schools under my superintendance were twenty-two; that these schools have been reduced by the unabated persecution of the priests to fifteen; but the Irish scripture readers were

increased; they are situated in the counties of Clare, Limerick, Tipperary, Galway, and the King's County. The fifteen schools at present under my care are in a prosperous state, and the others may be re-established in several places, if the funds of the society would admit. Great good has been done, and the conduct and example of the children, have differed materially from others, who, if they get any at all, are under that "instruction that causeth to err from the way of saving knowledge." The quantity of Scripture committed to memory by the children in your schools is almost incredible, and such is the anxiety to receive instruction, that a child in the school at Parson's Town, walks to and from the school ten miles, and commits a chapter to memory every day. At Arbour Hill, in the county of Tipperary, a young lady, Miss Francis Antisell, took compassion on two or three poor children, and she determined to teach them to read: they increased to five or six; the books were of a bad description which they had. She applied to me for some books; and when the children heard that she received them, a greater number fled to her for instruction. She appointed to meet them in one of her father's tenant's houses on the following Lord's day, when, instead of meeting, as she expected, ten, there were forty, with their parents, who said, When will Mr. Thomas come to this part of the country? we hope you will prevail upon him to give us a day school, and no power on earth shall prevent us from sending our children. I was obliged to comply with their wishes last Lord's Day week, when I met the Miss Antisells, Lady Osborn, and other highly respectable persons, and about sixty children, and many of their Roman Catholic parents. When I classed the school, I shewed the master and the persons present, the system of instruction they were to pursue. They were all delighted with the society's book. The people are so poor, that they cannot afford to buy books, even of an inferior description, much less pay for the education of their children. They were very grateful to the society, and although the school had been only a few sabbaths established, fifteen of the children had committed from two to six chapters each to memory. A respectable priest in the neighbourhood of Limerick, went into one of your schools, saw how the children were taught, looked at the books, and said, 'this is a blessed society, and the man that would oppose it, lifts his puny arm against the Majesty of Heaven, and deprives his creatures of the greatest happiness they can enjoy on this side the grave.' O, continued this respectable gentleman, 'what a pleasure it is to see the children reading and committing the Scriptures to memory, and teaching

their parents at home who gave them birth.' I wish I could speak as respectfully of other priests as of this worthy man; but I will 'not render railing for railing,' I will not speak unkindly of my countrymen, some of them think they are right, but we are assured they are awfully and dangerously deceived; but I hope the time will come when 'a great company of the priests will be obedient to the faith.' John Nash is a most useful servant to the society. I beg leave to say a little respecting his exertions as school-master and Sabbath reader. About ten years ago I went to the western point of the county of Clare to establish an Irish school, about sixty miles west of Limerick. When I arrived, it was reported that I was an officer who came from the King, and had a ship in the Shannon to take away all their children. The people drove their children before them, and hid them in the clefts of the rocks on the Atlantic shore. John Nash came to the cabin in which I lodged, and begged of the mistress of it to intercede to get an Irish Testament for him, having heard that I had some to give away. She did, and I asked him whether he "could read the Irish;" he said he could. I opened the testament, and he read the 3d chapter of John in a most pleasing manner, which affected some persons present to tears. I promised him a Testament from the society, and that if he was a diligent, good man, I would encourage him, by recommending him to the committee. When I again visited the country in a short time, I found he was very diligent. I employed him as Sabbath reader and schoolmaster for the society, he became an enlightened, zealous, and very pious man. I shall never forget the large tears that rolled down his cheeks when I told him of the love of Jesus. He and all his family have left the Romish religion; he has taught a school at Kilfera, containing from 60 to 100 children. He has also taught about 400 adults to read the Irish scriptures, and reads them to congregations in the villages round where he lives; the people love to have the Scriptures in their own language, and admire his amiable and pious spirit. The people told me, that they did not know what a Testament was, nor did they hear of it, until I went among them in that remote, neglected, but very populous part. The readers of the Irish and English scriptures are a most useful set of men; the number under my superintendance is six itinerants fully employed, and ten Sabbath and evening readers; they have also taught a great number to read the Irish Scriptures, and have been employed by the society to good effect. When I commenced the operations of the society in the most dark and dreadful parts of the south-west of Ireland, I had only one protestant in the employment

of the society, and felt at a loss for suitable agents. By the blessing of God, however, upon my humble exertions under the society, he has raised up an excellent set of teachers and readers from among the Roman Catholics, who are decidedly pious, mighty in the scriptures, and zealously devoted to the service of the society. My labours extend over a great part of the province of Munster, and in some parts of Leinster and Connaught, in the counties of Clare, Limerick, Tipperary, Galway, and the King's County. Large congregations have been formed in the houses of several excellent and highly respectable gentlemen, whose names I might mention with great respect and affection. The congregations are greatly increased. The last month at Carline, there were more than 200 Catholics; at Camas more than 100 were denounced and excommunicated for hearing me preach where the gospel was never heard until I went among them. I trust I have endeavoured to maintain the motto of the Baptist Irish society, who, to their honour be it spoken, took the most difficult, and dark, and dangerous part of the Lord's vineyard for cultivation: that motto is, "Glory to God in the highest, and on earth, peace, and good will towards men;" and while I endeavoured 'to contend for the faith once delivered to the saints,' I laboured to give no wilful offence to Jew, nor Gentile, nor to the church of God, but to win them to Christ. The Irish thank you for your kindness; they are grateful and generous, and your enemies know they are brave."

The *Rev. Joseph Ivimey*, read a letter from Mr. Bevan, a magistrate in Ireland, confirmatory of the statements made by Mr. Thomas.

II. "That the index of Divine Providence distinctly points to this as the period when every friend to the evangelization of Ireland should be found at his station, contributing to the utmost to its emancipation from the intolerance of ignorance and superstition, and endeavouring to invest the liberated mind with principles derived from the Scriptures of truth, whose sanctifying influence is the best security for the righteous and beneficial influence of civil enlargement, and the only safe guide to the possession of perfect and everlasting freedom."

The *Rev. Joseph Tyso*, (of Wallingford) in proposing the second resolution, observed, that clocks and watches would be useless, if the index did not move. The index of divine Providence was moving, and pointed to a variety of things and events. There was a time when it was inquired "watchman, what of the night? watchman what of the night?" But when Christians now looked at the index, they inquired not the hour of the night, but of the morning.

"The watchman said, the morning cometh, and also the night; if ye will inquire, inquire ye; return, come." His friends around him had returned, and come again to the annual meetings to inquire the state of things, and the resolution pointed to the period in which they should exert themselves for the evangelization of Ireland.

*W. B. Gurney, Esq.*—I have great pleasure in seconding this resolution. The circumstance I would refer to as improving the resolution is, the late establishment of a society by the Roman Catholic hierarchy for the circulation of tracts, and which has already circulated them very largely, and opened shops in various towns in Ireland for their sale. Hitherto, there has been a design to banish tracts from Ireland, but that has failed, and now they have determined to take up these weapons themselves; and were it not for the efforts of societies like these, I should fear that this might for a time be attended with mischievous effects; but I trust that our efforts will be in consequence increased, and if tracts are tolerated, those on both sides will no doubt be read. The Roman Catholics have been making efforts also in the promotion of schools; but only let schools be established by this society, and I have no doubt those instructed by pious teachers, who have the best interests of the children at heart, and conducted on the system of Scriptural instruction, will be blessed. The mixture of Roman Catholics with Protestants prevents the introduction of written catechisms, and the system of catechizing on the Scriptures themselves, being in consequence adopted, the minds of the children are familiarised with the sacred scriptures, and the habit formed of searching them for themselves. I know instances in this country of those who have been instructed in this mode, which I would recommend to all Sunday-school teachers, who have afterwards been exposed to the contagion of infidel principles, but who have afterwards, when they made a profession of religion, which they are now honouring, declared that their minds were so imbued with the Scriptures that they never could receive, (although disposed to do so) the sentiments contained in the books put into their hands. A few years ago, I heard from an excellent magistrate in Ireland, some very interesting statements respecting the proficiency of many children who had been thus instructed; among other facts, he stated, that many had, without one word being said on that subject, become attendants on Evangelical preaching, and were decidedly pious. I will mention one, a girl of twelve or fourteen years of age, after attending him for some time in the school, ceased to attend the Roman Catholic worship, and this gentleman meeting her asked

her the reason, appealing to her, whether he had ever said any thing to her on the subject; she replied, "No Sir, but you put the Bible into my hand, and I could not find a word about the mass, and I told father and mother so;" they said, "oh, sure, it must be there," and I offered to read it to them, and accordingly I began at Genesis, and went through to the Revelations; but we could not find either that, or many other things we heard of from the priests, so father and mother said they would go no more; and they have gone to preaching, which they found to be consistent with the Bible. The priest called to remonstrate, and mother told him we could not find any thing about the ceremonies he enforced the Bible. The priest said he knew it was all there; but, being asked in what part, he could not tell; upon which mother said, "Well, sir, when you come by shew us where it all is, we will come back, but not till then."

III.—"That the efficient aid rendered to this society by Mr. Wm. Burls, jun. as its Treasurer, on behalf of his highly esteemed father, is duly appreciated by this meeting, and that he be solicited to continue his valuable assistance during the ensuing year.

The *Rev. T. Griffin* said, he was requested to move the re-appointment of the Treasurer. He never refused an invitation to preach, though he always refused to make a speech; but on the present occasion, the goodness of the cause, and the zeal and benevolence that existed in the hearts of the audience preserved him from excessive embarrassment. He begged to advert to a statement often made in reference to some individuals, but which, he trusted, would never be applied with justice to that meeting, either individually or collectively. It had sometimes been said, that "persons were saints abroad, but demons at home." His Baptist friends had been acting like saints with respect to the miserable condition of man in foreign parts. Saints loved holiness, and delighted in promoting it. The saints in heaven especially rejoiced when sinners were brought to repentance; and those who were still in the militant state, prayed for the outpouring of God's spirit, for the accomplishment of that object both at home and abroad. He was sure that those persons present who really desired to see the accomplishment of so desirable an object, would do what they could to promote it. His friends had been contributing to the spread of the Gospel in foreign parts, but they had a little sister at home demanding all their prayers, and every exertion that could be employed. He was persuaded that whatever view was taken by the individuals composing the present meeting, relative to the recent legislative enactments for Ireland, they must all labour more than ever for its

emancipation from error and sin; that its inhabitants might become true christians, and live and die in the fear of God.

*Rev. Mr. Saffery*, after having adverted to the opposition which had been offered to the operations of the Irish Society, said, that all attempts of this kind would prove as ineffectual as the effort of a puny hand to resist the motion of a ball propelled by the force of its own power. But, although he doubted not of ultimate success, yet there were many who by two different modes of thinking came to the same impotent conclusion — that of doing no more than they had done in behalf of the cause. They were apt to come to public meetings, and be cheered by the reports and the speeches, and then to return home, supposing that a great deal had been done, and flattering themselves that great things had been accomplished in that cause for which the creation sighed, and the church was looking. But though enough had been done to awaken gratitude, excite hope, and stimulate exertion, enough had not been done to induce self-gratulation. Great sacrifices must be made, more vigorous effort must be called forth from those who professed to be under the influence of love to Him “who being rich for our sake became poor, that we through his poverty might be made rich.”

IV.—That the gratuitous services of the Secretaries, the Rev. Joseph Ivimey, and the Rev. George Pritchard, to promote the interests of the Society entitle them to the Christian confidence of this Meeting, and that they be respectfully requested to continue their exertions on its behalf.

*Rev. Dr. Cox* in moving this resolution, said it was a wonderful faculty of the human mind by which we were enabled, though retaining the same local situation, to circumnavigate the whole globe, by the exertion of this faculty. This had been the interesting business in which they had been engaged during the week. At the early part of it they had started from their own home, had travelled through the various districts and provinces of their own country; and had marked with great satisfaction the progress of religion in its towns and villages. Yesterday and the day before they had lunched from the shores, and moved along to the distant continents and islands of the world; not as geographical discoverers, but in the much nobler character of Christian observers. There they had been interested in gazing upon what was going forward. They found that other lands were penetrated by evangelical light, and cultivated by evangelical labour, and that, in fact, the work of the Lord was prospering in all directions in the east and in the west, in the north and in the south. And now they were returning home from this cheering excursion; but not with-

out touching at Ireland. They felt that it was important to do so, and in truth, that was surely the proper way home from such a circumnavigation. After having wept and prayed over the miseries of other unhappy countries, they would be the better prepared for commiserating the moral and spiritual wretchedness of Ireland, and carrying home in their bosoms, to their families and their churches, that spirit of sympathy and zeal which would animate all around them to vigorous exertions for the emancipation of Ireland from its spiritual bondage, and raising a greatly depressed land to the elevation of the Christian character, to happiness and to glory.

*Rev. Mr. Campbell*, from America, seconded the resolution. He said, as a stranger he would consider it highly improper to trespass upon the time of the Meeting; but as an American, he with great joy wished the officers and members of the Baptist Irish Society God speed in their benevolent work. He could realise something of the importance of the work to which they were now called to attend, in consequence of his acquaintance with the moral condition of that part of the Irish population which had been thrown upon the shores of the United States. It had fallen to his lot, as a minister of the Gospel, to preach in the cabins of some of those people, and although they were so deeply degraded, and so totally ignorant, yet he could affirm that they listened to him with attention, and expressed their gratitude for his labours. It was one of the highest honours of man to be a co-worker with Christ and his apostles in evangelising the world; and that honour, that privilege, they had when engaged in Missionary enterprise. An American in visiting this country marked the place where the missionary spirit was kindled — that spirit which would spread and diffuse itself till the glory of God should cover the earth, as the waters covered the sea. Without flattery, it might be said of the British nation that it was a pillar of fire placed in the earth to illumine it from north to south, and from east to west. He had much pleasure in seconding the resolution.

*Rev. Mr. Pritchard*, the secretary, said that his respected colleague had requested him to acknowledge the kindness with which resolution had been received, and to express the assent of both of them to the wishes of the society that they should remain in office for another year. The rev. gentleman pledged himself and his brother secretary to renewed efforts in behalf of the society, and prayed the blessing of God upon all their undertakings.

V.—That the gentlemen composing the late Committee, by their persevering attentions to the business of the Society have es-

sentially furthered its designs, and that the Gentlemen whose names will now be read be the Committee:—John Bousfield, Edward Buttenshaw, William Bowser, John Chandler, William Cousins, Peter Ellis, Samuel Jackson, John Low, James Low, James Lowther, Stephen Marshall, Paul Millard, Wm. Napier, John Neale, Richard Nicols, William Paxon, John Penny, Alexander Saunders, Joseph Saunders, William L. Smith, Robert Stock, Joseph Warmington, Samuel Watson, — White, Eliezer Wilkinson, Joseph Wilkinson and Young be the Auditors.

*Rev. Mr. Tinson*, from Jamaica, in moving this resolution, said, he had been greatly rejoiced this week in meeting with so many British Christians, engaged in such a noble work. It had been said that Ireland could not be raised from its degradation, so greatly had the body and the mind been brutalised. He feared not, however, to entrust that to the Bible; let the book be circulated among the Roman Catholics of Ireland, and they would soon, by the blessing of God, be emancipated from error. The rev. gentleman then urged the necessity of the combined efforts of the many in the important work of evangelising Ireland, and subduing the giant of infidelity. He had to state one fact which had fallen under his own observation, and which afforded one striking proof of the usefulness of the Baptist Irish Society. It had sent a missionary to Jamaica, in the person of a private in the 22d regiment, who had been brought to a knowledge of the truth in Ireland, under the instruction of one of the Society's missionaries. This man was now a consistent and zealous Christian, labouring in the cause of God in the West Indies, and he had thought it his duty to mention it for the encouragement of the friends of the institution.

*Rev. J. Peggs*, of Coventry, formerly a missionary in the East Indies, seconded the resolution. He related the miseries which existed in the East Indies from the Ghaut murders, the Suttees, &c.

VI.—That the present Meeting is gratefully impressed by the attention of Lieutenant Gordon to the welfare of this Society in thus again ably occupying the Chair at its Fifteenth Anniversary.

*Rev. Mr. Edwards*, of Watford, in rising to move this resolution, urged strongly that it was desirable that for the purpose of enabling the Society to extend its labours the Annual Subscription should be doubled. The Society was now fifteen years of age,—it was advancing to manhood, and therefore required strong nutriment to strengthen and invigorate it for its labours; much remained to be done in a little time, and he therefore hoped that they would set about it in good earnest.

*Rev. Dr. Newman* seconded the resolution. He said they had a delightful morning; they were under obligations to Divine Providence for all those precious hours, and he hoped they would be turned to good account. He had had a Passover, and a Pentecost, and a Feast of Tabernacles all in one week. If Christ our Passover, had not been sacrificed for us, we should have had no such feast in London; if the Spirit of God had not been poured out from on high, no such news would have been heard as that of this morning; if the Word had not been made flesh, and dwelt among us, we should have had no such Feast of Tabernacles.

*Lieutenant Gordon*, said that he hoped that the day was fast approaching when their attention and acknowledgments would be more exclusively directed to Him who had the hearts of all men in his hands, to turn them whithersoever he would. However, they might derive some instruction from the circumstance; for, as the celebrated Dr. Donne had remarked, compliments reminded us of what we ought to be. He could conscientiously say, that the Society on whose behalf they were assembled was one which, whether he regarded its principles, or its proceedings, was very near his heart, for the reasons he had previously stated. He had witnessed its progress, and traversed the field of its operations; he had visited the provinces where its schools and its readers were carrying on their labours; there was scarcely one of its agents with whom he was not personally acquainted; and he could honestly say, that the one who had that morning addressed them, was a specimen, and but a fair specimen, of the agents employed in Ireland. It was probable that many friends to the Society were not fully aware of the great importance of the Schools, for in addition to the benefits immediately conferred upon the children, those which were indirectly conferred upon the parents were much greater. That arose out of the law which obliged the children to commit the Scriptures to memory, thus making the system in fact, an efficient Bible Society. So, with respect to the readers employed, their influence was not confined to the direct benefit of those persons immediately addressed. What they heard, travelled the whole circumference of the country, and produced a desire to possess the Bible itself. There was no doubt as to the success of the Society, if it proceeded as it has hitherto done; it was one of the divinely appointed instruments for bringing men to the knowledge of God and of Christ. God would assuredly bless their efforts, because they were pursuing a scriptural end by scriptural means.

After the meeting had joined in singing "Praise God from whom all blessings flow," the Meeting was adjourned.

*Contributions received by the Treasurer during the week of the Anniversary.*

	£.	s.	d.			
Fakenham, per Mr. Cates, per Mr. Dyer .....	2	0	9	Hammersmith Auxil. per Miss Otridge, Treasurer .....	10	2 6
New Mill, per Rev. D. Clarabut, ditto .....	3	1	0	Collection at Sandhurst, per Rev. Mr. Gates, .....	6	8 0
Iford, per Rev. Mr. Smith, ditto .....	10	0	0	Plymouth, by Rev. Mr. Nicholson's .....	4	18 3
G. F. Angas, Esq. ditto .....	1	1	0	Mr. G. Chapman, Dorman's Land .....	4	0 0
Per Mrs. Phillips, Bristol .....	11	14	6	"A drop of morning dew" .....	5	0 0
Keynsham, per Rev. Mr. Ayres .....	7	0	0	Eyusford Juvenile Society, per Rev. Mr. Rogers .....	5	0 0
Rev. Mr. Horsey .....	1	0	0	Seven Oaks, Rev. Mr. Shirley, ditto .....	9	0 0
Collection, per ditto .....	1	0	0	Westerham School, ditto .....	8	0 0
Carter Lane Auxiliary .....	18	15	0	Lower Meeting, Amersham, Rev. Mr. Statham .....	5	0 0
Rugby, per Rev. E. Fall .....	3	0	0	Legacy of the late Mr. Wm. Kimpton, per Rev. Mr. Rogers .....	5	0 0
Eagle St. Auxil. per Mr. Neale .....	18	0	0	Mr. Tosswill, Greenwich .....	1	6 0
Mrs. Gouldsmith, Islington .....	10	10	0	Lion Street, Walworth, per Mrs. Chiu, Treasurer .....	30	0 0
Lymington Auxiliary, per Rev. Mr. Millard .....	6	1	9	Rev. Thos. King, Bedford .....	1	1 0
Beaulieu ditto, ditto .....	3	7	3	Penny Week Society, Biggleswade .....	1	0 0
Carter Lane School, per Mrs. Marlborough .....	12	6	6	Mr. Ebenezer Davis, Woolwich .....	1	1 0
Hackney School .....	8	0	0	John Foster, Esq. Biggleswade .....	1	1 0
Maze Pond Auxiliary .....	5	0	0	Mr. Joseph Sanders .....	1	1 0
St. Clements, Norwich, per Rev. Mr. Ivimey .....	6	0	0	Mr. John Parr .....	1	1 0
A Lady, ditto .....	0	5	0	Rev. James Elvey .....	1	1 0
Worstead Collection, ditto .....	2	2	0	Rev. Geo. Coombs, Soho Chapel .....	1	1 0
Blandford Street, by the Rev. Mr. Dawson .....	9	1	6	Mr. R. Adams, Leather Lane .....	1	1 0
Sums collected by Joseph Wilson, junr. .....	1	8	0	Mr. John Fairy, Freeman's Lane, Southwark .....	1	1 0
Young persons at Bow, per Dr. Newman .....	4	5	0	Rev. John Edwards .....	1	1 0
Mrs. Dutboit, per Rev. Mr. Prichard .....	1	1	0	A Friend, per Rev. Mr. Griffin .....	2	0 0
Mrs. Ridley .....	1	0	0	<i>Collected by Rev. Mr. Tyso.</i>		
Mrs. Stevens .....	1	0	0	Mr. E. Wells, Slade End, Wallingford .....	1	1 0
A well wisher, 4 years' Evangelical Magazines, &c. ....	1	0	0	Mrs. Palmer, ditto .....	1	1 0
Kingston Assoc. per Mr. Ruff .....	3	17	6	Mr. Field, ditto .....	0	10 0
Arden Hulme, Esq. ditto .....	1	0	0	Moiety of Collections .....	5	0 0
Mrs. Brown, ditto .....	0	2	6	Produce of a box for the Sight of a picture of Ministers' Portraits, per Mr. Merritt .....	2	2 0
North End Crayford School, per Rev. Mr. Blakeman .....	8	0	0	For Mr. Thomas's Ammunition .....	1	0 0
Woolwich School, per Miss James .....	12	15	0	A Free Will Offering, to be continued Annually, per Mr. Wm. Harrison, Hadlow, Kent .....	1	1 0
Providence School .....	16	0	0	S. W. Clayton, Esq. Camberwell, per Rev. Mr. Steane .....	10	10 0
Alie Street Auxiliary, per Rev. Mr. Shenstone .....	10	0	0	Collected at the Doors at the General Meeting .....	49	2 6
Female Auxiliary Missionary Society, East Street, Walworth, per Mrs. Steward .....	13	0	2	Donation, Wm. Burls, Esq. Edmonton .....	10	0 0
Chatham Ladies Society, Zion Chapel, per Rev. Mr. Lewis .....	8	10	6	The very last mite .....	1	11 0
Goswell St. Auxil. per Mr. Box .....	7	11	5	The following kind present is gratefully acknowledged:		
Female Baptist Irish Society including a Legacy from the late Mrs. Jane Fell, of £20. subject to the Legacy, which the Executors kindly paid, by Mrs. Young, Treasurer .....	41	9	8	"Scraps." Freely offered by the children of a Charity School, to be given as Rewards to the scripture repeaters in the Irish Schools.		
A free will offering of a few Females at Unicorn Yard, in aid of the Female Schools under the patronage of the Baptist Irish Society .....	2	3	3	Mr. Ivimey acknowledges the receipt of Three Pounds since the meeting, from Mrs. Bartram, of Northampton, the profits of a sale of fancy articles.		

# 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.

### HOME PROCEEDINGS.

#### ANNUAL MEETINGS.

It is recorded that, on the demise of Queen Anne, the celebrated Joseph Addison, who was then Secretary of State for the Foreign department, was so much overcome by the suddenness of the event, and the magnitude of the interests involved in it, that he was incapable of drawing up the official communication to be made to the Court of Hanover by the time it was wanted, and a clerk in his office had to supply the deficiency. The writer of these lines feels himself placed in a difficulty nearly similar. The proceedings of our Anniversary, just closed, have been such as to baffle ordinary powers of description, and have involved, moreover, such a subsequent occupation of time, as to leave very little indeed for the task of preparing an account for the public eye. Still that account will be impatiently expected; and while it is commended to the candour of our indulgent readers, they are requested to lift up their hearts in devout thanksgiving to the God of all grace, who has been pleased to favour our Society with such an unprecedented and reasonable display of his bounty, by stirring up the hearts of his people so liberally to contribute to its necessities.

The more public services of the week were preceded, as usual, by an open Committee meeting, held at Salters' Hall chapel, on Tuesday morning, the 16th of June. About the same number of ministers and other friends were present as have attended in former years; and in the course of the proceedings a statement was made of the financial situation of the Society, from which it appeared, that in consequence of a continued excess of the expenditure above the income for the three preceding years, together with a diminution in the receipts for the present year, a debt had accrued, which on the very lowest calculation amounted to 4000*l*. This intelligence appeared to produce a very general conviction, that some

effort should at once be made towards the removal of this heavy incumbrance, and a few friends who met as a sub-committee in the afternoon, agreed to communicate their own impressions as generally as they could, by way of preparation for the following days.

On Wednesday morning, at eleven, the friends of the Society assembled in the spacious chapel occupied by our Wesleyan brethren, in the City road. Appropriate hymns were given out by Mr. Steane of Camberwell, and Mr. Payne of Ashford. Mr. Shirley of Sevenoaks read the Scriptures, and offered prayer to Almighty God on behalf of the Institution, and the general interests of the kingdom of Christ. A discourse, distinguished by evangelical feeling, theological acumen, and chaste and impressive eloquence, was then delivered by Mr. Mureh, the esteemed theological tutor of the Stepney Institution, from 2 Cor. iii. 11. *For if that which was done away was glorious, much more that which remaineth is glorious.* After some introductory observations on the variety of the divine dispensations, and the unity of their design, the preacher proposed to consider, First, the glory of the Mosaic economy; and Secondly, the superior glory of the Christian dispensation. The glory of the former was contemplated in the purity of the principles it inculcated—in the typical significancy of the rites and ceremonies it appointed—and in the illustrious support it received from the attestation of miracles and the instrumentality of prophets. The superior glory of the latter was exhibited in the clearness of the revelation given by it, concerning those truths which are most important to human salvation—in the spirituality of its nature—in the universality of its design—and in the perpetuity of its duration. The preacher then portrayed, with much animation, the future prosperity of the church, adverted to the probability of its being ushered in with the seventh millenary of the world, defended the spirituality of the millennial reign of Christ, and reproached the sentiment that miraculous agency is necessary to secure the ultimate triumphs of Christianity. Having shewn that the prospects of the church ought to rejoice the

hearts, excite the prayers, and awaken the zeal of the friends of Christ, Mr. Murch concluded by a most urgent and spirited appeal on behalf of the Society, especially with a view to the immediate relief of the embarrassments by which its operations are impeded. The concluding prayer was offered up by Mr. Saunders of Liverpool.

At six o'clock in the evening a large congregation assembled at Surrey chapel. The hymns were given out by Mr. Blakeman of Crayford, and Mr. Tyso of Wallingford. The Scriptures having been read, and supplication presented by Mr. Pritchard of London, an impassioned and powerful discourse was delivered by Mr. Swan of Birmingham, formerly of Serampore College. The passage selected for consideration was Psalm lxxii. 17. *Men shall be blessed in him.* Some prefatory remarks on the primary application of the passage to Solomon, and its typical reference to Christ having been adduced, the preacher proceeded to consider the religion of Christ as the only source of national, domestic, and individual felicity—the spiritual character of the blessings conferred by the Saviour—the manner in which he became their author—and then enumerated several of the benedictions connected with union to Christ—the gift of the Holy Spirit, the pardon of sin, a holy dread of sin, the spirit of devotion, spiritual understanding, and the prospect of eternal felicity. A solemn appeal was then made to those who have never desired to be blessed in Christ, especially the young. Allusions to the miseries of the heathen were interspersed throughout the discourse, which was concluded by a powerful advocacy of missionary enterprise. Mr. Hinton of Oxford closed the services of the day by prayer.

The Annual Meeting was held on Thursday morning at Spa Fields Chapel. Prayer was offered by the Rev. Isaac Manu, after which W. B. Garney, Esq. was called to the chair, in the absence of John Foster, Esq. of Biggleswade, who was prevented from attending by severe domestic affliction.

Mr. Gurney remarked that it was not his intention to trespass upon the meeting at any length. In the course of the business of the day, he might take the liberty of making a few remarks upon a particular subject that would be submitted to their notice. There was one circumstance, however, connected with the resolutions of the day, to which he felt it necessary to allude, lest it should be supposed that the Committee had unintentionally omitted that part of their duty. It had been determined to dispense with the customary votes of thanks. It was the privilege of those engaged in conducting the Society's affairs to be so

occupied, and they had determined not to receive from each other expressions of gratitude: to be immediately engaged in the cause of Missions was in itself a sufficient reward.

The Rev. John Dyer then proceeded to read the Annual Report, comprising a summary of intelligence from the various stations connected with the Society both in the East and West Indies. It noticed, among a variety of other particulars, the recent death of two Missionaries, Mr. Burton at Digah, and Mr. Chater of Ceylon. It stated also, the opposition which the Society had met with in Jamaica, and the remarkable success which had attended the cause there upwards of twelve thousand persons being in connexion with the various churches in that island. Mention was afterwards made of the pecuniary assistance which had been rendered to the Society by various public bodies, and by collections and subscriptions in England and Scotland. The whole was closed by a statement of a partial deficiency in the funds, introducing a forcible appeal to the audience for increased aid.

The Rev. W. Giles (of Chatham) moved that the Report be adopted, &c. The Society (he said) during the past year had been called to sustain difficulties and trials; but certainly the Report that had been read would operate as an antidote to any unpleasant effect from the reflections upon past distresses. He never recollected on any former occasion to have heard a report so gratifying. If the Society had been tried in some respects, God had evidently blessed it in others. It should not be forgotten or overlooked, that God had preserved all the Society's missionaries from bringing a reproach upon the solemn profession they had made, and the solemn work in which they were engaged. It was a subject that demanded thanksgiving, that in the East Indies, notwithstanding all the difficulties which presented themselves, the good cause had been going forward. With respect to the West Indies, he was almost going to say, that God was about to revive there what took place in the apostolic age. What then, were the friends of the Society distressed about? Why, that the funds were minus 4,000*l.* The income during the past year was about 1,500*l.* less than the preceding year. When he considered the depressed state of commerce in this country, and the change which had taken place in consequence of the late separation, he really wondered that the funds were not still more deficient. Regarding the four thousand pounds, he felt persuaded that the liberality of the assembly combined with the measures that would be adopted on the spot would in a short time liquidate the amount. He, for one, pledged himself that whatever

might be the deficiency after the receipts of the present meeting, he would undertake to obtain a fortieth part of the amount. It was a matter of considerable importance that the meeting should constantly keep in view the most affecting appeal made in the report to the best feelings of the heart. It was impossible to meet that appeal by any other means than making additions to the sums customarily subscribed. Surely the appeal from the East Indies, where the Society's missionaries were labouring and dying, and willing to labour and die in the service, would not be made to the meeting in vain. Surely the appeal from the West Indies, where Christ was making bare his arm—where he was so extraordinarily displaying his power—where thousands and tens of thousands of poor negroes were saying, "Come over and help us!"—surely that appeal the meeting would not, and could not resist. He was exceedingly gratified by a circumstance that occurred on the preceding day. When he presented his plate at the table, containing the collection after Mr. Murch's sermon, he found a paper containing 13l. 14s. 6d. accompanied by a note, stating the sum to be the product of the amount of the sale of needless plate. If the friends present were inclined to dispose of every article both of furniture and plate, that was unnecessary, money enough would be obtained to meet the appeal from the East and West Indies, without making a sacrifice of the least comfort now enjoyed.

The *Rev. Josiah Wilkinson* (of Saffron Walden) said, that in seconding the resolution he could not but express the satisfaction he felt, in common with his Christian friends present, at the statements contained in the report. It must be pleasing to every friend and follower of the Lord Jesus Christ, to hear that his glory was spreading, that his kingdom was advancing, and that He who had a right to universal empire was grasping in his mighty hand that sceptre, with which ere long he should govern the whole world. There was a time when the engagements of Missionary Societies appeared a strange work,—when infidels were ready to deride them on the one hand, and the apathy and lukewarmness of many who professed Christianity, formed great obstacles on the other. Arguments were then necessary to convince the former, that the supporters of Missionary Societies were not actuated by enthusiasm, and the latter that it was not their design to go beyond the purposes and providence of God. That time, however, he was happy to say, had to a considerable extent passed away. The Christian world, wielding vast and varied machinery, was now combined against the common foe. The appeals that were made were not mere theory: for they could be

substantiated by a reference to churches planted, the Scriptures translated, schools established, and thousands receiving instruction in the Christian faith in places, where but a short time ago the land was darkness, and that darkness the thick shadow of death. Above all, there was the descending influence of the Holy Spirit acknowledging the efforts that were made, and turning the hearts of the disobedient to the wisdom of the just,—making many to acknowledge Christ as the only Saviour, who once knew him not, or if they knew him were disposed to deride him. He was fully aware that too much might be expected, and that the friends of Missions might be too sanguine in their hopes. It was pleasing, however, to consider that the Omnipotent hand of God was upon their side, and that to all objections that might be raised either by avowed enemies or lukewarm friends, they were able to reply, "The zeal of the Lord of hosts will perform this." O may that meeting be animated to renewed and increased exertions in the cause with which they were that day identified; may they be earnest that the best blessings of heaven might come down upon the operations of the Society; may they be particularly anxious for a more abundant effusion of the Holy Spirit; and he would venture to say, that many more years would not roll away ere the sun of righteousness should arise in the horizon in all his glory, and the kingdoms of this world having become the kingdoms of God and of his Christ, he should reign for ever and ever. With those convictions, feelings, and prayers, he cordially seconded the resolution.

The *Rev. W. Orme* (Secretary of the London Missionary Society,) said he rose with great pleasure, but at the same time with a considerable degree of reluctance, to address the meeting. He rose with pleasure, because some of the most gratifying associations of his life were connected with the cause of the Baptist Missionary Society. Yet he felt considerable reluctance to rise at so early a period in the business of the day. He had not arrived in time to hear all the report, and could not, therefore, speak in detail to the particulars which were therein stated; still he felt it his duty on such occasions to do as he was required, and having been requested by the respected secretary (*Mr. Dyer*) to move the second resolution, he (*Mr. O.*) should address himself to it in the best manner he could. The rev. gent. then read the resolution, and remarked, that at a very early period he enjoyed the high gratification of listening from time to time, as he visited the country to which he (*Mr. Orme*) belonged, the instructive, the animating, the powerfully exciting addresses of the first valuable secretary at

the Baptist Missionary Society. It was his high gratification on many occasions to listen to his details of the infant, but even then, promising efforts of this institution, and to feel the zeal of his own breast warmed towards those exertions which were beginning to make some impressions upon the church and upon the world; and which he trusted were destined to make a still greater and more lasting impression than they had yet produced. It was gratifying at a subsequent period of his life to receive that respected individual and others who succeeded him, as the advocates of the Baptist Missionary Society, in that church over which he had the privilege of presiding for many years in his native land. During that period, he must honestly confess, that he was really better acquainted with the operations of the Baptist Missionary Society than he had been since his removal to the metropolis. That acquaintance interested him very highly in the Serampore translators, to whom he could upon no occasion refer but with feelings of very powerful interest. Although those translators no longer stood in immediate connexion with this institution, it was his prayer that they might continue to the last moment of their lives to carry forward those exertions by which they had long been honoured to promote the diffusion of the word of the Lord Jesus Christ over the east—that their hoary hairs might be to them as a crown of glory—that before their sun set in this world their prospects might be brighter and brighter in the land in which they had long laboured; and brighter and brighter respecting that glory which they would go to receive as a reward—not of merit, or exertions, or sacrifice, but of mercy through the merits of the Lord Jesus Christ. The resolution called the attention of the meeting to the extraordinary measure of the Divine blessing that had accompanied the labours of the missionaries in the western hemisphere. It rejoiced his heart to hear of the success of those labours. When the meeting thought of the wretched condition of the individuals who were the subjects of the Society's instruction in that quarter; when they reflected on the degraded state in which they had long been kept—kept by British power; when they reflected on the miserable state of their minds, as well as the wretched condition of their bodies; when they knew that the only cure for all human misery was that liberty with which Christ made his people free; that the means of conferring this blessing was in their own possession; that they were commanded to send it as a boon from heaven to every creature that stood in need of it; and when they found that wherever they sent the blessing, however degraded, or brutalized the inhabitants of that spot might be,

the remedy was adapted to their condition, and calculated to reach their case, and fitted to raise them to the rank of men, the dignity of Christians, and the honour of the sons of God; it would be their reproach, it would be their eternal disgrace, if they did not employ every means in their power, and every energy they could exert, in order to communicate those blessings to all, and especially to those who were miserable, not only in the prospect of the world to come, but miserable in this world. When the friends of missions considered the blessing God had poured out on their exertions, it was a great encouragement to proceed in the glorious work. It was delightful to hear of such numbers being added to the churches in the West Indies. This was doing more for them than even conferring that emancipation, which by some persons was considered the greatest blessing they could enjoy. Whatever might be their circumstances, however degraded their condition, their minds were set free, and they were put in possession of immortal hope. Another part of the resolution referred to the Society's labours in the East Indies. It was impossible to advert to that part of the world without very powerful emotions; indeed it was impossible to refer to what was going on there, without adverting to what he would call the hazardous situation in which Christian exertions were now placed in that quarter of the world. He almost trembled to hear of success in the East; for if once the work of God began to tell upon the mass of the population—if hundreds of converts were added to the churches that were formed there—and the Christian world were not prepared to make far greater sacrifices and exertions than they had ever yet made—the work would speedily come to a close, because the individuals engaged would, as it had been justly stated in the report, fall martyrs to their own exertions, and it would be impossible to supply their place. While Christians prayed for a divine blessing, and rejoiced in the success that was taking place, he must be allowed to call the attention of the meeting to the probable effects of that success, and to consider how far they were prepared to cooperate in the great and glorious work should the divine blessing be more abundantly manifested than it now was. The friends of Missions did not hear of many converts in the East Indies—they did not hear of remarkable conversions taking place, but they were every where told that the people were more and more impressed with the folly of idolatry—that they had less and less reliance on their own systems—that they were beginning to discuss the claims of Christianity—that they were prepared to hear with less of apparent preju-

dice, and with more of apparent readiness, many things which a few years ago, were thought to be quite out of the question for a Hindoo to submit to. All these were but the droppings before the shower, faint indications of what was by and by to take place in that important region, over which the benevolent sway of Britain had been exercised for a considerable number of years. He called upon the meeting then to look at that success with joy, to look at it with gratitude; but at the same time to look at it with holy reverence and awe, and in the spirit of prayer, and fervent entreaty, that God would continue to bless the efforts of all the missionaries who were employed in that interesting portion of the world. He called upon the meeting especially to consider what they were expected to do, in circumstances in which God was so evidently going before them. He was not answering his people's prayers by terrible things in righteousness. Though Missionary Societies had been waiting long, and expending both money and men upon the work in which they were employed; they had not been so long engaged as to despair of producing an universal effect even in India. Christians had not yet made those sacrifices which they would be called to make, before the earth was filled with the knowledge of the Lord, as the waters covered the sea. A subject of this kind must not be looked at as a question of pounds, shillings, and pence; it must be looked at in a different aspect. While Christians prayed for the heathen, it became them to pray with increased earnestness for themselves, that they might have more of the spirit of the Redeemer, and of Apostles and Confessors; more of the spirit of those who understood what God had done for man in the redemption of his beloved Son; who knew something of the value of immortal spirits, and who looked forward to eternal glory as the reward of faith and patience in the service of their Almighty Redeemer. Missionary labour must be looked at under those aspects. In proportion as the Christian church made its exertions in the faith that God would not withhold his blessing—while they acted in dependence upon his Spirit, in that proportion he apprehended success would be realized. He was gratified to hear the reference that had just been made to an individual who had sacrificed some unnecessary plate. He believed that the Christian church had scarcely yet come to what might be termed the point of sacrifice in the service of the gospel. Christians were scarcely entitled to speak of the sacrifices they had made. When he looked around upon such an assembly as the present, when he looked upon meetings of kindred institutions that from time to time

took place in the metropolis, when he passed along the streets, and observed their splendour, and entered the houses of those that professed the faith of Jesus Christ, and saw the circumstances in which they lived, he apprehended they were not entitled to speak of sacrifices at all. The donation of the proceeds of the plate reminded him of an anecdote of Oberlin, the venerable pastor of the Ban de la Roche. When that individual heard of the formation of a Missionary institution at Basle, he sold the whole of his plate, with the exception of one spoon, the product of which he sent to the institution, and on his death bed he bequeathed his last spoon to the Society. Now if his friends present were prepared to enter upon the work under such motives and principles, he doubted not they would enjoy the divine blessing, and be instrumental in contributing in some humble degree to the further advancement of the Redeemer's glory. When he heard that the funds of the Baptist Society were in a state of depression—when he heard that the annual amount of their funds was only about 10,000*l.* or 12,000*l.* and that it was difficult to obtain that sum, he exceedingly regretted the statement. When he thought of the extent of that body over the country, (though perhaps not the greatest of our Christian communities) he could not help saying that the amount they collected was not to their honour, though it certainly was a great deal compared with former times. The same remark would equally apply to other institutions. He believed, however, that the time was coming, when Societies, instead of reckoning by hundreds and thousands, would calculate by hundreds of thousands. In the Society with which he had the honour to be connected, a similar degree of depression had been felt relative to its financial operations. The Society made a simple appeal to persons interested in its proceedings, and contrary to the expectations of the Directors, and far beyond any views they entertained, without saying any thing calculated unwarrantably to excite the Christian public, they had received contributions in the course of a few days, exceeding 3000*l.* He begged to state this as a matter of fact, for the encouragement of the present meeting. Let the Directors of the Baptist Society make their statements in the euphatic way they had done that morning, and he was sure God would not desert them, but bless them far beyond what they could either ask or think.

The *Rev. Joshua Tinson*, missionary from Jamaica, said it would be impossible to give him a motion in which he could more cordially agree, than the one he rose to second, because it spoke of the meeting as contemplating with unfeigned pleasure the

success that had attended the Society's labours in the West Indies. Having been connected with the missionary stations there between seven and eight years, and feeling a deep and lively interest in every thing that concerned them, he might be permitted briefly to allude to them. The report referred to the opposition which the missionaries had experienced. He would say little on that subject, because if nothing good could be said respecting those with whom they came in contact, the less that was said the better. There were, however, humane masters; there were humane proprietors, who were desirous that the slaves should receive religious instruction. It was lamentable to think that some of the slaves suffered much on account of the observance of religious duties; but, as it had been stated in the report, the more the churches had been afflicted, the more they had multiplied and grown. His friends in England had heard of the great increase that had been made to the churches; himself and fellow-labourers had witnessed it; and while their hearts rejoiced at the circumstance, they could only in astonishment exclaim, "What hath God wrought!" It might appear strange to those unaccustomed to witness such evident effects of the outpouring of the Spirit; and he was sure the meeting would bear with him if he occupied a few moments in relating the manner in which members were received into the church, and the discipline that was exercised among them. He felt the more anxious to make that statement, because he had heard that there was some suspicion that the missionaries had been too hasty in receiving into church fellowship individuals who were not truly converted to God. He could assure the meeting, that if the missionaries had erred, it was not in receiving the candidates into church fellowship too soon, but in keeping them out too long. It might be supposed that slaves could have but little influence; but the moment they felt the love of Christ in their own souls, they were immediately concerned that others might feel it also. Instances had occurred in which slaves had brought seven or eight others to the church, and over whom they exercised a sort of patriarchal or parental authority. The mode the slaves adopted was the following: they went to their companions in bondage, and asked them to attend the missionary chapel, telling them that they would find room, or if not, they would give up their own seats. When the services were over, they went home with them, and inquired what the missionary talked about—if he said any thing that came home to their feelings, any thing to make them feel that they were sinners, or any thing to comfort them? They conversed with them during the week, and brought

them to the sanctuary on the following sabbath. Thus the house of God was filled with attentive worshippers. Much of the success of the missionaries was owing to this system. He must also inform the meeting, that the Baptist missionaries had in some measure adopted the system of their Wesleyan brethren, in forming classes in the churches, and appointing the most intelligent and consistent characters as class leaders. Each one took twenty, thirty, and sometimes as many as one hundred under his care. They met once or twice a week, and the method adopted by the best leaders was somewhat similar to that pursued by the persons who first brought them to the chapel. He must also remind the meeting, that there was another class, who might be termed catechumens. These met every week, and the leader instructed them. All that those individuals were entitled to for their connexion with the church, was burial in case of their own death or that of their children. By the mode of instruction he had described, much good was effected, and though it might not seem to suit a polished and enlightened congregation, he thought something of a similar plan might be adopted; for if the congregations were more polished, the deacons and office-bearers were more polished also. He would relate how the candidates gave an account of the work of God upon their hearts, that the meeting might not suppose they were hastily admitted into the church. Notice was given, that at a particular time there would be a meeting for experience. Some individuals had been under instruction for months, or perhaps a year or two. If the Spirit of God had wrought powerfully on their hearts, and led them to seek closer intimacy with his people, they came before the deacons, and then before the church, and related their experience before as many members as were present, which was generally a large number. Thus it would be seen that the missionaries were desirous to receive none who did not furnish evidence of the new birth. He would mention the discipline pursued, in order to know how each individual was living. There were deacons appointed to watch over the flock, before whom the leaders must appear, and give an account of themselves. In order to simplify the principles for the government of the church of God, as contained in the New Testament, and bring them down to the capacities of their hearers, the missionaries had drawn up rules for the guidance of the members, in doing which they had conscientiously kept within the limits of the word of God, and had supported each rule by a passage of Scripture. Those rules were passed at a leader's meeting once a month, and then brought before the members of the church.

The rules prohibited washing, ironing, or going to market on the Sabbath day; quarrelling between man and wife, and a variety of other small matters. It was impossible to escape the observance of the rules, because the persons who attended the chapel, not only appeared before the leaders once a week, or gave an account why they did not, but both members and catechumens appeared every three months before the minister. That appearance could not be avoided, because a ticket was given to each of the attendants, which ticket was known by the leaders. The tickets could not be forged, and therefore there was no alternative but the parties making their appearance. Thus the minister had an opportunity of knowing the state of their minds, and how they were living. From that statement, the meeting would perceive that the missionaries were not making great exertions to add members to the church, without taking proper means to ascertain the fitness of those who were admitted. He felt persuaded, that in the missionary churches there were a great number of the real children of God. He must beg permission to call the attention of the meeting to the condition of the poor negroes, and he would almost say to the meeting, imitate their liberality. He was not ashamed to acknowledge their liberality, because the missionaries inculcated upon them that they were not to rob their masters to feed them—nor to do evil in order to bring their money to the church. The missionaries told them not to do more than they were able, but at the same time they told them it was their duty to do what they could. Some of the gentlemen who had addressed the meeting, had spoken of sacrifices being made; but oh, those poor negroes had no plate to sell; the only commodity they had to part with was eggs, for they were allowed to keep fowls. The negroes rose up early, they sate up late; he would not say they ate the bread of carefulness, for they had no bread to eat, but lived on yams, plantains, &c. But notwithstanding this, their zeal for God led them to give some trifle to aid the missionary cause. The Secretary well knew that the cause could not have been carried on in the West Indies, had it not been for the contributions of the negroes. He would entreat the meeting to have compassion upon the missionaries, or some of them must give up their stations. They were willing to labour, and they merely wanted to live. He himself could not return to the station he had occupied for six years, unless some relief were afforded to the missions. The friends in the West Indies had done all they could, and they now called upon the people of England to assist them. Hoping the meeting would do all they could, he most cordially seconded the resolution.

The *Rev. J. Dixon*, of the Wesleyan Connexion, in proposing the next resolution, spoke nearly as follows:—The note of invitation which I received from your Secretary, urged upon me the duty of attending this meeting to-day, on the ground that the Secretaries of our (the Wesleyan) Society are absent from town. I regret that I am obliged to appear before you this morning, as, in some sense, the representative of our Society. This task ought to have fallen on one of the Secretaries. I fear it will be but badly performed; I feel that I cannot properly represent their good will, their kindly feelings, their high regard for this Institution and its supporters. If, however, you will allow me to represent myself, instead of them, I promise you my warmest advocacy, and my most zealous efforts, to promote your interests; and if it be possible for me to say any thing to obtain for your cause greater co-operation, and to excite in its behalf greater energy and zeal, I shall most cheerfully do so. I trust that Jehovah will ever be the shield of your protection, and that the God of the armies of Israel will render your exertions in his service pre-eminently successful. I have observed that the arguments of your speakers this morning have generally turned upon duty and obligations. We have been told that it is the duty of the meeting to support missionary exertions, and to send the Gospel into all the world. "Go ye into all the world, and preach the Gospel to all nations," is generally our maxim on these occasions; and this being the command of the Redeemer, we are urged promptly and efficiently to support this cause. I allow that it is as much our duty to promote the preaching of the Gospel as to receive its truths, and therefore I urge you to send it to every part of the world, that wherever the bright beams of heaven's luminary break forth, there the Sun of Righteousness may arise, with healing upon his wings. But when I regard this great work merely as a duty, my heart remains cold, and I feel as though I had got into the frigid regions of the law. I am just reminded of the late excellent Mr. Cecil, who said, that when he was requested to perform a work as a mere matter of duty, he felt cool and unmoved; but when he was urged to do it by motives of love to Christ and his people, he went to his work with cheerfulness and delight. Now, I ask, is there in this employment nothing but duty? I ask those who have received the grace of God, who have tasted that the Lord is gracious, and who have left the regions of the law, whether there is not something more in this service than mere duty? I ask those persons if there is in religion, and those employments which are connected with it, nothing else but the performance of obligating service? They will

tell you that there is in it true pleasure, delightful emotions of love and joy, and the most solid and permanent satisfaction. I urge you to support this Society this day, on the high principle of religious enjoyment. I can tell you that it costs me a great deal to address an audience such as this—to address persons who are most of them strangers to me, in a strange place, and standing on this platform, where I never stood before, and therefore if it were not for the principle of holy satisfaction arising from this work, I should be in danger of retiring from my duty, to find ease in seclusion. But I feel a hallowed, a grateful pleasure in this engagement; and when I throw my eyes on this subject, and gaze on its beauty and loveliness, I lose my perturbation, and find delight in advocating a cause which I feel to be the greatest that can occupy the attention of the world. Would it not impart to us pleasure to see God universally acknowledged; to see Jesus Christ, and him crucified, an object of love to the whole human race? And would it not afford us high satisfaction also, to see the Bible adopted as the standard of truth amongst all people, and kindreds, and nations, and to see the ministers of Christ publishing its important communications through the whole world? This would be, indeed, a delightful sight; and it is this which we are attempting to realize, it is this scene which we have begun to bring before you. We want to proclaim the Gospel to every creature, and to set up the standard of truth in every land. We say, in the Bible are laws for every nation, announcements of mercy and love adapted to every condition of man, and prospects of glory, honour, and immortality, calculated to cheer the heart, and animate the hopes of every wanderer in this vale of gloom and sorrow. Nor do we stand in doubt as to the general and successful propagation of its truths. We confidently expect the day to arrive, when its light and truth shall be universally enjoyed, and its hallowing influence be every where manifest. You may say what you like about the march of intellect, and as to the schoolmaster being abroad, but I say there is something more cheering, more pleasing, more delightful, extending itself in the

world—a spirit of pious liberality and Christian charity.

The very animated speech of Mr. Dixon, which we are obliged most reluctantly to curtail, was seconded, most appropriately, by the Rev. James Smith of Ilford, who remarked at the close that he wished for *deeds* as well as *words*, on which the chairman, after a few observations on the necessity of enlarged contributions, announced his intention to give £200, and presented, at the same time, 100*l.* from his son, Mr. Joseph Curney, and 100*l.* from a young friend. This was followed by the worthy Treasurer of the Society, who subscribed 300*l.* (engaging to procure 200*l.* more) with 50*l.* from Mrs. Wilson, and 50*l.* from John Deacon, Esq. A great number of liberal contributions were then handed to the platform from different parts of the chapel, and a variety of observations were made by different ministers and others, engaged in announcing their own intentions, or reading the notes forwarded for that purpose. The remaining resolutions were moved and seconded by the Rev. Messrs. Eastace Carey, Swan of Birmingham, Dr. Cox, Messrs. Groser, Ivimey, and Dyer.

After contributions in various forms had been announced, amounting to about Three Thousand Pounds, the meeting united in singing the usual doxology, and separated about four o'clock, highly delighted, not only with the extraordinary proofs of Christian munificence they had witnessed, but with the chastened and sober spirit of grateful piety by which it appeared to be accompanied.

N. B. The Editor has been compelled, if he would publish *any* account this month, to do it in what he feels to be a *very meagre* form. He refers his readers for fuller details to the *World Newspaper*, the able reporters of which journal have kindly furnished materials for the preceding columns.

THE  
BAPTIST MAGAZINE.

AUGUST, 1829.

MEMOIR OF THE LATE MR. JOHN  
SATCHELL.

THE subject of the following memoir was born at Kettering, in Northamptonshire, on the 4th of June, 1757. His parents, though not originally in affluent circumstances, were enabled by their success in business to move in a respectable sphere: They were both pious. His father, in 1758, became a member of the Baptist church in Kettering, under the pastoral care of the Rev. John Browne; but in 1761, owing to a difference in sentiment on some religious points, he seceded with others of the members, and established another church in the town, over which he was chosen pastor. There were other children besides Mr. Satchell, but he alone survived the period of infancy. In very early life he discovered that fondness for literary pursuits, which afterwards so much distinguished him. He did not enjoy the advantage of a good education, but supplied the want of it by his assiduity in study when he left school; in which he received much assistance from the kind instructions of the Rev. Abraham Maddock (an evangelical clergyman, for some time curate of Kettering); between whom and the father of the deceased, existed a most intimate friendship until Mr. Maddock's death in 1785. The kindness thus manifested to Mr. Satchell, excited in his mind feelings of the highest respect and veneration for Mr. Maddock, who, in return, gave frequent proofs of the regard he en-

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tertained for the son of his friend. After leaving school, he applied himself very assiduously to his father's business of a worsted and silk manufacturer; notwithstanding which, his habits of improving every moment of time, and his indefatigable ardour in the pursuit of knowledge, enabled him to find opportunities for reading and study; and for acquiring a varied and extensive knowledge of almost every subject, connected with literature and science.

But while engaged in the pursuit of human learning, divine knowledge was not forgotten. He joined his father's church when about twenty-one years of age; and from that period to the time of his death, maintained a firm and undeviating course in the religious profession he had made.

At the close of the year 1795, Mr. Satchell and his father resolved to re-unite themselves to the original Baptist church, which was then under the pastoral care of the late Rev. Andrew Fuller; whose religious views they found to harmonize with their own; and early in the following year they were admitted members of this Christian society.

Mr. Satchell's father did not survive this event quite two years. On the 9th of December, 1797, after a few days' illness, of a complaint with which he had been long afflicted, and which was attended with very excruciating pain, he calmly resigned his breath into the hands of his Maker, being then in the 65th year of his age.

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By the death of his mother, which took place on the 3d of March, 1799, Mr. Satchell being left without any domestic society, was desirous of finding a suitable companion for life; and was married on the 17th of February, 1800, to Miss Sarah Burditt, of Woodford, a village near Thrapston, who survives to lament the loss of a most kind and affectionate husband.

In the year 1806, Mr. S. was induced, by the advice of several judicious friends, to publish a work of fiction, having a religious tendency, entitled "Thornton Abbey." It was written and nearly finished by his father, and altered and completed by himself. The publication of this work was approved of by Mr. Fuller, who wrote a commendatory preface to it. A second edition was soon called for, and a new one has recently been published.

In the same year, Mr. Satchell was chosen a deacon of Mr. Fuller's church, and continued in that office until he left Kettering. For the last two years of this period, the church was under the pastoral care of the late Rev. John Keen Hall, Mr. Fuller's successor.\* Mr. Satchell enjoyed for many years the most intimate friendship with Mr. Fuller, who entrusted to him the perusal of several of his works in manuscript, and availed himself of his corrections.

Mr. Satchell having retired from business in the year 1807, was desirous of residing in London, but felt a reluctance to leave his native place, especially during Mr. Fuller's lifetime; but the latter impediment being removed by Mr. Fuller's death in 1815, Mr. Satchell began seriously to contemplate re-

siding in London; whither he accordingly went, on the 9th of December, 1817, being the twentieth anniversary of his father's death.

On his arrival in London, Mr. Satchell attended the ministry of the Rev. J. Ivimey; and shortly afterwards, joined the church in Eagle-street, under Mr. Ivimey's care. He continued to attend at that place until his death; nine months previously to which he was chosen one of the deacons of the church.

In the year 1819, Mr. Satchell became the Editor of this Magazine, under the direction of a committee of ministers, and retained that capacity till the close of the year 1823; during which period he contributed many articles to its pages. Mr. Satchell was likewise engaged, in 1821, in preparing for the press a new edition of Bunyan's *Pilgrim's Progress*, with notes written by the Rev. Mr. Ivimey. In doing this he took great pains, by collating the various editions of the work, to correct the numerous blunders which had from time to time crept into its pages, and also, by expunging and softening down certain indelicacies in expression, to render the work more suited to the refinement of the present day. Subsequently, Mr. Satchell spent much of his time in revising manuscript works, which were submitted to him for correction by several of his friends. During the two years that preceded his death, he had been engaged in preparing for the press a new edition of *Lavoisne's Genealogical, Historical, Chronological, and Geographical Atlas*. This edition, which is the fourth of that work, has received numerous corrections, and has been enlarged by the addition of five new maps; so that it now contains seventy-three maps. A work of

\* Mr. Hall died on the 18th of April in the present year, as announced in our May Number, page 208.

this magnitude necessarily occupied a considerable portion of Mr. Satchell's time; and it was not without great satisfaction that he completed it, which he did on the very day he died.

Since Mr. Satchell's residence in London, he enjoyed excellent health, and although a decline in his bodily powers was at times visible, yet his family little expected that they were so soon to lose him, still less that his death would be so sudden; for his abstemious mode of life, and his constitutional habit rendered such an event extremely improbable. But death often comes at a time and in a form the least expected! Early in February last, and for a week previously to his death, Mr. Satchell had been confined to his house by rheumatism in the chest, arising from cold; and was under the care of his medical attendant. Though this illness immediately preceded, it is believed to have been unconnected with, his death. Indeed, he seemed to be gradually regaining his health, and was engaged during part of the last three days of his life in writing a preface to the Atlas. This he completed the night before his death; but on the following morning, February the 14th, he proposed making an alteration in it; and rose rather earlier than on the previous days, to mention the subject to his eldest son. This was the last conversation that passed between them. In the course of the morning he sent the preface to the printer, accompanied by a note, in which he expressed his great satisfaction at having quite finished the work. Shortly afterwards, whilst at dinner, referring to the Atlas, he said, "How glad I am I have got through that work; I thought it never would have been finished." These were the last words he uttered. A few

minutes only elapsed, when he slipped from his chair—his knife and fork falling from his hands—and expired! Upon being raised, his countenance assumed a death-like paleness, and his arms fell lifeless by his side. Surgical aid was instantly obtained, but it was in vain. The vital spark had fled, and the disembodied spirit had winged its happy flight to the mansions prepared for its everlasting habitation.

Whether the deceased had any previous expectation that death was so near, it is difficult to say. At the commencement of his indisposition, he intimated to Mrs. Satchell his belief that he should not get better; adding, "that he thought his illness was a summons from eternity." And shortly afterwards, he said to one of his daughters, "Behold, I stand at the door and knock;"\* without adding any thing further to explain his meaning. There was something striking in these observations, and they might possibly be occasioned by a presentiment of his approaching dissolution. At the same time they may be attributed to a nervous dejection, which he was subject to even in slight indisposition. Be that as it may, it is confidently believed that death to him, though sudden, was not unwelcome. The great business of his life had been a preparation for death; and he has been known to contemplate with great composure the possibility of its being sudden.

But it is necessary that we should take a more detailed review of Mr. Satchell's character, both as a man and as a Christian; and in doing this, occasional extracts will be made from a diary which he com-

\* Rev. iii. 20. From this text a very appropriate funeral sermon was preached by Mr. Ivimey.

menced nearly fifty years since, and continued to the day of his death.

As a scholar, his attainments were of no mean character. In an accurate knowledge of the Latin language, he was, it is believed, excelled by few. He was very familiar with the French, and had a tolerable acquaintance with the Hebrew, Greek, and Italian languages. He possessed an accurate and very extensive knowledge of history, in its various branches, and a general acquaintance with natural and moral philosophy. His mind was strong, and plentifully stored with the fruits of a long-continued and well-directed study. His ardour in the pursuit of knowledge was unwearied; and in all that he undertook, whether of a literary kind or not, he acted up to the full meaning of the Scripture precept, "Whatsoever thy hand findeth to do, do it with thy might."

He inculcated, both by precept and example, the importance of a due improvement of time. Rising early, generally between five and six, and often earlier, he was rarely seen unemployed during any part of the day, with the exception of a quarter of an hour's repose after dinner.

As a Christian, he was remarkable for his humility and integrity. He had a deep sense of the heinous nature of sin in general, and of his own sins in particular; accompanied by a solid, though not always untrembling hope of pardon, through the atonement of the Saviour. A short time previously to his death, when under great dejection of mind, he was heard to say, that though, owing to his sinfulness and unworthiness, his hope of pardon was so feeble, that he almost feared whether he should be finally happy, yet that he would not part with the little hope which he did possess,

for a thousand worlds. At other times, however, his prospects of future glory were bright and unclouded; and he was enabled to look forward with composure, and even joyful expectation, to the period when he should bid adieu to time and all its interests.

His humility was very great; it was observable in his daily intercourse with mankind, but more especially in his approaches to the divine throne. His sense of the importance of this virtue is apparent from the following prayer, which is extracted from his diary, and was written in his 20th year.

\* "Heavenly Father, I feel sensible that humility is the true road to happiness; not humility in the external department, although that is becoming and necessary, but a humbleness in disposition, which is the root and foundation of the other. With *exterior* humility only, if contumely or any other injury is offered to me; if others excel me (as thousands do); or if my pride in any respect be wounded; however I may externally appear before men, my mind will be afflicted. But *internal* humility will prepare me for enduring whatsoever thou shalt impose upon me, and will teach me that I am less than the least of all thy mercies; for I have no right to expect any thing from thee but deserved punishment. If thou shalt distinguish me by thy favour from others of my species, it ought to excite my gratitude; but if I am the object of thy *special* favour, that is the only thing necessary. O, merciful Father, give me humility of heart I beseech thee, in the name of thy beloved Son!"

\* Part of the diary is written in Latin. In translating this and the following extracts, it has been endeavoured to preserve the strict meaning of the passage, though at the expence of elegance of diction.

Mr. Satchell had a great abhorrence of pride in every form. The least appearance of ostentation or display was immediately detected by him, and always received his unqualified censure. In his intercourse with the world, a strict integrity, and a scrupulous regard to veracity, were distinguishing features in his character, and obtained for him the unhesitating confidence of all who knew him. In the first page of his diary is contained a resolution by which his conduct was ever regulated. It is expressed thus:—

“With the assistance of the Most High, I will pay an inviolable regard to truth, by avoiding not only direct falsehoods, but all deception, and the most indirect departure from truth. Upon the altar of truth, or rather of the God of truth, I will always willingly and joyfully offer my temporal interest and reputation. With becoming firmness I will disclose my imperfections to men, if truth in the least degree require it; for God sees, and who are men? Any disadvantage which I may sustain by such conduct is not worthy of consideration. Great is celestial wisdom, and will finally prevail over the policy of this world.”

An opinion may be formed, by the following self-dedication, which is taken from his diary for the year 1796, (eighteen years after his first profession of religion,) on his joining Mr. Fuller’s church, as already mentioned:—

“On Friday next, Mr. D., Mr. B., and myself, are, if God permit, to be added to the Baptist church. And now, O my God, I desire more humbly and earnestly to pray unto thee that thou wilt be with each of us and bless us, and also with my dear father, whose junction with us herein is delayed by absence; that we may glorify thee

here upon earth, that we may be instruments of much usefulness, that we may subserve the good, the happiness, the comfort, and the spiritual improvement of thy church, and may at length adore thy name in heaven for ever.

“I acknowledge myself to be a guilty and polluted sinner; but I come unto thee, O God, for pardon, in the name, through the mediation, and pleading the atonement and the righteousness of thy beloved Son. I accept him as my prophet, my priest, and my king. O merciful Father, I hereby promise, in the strength of Christ, to obey thy commands, and to walk in the fear of the Lord continually. Enable me, I humbly beseech thee, from henceforth to walk before thee in tenderness of spirit, to avoid unbecoming levity, to maintain the dignity of a Christian, and to make it my continual study not to grieve the good Spirit of God. And may I be constantly concerned to walk in wisdom towards those who are without, that thy name may not be dishonoured by my profession; but, on the contrary, may be thereby magnified, and made honourable, and may be extolled.

“And now, O my God, I give myself up entirely to thee. Indeed, I was already thine by creation, by preservation, and by redemption. Let me be no longer mine own; I will be thy steward; living for thee, eating and drinking for thee, improving my mind for thee, frequenting the house of God and the assemblies of the saints for thee, dispensing those blessings unto others for thee with which thou hast entrusted me; and, if I can think of any way whereby I can glorify thy name more than I do, doing it with all my might. Let me reserve no more of any worldly good for myself than reli-

gious (not worldly) prudence requires. May I not act deceitfully herein, for the heart is deceitful; but let prudence direct me to keep for myself only so much as the glory of God actually requires me to retain. For in truth, all that I am, and all that I have, and all that I expect, flows from sovereign grace through Jesus Christ. I merit nothing at all. Gracious Lord, I commit myself wholly to thee, beseeching thee to guide me through this sinful world by thy counsel, to preserve me from the wiles of Satan, and finally to receive me into everlasting felicity, through Jesus Christ, my dear Redeemer. Amen."

Mr. Satchell's filial affection was very strong. He thus writes in his diary for 1797, on the death of his father:—

"Thus have I lost a tender parent, a wise counsellor, a cheerful and instructive companion, and a faithful friend. But my heavenly Father remains, and I trust that I shall see my earthly father again, in that world of glory where sin and sorrow shall never enter. Perhaps his spirit (my guardian angel) may now be near me, and may be the first to welcome me into the abode of the blessed. May the Lord grant that I may set my affections increasingly on heaven, which is rendered dearer to me on account of its being the residence of my beloved father."

And during the remainder of his mother's life, his endeavours to render her declining years easy and comfortable, are discovered from several passages in his diary.

He attached great value and importance to an acquaintance with the Scriptures, as is evident from the following passage taken from his diary:—

"I propose henceforth to draw water from the wells of salvation,

by making the word of God my principal study. And O, Father of lights, illuminate my mind, and grant that like a new-born infant I may desire the sincere milk of the word, and that I may grow thereby. Bestow upon me thy favour, O Lord! and may thy spirit dwell in me, that the seed sown in my heart may bring forth fruit abounding in my life, through Jesus Christ."

It is not, however, to be supposed, that a man of so much excellence was free from all imperfections. In the present state of existence, this cannot be expected. But his failings were far outweighed by the numerous virtues which adorned his character. In his friendships he was sincere and disinterested. His affection as a husband and a parent has embalmed his memory in the recollection of his family. Benevolence in him did not exist in name only, but was manifested by numerous acts of charity. He was a loyal subject, and a true lover of his country; and it is confidently believed that all who knew him will unite in saying—*he was a good man.*

His active and useful life was terminated on the 14th of February, 1829, in the 72d year of his age. As the way-worn traveller, after a long and tedious journey through an uncongenial clime, arrives at his home, which he views with feelings of greater pleasure and satisfaction, on account of the dangers and misfortunes that have attended his journey, so our departed friend, after a life protracted beyond the ordinary term of human existence, has now arrived at that eternal home to which he had been long looking forward; and his enjoyment is doubtless enhanced, if that be possible, by his attainment of it at an unexpected moment, and by a retrospect of all those scenes of

trouble and disappointment through which he had previously passed. Perhaps on his arrival, his father was the first to welcome him into the abode of the blessed. How pleasing the interview with him, and with others of his relatives and friends who had preceded him, and subsequently with some who have followed him to that happy place! He is now able to realize the sentiment contained in one of his favourite hymns—

“ There is a land of pure delight,  
Where saints immortal reign,” &c.

and, in the language of another of them, can join in the song of “ Worthy the Lamb,” in which he had often joined on earth, with feelings of unmingled rapture and adoration.

May it be the happiness of all who read this memoir, “ to obtain like precious faith” with him, and finally the fruition in which his has terminated.

“ Bless'd Jesus, ever-living Friend,  
Be thou our hope and staff,  
And slow or sudden prove our end,  
O may we find it safe.”

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ON THE PARABLE OF THE TEN VIRGINS.

IN the parable preceding that of the Ten Virgins we first behold the faithful servant in the regions of the perfected just; and then the perfidious servant is presented to our view in that place where departed spirits are experiencing the beginning of sorrows.\* Like Pharaoh's chief baker, that degraded servant is sent to the gloomy prison as a preparatory measure: and “ then,” says the Saviour, will the candidates for the heavenly king-

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\* See the Baptist Magazine for June, 1828, page 247, &c.

dom be comparable to ten virgins at the proclamation of the summons, “ Behold the bridegroom cometh; go ye out to meet him.” Mat. xxv. 1, 6.

By a retrospective contemplation, however, the parable of the ten virgins is so extended as to give us an affecting view of the visible church from the time when He who is King of kings began to collect a people for his kingdom, till he “ shall send his messengers to gather out of his kingdom all noxious individuals and those who practise iniquity.” Mat. xiii. 41. Thus our attention is directed to a countless multitude who, in different ages of the world, come out from the general mass of mankind and profess to be subjects of the heavenly king: and, for this reason, the whole body of religious professors is introduced to our notice as “ the kingdom of heaven,” or “ the people of the heavenly kingdom.” Different, therefore, as the times of individual profession may be, our Lord has so associated his professed subjects in his description, that we view them as acting simultaneously: and, in this process of assimilation, the parable of the ten virgins presents to our contemplation—

First, a diversity of procedure in a time of probation;

Secondly, a similarity of state in a period of suspense; and

Thirdly, a development of real character, and an appropriate retribution.

That true Christians and false professors should be associated in the time of probation is no more than our Lord taught his disciples to expect when, for their instruction, he delivered and interpreted the parable of the wheat and noxious plants resembling wheat growing together till the time of harvest. For Christian societies having no

power to search the heart, can exercise church discipline no farther than external evidence will warrant them. Nor was the parable of the ten virgins ever intended to impair Christian love by making good men suspicious of one another; but the salutary lesson furnished by the failure of the foolish virgins, is designed to make us turn our eyes inward, and to say each one for himself, "Lord, is it I?"

As it was no part of the Saviour's object to teach what would gratify idle curiosity without doing any real good, he did not give us a clue to the actual number either of true Christians or of false professors; but he secured all that is important to us as individuals by selecting mere specimens for illustration. Hence in comparing religious professors to a party of virgins, our Lord adopted such a round number of that class of females as would naturally be invited to grace the ceremonies of a nuptial day: and then, as there was no reason for preponderance, he took one half of the virgins as a specimen of his *real* friends who wisely make their calling and election sure; and the other half he took as a specimen of his *pretended* friends who, however wise they may be in other respects, are fools with regard to those "better things that accompany salvation."

The diversity of character presented to our contemplation by the procedure of the ten virgins, is illustrative of a profession that is accompanied by the sanctifying influences of the divine Spirit contrasted with a profession that begins, proceeds, and ends with natural principles. "To be led by the Spirit of God" is "to have an anction from the Holy One," and an earnest of eternal salvation: whereas not to have the spirit of

Christ is to be none of his, but to be solely actuated by motives attainable by carnal men. Such inferior motives, however, are sometimes so imposing that the fatal deficiency is only perceived by Him from whom nothing can be hid. The true friends of Christ, however, are not to be hermits; but are to be like a conspicuous city on a hill. "Let your light," says Jesus, "so shine before men, that they seeing your good works, may glorify your Father who is in heaven." Mat. v. 16. Still motives are secret, and a Christian's private life is secret: and, therefore, if to honourable publicity spirituality of mind is attached; and if there is also a private walking with God, and a series of godly transactions in which a professor does not let his left hand know what his right hand doeth, then he has, in his expedition, something secret to accord with that all-important supply of oil which the wise virgins took timely care to secure.

At the outset of a Christian profession one striking feature is joy. For till an individual is hardened by a course of iniquity, he is, like fallen Adam, subject to fearful apprehension: and whenever this apprehension is suddenly removed, joy is the result, whether it proceeds from the influences of the divine spirit in concurrence with correct views of gospel truths, or whether it proceeds from delusive impressions aided by a misconception of the sacred oracles. Much, therefore, must depend upon subsequent tests. If joy only produces what persecution can destroy, it either comes from the earth, or is fostered by him who transforms himself into an angel of light. Or should it be apparent that the world retains its hold on our affections, and that heaven is

chosen merely as the better of two places when, contrary to our wishes, we must cease to enjoy the fame the world awards to literature, to wealth, to what is genteel, or to what is even vulgar and degrading; then our joy is no more than what Judas might have possessed. If, however, our joy is inseparable from Christian love, and is accompanied by all those ramifications of holiness which accord with the circumstances in which we are placed; then we know by the fruit that the tree is good. It is a great mercy therefore for a true Christian to be put to the proof. "If," says the apostle, "ye are without chastisement whereof all are partakers, then are ye illegitimate children and not sons." Heb. xii. 8. But "count it all joy," says James, "when ye have to pass through divers trials." Trials, indeed, in themselves are no evidence of true godliness: but if by the furnace of tribulation dross is separated, and gold more and more pure is found to remain; then there is the best of all attainable evidence that a profession is comparable to that of the wise virgins. On this ground, Paul hailed trials. "We glory," says he, "in tribulations, knowing that tribulation worketh patience, and patience, experience; and experience, hope." Rom. v. 3, 4. Thus instead of dishonourably evading the trial like the false professor, the faithful friend of Christ endures as seeing Him who is invisible; and this endurance furnishes experimental evidence, and such evidence conduces to a strong and well-grounded hope. Such is the happy effect of divine influence on an auspicious profession. For the Divine Spirit by imparting the evidence of things not seen in connection with a supreme love to those things, clothes invisible realities with inexpressi-

ble charms, and enables the Christian "to pursue that holiness without which no man shall see the Lord."

Holiness indeed is not the cause of future blessedness, though it is its harbinger. So the morning twilight is not the cause of day, and yet no day ever arrives without it. The fact is, the same sun is the cause of both. So sovereign grace, in perfect consistency with itself, never performs the latter part of its grand object without the former part being first realized. He, therefore, that would hail the effulgent day, must welcome the increasing twilight, "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.

Thus the ramifications of holiness when viewed as a means conducing to an end, evince that well-directed forecast which is called wisdom. Yea, even the ant, though guided by instinct only, is extolled for her wisdom, because "she provideth her meat in the summer, and gathereth her food in the harvest." Such then is the forecast of five of the virgins, and such is the reason why they are called wise.

On the other hand, if we substitute the reveries of a vain mind for a scriptural fleeing to Christ, and for living by faith on him from day to day, we are awfully deluded. Whilst the Gospel too that would set us right is at any moment accessible, to refuse to avail ourselves of such a criterion, or to make void its dictates by grossly fallacious principles of interpretation, is to display that kind of procedure for which five of the virgins are charged with folly.

Nor should it be forgotten that he who attempted to mislead the Saviour by quotations of Scripture, may still attempt to make truth

answer the purpose of error. Hence, in defiance of the plainest declarations of Christ, Satan may make it appear plausible that a martyr's spirit may be dispensed with—that there is no necessity for plucking out right eyes or cutting off right hands—that all our Lord has said about taking up our cross is a mere nouentity—and that the Saviour used words without meaning when he signified that whatever conduct we manifest towards his saints, he will treat it as so much good or evil done to himself. But a day is coming when it will be abundantly evident, that the meek and lowly Jesus never spoke at random. He is God, and cannot from forgetfulness let his declarations fall to the ground, or from fickleness alter them, or from want of power fail to execute them.

Happy then are those who dig for truth more than for hid treasures, and whose investigations are accompanied by an humble, a teachable, and a devotional spirit. Such persons come as little children to the approving Saviour, and, like Mary, choose the "good part," sitting at his feet and hearkening to his word. But the false professor does not so regard the words of Christ. He heareth them indeed, but "he doeth them not." Notwithstanding his boasted acquisitions, therefore, he is rejecting the solid rock, and is building on the sand a house which, however magnificent it may be, will have a dreadful and irrecoverable fall amidst the conflict of elements and the crash of worlds.

Let us therefore try our hope by scriptural tests, and see with what feelings and actions it co-operates. "Every man," says John, "that hath in himself the hope of being like God, purifieth himself, even as He is pure." 1 John iii. 3 But hope that is not impaired by sin is

not a good hope through grace. For if by reliance on an arm of flesh, or by any other display of vain confidence, even a true believer "forsakes the fountain of living waters, and hews out to himself broken cisterns that can hold no water," the Holy Spirit is grieved, God hides his face, and the Saviour places the individual in the situation of those Corinthians who were judged *in* the world, that they might not be judged *with* the world. In such a case evidence of safety is withdrawn; and, for want of spirituality, even former evidences fail to be spiritually recognized. Thus the tempest-tossed soul seems to have no anchor, and darkness veils the skies, till the believer says, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

In conformity with these views it becomes our imperative duty to say, "Let not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings xx. 11. In the clearer light of celestial day, saints will contemplate the bright sun of sovereign grace without any necessity for intervening clouds to dim its effulgence. But, in the present world, if we would be safe, we must be imitators of the prophets and apostles, and of the noble army of martyrs. They heard, indeed, the voice of their Illustrious Leader encouraging them with the prospect of final victory. But his cheering words had their appropriate effect in imparting additional courage, in stimulating the warriors to renewed efforts, and in conducting to the very thing promised, even that signal triumph over all opposition in which true Christians may say, "In all these things we are more than conquerors through him that loved us."

Thus happily does the time of probation proceed and cease with

those who are truly wise ; and then comes on a period when their blessed spirits are absent from the body and present with the Lord. But as this view is taken in the preceding parable, in which no account is taken of the body, our Lord suppressed what he had just taught, in order to supply what he had in that case omitted. To lose sight of separate spirits, therefore, and to contemplate saints and sinners slumbering side by side in the mansion of the dead, is but to forego the view of one side of a descriptive medal while we are intently gazing on the other. Under such circumstances, therefore, we are presented with a view of very opposite characters in a state of similarity. For to say that the slumbering and sleeping of the wise virgins is religious declension, is to say that however true Christians may differ from false professors at first, yet that by beginning in the spirit and ending in the flesh, they become like them at last, and that thus the Christian pilgrimage consists in receding from the heavenly country, instead of pressing forwards towards it. But, in confining our attention to the grave, we have facts to bear out the declaration in which it is said, "They *all* slumbered and slept." For in the house appointed for all living, there is no apparent distinction between the foolish who are to rise to shame and everlasting contempt, and the wise who are to shine as the stars for ever and ever.

All the slumbering and sleeping, however, is transitory. "While the bridegroom tarried," and no longer, "they all slumbered and slept." Death, therefore, having, like sleep, the prospect of an awaking, is itself called a sleep. Thus our Lord denominated transitory death when he said, "The damsel is not dead, but sleepeth:" and so

transitory is even the longest period of the separate state when compared with eternity, that it is nothing, and less than nothing. It is no wonder, therefore, that he who comprehends eternity at a glance, should sometimes speak like himself, and account the actual bliss and woe of separate spirits as unworthy of being named, and should, on such occasions, refer solely to his second coming, as the commencement of a period of retribution.

As on one occasion Jesus spoke of the righteous and the wicked as jointly participating in the resurrection, and as in his representation of the sheep and the goats, all mankind appear to be present at the same time ; it might be inferred that true Christians and false professors leave their graves at one and the same instant. But the general account is to be elucidated by the account that enters into detail. When, for instance, we read in Gen. v. 2. "Male and female created he them," we have a general account from which we might imagine that our first parents began their existence together : but the detail in Gen. ii. shews that Adam was first formed and then Eve. So though we read that *all* that are in the graves shall come forth, yet that general account will admit of two distinct acts of Omnipotence with as much propriety as the expression, "Male and female created he them."

The fact appears to be, that after the millennium and the subsequent period of hostility against the saints, the first act of Omnipotence will be the resurrection of the PIOUS DEAD. "The dead in Christ," says Paul, "shall rise first: and then we who are alive and remain shall be caught up together with them in clouds (or prodigious multitudes) to meet the Lord in the air." 1 Thes. iv.

10, 17. In reference likewise to this same event, Paul elsewhere says, "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 52. Thus the second act of Omnipotence will be to make the LIVING SAINTS immortal like Enoch, when he went to heaven without seeing death. This change, moreover, will be effected instantaneously. "We shall all be changed," says Paul, "in a moment, in the twinkling of an eye, at the last trumpet." From these views we perceive that the angels who may be sent to gather God's elect from the four winds, will take them from their unconverted companions. Thus in that hemisphere that may happen to be dark at the sound of the last trumpet, two will be in one bed, of whom one shall be taken, and the other left to perish in the last conflagration: and in the enlightened hemisphere, two shall be in the field, and of them likewise one shall be taken and the other left. Then will be seen what neither men nor angels ever previously beheld, an association of all whom the Saviour will delight to honour. For as to the dead that are raised, they are expressly called "the dead in Christ;" and, as to those who are changed, the apostle gives us to understand that they are to be Christ's companions for ever. "And so," says he, "shall we ever be with the Lord." 1 Thes. iv. 17.

In such a goodly company are comprised the dead, small and great, whose names are written in the Lamb's book of life; and, deducting from this risen multitude the infant race of mankind, the rest are those persons who are comparable to the wise virgins. Such religious professors, therefore, as are the real friends of the great Redeemer, are prepared for a glo-

rious resurrection the moment the last trumpet sounds: and this readiness is so viewed with complacency by the Saviour, that it is as if they were prepared with burning lamps, or blazing torches of the east, to produce a delightful and brilliant light under the dark canopy of heaven, and at the solemn hour of midnight.

Nor does the Saviour come without his reward. "Behold," says he, "I come quickly; and my reward is with me, to give to every man as his work shall be." Rev. xxii. 12. Nay, even good men are so rewarded according to their works, that he who receives one pound and gains *five*, has *five* cities assigned him; while he who receives the same sum and gains *ten* pounds, has *ten* cities assigned him. No good man, indeed, will consider this a warrant for envious competition with others; but, in proportion as he is wise, he will be a competitor with himself, knowing that even a cup of cold water, given in a right spirit to one of Christ's disciples, will not lose its special reward. Thus at last the faithful friends of Christ are welcomed to the regions of unsullied bliss, and are so honoured by Him in the presence of the holy angels, as would baffle all mortal attempts to describe. This is to be admitted, like the wise virgins, as guests to the splendid marriage-feast, and to be graciously and for ever acknowledged the select friends of the bridegroom.

But where will the imitators of the foolish virgins be all this time? Alas! their unfitness to attend the Saviour will prevent their ascending with the multitude that are to be for ever with the Lord. They must wait therefore for another scene. For when all good men that may be living at the last day shall quit this mortal state without

seeing death, they will, like Lot, be taken from the sphere of impending vengeance. Death, therefore, will not have secured his full number of victims, till the heavens being on fire, and the elements melting with fervent heat, shall bring on the world of the ungodly a destruction more signal, more general, and more awful, than the fire and brimstone that brought swift destruction on Sodom and Gomorrah: and then, it appears, and not till then, will the wicked be prepared for their ignominious resurrection. Not having been ready, however, to join the company of the pious dead, false professors will come to Christ, as Esau came to his father Isaac, after the irrevocable bestowment of the blessing on another party. Thus their unreadiness will involve in its train a fatal lateness, which will be as if their want of oil should have compelled them to have recourse first to one and then to another, till hindrance after hindrance should have precluded them from being sharers in the honours of the expedition. That such mockery of attachment to the bridegroom, therefore, should expose them to his indignation, is no more than what might be expected: and thus we see the door shut against false professors for ever. Consequently, instead of being in the illuminated chamber where the guests are, the external darkness at the midnight hour is the region of their abode, and weeping and gnashing of teeth their employment. How important then is it that we should "prove all things, and hold fast that which is good;" and that the language of every heart should perpetually be, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in

the way everlasting." Ps. cxxxix. 23, 24.

At the conclusion of the parable of the ten virgins, it is said—"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh,"\* Mat. xxv. 13.—and, at first sight, it may seem as if our Lord meant to say, "Don't slumber as the ten virgins did." But this is to be wiser than the wise virgins were; for even they "slumbered and slept," as has been already noticed. The truth, however, is, that the foolish virgins were asleep in one sense, while they were awake in another: and when our Lord had finished the parable, he dropped the special figurative language, and adopted that common figurative language which he used when speaking without a parable. Thus, as in Mat. xxiv. 42. the word "watch" does not mean "Avoid temporal death, or the slumbering and sleeping of all the virgins;" but it means "Avoid the conduct of the foolish virgins, in being so senseless before the period of sleeping arrives, and in being so careless as to rely on fortuitous aid, and on prospects never to be realized, when, at the same time eternity and all its momentous concerns are at stake."

Possibly, however, some one may say, "If a false profession is so fatal, it is better to make no profession at all." But to proceed according to this preference, is not to leave the road to destruction for the narrow path that leads to eternal life. It is only pursuing another track in the same broad road, and, instead of perishing with false professors, choosing the awful

\* The different comings of our Lord are noticed in the introduction to the parable of the ten virgins. See the Baptist Magazine for June 1829, page 228, &c.

doom of those who boldly say concerning the Saviour, "We will not have this man to reign over us." Many, therefore, as the paths to hell may be, there is but one narrow path to heaven; and those who walk in that path are the very characters depicted by the five wise virgins. No alternative then remains for him that would be blessed. A man gifted with reasoning powers must either "follow the Lamb whithersoever he goeth," and thus attract the gaze of the ungodly; or he must be one for whom it would have been well if he had never been born. Those professors, however, whom our Lord compares to the foolish virgins, are the *finally* foolish: and though to be found in their path for a single hour is to be so long walking on the edge of a precipice, in which there is but a step between us and death; yet as it is the Holy Spirit that leads into the right path, the Scriptures do not encourage despair while we are on the gospel plains. "If ye," says Jesus, "being evil, know how to give good gifts unto your children, how much more shall your hea-

venly Father give the Holy Spirit to them that ask him."

*Stratford, Essex.*

J. F.

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ORIGINAL LETTER OF THE REV. GEO. WHITFIELD.

To Mrs. Bridget Bethel, in Queen Square, Bath.

*Bath, April 15, 1769.*

DEAR MADAM,

AS I know this will find you nearer and nearer to, so I doubt not but it will find you more and more prepared for, the kingdom of heaven. Jesus is the way. He hath been your Alpha: he will be your Omega also. Many, many thanks for your kind receipt, sent after me to London. Through infinite mercy, my bodily strength is in some measure renewed. Fain would I now begin to *begin* to do something for my God, even my God in Christ. Be pleased to accept the inclosed, written in his spirit, as a token of most grateful respect, from

Dear Madam,

Less than the least of all,

G. W.

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## P O E T R Y.

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### SOVEREIGNTY AND MERCY.

The rattling thunder's roll,  
The lightning's flash abroad,  
The death-bell's solemn toll,  
Proclaim the Sovereign God.

But mercy's lowly voice,  
Floats softly on the breeze,  
Like ev'n'ing's leafy noise,  
That whisperm thro' the trees.

While justice fills the throne  
Of heav'n's eternal King,  
'Tis mercy comes t' atone,  
And man's salvation bring.

Thro' rich and sov'reign grace,  
Wisdom and goodness plan  
Redemption for the race  
Of wretched, ruin'd man.

God is the fount of love,  
Whence living waters flow,  
Whose streams of mercy prove  
A balm for human woe.

Thou Sov'reign Lord! imbue  
Our souls with grace benign,  
We for that mercy sue,  
Oh! grant the boon divine.

W. G.

## R E V I E W.

*Horæ Phrenologicae*; being *Three Phrenological Essays*—I. *On Morality*; II. *On the best Means of obtaining Happiness*; III. *On Veneration*. By JOHN EPPS, M.D. Lecturer of *Materia Medica* and *Chemistry*, Member of the *Edinburgh Phrenological Society*, Member and Secretary of the *London Phrenological Society*, and Author of “*The Internal Evidences of Christianity* deduced from *Phrenology*.” Simpkin and Co.

A GENTLEMAN being asked, at the conclusion of a course of Lectures on *Phrenology* delivered by one of its most celebrated Teachers, what he thought of the Doctor's lectures—gravely replied, “Why, I think the Doctor has said many things that are quite *new*; and many things that are quite *true*: but the things that are *true* are not *new*, and the things that are *new*, are not *true*.” This laconic answer contains perhaps as correct an account of all that has been said or written in favour of this marvellous science as any thing we have chanced to meet with; the volume, whose title appears at the head of this article not excepted. It is evident, however, the writer of it is of a different opinion; in justice, therefore, to him, and for the information probably of some of our readers, we will allow him to make his own report of its nature and pretensions.

“*Phrenology* claims to itself the dignity of being that system, which exhibits a true knowledge of the human mind. Viewed as a science, it embraces an acquaintance with the mental powers, their combinations, and the laws regulating their action: as an art, the practice of ascertaining by the *head* the powers of the mind, and the means of improving the physical or material constitution of the brain, and of the nervous system.

“The *Phrenologists* maintain, moreover, the brain to be a whole, and like other wholes, made up of parts. These parts have different offices attached to them; which offices, or duties, as attached to these particular portions, have been discovered by frequent and long continued observations.

It has been found, in addition, that whenever any particular part of the brain is large, the power, whether of disposition or of intellect connected therewith, is proportionably strong; when the part is small, the converse holds good.

“Indeed, the *Phrenologists* consider the following as three fundamental principles. First, that the brain is the organ of the mind; Second, that different parts of the brain have different functions, offices, or duties attached to them; and Third, that the size of these parts is an index of their power.

“Allowing these principles to be true, a question arises—Can the situation and the size of the different parts of the brain, be obtained by examination of the *head*? The best answer to this, perhaps, is found in the fact, that the science of *phrenology* has been discovered by observing the peculiarities in the formation and the shape of the head. The head is in the same relation to the brain, as the crab's shell to its body; the hard parts are of the exact form of the soft parts. The brain moulds the skull; this part, afterwards bony, being at first soft and cartilaginous. It consists of two *tables*, as its bony plates are called, lying parallel to each other, having between them a soft substance called the *diploë*. These two tables correspond to each other, so that the head, in a state of health, may be considered to be exactly the shape of the brain: hence, any particular development of any particular part of the brain, is indicated by a corresponding rounded development of that part of the head lying external to it.”

The object of Mr. Epps in this little work is not to prove the truth of *Phrenology*. The truth of the system he assumes, and endeavours to found upon it some practical remarks relative to the important subjects specified in the title. We certainly applaud his motives. We rejoice to see science, whether of ancient or modern date, become the hand-maiden of piety and virtue, and made conducive to human happiness; as a disciple of Drs. Gall and Spurzheim, he is, therefore, well, and consistently employed. But not being ourselves of that number, we can hold no sympathy with him in his well-meant efforts, and to whatever

protuberances on our craniums he may think proper to ascribe it, his work has certainly appeared to us very much like the fabulous attempt to place the world upon an elephant, and the elephant upon a tortoise, while the tortoise rested upon nothing.

After these observations it would be idle to analyse the contents of the volume before us; but we may be expected to assign some reasons for doubting the stability of the system on which its remarks are founded; these, therefore, we will endeavour to place before our readers in the following brief particulars.

I. On opening the skull, and examining the brain towards the surface where these organs are said to be situated, there are no anatomical traces of their existence, none of those marked divisions, and distinct compartments in the brain which Phrenology supposes. According to Dr. Barclay, and other eminent anatomists, it requires the exercise of the same creative fancy as that which originated the system, "to see any thing more than a number of almost similar convolutions all composed of cineritious and medullary substance, very nearly in the same proportions, and all exhibiting as little difference in their form and structure as the convolutions of the intestines."

Now if, as Phrenologists maintain the skull be the exact counterpart of the brain in its eminencies and depressions, we should expect to find the organs which have produced the external bumps to which they correspond, become remarkably apparent when the bony covering that conceals them is removed; but this, it appears, is not the fact. We may gather what information we can from external indications, but the Phrenological advertisement never runs thus, "*For particulars enquire within.*"

II. Phrenology teaches that the brain is not a *simple* organ, but a *complication* of organs; each one being connected with a particular faculty of the mind, and capable of distinct and independent action.

Now, on this principle, it would seem to follow that in the absence or injury

of any particular portion of the brain (including of course a specific number of its organs,) whether from disease or accident,—the mind would lose the power of manifesting the faculties or feelings which these organs are presumed to develop, while it exercised every other in full perfection: and the effect in such cases would be so decisive as to leave no doubt whatever of the *plurality* and *appropriation* of the corresponding organs. In the same way as the loss of the organs of vision would leave us sightless; or the destruction of the olfactory nerve, would render us insensible to the most exquisite scents and odours.

Numerous instances, however, are adduced by medical men, in which the greater portion of the brain has been reduced by disease with but little apparent loss of intellect, and that not sufficiently specific to sustain the phrenological hypothesis.

"A case is mentioned by Mr. Abernethy, of a gentleman who, it seems certain, had lived for two years in the full possession of every faculty, notwithstanding there was a cavity in the right hemisphere of the brain, extending from the fore part backwards more than two inches, and more than an inch in breadth."\*

"Dr. Ferriar informs us, that the celebrated Dr. Hunter found the whole of the right hemisphere of the brain destroyed by suppuration, in a man who had retained his faculties perfectly till the instant of his death, which was sudden.†

"The most celebrated anatomists have found, that extensive injuries and diseases have been suffered, and the individual nevertheless recovered, with entire possession of their senses, memories, intellectual faculties, and volition. This point is most fully established by an immense collection of examples in Haller's great work."‡

In what way the phrenologist may dispose of these facts, or how reconcile them with his system, we cannot tell. Whether by imagining each retiring organ to transfer its office to some neighbour organ, some independent brother of the fraternity, thus imposing on the survivor the discharge of double duties

\* Surg. and Phys. Essays, Part III.

† Manch. Mem. vol. iv.

‡ Rees's Cyclopaedia, Art. New System.

at an unexpected moment, or by what other ingenious contrivance we know not, but this we know, that if some such provision be not made—if an organ quit its post of duty, or rather is summoned thence, without providing a successor, bearing with it, as it needs must, the corresponding faculty or propensity of the mind—scenes the most woeful, or the most ludicrous, will immediately ensue. Who for instance can bear to picture to himself for a moment, what consequences would instantly and inevitably arise according as the respective organs of—\*

Veneration, or Self-esteem,  
Individuality, or Philoprogenitiveness,

Conscientiousness, or Acquisitiveness, Ideality, or Destructiveness, Inhabitiveness, or Locality, Benevolence, or Combativeness, or any other of the six and thirty equally respectable with either of these, at some unhappy moment should be kidnapped by disease, or subdued by the hand of violence, what mental or moral desolation would mark its absence, and how would the very striking effects that followed, advertise the precise character of the organ which had absconded! And most of all, perhaps, the one which we had nearly forgotten to mention, numbered 17 in the catalogue, and called *Marvellousness*, which we apprehend, like

\* The following is the present arrangement of the Phrenological organs as given by our author:—

**MENTAL FACULTIES.**

**CLASS I. AFFECTIVE, or Feelings.**

**ORDER I.—Feelings Common.**

1. Amativeness . . . . Sexual desire.
2. Philoprogenitiveness . . . . . Affection for offspring.
3. Inhabitiveness .. Attachment for particular places.
4. Adhesiveness .. Attachment to particular persons.
5. Combativeness .. Boldness—Courage.
6. Destructiveness.. The destructive energy.
7. Gustativeness .. Discrimination of tastes and flavours.
8. Acquisitiveness.. Desire to possess.
9. Secretiveness .. Fondness for secrecy.
10. Cautiousness .. Apprehension of danger.
11. Love of Approbation . . . . . Desire of the esteem and approval of others.
12. Self-Esteem .. The feeling of personal dignity.

**ORDER II.—Feelings peculiar to Man.**

13. Firmness . . . . . Feeling of determination.
14. Justice or Conscientiousness The feeling of moral fitness.
15. Hope . . . . . Expectation of some good.
16. Ideality . . . . . Feeling of the beautiful and the perfect.
17. Marvellousness Disposition to believe in things that transcend the usual course of nature.

18. Imitation . . . . Inclination to copy.
19. Benevolence ..
20. Veneration . . . . Reverence for superiors.

**CLASS II. INTELLECTUAL FACULTIES.**

**ORDER I.—Perceptive.**

21. Individuality .. To perceive individual objects.
22. Form . . . . . To note configuration or shape.
23. Size . . . . . To note magnitude or dimension.
24. Weight . . . . . To estimate gravity.
25. Colour . . . . . The perception of hues and tints.
26. Order . . . . . To mark the disposition of things.
27. Number . . . . . The properties of numbers.
28. Constructiveness Fondness for contrivance.
29. Melody . . . . . The properties of sound.
30. Time . . . . . To perceive duration.
31. Locality . . . . . To perceive space with its relations.
32. Eventuality .. To take cognizance of events.

**ORDER II.—Reflective Faculties.**

33. Comparison .. Perception of the agreement and congruity of ideas.
34. Causality . . . . Perception of cause and effect.
35. Wit . . . . . Perception of the disjunction or incongruity of ideas.

The last faculty is that of

36. Language . . . . Power of learning words.

Sansou with the Gates of Gaza, would bear away nearly the whole Phrenological System on its shoulders!

III. The two tables of the skull are not uniformly of the same thickness, nor parallel to each other.

In a paper read by Sir W. Hamilton before the Royal Society, Edinburgh, on the 5th of April 1827, it is distinctly stated:—

“So far from there being any exact parallelism between the inner and outer coats of the skull, it appears by the testimony of almost every great name in anatomy, that the thickness of the skull in different places is found to vary in every proportion from exact correspondence, to the extent of six or seven tenths of an inch; and that where a protuberance takes place on the outer table of the skull, a similar protuberance instead of a depression, is frequently found in the other. This fact, which in its operation affects all the organs, shows plainly that in an infinite number of cases, no certain, or even probable conclusion can be drawn from the external appearance to the internal contents. But a far more important point remains, because while the former was of occasional, the latter was almost of invariable occurrence.” We are not aware of the extent of our readers' initiation into the mysteries of this modern science. It may, therefore, be necessary to mention, that about 16 faculties or organs reside in the attic part of “the human face divine,” commonly called the forehead. “Now, (proceeds the lecturer) “in this region of the skull the external and internal tables, which are solid and united at the top of the brow, separate gradually as they descend, so as to leave a large cavity which is termed the *frontal sinus*, a separation between these two tables of the brain to the extent of half an inch or more,” and Sir William states that “scarcely in one case out of a thousand does the external appearance of the forehead afford any correct idea of the shape of the internal cavity or of the quantity of brain it contains.”

These deductions were drawn from about 140 skulls, 60 of which, or more, had been taken at random from the Catacombs of Paris, and were exhibited for inspection on the table. After a brief notice of the opinions of all the great medical writers, every one of whom without exception were confirmatory of his own, he proceeded to prove—

“That the sinuses, far from being rare,

are of almost universal occurrence: that they occur indifferently in youth, in adults, in men, in women, in invalids, in persons in health, sane or insane: that they vary in every possible degree from the smallest size to an extent which pervades nearly the whole forehead, sometimes covering, and practically annihilating no less than sixteen of the most important organs; putting a period to all speculation, as to those of a man's individuality, form, size, weight, colour, space, order, time, number, language, wit, comparison, and so on; and that the existence of the *sinuses* was so general, that the very possibility of their absence had been doubted by some distinguished writers.”

We have been thus minute in advert- ing to the evidence in support of this fact, on account of its very important bearing on the system under examination, which will be seen in the three following particulars.

I. The *frontal sinus* precludes the application of the phrenological test to that region of the head which is most open to inspection, and where phrenology has placed some of its most distinguished organs.

II. It destroys the *principle* on which the system of phrenology is built, and to which its adherents refer all their boasted discoveries. For what is that principle? Is it not this? that the relative portions of the brain determine a man's character; and that his skull and his conduct are the indices of each other?

Now it appears the quantity of brain really contained in the fore part of the skull, is very different in numberless instances, from what it has been estimated to be, no deduction having been made for the vacuum occasioned by the *frontal sinus*. Hence the exact coincidences between the mental manifestation and the material development—between a man's character and his skull; however numerous, and however striking these coincidences may be, do not at last depend on the quantity of the brain, or the relative size of the respective organs that compose it. For the goodly array of phrenological facts which are the strong hold of the system, tell just as well in cases where the quantum of brain cannot have been exactly ascer-

tained, as where the mensuration of it has been correctly taken. Hence is involved not only the practical extinction of the organs, locally affected by the existence of the sinuses; but the entire destruction of the *data* on which phrenology founds its calculations, and by which it professes to decypher the intellectual and moral character.

III. These irregularities in the thickness of the skull, together with the position of its tables, render all speculations founded on its superficial appearances useless for any practical purpose.

Phrenologists do not deny the existence of the *frontal sinus*, they only contend that it covers fewer organs, and is of less frequent occurrence than anti-phrenologists have stated; be it so; as we have no means of ascertaining either its existence or extent in any living subject, in reference to every individual case, our judgment must be alike suspended in uncertainty. We cannot know how much, or whether any thing, requires to be allowed for the facts here stated, and which knowledge is in every instance essential to a correct estimate; hence whatever else may be said about the tables of the skull, it is pretty evident, that the phrenologist has not, as yet, supplied us with its "table of contents."

(*To be continued.*)

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*The Reformed Pastor.* By RICHARD BAXTER. Revised and abridged by the Rev. William Brown, M.D. With an introductory Essay by the Rev. Daniel Wilson, A.M. Vicar of Irlington. pp. 290. Collins. Price 4s.

EVERY person engaged in the important office of the Christian ministry, or anticipating its solemn responsibilities, should cultivate a close and intimate acquaintance with the pungent admonitions and admirable counsels of this extraordinary work. We are aware that our commendation of a book to which, for many years, it has been usual to refer in terms expressive of almost unqualified approbation, may seem unnecessary, if not presuming. But rather

than suffer judgment to go by default we request permission to state, that so far as our observation has extended, nothing has appeared of very modern date, in the form of a visitation charge, an ordination sermon, or an address to students for the ministry, which can for a moment, be regarded as superseding *Baxter's Reformed Pastor*. Indeed, whoever may be the author or the preacher whom duty or desire may induce to communicate instructions designed to assist in forming the character of the Christian pastor, he can scarcely be considered to have met the reasonable expectations of those whose interests are principally contemplated, until their attention has been distinctly drawn to this invaluable treatise, and its repeated perusal impressively enjoined. That the pastoral office is paramount to every other engagement which may occupy the period and exhaust the energies of human life seems to admit of no dispute, if it be true that it is—

—"what might fill an angel's heart,  
And fill'd a Saviour's hands."

Surely then it must be acknowledged, that in coming under its sacred obligations the utmost caution should be exercised; and in attending upon its daily services the divine guidance should be earnestly solicited. It is even more than possible that in some instances, the effect of reading this uncompromising performance may be an alarming apprehension that no valid title can be made out or sustained to the ministerial character. The circumstances under which it was first assumed will now be regarded as amounting to a sacrilegious abstraction, and the manner in which its functions have all along been administered, will be considered as nothing better than a perpetuation of the original crime, and the conclusion produced by this state of mind, may probably be, that to persevere is only to aggravate the offence and insure an awful though a righteous retribution. It must, indeed, be confessed that the individual whose reflections have terminated in such a view of his case, may find himself placed in cir-

cumstances of fearful embarrassment and inconceivable perplexity; but even this is infinitely preferable to continuing under the awful dominion of ignorance, or persisting in the daring violation of habitual conviction, with all the appalling anticipations of a final exposure. But, after all, it should be considered, that though the supposed discovery would be one of complicated distress, yet it does not inevitably follow that those by whom it is made should, in every instance, determine on the relinquishment of a character by which they have been distinguished, or the pursuits in which they have been professedly employed. On the contrary the salutary pause it occasions may most properly suggest the importance of beginning *de novo*: for why, as in the cases of Berridge and Scott, and very many others who might be mentioned, though the commencement and the continuance, up to a certain period, were such as could never be contemplated but with the deepest concern, may not the subsequent stages of ministerial exertion be characterized by enlarged knowledge, ardent piety, fervid zeal, and persevering diligence.

By many of our readers it will be recollected that this excellent work is founded on Acts xx. 28. It is divided into three chapters:—First, “The oversight of ourselves,” this contains two sections, “The nature of this oversight,” and “The motives to this oversight.” Second, “The oversight of the flock;” this contains three sections, “The nature of this oversight,” “The manner of this oversight,” and “The motives to this oversight.” Third, “Application,” consisting of two sections, “The use of humiliation,” and “The duty of personal catechising and instructing the flock particularly recommended.” These sections have numerous subdivisions.

The preceding essay by the Rev. D. Wilson, extending to sixty pages, is evidently written with considerable earnestness, and is well adapted to prepare the mind of the reader for perusing the volume to which it forms a highly respectable introduction.

*New Model of Christian Missions to Pagan, Mahometan, and Pagan Nations, explained in Four Letters to a Friend, by the Author of “Natural History of Enthusiasm.”* pp. 124. Holdsworth.

SCHEMES for union and comprehension, palpably impracticable, are worse than abortive. Not unfrequently they inflame the divisions they propose to heal, increase the difficulty of dissentients acting together to the full extent which their differences admit, and indispose them to listen to more rational plans for closer co-operation. “Whatever,” says Dr. Johnson, “is designed to fit every thing, will fit nothing well.” In our eagerness to secure more than probability allows us to anticipate, it might operate a salutary check to remember “the dog and his shadow;” lest in attempting to seize an appearance, we either seriously injure or entirely lose that which is already possessed. On a variety of accounts union among Christians of different denominations is exceedingly desirable; but how is it to be effected? Coercion has been attempted, but without success: nor is compromise calculated to yield a happier result. If it be genuine and permanent, it must originate in conviction, be strengthened by cordiality, and cemented by steadfastness; all the rest, with whatever epithets it may be dignified, is nothing better than disguised controversy and concealed animosity, compared with which, diverse appellations, however numerous, and separate movements, however remote, purified from sectarian bitterness and unholy rivalry, are an inestimable blessing.

We fully acquit the respectable author of this “New Model” of any intention to widen the breaches which are among us; but that such would be the event, if any considerable effort were made for its adoption, we have the most thorough persuasion; and therefore, while cordially approving many of its observations, we feel that we should be unfaithful to our trust, were we not at least to impart this intimation.

*Short Sermons on important Subjects.*  
By JONATHAN EDMONSON, A. M.  
Vol. II. pp. 455. Price 8s. Mason.

WE are happy to meet Mr. Edmonson once more, for we have a pleasing recollection of former interviews; but we are concerned to learn that this is to be the last. "His race," he says, "is almost run, being sixty-two years old this day, (March 25, 1829,) and having been engaged in the work of the ministry forty-two years. He may preach a little longer, and he shall cheerfully engage in this service, if the Lord will; but his humble labours, as a writer of short sermons, are finally closed in the present volume."

They are seventy in number, and embrace a great variety of important and interesting subjects. Those points on which we essentially differ from the worthy author, are by no means made prominent in these edifying discourses; his obvious design is to communicate such instruction to his readers as will, if it become effectual, make them useful and honourable in life, happy in death, and supremely blessed for ever; a design whose promotion is eminently deserving all the labour he has bestowed upon it, and to which we have no doubt he would be willing to devote the latest energies of his mortal life, should that be even protracted beyond the ordinary limitation. In short, we think it highly probable that he may find it expedient to revise his determination not to write again; as, under some circumstances, its infraction may be more virtuous than its observance. Several of the short prefaces with which the preacher introduces his subjects have particularly attracted our attention. We give the following. The subject is "Jesus is the light of the world." John viii. 12.

"Those who rise early in the morning to worship God, either in their closets or in the sanctuary, are well prepared for the duties and the difficulties of the day. Jesus was an early riser, and a morning proacher. *Early in the morning he went into the temple, and all the people came unto him; and he sat down and taught them.* How lovely was the place! Surely it was good to be there! Behold the Lord of glory, teach-

ing wisdom in his holy temple; and behold his pious hearers sitting at his feet, while many were slumbering on their beds of down. But the Scribes and Pharisees, ever vigilant in opposing his plans of mercy, and in hunting for his precious life, rose early to seek an occasion against him. They brought a woman taken in adultery, and placing her in the midst of his congregation, stated the law of Moses in such cases, and demanded his opinion; but when he had convicted them of sin by their own conscience, and had said to the woman, '*Go, and sin no more,*' he resumed his discourse. It is probable that the sun was then just rising in his light and glory; and that Jesus, pointing to that bright luminary, said, '*I am the light of the world.*'" p. 79.

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*Refutation of the Heretical Doctrine promulgated by the Rev. Edward Irving respecting the Person and Atonement of the Lord Jesus Christ.* By J. A. HALDANE. pp. 68. Price 1s. Oliphant.

GROSS and palpable errors expose their own deformity, and stand least in need of laboured refutation. They are sometimes to be regarded as the aberrations of diseased intellect, and at others as the sallies of a daring and unsanctified imagination. To what physical or moral defect the speculations and anomalies which have occasioned this just expression of disapprobation are to be referred, we presume not to determine; but having nothing to sustain them but the oracular style in which they are announced, their influence must necessarily be narrow in its extent, and limited in its duration. Yet we by no means intend to intimate that the effective effort of Mr. Haldane to detect the sophistry and exhibit the impiety of the statements against which his judicious observations are directed, is either superfluous or unimportant. For, however confined may be the noxious exhalations of unscriptural theories, it is commendable to supply an antidote to their baneful operation. And we have no doubt but there are persons to whom, on account of their liability to be imposed upon by pompous declamation, and the arrogance of dogmatism, this pious and well written pamphlet may be highly acceptable.

## NEW PUBLICATIONS.

1. *Father Butler the Lough Dearg Pilgrim; being Sketches of Irish Manners.* pp. 302. Carry. Price 3s. 6d. The writer of this spirited and truly graphic little volume is entitled to the warmest acknowledgments of all the friends of pure and undefiled religion. A few such exposures of ignorance and knavery, would, in our opinion, do more to ruin the detestable merchandize of superstition than pugnacious disputation, whether exhibited on a platform or in the pages of a folio. Whatever is consistent with the rights of conscience on the one hand, and with the claims of benevolence on the other, should be attempted, to disabuse the enslaved and infatuated mind, and to lay open to public gaze and animadversion the despicable and revolting artifices by which one of the most debasing systems that ever disgraced human nature, sustains and protracts its destructive existence. If our readers inquire why we have expressed ourselves so strongly, we reply, read "Father Butler the Lough Dearg Pilgrim."

2. *Sketches of the Kent and Sussex Baptist Associations, from 1779 to 1829.* By J. Exall. Price 1s.

3. *A Brief View of Ecclesiastical History from the earliest periods to the present times.* History, whether civil or ecclesiastical, entirely exempt from prejudice and prepossession, is perhaps, more than we are entitled to expect; and the more enlarged the statements, the more reason there may be to apprehend that the peculiar views of the writer will almost unavoidably impart a certain degree of colouring to his narrative: at least so we have invariably found it. This little abstract is as free from such imperfection as any work of the kind we remember to have seen; and will supply the reader whose opportunities will not admit a more enlarged examination of the subject, with much valuable information, perspicuously written in a very limited space.

4. *Polynesian Researches, during a residence of nearly Six Years in the South Sea Islands: including Descriptions of the Natural History of the Islands; remarks on the History, Mythology, Traditions, Government, and Manners and Customs of their Inhabitants.* By W. Ellis, Author of the "Tour of Hawaii." 2 vols. 8vo. Price 28s. in cloth.

5. *Numbers VII. and VIII. of the Devotional Melodist, a new publication of Original Psalm and Hymn Tunes, Anthems, and Pieces,*

expressly designed for Public Worship. By Thomas Jarman, Clipstone, Northamptonshire. To be completed in Twelve Numbers. A more particular notice of these additional aids to our psalmody will be taken in an early number of this Magazine.

6. *The Savings Bank Assistant; containing a Practical and Ready Method of calculating Interest on Deposits in Savings Banks; with numerous Tables, adapted to the different Rates of Interest allowed by those Establishments, and additional Tables at higher Rates, for general Use; the necessary Rules and Regulations; and a variety of general Information for the Internal Management and Arrangement of the Accounts of Savings Banks, and for facilitating their Formation: together with Explanatory Observations upon the Act of Parliament, 9 Geo. 4. c. 92.* By Charles Compton.

### In the Press, &c.

Galpine's Synoptical Compend of British Botany, arranged after the Linnæan System; containing the Generic and Specific Characters, the situation, duration, time of flowering, colour of the flowers, and reference to figures.

The Third Edition, with Corrections and Additions, including the Natural Orders of the Genera, according to the method of Jusseu. In one elegant pocket volume.

Dr. Wardlaw of Glasgow has a volume of Sermons nearly ready for publication.

Shortly will be published a Compendious and Impartial View of the principal Events in the History of Great Britain and Ireland, in relation to the Roman Catholic Question; containing a Summary of the Penal and Disabling Statutes affecting Roman Catholics, and of the successive Measures adopted by the Legislature for their Abrogation: including also an Abstract of the principal Debates in Parliament, in reference to this subject. By J. Bedford. With portraits, octavo.

We observe that a New Monthly Periodical is to be published in September next, to be entitled "The Edinburgh Journal of Natural and Geographical Science." To be conducted by an Association of Naturalists. It is to embrace all the departments of Natural History and of Geography, both Physical and Descriptive; and while it will be quite Scientific, it will at the same time be written in a popular style. This is the first Geographical Journal which has been published in Great Britain.

## OBITUARY.

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### REV. D. WILLIAMS.

Died on the 14th of May, aged 41 years, the Rev. D. Williams, Minister of Stratton and Kingston Lisle, and son of the venerable and justly-respected Rev. D. Williams, of Fairford, Gloucestershire.

By the decease of Mr. Williams, society is deprived of a respectable member, and the church of a good man, and a good minister of Jesus Christ.

There were certain peculiarities of temper and manner in our departed friend, arising out of the nervous irritability of his system, together with the absence of conversational powers on the subject of religion, which occasioned regret to his friends; but to those who thoroughly knew him, his piety was unquestionable, and every man hath his own proper gift of God, one after this manner, and another after that.

As a minister of our holy religion, Mr. Williams was no common man, as those who heard him constantly, and for years, bear cheerful testimony. Sensible, sound, judicious, and frequently highly interesting, he roused and alarmed the careless sinner, and edified the pious saint.

The domestic virtues of the deceased will be long cherished in the remembrance of his surviving relatives; he was a dutiful son, an affectionate brother, a kind husband, and a loving father; indeed, though an imperfect, he was an estimable man.

A malignant fever, by which he was swept away in the prime of life, precluded, by its influence on the intellect, the possibility of much settled thought or conversation on his part; but in his collected moments, his mind appeared tranquil and composed, resting the whole of his salvation on the glorious truths he had faithfully preached to others.

The last words distinctly uttered by him were, "Come! Come!" His sorrowing wife, perceiving him incapable

of saying more, and anticipating his meaning, added, "Lord Jesus, come quickly!" to which he replied, "Yes!" and breathed out his soul into the hands of his Redeemer.

The mortal remains of our deceased brother were interred in the burial ground of the Baptist chapel, Farringdon, of which place he was once the minister; and a funeral sermon was preached on the mournful occasion by his friend the present pastor of the church, to an overflowing and affected congregation; as also on the same day at Kingston Lisle, one of the places which he served, and where his memory is had in respectful remembrance.

G. C.

*Farringdon, June 17, 1829.*

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### MRS. SOPHIA THOMAS.

On the 21st day of April, 1829, and in the 74th year of her age, died at Abergavenny, deeply and deservedly regretted, Mrs. Sophia Thomas, wife of the Rev. Micah Thomas, Baptist minister, and Tutor of the Academy in that town. This excellent woman was a native of Herefordshire, and had been an humble, unostentatious, and unblemished follower of the Redeemer during a pilgrimage of forty-three years. She was originally a valuable member of the church at Ryeford, near Ross, then under the pastoral care of the Rev. J. Williams, late of Kingstanley, Gloucestershire, by whom she was baptized; but in the commencement of the year 1807, she and her husband removed to Abergavenny, he being invited and having engaged to preside over the Institution then formed and established there, and still continuing beneath his direction and superintendence. Nor should it be concealed, but to her lasting honour recorded, that the very useful seminary just adverted to, owes more to Mrs. Thomas's superior manage-

ment and wise economy than can easily be calculated. She was truly one of that distinguished class, who fully exemplify the life and character of the virtuous woman, so sublimely delineated by Solomon. Besides, in her religious profession, lowliness of mind, genuine sincerity, sheer integrity, and strong practical attachment to the house and ordinances of God, were prominent features; whilst pompous show and vain parade, and that pharisaical attracting of human observation and applause, which are the blemishes of numbers in the present day, never deteriorated from her intrinsic worth. And as she prosecuted, so she terminated her religious course; "quietly waiting for the salvation of the Lord."

Her Bible, for many years, had been her daily, intimate, and endeared companion; and with peculiar interest did she peruse different publications, especially the justly admired works of that

extraordinary man, Andrew Fuller. Though sometimes tears, indicative of doubt and apprehension, nevertheless of honest piety—snuffed at indeed by the high-notioned and presumptuous—suffused her cheeks, yet, with the illustrious Carey, she could say, "My hope is in his mercy." Leaning on this prop, the only one which even that pre-eminent saint and missionary seems able and disposed to claim, she, notwithstanding her previous fears, met the last enemy with enviable composure, and a countenance unusually and delightfully placid. Thus when the moment decreed by heaven arrived, she, amidst the sympathies of encompassing relations, yielded up the ghost, and softly "languished into life."

On the following Lord's day evening her lamented death was improved by the Rev. David Phillips of Caerleon, from Job. xix. 29. to a numerous audience.

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## INTELLIGENCE.

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### FOREIGN.

#### AMERICA.

##### MAIL-TRAVELLING ON A SUNDAY.

The following extracts from a Report made by a Committee in Senate of the United States, January 19, 1829, drawn up by Colonel Johnson (a Baptist) of Kentucky, will shew, with what extreme jealousy the inhabitants of the new world regard the first approaches of the civil magistracy towards questions of a religious character; and how concerned they are to preserve the principles of their holy religion pure from worldly admixtures, and its sacred institutions, from being touched by the hand of political power.

"The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated from a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear in many instances

to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision in a religious controversy; and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.

"Extensive religious combinations, to effect a political object, are, in the opinion

of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

“What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens however small. Despotism may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the divine prerogative in this country, which has been the desolating scourge to the fairest portions of the old world. Our constitution recognises no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example; government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measures which they may call on congress to enact.”

*Extract of a Letter from Dr. James M. Staughton to Mr. Ivinney, dated Washington City, May 11, 1829.*

“My father since he has resigned the presidency of the Columbian College,\* has devoted himself to Bible Society and Sunday School operations, and in these services most probably will the remainder of his active and useful life be employed. He is as well in health, cheerful in disposition,

\* The Rev. S. Chapin, D. D. was inaugurated in room of the Rev. Dr. Staughton, March 11, 1829.

and laborious in the service of his master as ever.

“I send you a charge of mine to the Medical Graduates; you will be pleased to learn that our medical college prospers. The report of the committee of our senate on the subject of the transportation of the Mail on Sunday has met the views of our denomination exactly.”

#### HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

(Continued from p. 248.)

II. NEWPORT.—Rev. John Sutton, from New Jersey, visited this place in 1763, and tarried about a year, during which time he baptized several persons, among whom was Mr. Daniel Dimock, who was afterwards a preacher. About 1775, he baptized his father, Mr. Shubael Dimock, who had been a pious man for some time, and was one of the first promoters of religion in Newport, whither he had removed from Connecticut, to avoid persecution, or at least oppression, on account of religion. He also preached the Gospel, and was much esteemed. He died in May 1781.

The Baptist church in Newport was constituted on the 17th of August, 1799, and contained nine members. Mixed communion was practised till the year 1808. Mr. Daniel Dimock was their first pastor, and was universally beloved. He preached till within five days of his death, which took place in April, 1805. The little church walked in much harmony, and received some additions during his ministry. The utility of his labours, however, in regard to the conversion of sinners, was peculiarly manifested after his decease, when a considerable number who united with the church stated, that their first religious impressions were received under his preaching.

The church was then destitute of a pastor for some time, but was visited by various ministers, and maintained church meetings and prayer meetings, and at the close of 1807 had increased to 43.

On the 2d of December of this year, Mr. W. D. from St. John, N. B. was ordained their pastor. He was a man of talent, and appeared zealous. A considerable revival succeeded his settlement in Newport. This bright prospect, however, was soon clouded, by his falling a victim to intemperance; in consequence of which he was excommunicated on the 25th of September, 1809, the ministers who assisted in his ordination concurring in this painful, but necessary act. This downfall of their pastor occasioned great trials, from which they did not recover for years. They continued, however, to maintain divine worship, though without a stated ministry.

In the spring of 1816, the writer, who

had then just commenced preaching, visited them, and formed a pleasing Christian acquaintance with them. Rev. James Mums subsequently spent more than a year in Newport and its vicinity, and his labours were blessed.

In the fall of 1818, Mr. George Dimock, fourth son of Rev. Daniel Dimock, began to preach in Newport and the neighbouring settlements. He had been a constant member of the church from its first constitution, having experienced the power of religion before he was thirteen years old. He was now upwards of forty. On the 17th of August, 1820, he was ordained their pastor, in which office he still continues. Since that period the church has prospered. In 1823, its number was diminished by the dismissal of 24 members, to form a new church in Rawdon. For more than a year past there has been a pleasing attention to religion, and 23 have been received by baptism. Their present number is 78.

III. CORNWALLIS, *First Church*.—Mr. Alline's labours were much blessed in this place, and a church was formed upon congregational principles. Rev. John Payzant, who is now pastor of a church of the same order in Liverpool, N. S. was ordained over them. He was succeeded by Rev. Edward Manning, who was ordained Oct. 19, 1795.

Mr. Manning's mind was led, soon after his ordination, to a more thorough examination of the subject of baptism, which terminated in a full conviction of his former error. He was therefore baptized by Rev. Thomas Handley Chipman. This naturally excited some agitation in his church, but it was agreed that he should continue in the pastoral office.

About this time it pleased God to effect a gracious work in Cornwallis, and most of the converts were received by immersion. In 1808, by the advice and assistance of Messrs. Case and Hale, two ministers employed by the Massachusetts Baptist Missionary Society, Mr. Manning was ordained a Baptist minister, and the practice of mixed communion ceased.

Since that time the church has been greatly favoured under the ministry of Mr. Manning, who is still their pastor. In 1810, their number was 56.

With this church, the writer, who was born in Cornwallis, was first united, being baptized by their esteemed minister in 1815. The spring following he commenced labouring in the gospel, in connection with Mr. Manning. During this season the church received an accession by baptism of 17 members. It has continued to increase till the present time. In 1824, a work of grace commenced, and the addition reported at the association that year was 65, and in 1825, 44.

Early in the spring past a revival began, and on the second sabbath in May, 25 were baptized. Among these was a whole household, consisting of a widow woman and five children. There are three licensed preachers in this church, viz. Messrs. William Chipman, Ezekiel Marsters, and Ingraham Bill. Although they have recently dismissed 50 to form another church, their number amounts to 226.

(To be continued.)

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## DOMESTIC.

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### Recent Death.

Died at Hoxton, on Wednesday, 14th July, Mary, the amiable and affectionate wife of Rev. Eustace Carey, aged 45. On the return of Mr. C. from India in 1825, his own health was so much reduced, as to lead very generally to the apprehension that his earthly labours must soon terminate. Then, and for some time afterwards, Mrs. Carey appeared unusually strong and healthy, considering the number of years she had spent in an Eastern clime. But, in the providence of God, the former has been permitted to recover some tolerable portion of health, while the latter, after a lingering illness of nearly two years' duration, has sunk into the silent tomb. Mrs. Carey in her last hours, was strengthened to bear a pleasing testimony to the value of the gospel she had long professed, and will be remembered, by a numerous circle of Christian friends, with the most affectionate respect. Two children survive to unite with her much afflicted husband, in deploring her loss. Her remains were deposited in the vaults beneath the Meeting House at Maze Pond, on Wednesday, July 22, when the funeral solemnities were conducted by the Rev. John Dyer, and on the following sabbath funeral sermons were preached by him at Muswell Hill, from 1 Cor. xv. 26.; and by the Rev. Thomas Price, at Devonshire Square, from 1 Thess. iv. 13 and 14; and at Salters' Hall, a funeral sermon is expected to be preached by Rev. Mr. Oxlad, next Lord's day morning, Aug. 2.

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### DOCTRINAL OPINIONS OF THE QUAKERS.

To the Editor of the Baptist Magazine.

The public have, for some time past, been informed that a serious schism exists among the Quakers, or Friends, in America. It has been a subject of dispute, which of the two parties were to be considered as seceders from the faith of the primitive Quakers, and the opinion of the parent body in this

kingdom has been asked, as likely to assist in the decision of this dispute. For the information of the reader, it may be observed, that the party who are the minority in point of numbers, hold opinions in many respects similar to those of the Unitarians. The following important official document is, so far as the parent body is concerned, conclusive against the Unitarian party, while it affords satisfactory information of the real opinions of the Friends, which have been misrepresented by some, and but very imperfectly understood by a still greater number.

22d of 7th month, 1829.

ALPHA.

“At a yearly meeting of the Religious Society of Friends, held in London, by adjournments, from the 20th of the 5th month, to the 29th of the same, inclusive, 1829:—

“This Meeting has been introduced into a feeling of much sympathy and brotherly love for our brethren on the American Continent. We have heard, with deep concern and sorrow, of the close trials to which they have been subjected by the diffusion of antichristian doctrines among them; and we consider it to be a duty to disclaim, and we hereby do disclaim, all connection, as a religious society, with any meetings for the purpose of worship or discipline, which have been established, or which are upheld, by those who have embraced such antichristian doctrines.

“And in order to prevent any misapprehension as to our views, we feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

“We further believe, that the promise made after the transgression of our first parents, in the consequences of whose fall all the posterity of Adam are involved,\* that the seed of the woman should bruise the head of the serpent; and the declaration unto Abraham,† ‘In thy seed shall all the families of the earth be blessed,’ had a direct reference to the coming in the flesh of the Lord Jesus Christ. To him, also, did the Prophet Isaiah bear testimony, when he declared,‡ ‘Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace: of the increase of his government and peace there shall be no end.’ And again, the same Prophet spoke of him when he said,§ ‘Surely he hath borne our griefs,

and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.’ The same blessed Redeemer is emphatically denominated by the Prophet Jeremiah,¶ ‘The Lord our Righteousness.’

“At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon the earth, when † ‘He took not on him the nature of angels; but he took on him the seed of Abraham.’ He ‡ ‘was in all points tempted like as we are, yet without sin.’ § Having finished the work which was given him to do, || he gave himself for us an offering and a sacrifice to God. ¶ He tasted death for every man. \*\* ‘He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.’ †† ‘We have redemption through his blood, even the forgiveness of sins.’ ††† He passed into the heavens; and §§ being the brightness of the glory of God, ‘and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;’ and |||| ever liveth to make intercession for us.

“¶¶ It is by the Lord Jesus Christ that the world will be judged in righteousness. \*\*\* He is the mediator of the new covenant; ††† ‘the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.’ †††† ‘In him dwelleth all the fulness of the Godhead bodily;’ and to him did the Evangelist bear testimony when he said §§§ ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him, was not any thing made that was made. In him was life, and the life was the light of men.’ He ‘was the true light, which lighteth every man that cometh into the world.’

\* Gen. iii. 15. † Gen. xxviii. 14.  
‡ Isa. ix. 6, 7. § Isa. liii. 4, 5.

• Jerem. xxiii. 6. † Heb. ii. 16.  
‡ Heb. iv. 15. § John xvii. 4.  
|| Eph. v. 2. ¶ Heb. ii. 9.  
\*\* 1 John, ii. 2. †† Col. i. 14.  
†† Heb. iv. 14. §§ Heb. i. 3.  
||| Heb. vii. 25. ¶¶ Acts, xvii. 31.  
\*\*\* Heb. xii. 24. ††† Col. i. 15, 17.  
†††† Col. ii. 9. §§§ John, i. 1, 1, 9.

“ Our blessed Lord himself spoke of His perpetual dominion and power in his church, when He said \* “ My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life : ’ and, when describing the spiritual food which he bestowed on the true believers, He declared, † ‘ I am the bread of life ; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.’ He spoke also of his saving grace, bestowed on those who come in faith unto Him, when he said ‡ ‘ Whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.’

“ Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation ; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives and accredits as Ministers, those who attempt to invalidate any of these doctrines which we esteem as essential parts of the Christian religion.

“ It is the earnest desire of this meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, § bringeth forth fruit unto holiness ; the end whereof is everlasting life through Jesus Christ our Lord. || ‘ Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.’

“ Signed in, by order, and on behalf of the Meeting aforesaid, by

“ JOSIAH FORSTER, Clerk.”

## ASSOCIATIONS.

### WESTERN DISTRICT.

The Sixth Meeting of the Association for part of the Western District, was held at Bridgewater, on Tuesday and Wednesday, the 9th and 10th of June, 1829.

Monday Evening, 7. Met at the Baptist chapel ; brother Davis prayed, and preached from 1 John i. 7. Brother Blackmore concluded.

\* John, x. 27, 28.

† John, vi. 35.

‡ John, iv. 14.

§ Rom. vi. 22.

|| Rev. v. 13.

Tuesday Morning, 11. Special prayer-meeting for the effusion of the Holy Spirit. The brethren Toms, Sineox, and Corp (Independent) engaged.

Afternoon, half-past two. Brother Chapman prayed ; brother Toms was chosen Moderator ; the preliminaries and the letters from the churches were read, and the monies received ; brother Sutton closed in prayer.

Evening, half-past six. Met at the Independent chapel, which was very kindly lent for the occasion. Brother Price read and prayed, brother Hoby preached from 2 Cor. iv. 3, 4, brother Coombs concluded.

Wednesday Morning, 6. Prayer was offered up by the brethren Cocks, Chapman (Home Missionary), Wren, and Gabriel.

Half-past 10. The brethren Thomas and Pulsford prayed ; brother Chapman preached from 1 Cor. ii. 1, 2 ; brother Toms read the Circular Letter and concluded in prayer.

Afternoon, 3. Brother Sineox of Dorchester preached from Gal. v. 22. and conducted the devotional exercises of the service.

Evening, half-past six. Brother Cox prayed ; brother Aveline preached from Isa. liiii. 10. Brother Baynes presented the thanks of the Association to the Rev. Mr. Corp and his friends, for their kindness in accommodating them with the use of the chapel, and concluded in prayer.

The sum of 2l. 5s. 6d. was collected at the doors for the Widows' Fund. All the public services of Wednesday, with the exception of the early prayer meeting, were held in the Independent chapel.

At the meeting for business it was resolved—

That the churches at Weymouth, Croyde, and Minehead, be received into the Association.

That the Circular Letter prepared by brother Toms be adopted, printed, and circulated.

That the very cordial thanks of the Association be presented to the Bridgewater friends, for their liberality in so kindly entertaining the ministers and messengers.

That the proceeds of the Association Fund be appropriated to the respective cases of Dorchester, Sidmouth, Yarcombe, Bideford and Horsington.

That in order to facilitate the liquidation of building debts on places of worship, this Association agrees to take the subject of collecting for chapels into consideration next annual meeting.

That the next Association be held at Wellington, on the Tuesday and Wednesday in the Whitsun week, 1830. Brethren Aveline of Barnstaple, Toms of Chard, and Davis of Crediton, are appointed to preach ; and in case of failure, brethren Sharp of

Bradninoh, Brewer of Exeter, and Thomas of Horsington.

Brother Chapman was appointed to draw up the Circular Letter, on the following subject:—“*What further steps, considering the present state of our Churches, would it be desirable to take, in order to promote a genuine and extensive revival of vital religion in the Association?*”

The Moderator concluded the Association with prayer.

State of the Churches:—

By Baptism .. 124	By Death .... 24
By Letter .... 14	By Dismission 29
By Restoration 4	By Exclusion.. 13
142	66
Clear Increase..... 76	

EASTERN, (SOUTH WALES.)

The Annual Meeting of the above Association was held at Cowbridge, in the county of Glamorgan, the 2nd, 3d, and 4th of June. Tuesday afternoon, the ministers and messengers met at two o'clock. Brother T. Davies, Argoed, read the Scriptures and prayed; the letters from the churches were then read, which furnished much cause for thankfulness to God, that his arm has been revealed to many who had not before beheld his glory, that many who were hesitating have been made decided, and that though some walk no more with Jesus, a great many who had wandered from the ways of the Lord have during the past year been restored. Three brethren have been set apart to the ministerial office, R. Hughes, at Llanvair-Caereinion; H. Morgan, at Kensington, Brecon; and J. Williams, at Waun-trodan. Brethren J. Williams, formerly of Llandysul, is removed to Trosnant; and B. Price to Rhydvelen. Brethren D. Evans, Dolen; and D. James, Llantrisant, have fallen asleep in the Lord. Brother R. Edwards, Maesyberllan, preached from John xx. 31. and concluded in prayer. At six, brother W. Richards prayed; and brethren, J. Edwards, Holywell; and D. Richards, Dolgellau, preached from 1 John iv. 19. and Psalm cxxxvi. 23. Wednesday morning at six, after one of the brethren had engaged in prayer, brethren J. Michael, Sion Chapel, and J. Evans, Brecon, preached from Heb. xi. 24—26; and Rom. v. 5.

At ten, brother T. Morris, prayed; brother J. Jones, Newtown, preached in English from James v. 20. and brother C. Evans, Cardiff, in Welsh, from Zeoh. iii. 9. At two, brother D. Rees, prayed; brother D. D. Evans, Pontrhydryn, preached in English, from 1 Cor. v. 21, and brother D. Saunders, Merthyr, in Welsh, from Rom. x. 4. At six, brother B. Williams prayed; brethren

D. Davies, Swansea, and F. Hiley, Llanwenarth, preached. Isa. lv. 13. and Heb. vii. 25.

Thursday morning, the ministers and messengers met at eight, brother J. Morris, Penrhiwgoch, prayed; and after deciding upon the following particulars, the Association was concluded in prayer by our venerable brother D. Davies, of Velinvoel. Brother J. Roberts was chosen Moderator.

Resolved,

I. That the Circular Letter drawn up by brother J. Roberts, be printed.

II. That the Association records with grief the loss it has sustained in the removal by death of its late secretary, our revered brother D. Evans, Dolen; who we are confident now enjoys the reward of his labours.

III. That brother J. Jones, of Newtown, be requested to undertake the office of secretary to the Association.

IV. That the churches meeting at Hephzibah, Breconsbire; Siloam, Twyngwyn, Pennel, Rnmney, Abersychan, and Pisgab, Monmouthshire; Arrarat, and Llwyni, Glamorganshire; be admitted members of this Association.

V. That it be recommended to the churches, in order to promote brotherly love and maintain the purity of discipline, that no church admit into its fellowship any person who has been excluded from another church, without obtaining the consent of the church from which he was excluded: and that members removing from one place to another be furnished with letters of recommendation or dismission.

VI. That no church connected with this Association reinstate in his office, any public character, whether a regular minister or occasional preacher, who has been excluded for inconsistent conduct, without the consent of the quarterly meeting, or of the Association.

VII. That the churches at Nash, in Monmouthshire; Caerswa, in Montgomeryshire; Holyhead, in Anglesea; and Sion Chapel, in Caermarthenshire, be permitted to collect in the different churches towards their respective places of worship.

VIII. That the churches be requested to insert the number of their members in their letters to the Association next year, in addition to the usual list of changes, that it may be printed in the Circular Letter.

IX. That brother W. Jones, of Cardiff, be requested to publish a short history of this Association from its commencement to the present time.

X. That each church connected with this Association form a penny per week society, in order more effectually to discharge the debt incurred by building places of worship, and that no one shall travel to col-

lect for this object after this year, as it is strongly hoped that the proposed plan, if adopted by all the churches, will in three years liquidate all our debt.

XI. That a meeting be held at Merthyr Tydvil, on the 9th of September next, for the purpose of considering what measures may be best adapted to secure the establishment of penny per week societies in all the churches of the Association: and that the following ministers be nominated as a Committee, while other ministers and deacons who can make it convenient are requested to attend. J. Jones, J. Evans, R. Edwards, J. Jenkins, D. Phillips, J. James, J. Edmunds, B. Williams, E. Jones, C. Evans, W. Jones, J. Roberts, F. Hiley, J. P. Davies, D. D. Evans, T. Morris, D. Saunders, M. Jones, A. Jones, J. Jones, who it is earnestly hoped will not fail of being present. It is respectfully requested also, that all the churches in the Association which have debts remaining on their places of worship, would send the amount of the same to the meeting at Merthyr, the above time.

XII. That the next Association be held at Llanidloes, Montgomeryshire, the first Tuesday, Wednesday, and Thursday in June 1830. Brethren, J. Williams, D. Rees, F. Hiley, D. Davies, and C. Evans, are expected to preach.

Changes—

Baptized . . . . .	1133	Died . . . . .	150
Restored . . . . .	235	Excluded . . . . .	154
Received by		Dismissed . . . . .	7
Letters . . . . .	29		
	1397		311

Clear increase, 1086.

Signed,

J. ROBERTS, Moderator.  
J. JONES, Secretary.

P. S. At the time of the Association at Cowbridge, the new and commodious Chapel erected by the Baptist Church in that town, was opened; the erection of which was rendered necessary, owing to the former place of worship being much too small to afford accommodation for the increasing congregation that attended. The church, and friends in the town and neighbourhood of Cowbridge have exerted themselves much to their credit in their contributions towards the building of the above chapel, but a heavy debt yet remains, to liquidate which the aid of the Christian public is respectfully solicited.

OXFORDSHIRE.

The Association of Baptist Churches in Oxfordshire and the adjacent counties, met

at Hook Norton, Oxon, on Monday and Tuesday the 8th and 9th of June. On the Monday evening, brother J. Price of Alcester read the Scriptures and prayed. The letters from the churches were read, which were calculated to excite deep humility, on account of the apparently little progress of the cause of truth and righteousness; yet they were by no means destitute of cheering tidings, to justify the hope, that the morning of a general revival has already dawned, which the Lord the Spirit alone, can advance into a glorious day. Although there is not much increase the present year, yet several of the churches are in immediate expectation of pleasing additions, which we humbly hope will prove to be of the Lord, and will be recorded hereafter to his glory. It is recommended to the churches to "continue in prayer" for the outpouring of the Spirit, on all common and special occasions in their power, and that the second sabbath in August (wheresoever convenient) be particularly appropriated to united and fervent prayer for that supremely important blessing. Brother Smith of Ashwood delivered a very impressive and affectionate address, and closed with prayer.

On the Tuesday morning, at half-past six, several brethren engaged in prayer. At half-past ten, brother Taylor of Shipston, commenced the service by reading and prayer. Brother Smith of Ashwood preached from 2 Cor. iv. 7.; brother Coles preached to youth from 2 Chron. xxxiv. 3.; and brother Harvey of Banbury, (Independent), concluded in prayer.

After dinner, it was resolved that it be strongly recommended to all the churches, to make an annual collection for the Bristol Education Society, as having, from its intrinsic importance and improved state, a most powerful claim on the whole denomination.

In the evening, after brother Hinton of Oxford had read and prayed, brother Copley of Oxford preached from Zech. ix. 11. Brother Catton of Chipping Norton, closed with prayer a series of services which had evidently excited great interest, and yielded much pleasure to the numerous congregations which had attended them.

T. COLES, Sec.

SOUTHERN, (WELSH.)

The Lord has done great things for us; we have baptized 132 within the last 12 months; and in our Association there were 1133 baptized; restored, 235; died, 150; excluded, 154; received by letters, 29; dismissed by letters, 7; clear increase, 1086. The Western Association has nearly the same number of churches, (which is 77,) and they have baptized, 1328; restored,

286; oxoluded, 198; died, 173; clear increase, 1243, which makes the whole 2461. The account of the Northern Association is not known to me yet. May our churches increase in grace, and gifts, and exertions for the furtherance of the cause of Christ, as well as in number.

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## ORDINATIONS, &c.

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### LLANGFNI.

On Christmas day, Dec. 25, 1828,\* the Rev. W. Jones, formerly of Bradford Academy, and afterwards of the Glasgow College, was set apart for the ministry, over the Baptist Church at Llangfni, in the island of Anglesea. The service commenced at 10 o'clock A.M. with prayer by the Rev. H. Williams of Amlwch. The Rev. W. Morgans of Holyhead, stated the nature of a gospel church, asked the usual questions, received the minister's confession of faith, the call of the church to him, and his determination to accept of it. The venerable H. Williams, sen. offered the ordination prayer, and the Rev. J. Davies of Crohymedd, gave the charge from Acts xx. 24.; and the Rev. H. Williams, jun. of Amlwch addressed the church from 1 Thes. v. 12, 13. In the evening the Rev. A. Jones of Bangor preached to the people at large, on their duty towards ministers, of which the inhabitants of this part of the world seem to have but a very imperfect idea.

The church at Llangfni was honoured with the ministry of the Rev. Christmas Evans for upwards of thirty years. He did not, indeed, labour statedly in one place, but he resided at Llangfni, and preached more frequently for the congregation meeting there, than for any other single congregation. The interest has, at different times, experienced many vicissitudes, at some seasons there has been an increase, at others a falling off. Soon after the departure of Mr. Evans, the cause presented a very unlovely appearance. A *worldly spirit* governed some of the members in their choice of a minister, and a person was forced upon the church and congregation, who very soon brought the interest to the verge of destruction. But through unremitting exertions and attention, and by the blessing of Jehovah, order has been restored; union and brotherly love cement the society together, and now a pleasing prospect presents itself. Still this interest, like others in this part of the country, has to contend

with difficulties. The predominant sect in North Wales, (the Calvinistic Methodists,) are instructed by an uneducated ministry, their spirit is infused into the community at large, and the state of the *social virtues* is truly deplorable. Prejudice against other sects has taken an inveterate hold of the public mind, the spirit of Antinomianism pervades the country, and prevents the generous message of Christianity from obtaining that hearing and welcome reception to which it is entitled.

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### BETHANY, PEMBROKE DOCK.

On Friday, April 17th, 1829, Mr. Gabriel D'Evereaux, was publicly recognized as Pastor of the Baptist Church meeting at Bethany, Pembroke Dock, Pembrokeshire. On the preceding evening, after Mr. S. Price of Haverfordwest had read and prayed, Mr. B. Davies of Beulah preached from 1 Pet. v. 10. Mr. R. Glanville of Warminster from Psal. xx. 5.; and then concluded by prayer.

Service commenced on Friday morning at half-past nine, when Mr. T. E. Thomas of Ffynon prayed; Mr. S. Evans of Milford, delivered an appropriate introductory address on the constitution of a gospel church; Mr. J. H. Thomas of Moleston, after asking the usual questions, received the confession of faith, offered up the ordination prayer, and gave the charge to the newly ordained minister from 2 Tim. iv. 5. Mr. H. Davies of Llangloffen, delivered a suitable discourse to the church from Heb. xiii. 22, and Mr. T. Williams, (Independent,) of Pembroke Dock, concluded by prayer. The attendance was more than the chapel could contain.

In the afternoon a very interesting conference was held, when Mr. D. Owens of Chapel Hill, prayed; and Mr. J. H. Thomas of Moleston was chosen Moderator, who proposed two subjects for discussion—the mutual duties of members of a Christian church—and the necessity and importance of family prayer; both of which were ably illustrated and enforced. Mr. H. Edwards of Castlemartin concluded by prayer.

In the evening two sermons were preached by Mr. T. E. Thomas of Ffynon from 2 Cor. v. 6, and Mr. S. Daniel of Marloes from Sol. Song ii. 4. At the same time two of our brethren preached in Tabernacle (Ind.) Mr. D. Owens of Chapel Hill from Psal. cxxxiii. 1, and Mr. J. Lawrence of Myrtlitwy, from Rom. xvi. 7. The congregations were very large during the whole of the services. The meeting *must* have been fixed upon that day to give those connected with the Dockyard an opportunity of attending, no other holiday being allowed them for some time before or after.

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\* The above account has but just come into the Editor's hands.

## NEWPORT, ISLE OF WIGHT.

On the 22nd of April, Mr. Eliel Davies, late of Stepney Academy, was ordained pastor over the Baptist Church of this place. The service was commenced by the Rev. T. Tilly of Portsea, with reading the Scriptures and prayer; the Rev. B. H. Draper of Southampton, delivered the introductory discourse, and received from Mr. Davies the account of his experience, and his confession of faith, &c. The Rev. J. Clay of Portsea offered the ordination prayer; the Rev. J. Ivimey of London, delivered some advice to the pastor, who had been a member of the church under his care, founded upon 1 Tim. iv. 6. Rev. J. Bishop of Newport, (Independent,) concluded the morning service.

The evening service was begun with reading the Scriptures and prayer by the Rev. T. Binney of Newport, (Independent.) The Rev. W. H. Murch, Theological Tutor of Stepney Academy, preached to the church from Phil. i. 27. The Rev. W. Read of Wellow concluded. The hymns were read by the Rev. C. Cakebread of Portsea, and the Rev. J. Watts of Yarmouth.

## STOKE, WILTS.

On Thursday, April 23, 1829, Mr. William Huntley was set apart to the pastoral office over the Baptist Church at Stoke, Wilts. Mr. Walton of Trowbridge gave a brief statement of the nature of a gospel church, asked the usual questions, and received Mr. Huntley's confession of faith. Mr. Rodway of Bradford, offered the ordination prayer; after which Mr. Walton addressed the minister from 1 Cor. iv. 2. and Mr. Rodway preached to the people from Deut. i. 38.

Brother Huntley has been a member of the church at Stoke ever since its formation in the year 1820; having with some others been dismissed from the church at Bath for that purpose. Its members at present are thirty in number.

## HIGHBRIDGE.

Mr. Stevens, recently engaged in conducting a School at Exeter, under the direction of the Rev. S. Kilpin, was ordained pastor of the Baptist Church at Highbridge, near Bridgwater, Somerset, June 11, 1829. The service was introduced by Mr. Whitby of Yeovil, who read and prayed; Mr. Chap-

man of Yeovil, in a luminous address stated and vindicated the principles of dissent, and proposed the usual questions, to which Mr. Stevens returned satisfactory and scriptural answers. Mr. Gabriel of North Curry, offered up the ordination prayer, and Mr. Toms of Chard, delivered a judicious and affectionate charge to the minister, grounded on the words, "A good minister of Jesus Christ," 1 Tim. iv. 6. The sermon to the people was preached in the evening by Mr. Crook of Crewkerne, from 1 Thess. v. 12. and 13.

Mr. Stevens is labouring under the sanction of the Home Missionary Society. The neighbourhood of Highbridge much needs evangelical instruction; and it is fervently desired and hoped that the labours of Mr. S. may be greatly blessed of God.

## HERNE BAY.

The friends of evangelical religion are, perhaps, not generally aware, that the gospel has been recently introduced at this hitherto unenlightened place; and that much good has already been accomplished by the preaching of the gospel, and the education of the poor. As, however, there are now no wealthy persons residing on the spot, the two principal benefactors of the cause having been recently removed by death, the support of the interest depends chiefly upon the liberality of the visitors in the summer season. A Sunday school of nearly one hundred children, and a Lancasterian day school of about forty children, have been established, and a convenient chapel and school room have been erected, and nearly the whole expence defrayed. The Christian public who are in the habit of visiting the coast, and are desirous of combining usefulness with recreation, are earnestly recommended to visit this retired and delightfully rural bathing place.

## NOTICE.

The tenth anniversary of the Baptist church, Rye-lane, Peokham, will be held (by divine permission) on Wednesday, August 12, when three sermons will be preached; that in the morning, at eleven o'clock, by Mr. Reece, of Crown-street chapel; that in the afternoon, at three o'clock, by Mr. Smith of Ilford; and in the evening, at half-past six o'clock, by Mr. Chin, of Walworth.—After each service a collection will be made.

# IRISH CHRONICLE,

AUGUST, 1829.

THE Committee of the Baptist Irish Society express their grateful thanks, first to "the God of all grace," and then to the kind and constant friends of the Institution, that they have been enabled to meet the expenditure of the past year. They, however, respectfully urge it upon the consideration of the pastors of the churches especially, whether an *extra exertion cannot now be made on behalf of its funds*, that the minds of the Secretaries might be relieved from the burden which they have usually felt, on account of the difficulties which the Society has struggled with on that subject. The Treasurer has not sufficient money in hand by a considerable sum, to meet the expenditure for the present quarter; the Secretaries will therefore be very thankful to any of their brethren who will render the Society assistance, by collecting or by giving them the opportunity of sending some Ministers to collect for it.

From the Rev. J. Wilson to the Secretaries.  
Sligo, June 20, 1829.

DEAR BRETHREN,

Mr. Franks, who has been for some time travelling with brother Briscoe, visiting the schools in his district, is now with me for the same purpose, and as far as we have hitherto gone, he has been highly gratified. Indeed it must gladden the heart of every friend of humanity, morality, and religion, to observe the advantages derived by the children in the schools. They are greater in number, and more important in their character, than a stranger or a mere casual spectator is in the habit of supposing. And when these advantages are contrasted with the *peculiar* disadvantages under which the uneducated poor of this country labour, a feeling somewhat stronger than *pity* and *censure* is excited, in reference to those who oppose the extension of these advantages.

When we speak of a *mercenary* man, we mean a person who is so anxious to secure good things for himself, as that he is not solicitous for the welfare of others. And could we conceive of a man being so weak and vain, as to attempt to withhold the light and heat of the natural sun from our world, we should suppose him to be one of the worst of our species. But he is a worse character than either of these, who endeavours to withhold the light of divine truth from the mind, and the soul-cheering warmth that is derived from its rays. Yet, with such a class of persons this unhappy land abounds; and if their number be not increasing, the *violence* of their opposition, where it is *possible*, is abounding!

Within the last fortnight, one of this number, when reproving a teacher of the Society for keeping a Bible school, and he

was endeavouring to justify his conduct, not only as a means of support for himself, his wife, and children, but because of the excellent character and influence of the Bible, said, "True, the Bible contains some good things; but if you had a loaf made of first flour, and you knew that there was arsenic in it, would you eat it? There is poison in the Bible, and it is dangerous to touch it."

In another part of my district, as stated in one of the journals which accompany this, opposition has been raised, where we have heretofore enjoyed tranquillity. A priest, who is one of the honourable exceptions to the general rule, of their being opposers of the Bible schools, and whom I have always been anxious to notice as such, has now been obliged to denounce them, in consequence of the command of a superior. He declares that "he sees no harm in the Institution," and his conduct has corresponded with this declaration, for we have generally had two or three good schools in his parish, yet the *three* that were recently there, have within the last ten days been nearly broken up.

And in the journal of a reader resident in another part of my district, you will perceive that opposition of a formidable character is prevailing; yet many of the schools are prosperous; many copies of the Bible are in demand, and many applications are made by individuals, publicly and secretly, to have that book read for them, which, to use their own reiterated expression, is "the only comfort they have."

I therefore repeat *my* reiterated phrase to British Christians, on behalf of Ireland's spiritual welfare, Persevere, persevere, persevere! and the God of truth and love will succeed your efforts.

Yours sincerely,

J. WILSON.

H H

Sligo, June 29, 1829.

To the Committee of the Baptist Irish Society.

GENTLEMEN,

I spent a month with Mr. Briscoe, and accompanied him in an inspection of the schools under his superintendence, a report of which I now send you.

School at Carrapadan—The children spell and read well; several of them committed five, and others twelve chapters to memory, in the last quarter.

School at Rathlee—In a general good state; one of the boys, ten years old, commenced reading only four months ago, and can now repeat ten chapters.

Woolwich School—Numerous and flourishing; scholars 225, several of them from 16 to 20 years old; writing, 80; in arithmetic, 30.

Hackney School—Is also large, and well conducted. From opposition, comparatively few of the children attended the inspection, but those present gave evident proofs of their own and the master's diligence, and there is reason to believe that the opposition will soon cease.

School at Mullafary—Many of the children have made great progress in reading, writing, and arithmetic, committed to memory large portions of Scripture, and repeated from five to twelve chapters each for the last quarter. The master lately joined the church at Ballina, and is employed as a Sabbath reader, for which he is in every respect well qualified.

Hammersmith School—Was formerly prosperous, but from recent opposition has been greatly injured; is well conducted, and by steady perseverance and a little necessary management, the opposition will no doubt be overcome. The mistress is encouraged and assisted in her work by her pious, afflicted, and I might say greatly persecuted husband, and who, though they have nothing to support them but her small salary, gratuitously devotes his time in reading the Scriptures to his neighbours, and teaching them to read them in the native language.

School at Carrantrella—Gave some pleasing proofs of diligence, but has at present some difficulties to contend with.

Devonshire-square School—Excellent conducted by a respectable mistress, to whom the needlework and knitting of the girls is said by proper judges to do much credit.

School at Gurteenamuck—Established 1828. Most of the children when they first attended did not know the alphabet, but can now spell well, and many of them read and repeat several chapters.

School at Ballybeg—The spelling and

reading of the children are good, and some of them have made considerable proficiency in writing and arithmetic.

School at Creeves—Commenced about two years ago, and from the first met with great opposition; but patience and perseverance have at length triumphed, the children now attend well, and their parents say they will continue to send them. This change has been effected in the parents by the zealous and active labours of the master in reading the Scriptures to them. The children having been often kept away on inspection days, he visited their parents the day before Mr. B. and I went, to ask if they would send them to the inspection, and found them willing and determined to do so.

Henrietta School—In a good state, the children spell and read well. The master is an interesting and diligent young man, who frequently before and after school hours goes to the houses of the children to hear them their lessons, and to read the Scriptures to them and their parents. He, with his mother and sister, were brought to a knowledge of the truth, and a decided renunciation of popery, by the labours of Richard Moore, one of your Society's oldest Scripture readers, and who has been the instrument of the conversion of very many, and with several of whom I have had an opportunity of conversing.

School at Burnhill—Is in a neighbourhood where the blessings of a scriptural education are greatly needed; was formerly much opposed, but without effect; the parents continued, and still do, to send their children; 116 are in attendance.

School at Karrowkeel—Has in it a greater number of scholars than the preceding one, is in good order, and speaks well for the master.

School at Foghill—In so good a state that there was scarcely a mistake made by any one of the children in spelling, reading, or repeating the Scriptures.

School at Palmer's Town—Established in April last; present number of scholars 117. The master is a promising young man, educated in the Karrowkeel school.

School at Creevagh—An interesting sight, there being in it several youths and young men, some of them just beginning to spell words of two syllables, and others who have learned to read well. The attendance is numerous.

School at Shraheen—Is conducted by one of the first masters employed by your Society, and as a proof of its excellent state, I give the number of chapters fourteen of the children committed to memory in the last quarter, and we heard them repeat. Four repeated eight chapters; two, five chapters; six, twelve chapters; two of them, not more than eight years old, and a

little girl of only seven, reported from the 18th verso of the 1st, to the 13th chapter inclusive of Matthew's Gospel.

School at Aolare—The children read and spell well, and the readers repeat the Scriptures excellently.

School at Calduff—Is on the estate of Colonel Jackson, who has kindly provided a commodious and comfortable room for holding it. Total number of scholars 202; spelling good, reading correct and fluent; several chapters committed to memory in the last quarter, but not so many as usual, from being so much employed in the potatoe fields.

School at Carrowligmore—By the firmness of the parents in continuing to send their children, has overcome the past opposition made to it. Writing and in arithmetic 30, and some of them learning book-keeping.

Lymington School—Has outlived its former opposition, and is going on successfully.

School at Tallyllyn—Established about six months ago, and is doing well for the time.

School at Mohena—Commenced April last, under very promising circumstances.

School at Beldvig—Is large, but by no means in a proper state, for which a reason can be assigned; and if an alteration be not made, an immutable law of your Society will oblige Mr. B. to dismiss it.

The only remaining school on this station could not be assembled, a fever being in the house where it is held.

The following well attested conversation between the Clerk of a Roman Catholic chapel and one of the schoolboys, I had intended giving in connection with the school to which the boy belongs; but have thought it more advisable to do it here.

*Clerk and Boy meeting.*

Clerk. Where have you been?

Boy. At school.

C. A free school, I understand?

B. Yes.

C. Do you not know that they are forbidden?

B. By whom?

C. By the church.

B. May I take the liberty of asking you what is the church?

C. (Hesitated.)

B. I will tell you what the church is: a congregation of the faithful, what you cannot prove your church to be, which is composed of ———.

C. No matter what we are composed of, we are the true church, where salvation may be found; and that the Scriptures are difficult and hard to be understood, I will prove by putting a question to you, and let me

see you get over it if you can. How can two dead men bury each other?\*

B. I think it would be as easy as to be born again.

C. O, my good boy, I have stung you; but that is not answering the question properly.

B. Well, the one man might be living, though dead in sin; and he could bury the other who died in sin.

Two men who were standing by said that the clerk hurried away, lest, as they supposed, the boy should ask him some questions; he, however, took good care to carry the boy's answers to a certain quarter, and commands were soon given to perform none of the rites of the church for those parents who sent their children to the school; but they firmly declared they would not hinder their children from reading and learning the word of God.

Mr. Briscoe regularly preaches twice on the Lord's day at Ballina to respectable congregations, and which is of great benefit to the more general objects of the Society, as it gives the members of the church, and particularly the Scripture readers, an opportunity of seeing and knowing one another, and brings Mr. B. into constant contact with the readers, schoolmasters, and mistresses, and enables him to know, advise with, and direct them according to circumstances.

He also preaches stately or occasionally in eight more places on his station, and in those of them where I had opportunity during our tour of inspection, I preached to full or crowded congregations.

I have frequently met and conversed with the readers under his superintendance, and in proportion as I know that class of men, my conviction is deepened of the importance of their labours, and of the beneficial effects which, under the divine blessing, must result from them. To say nothing of the native language, which in itself is an irresistible charm to the ear of the Irish peasant, they can talk in a way, get into places, among persons, and obtain a hearing, that no minister possibly could.

Much good manifestly has been done, and is still doing in this country; but your Society and similar Societies must look to the rising and succeeding generations for the full fruits of their labours. Rest assured there is a work successfully commenced, and extensively increasing, that no power will be able to destroy, for it is His who hath said, "I will work, and who shall turn it back?"

I am, Gentlemen,  
Very respectfully yours,  
JOHN FRANKS.

\* Alluding to Luke ix. 60.

## CONTRIBUTIONS.

*Received by Mr. Ivimey.*

	£.	s.	d.
Remitted by Rev. C. Anderson	44	11	0
Collected by Rev. W. Thomas at Dean Street Meeting.....	7	2	6
To purchase books for the chil- dren of Dean Street School ..	0	15	0
Third part of a Collection at Rev. J. Upton's .....	5	0	0
Rev. James Elvey.....	5	5	0
Miss Ann Jones, Tewkesbury ..	5	0	0
Bethel Chapel Sunday School, by Mrs. Hewitt .....	1	3	0
Mr. Crowther .....	1	0	0
W. B. Gurney, Esq. ....	10	10	0
Joseph Gurney, Esq.....	10	10	0
J. P. by W. B. Gurney.....	10	10	0
Mrs. Ferguson .....	0	10	0

*Collected by Mr. Pritchard.*

At Alcester.....	5	0	0
Atwood .....	4	0	0
Henley in Arden ....	2	2	6
Stratford on Avon ..	2	3	0
Two Friends at Eve- sham .....	0	15	0
	<hr/>	14	0
Miss Middleton, Bristol .....	1	0	0
Thomas Ellis, Esq.....don.	5	0	0

Devonshire Square Auxiliary to  
the Irish Mission, per Mr. Mil-  
lard—

Mr. Anderson .....	0	7	0
Mr. Barker .....	0	5	0
Mr. Brown .....	1	1	0
Mr. Browne.....	0	7	0
Mr. Hems .....	1	1	0
Mr. Hinton .....	0	5	0
Mr. H. Jones .....	0	7	0
Mr. Jackson .....	0	4	0
Mr. Lonsdale .....	0	10	0
Mr. Millard.....	1	1	0
Mr. Morgan.....	0	6	0
Mr. Overbury.....	0	5	0
Mr. Price .....	0	10	6
Mr. Pond.....	0	4	0
Mr. Summers .....	1	0	0
Mr. Sabourin .....	0	5	0
Mr. E. Smith .....	0	10	0

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8 8 6

Rev. Mr. Brittain, Swansea, by

Mr. Mann .....

3 0 0

*Subscriptions received by W. Burls, Esq.*  
56, Lothbury, Treasurer; Rev. J. Ivimey,  
14, Southampton Row, Russell Square; and  
Rev. G. Pritchard, 16, Thornhaugh Street,  
gratuitous Secretaries.

# MISSIONARY HERALD.

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## BAPTIST MISSION.

### ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 18, 1829, at Spa Fields Chapel :

W. B. GURNEY, Esq. in the Chair.

Moved by the Rev. W. GILES of Chatham, seconded by the Rev. J. WILKINSON of Saffron Walden :

- I. That the Report now read be adopted, and circulated under the direction of the Committee ; and that this Meeting devoutly acknowledges the kindness of Almighty God, in preserving the Society through another year, notwithstanding the various trials it has had to sustain.

Moved by the Rev. W. ORME, one of the Secretaries of the London Missionary Society, seconded by the Rev. J. TINSON, of Jamaica :

- II. That this Meeting contemplates with unfeigned and grateful pleasure, the signal blessing which Almighty God has been pleased to grant to the labours of the Society's Missionaries in the West Indies, and also the promising indications which appear at several of our stations in the East, while it cherishes an affectionate solicitude for the comfort and usefulness of all the Missionaries in either hemisphere, whether their labours are followed by immediate tokens of success or not.

Moved by the Rev. J. DIXON, of the Wesleyan Connexion, seconded by the Rev. J. SMITH of Ilford.

- III. That the repeated instances of mortality among our missionary brethren ; the persevering opposition which has continued to mark the progress of the cause in Jamaica ; and the material diminution in the receipts of the Society during the past year, should impress on the minds of all its friends a more lively sense of our entire dependence on Almighty God for every thing necessary to the prosperity, and even to the existence of our Missionary Institution, and lead to more fervent prayer for the promised blessing of his Spirit ; more constant watchfulness over the motives and principles which actuate all our services ; and more self-denying zeal and devoted liberality in our endeavours to promote this sacred cause.

Moved by the Rev. F. CAREY, seconded by the Rev. T. SWAN of Birmingham.

- IV. That the Treasurer and Secretary be requested to continue in their respective offices ; and that the following Gentlemen constitute the Committees for the next year.

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. John Dyer.

Auditors—Messrs. J. Danford, P. Millard, and G. Kitson.

#### GENERAL COMMITTEE.

Rev. J. Acworth, Leeds  
W. H. Angas  
J. Birt, Manchester  
• T. Coles, Bourton  
E. Clarke, Truro

Rev. T. S. Crisp, Bristol  
C. Elven, Bury St. Edmunds  
J. Gilmour, Aberdeen  
S. Green, Bluntisham  
R. Hall, Bristol

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|---|--|
| <p>Rev. C. Hardcastle, Waterford<br/>         W. Hawkins, Derby<br/>         J. Hoby, Weymouth<br/>         R. Hogg, Kimbolton<br/>         R. Horsey, Wellington<br/>         T. Horton, Devonport<br/>         W. Innes, Edinburgh<br/>         J. Jarman, Nottingham<br/>         J. Kershaw, Abingdon<br/>         C. Larom, Sheffield<br/>         J. Lister, Liverpool<br/>         J. Macpherson, Hull<br/>         J. Mason, Exeter<br/>         C. T. Mileham, Newington<br/>         J. Millard, Lymington<br/>         T. Morgan, Birmingham<br/>         J. Mursell, Leicester<br/>         W. Nicholls, Collingham<br/>         S. Nicholson, Plymouth<br/>         Dr. Newman, Bow<br/>         J. Payne, Ashford<br/>         R. Pengilly, Newcastle<br/>         P. J. Saffery, Salisbury</p> | <p>Rev. S. Saunders, Liverpool<br/>         — Shirreff, Glasgow<br/>         Dr. Steadman, Bradford<br/>         E. Steane, Camberwell<br/>         M. Saunders, Howarth<br/>         M. Thomas, Abergavenny<br/>         T. Waters, Worcester<br/>         J. J. Wilkinson, Saffron Walden.<br/>         T. Winter, Bristol<br/>         Messrs. B. Anstie, Devizes<br/>         W. Burla, Edmonton<br/>         T. Blyth, Langham<br/>         J. Deakin, Glasgow<br/>         J. Dent, Milton<br/>         J. Fletcher, Tottenham<br/>         J. Hanson, Hammersmith<br/>         C. Hill, Scarborough<br/>         T. King, Birmingham<br/>         J. Lomax, Nottingham<br/>         W. Pollard, Ipswich<br/>         B. Shaw, Clapham<br/>         J. Sheppard, Frome</p> |
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## CENTRAL COMMITTEE.

- |  |   |
|--|---|
| <p>Rev. Isaiah Birt, Hackney<br/>         C. E. Birt, Portsca<br/>         John Chin, Walworth<br/>         William Copley, Oxford.<br/>         F. A. Cox, LL.D. Hackney<br/>         Richard Davis, Walworth<br/>         T. C. Edmonds, Cambridge<br/>         William Giles, Chatham<br/>         Thomas Griffin, London<br/>         William Gray, Northampton<br/>         William Groser, Maidstone<br/>         J. H. Hinton, Reading<br/>         Joseph Ivimey, London</p> | <p>Rev. Jos. Kinghorn, Norwich<br/>         Isaac Mann, London<br/>         W. H. Murch, Stepney<br/>         Thomas Price, London<br/>         G. Pritchard, London<br/>         James Upton, London<br/>         Messrs. W. Beddome, London<br/>         J. Foster, Biggleswade<br/>         W. B. Gurney, London<br/>         J. Gutteridge, Camberwell<br/>         John Marshall, London<br/>         Edward Smith, Loudon</p> |
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Moved by the Rev. Dr. COX of Hackney, seconded by the Rev. W. GROSER of Maidstone :

- V. That this Meeting is duly sensible of the Christian kindness shewn to the Society, by the Trustees of this and the other chapels, in which the services of this Anniversary have been conducted, and earnestly desires that the spirit of mutual affection may increase more and more among the disciples of the crucified Redeemer, till the world at large shall be constrained to acknowledge and embrace his religion as heavenly and divine.

Moved by the Rev. J. IVIMEY, seconded by the Rev. J. DYER, Secretary of the Society :

- VI. That the humble thanksgivings of the Society be rendered to that Almighty Being, under whose gracious auspices we have been permitted to unite in the services of another Anniversary, and that this Meeting do now adjourn to Thursday, June 17, 1830.

LIST OF EXTRA SUBSCRIPTIONS

For the purpose of liquidating the Debt of about £4000, owing by the Baptist Missionary Society, and also to enable other Missionaries to proceed to their Destination.

COMMENCED AT THE ANNUAL MEETING HELD IN SPA FIELDS' CHAPEL, ON THURSDAY, JUNE 18, 1829.

	£.	s.	d.		£.	s.	d.
W. B. Gurney, Esq. ....	250	0	0	John Bousfield, Esq. ....	20	0	0
Mr. Joseph Gurney.....	150	0	0	Mary, Wife of a poor Baptist			
A Young Friend.....	100	0	0	Minister .....	1	0	0
John Broadley Wilson, Esq... 300	0	0	0	F. C. by Rev. Dr. Cox .....	5	0	0
Engaged by ditto .....	200	0	0	A Subscriber .....	1	0	0
Mrs. J. B. Wilson.....	50	0	0	Rev. Richard Davis .....	5	0	0
John Deacon, Esq.....	50	0	0	Mr. Ebenezer Davis .....	5	0	0
Joseph Gutteridge, Esq. and Family				Mr. Edward Smith.....	25	0	0
.....	100	0	0	Rev. Isaac Mann .....	10	0	0
George Kitson, Esq.....	50	0	0	Mr. I. T. Hinton .....	10	10	0
Mrs. Kitson .....	10	0	0	Rev. Thomas Swan .....	5	5	0
Rev. Joseph Hughes .....	20	0	0	Mr. Thomas Leigh, jun.....	5	0	0
Messrs. Pewtress, Low, and				Rev. J. J. Davis, Tottenham..	10	0	0
Pewtress.....	20	0	0	A Stranger .....	1	1	0
Richard Peek, Esq. ....	80	0	0	Friend, by Dr. Cox .....	5	0	0
W. W. Expense of an intended				E. P. W.....	10	0	0
Excursion .....	25	0	0	Gentleman .....	1	0	0
A. C. Russell, Esq. ....	20	0	0	A young and poor Minister...	1	0	0
Joshua Russell, Esq. ....	5	5	0	Mr. Samuel Salter, jun. ....	20	0	0
Rev. W. H. Murch .....	30	0	0	Lady, by Rev. J. Dyer .....	10	0	0
Peter Ellis, Esq.....	10	10	0	A poor Minister .....	0	10	0
William Gillman, Esq. ....	20	0	0	John Penny, Esq. ....	20	0	0
Rev. D. Clarabut .....	0	10	0	Friend, by Rev. J. D. Everett	10	0	0
Rev. E. Daniel, Luton .....	3	0	0	Anonymous.....	2	2	0
Mr. James Lomax, Nottingham				William Cozens, Esq. ....	10	0	0
Samuel Salter, Esq. ....	50	0	0	Poor Minister .....	1	0	0
Rev. Joseph Ivimey .....	10	0	0	A Brooch, by a Lady, which her			
Mr. I. Sharp .....	5	0	0	husband kindly engages to			
William Strange, Esq. ....	50	0	0	make up.....	10	0	0
Rev. W. Shenston .....	5	0	0	A hearty Friend .....	5	0	0
Thomas Biokham, Esq. ....	100	0	0	William Mansfield, Esq. ....	10	0	0
W. L. Smith, Esq.....	50	0	0	Mr. Edward Deane.....	5	0	0
Rev. W. Mursell .....	20	0	0	James Smith, Esq. ....	50	0	0
Mr. Stephen Green.....	5	0	0	Mr. M. G. Jones .....	10	0	0
Mr. W. Harrison, Hadlow ..	10	0	0	Collection, guaranteed by Mr.			
Rev. Thos. Shirley, Sevenoaks				H. to produce .....	10	0	0
Nathaniel Robarts, Esq. ....	50	0	0	Female Servant .....	5	0	0
A. J. and A. S. Brothers .....	50	0	0	Samuel Ashwell, Esq. ....	10	0	0
William Beddome, Esq. ....	10	10	0	An absent Father, by his daugh-			
Mrs. Miall, Devonport .....	10	0	0	ters .....	1	0	0
Rev. James Hinton, Oxford ..	10	0	0	Friend, by Rev. J. Ivimey....	10	0	0
Thank Offering on the Anniversary				Joseph Fletcher, Esq. by Rev.			
of my Wedding Day..	5	0	0	T. Griffin.....	200	0	0
Rev. James Elvey .....	5	5	0	Mrs. Fletcher, Shadwell, by do.	100	0	0
Rev. James Peggs, Coventry..	5	0	0	A Friend, by ditto.....	2	0	0
Rev. Thomas Price .....	10	0	0	"World," Editor of the.....	10	0	0
Rev. John Dyer.....	10	0	0	Widow, by Rev. Thos. Griffin	5	0	0
Little Boy, five years of age..	0	0	6	Rev. Thos. Horton, Devonport	5	0	0
W. P. Bartlett, Esq. ....	30	0	0	Rev. Edmund Clarke, Truro..	5	0	0
Mr. John Baker, Thrapston ..	5	0	0	Mrs. Clarke .....	5	0	0
Messrs. Watson and Son ....	20	0	0	John Marshall, Esq. ....	10	10	0
Rev. B. C. Wilmshurst .....	5	0	0	Mr. Samuel Jackson, jun....	10	0	0
Iguotas .....	20	0	0	William Burls, Esq. ....	20	0	0
Rev. J. D. Everett.....	10	0	0	A. B. C... by Rev. John Dyer	10	0	0
Rev. John Chin .....	10	0	0	W..... do. ....	10	0	0

£.	s.	d.	£.	s.	d.
Miss Wills .. by Rev. J. Dyer	10	0	0	Anonymous, Mite to the Collec-	
Mrs. Gouldsmith .....	10	0	0	tion .....	1 0 0
Mess. Parbury, Allen & Co. do.	10	10	0	Rev. Dr. Steinkopff .....	2 0 0
Robert France, Esq. .... do.	5	0	0	Mr. G. Blight .....	5 5 0
Jas. Swann, Esq. Ensham .. do.	5	0	0	Friends at Maze Pond, by Rev.	
Mrs. Ware, Clapham .....	10	10	0	I. Maun .....	19 3 9
Miss Ware, ditto .....	10	10	0	John Wallis, Esq. ... by do.	10 0 0
John Ware, Esq. .... do.	2	2	0	Mr. J. Butterworth .....	5 0 0
Anonymous .....	2	2	0	Mr. N. Easty .....	1 1 0
Mr. John Rogers, Nottingham. do.	5	0	0	Widow's Mite .....	1 10 0
C. H. Clarke, Esq. ditto .. do.	5	0	0	Mrs. Sparkhall, Plaistow ...	5 0 0
Rev. R. Hogg, Kimbolton, do.	20	0	0	G. Lowe, Esq. by Rev. T. Prio	10 0 0
Mr. W. Giles, Chatham, do.	5	0	0	William Bousfield, Esq. .. do.	20 0 0
Female Friend, Oxfordsh. ... do.	10	0	0	Mr. Samuel Summers .....	10 10 0
J. Sheppard, Esq. Frome, do.	20	0	0	H. Kemble, Esq. by Mr. Ellis	10 10 0
Robt. Ramsden, jun. Esq. do.	5	0	0	Edward Kemble, Esq. .... do.	10 10 0
Profits of Scripture Stories, do.	5	0	0	John Hepburn, Esq. ....	10 10 0
Friend .....	20	0	0	Friends at Eldon-street, by Rev.	
B. Risdon, Esq. Birlingham, do.	30	0	0	J. B. Shenston .....	2 2 0
R. Barclay, Esq. Bury Hill, do.	50	0	0	Mrs. Abberley, by Rev. B. Cox-	
Rev. W. Nichols, Collingham	10	0	0	head .....	1 1 0
George Stokes, Esq. .... do.	5	0	0	Friend .....	5 0 0
Mrs. Thomas Rippon .....	5	0	0	Mr. W. Aikin, by Mr. Blight	5 0 0
Mrs. Dixon .....	5	0	0	Mr. George Gould .....	2 0 0
Rev. J. Hoby, Weymouth, do.	20	0	0	Miss Ireland .....	1 0 0
Edward Edwards, Esq. .... do.	10	10	0	Mr. Warter .....	10 10 0
Mr. Samuel Bagster .....	5	0	0	A Friend .....	2 2 0
J. H. ....	2	0	0	Mr. Thomas Evans .....	10 0 0
Henry Weymouth, Esq. .... do.	20	0	0	Mr. Marlborough .....	5 5 0
An Essex Friend .....	2	2	0	Mrs. Joseph Fletcher, by Rev.	
Two Friends at Watford .. do.	21	0	0	J. J. Davis .....	100 0 0
Mr. H. Angus, Newcastle, do.	2	2	0	Miss Dermer .....	10 10 0
J. Foster, Esq. Biggleswade, do.	100	0	0	John Chaplin, Esq. .... do.	5 0 0
Mrs. Foster, ditto .....	20	0	0	Mrs. and Miss Chaplin .....	5 0 0
E. Foster, Esq. Cambridge, do.	50	0	0	Mrs. Burls .....	5 0 0
R. Foster, jun. Esq. ditto, do.	30	0	0	J. Laundy, Esq. .... do.	5 0 0
Mr. William Adams, ditto, do.	20	0	0	Miss A. Dickinson & friends do.	1 4 0
Mr. Randall, ditto .....	5	0	0	J. L. Kent, Esq. ....	1 5 0
Mr. James Nutter, ditto .. do.	5	0	0	Miss Kent .....	1 1 0
Mr. William Pepper, ditto, do.	5	0	0	J. Waters, Esq. .... do.	1 0 0
Mr. W. G. Ashton, ditto .. do.	5	0	0	J. Shipping, Esq. .... do.	1 0 0
Mr. E. M. Smith, ditto .. do.	5	0	0	A Friend .....	1 0 0
Misses Gotobed, ditto .....	5	0	0	Mrs. Hague .....	1 0 0
Mr. Simpson, ditto .....	5	0	0	Miss Hague .....	1 0 0
Mr. A. G. Brimley, ditto .. do.	5	0	0	Miss Maria Hague .....	1 0 0
Mr. James Gotobed, ditto .. do.	2	0	0	Miss Jane Hague .....	0 10 0
Mr. Elliston, ditto .....	2	0	0	Miss Judith Hague .....	0 10 0
Mr. David Ellis, ditto .....	1	0	0	Mrs. Burbridge .....	0 10 0
Mr. P. Millard .....	10	10	0	Mrs. Hill .....	0 10 0
Female Friend .....	5	0	0	Mr. Knolt .....	0 10 0
Rev. Isaiah Birt .....	5	0	0	Smaller sums .....	2 2 0
Mr. John Walkden .....	10	10	0	W. Collins, Esq. by Dr. Cox..	20 0 0
Messrs. J. and E. Heath ....	15	0	0	Friends at Luton, by Rev. E.	
Rev. Dr. Newman .....	20	0	0	Daniell .....	13 0 0
Friends at Henrietta-street, by				Friends at Reading, by Rev.	
Rev. T. Thomas .....	25	0	0	J. H. Hinton .....	40 2 6
Friends at Poplar, by Rev. J.				Mr. James Little, by Rev. W.	
Upton, jun. ....	6	12	0	Shenston .....	1 0 0
Friends at Kidgmount, by Rev.				Mr. Heudeborck .....	1 0 0
W. Cuttriss .....	7	4	1	Mr. Turner .....	1 0 0
Friend of the Establish. Church	5	0	0	Thos. Williams, Esq. by W. B.	
Friend to the Cause, by Rev. J.				Gurney, Esq. ....	100 0 0
Edwards .....	5	0	0	John Gurney, Esq. .... do.	50 0 0

Mr. John Benham, by W. B. Gurney, Esq. ....	25	0	0
Miss Attersoll .....do.	5	0	0
Rev. Dr. Cope .....do.	2	2	0
J. P. ....do.	20	0	0
Henry Goring, Esq. by Rev. J. Hinton .....	50	0	0
Samuel Collingwood, Esq. do.	10	0	0
Friends, by Rev. Thomas Middle-ditch .....	17	11	0
Friends at Eagle-street, by Rev. Joseph Ivimey.....	40	6	0
Friends at Sandhurst, by Rev. G. Gates .....	5	0	0
Mr. John Lart, by Mr. Pew-tress .....	5	0	0

FOREIGN INTELLIGENCE.

CALCUTTA.

We have great pleasure in presenting our readers with the following letter from Mr. Yates, containing an account of his passage out, and arrival at Calcutta. They will rejoice that our brother was mercifully preserved in the hour of danger, and that he has been permitted to resume the labours of his station.

Calcutta, Feb. 5, 1829.

MY DEAR BROTHER,

I have the pleasure to inform you, that I arrived at Calcutta on the 4th of this month, after a tedious and dangerous passage. We had several gales during the voyage, and a tremendous hurricane. We staid two days at Santa Cruz in the island of Teneriffe, and had some fine views of the lofty peak, 12,600 feet high. Soon after leaving that island, we fell in with an equinoctial gale, but sustained by it no injury. We crossed the line on the 13th of October, exactly two months from the time of our leaving Gravesend, so that our passage to the line was exceedingly tedious. During the next two months, nothing of consequence occurred; day succeeded to day without any material changes, either in the weather or in our society. On the 13th of December we passed through such a storm as I never witnessed before. It occurred in long. 91 East, and lat. 18 South. It commenced by blowing fresh one evening, and increased to the close of the next, when it blew a very strong gale. The next morning presented us with appearances truly alarming, and that increased in terror till eleven o'clock, when it blew a

perfect hurricane. The sea and sky seemed mingled in one general mass, and we could scarcely tell the difference, as we mounted up to heaven, and sunk again into the depths. It continued in this manner about two hours, during which time our soul was melted because of trouble: we reeled to and fro, and staggered like a drunken man, and most were at their wits end. Our mizen mast and boats were carried away; our main top mast was split into three pieces, and the mainmast itself sprang in two; our foremast and jib-boom were also broken, and the sails not taken in, shivered all to pieces. In the steerage and cabins below we were ankle deep in water, and the darkness and distress of our situation were rendered visible by the dim shining of a lamp. After going above and witnessing this terrific scene, I descended with a deep impression of our danger; and with two others who were in my cabin, cried unto the Lord, and he brought us out of our distress. After prayer, I was enabled to sing with composure these lines—

“ Begone unbelief, my Saviour is near,  
 And for my relief will surely appear;  
 By prayer let me wrestle, and he will perform,  
 With Christ in the vessel, I smile at the storm.”

“ His love in time past forbids me to think,  
 He'll leave me at last in trouble to sink;  
 Eoah sweet Ebenezer I have in review,  
 Confirms his good pleasure to help me quite through.”

Almost immediately after we had closed these exercises, we heard that the glass had risen considerably, which indicated that the storm would soon subside. This was considered by us as an immediate answer to prayer, and confirmation of the scripture—“ This poor man cried, and the Lord heard him, and delivered him out of all his troubles.” Just as the storm was beginning to subside our tiller broke, through which the helm became useless, and the ship ungovernable. Had this happened at an earlier period, it was the opinion of the Captain that we could not have been saved. In order to put in a new tiller, they were under the necessity of knocking down all the cabins beyond the oddy, so that on the following day our ship had all the appearance of a wreck; the masts all more or less broken, the sails hanging in tatters, the cabins broken down, the boats carried away, and the whole deck covered with the splintered remnants of masts, sails and ropes. After this, on entering the bay of Bengal, we had very bad weather, and contrary

viands; the rain poured down in torrents, and the sun was not to be seen for many days. After sailing seven days, we got a sight of the sun, by which we ascertained our latitude, and found that we had advanced only about a degree in the course of a week. This weather brought on me a slight attack of the dysentery, from which I did not perfectly recover till we had passed the rainy latitudes. We were a long time beating up the bay, so that our voyage occupied six months within a few days. Had these things happened on my way home, I might have written bitter things against myself, and have concluded that God was against me; but as I was returning to labour and to suffer in the cause of Christ among the heathen, I was entirely free from all such unhappy reflections.

When we arrived at the Sand Heads, and took the pilot on board, I was afraid to ask any questions about my friends, lest I should hear of the death of some. Mr. Bampton, however, who was on board a pilot schooner for his health, soon came; and though he confirmed my suspicions with regard to some, relieved my anxiety with respect to others. From him I learned that four of my missionary brethren had been removed; Mr. Schmid of Calcutta, Mr. Burton of Digah, Mr. Price of Ava, and Mr. Cropper of Cuttack. I also learned that the Bishop was dead; that Messrs. Wilson and Good were gone to England, and that my friend Davies, of Howrah, was no more. Amidst such losses and changes in one year, what abundant cause have I to be grateful, that on my arrival I found my partner and all my companions in labour in the enjoyment of health!

On the voyage, I had morning and even-

ing worship in my cabin, and was joined by four others. One young man who was at first seriously disposed, was, I think, greatly improved by these opportunities. We had a number of young men on board, and they were all at first determined to employ the whole time of the passage in theatrical amusements. To divert them from this waste of time, and to save others from the annoyance that would arise out of it, I proposed to them that they should commence the study of Hindoostance, which they would all need on their arrival, and offered my services as a teacher. By this means they were diverted from their purpose, and I had three classes to instruct every day during the passage.

The lady that accompanied me, Miss Wallace, I found a pious and studious young woman, and I sincerely hope she will be useful at Malacca. On my arrival, I found my dear friends anxiously waiting, and earnestly wishing for my return; they gave me a most hearty reception. From the welcome entrance I have found, I am ready to anticipate a divine blessing on my future labours. I shall baptize two persons to-morrow; one a native, the other an Anglo-Asiatic. This will be a good, though a small beginning: may the Lord increase it a hundred fold!

We are now entering into consultations for the accomplishment of the plan given in your Herald for February last, and our united and fervent prayer in so doing is, "God be merciful unto us and bless us, and cause his face to shine us; that thy way may be known upon earth, and thy saving health among all the heathen."

Yours affectionately,  
W. YATES.

\*.\* Some interesting intelligence from the West Indies must be deferred to next month, for want of room in this Herald.

*Contributions received on account of the Baptist Missionary Society, from May 20, to July 20, 1829, not including individual Subscriptions.*

Lymington, and its vicinity, by Rev. Jas. Millard .....	£29	11	3	
Oxfordshire Auxiliary: Bourton, Juvenile Association, by Rev. T. Coles....	2	0	0	
New Mill, ditto, by Rev. D. Clarabut.....	14	12	0	
Dunstable and Houghton Regis, Penny Association, by Mr. Chambers....	4	10	0	
Lynn, Collected by Miss Keed.....	5	12	2	
Edinburgh Auxiliary Society, by Mr. H. J. Dickie .....	20	0	0	
Ilford, Missionary Association and Subscriptions, by Rev. J. Smith .....	22	12	0	
Berwick on Tweed, for Jamaica Schools, &c. by Mr. Clark.....	10	15	6	
Wilts and East Somerset Auxiliary, by Benjamin Antie, Esq. ....	33	7	5	
Fakenham, Contributions, by Mr. Cates.....	2	0	0	
Bessels Green, ditto, by Mr. Knott.....	3	8	3	
Kent Auxiliary Society, balance, by Rev. W. Groser .....	29	10	1	
Bucks Association, by Rev. P. Tyler.....	37	3	10	
Legacy of Mrs. , late of Newark, by Mr. Mills.....	20	0	0	
South Wales, Collected by Rev. Thomas Thomas .....	28	8	8	
Sussex, by Rev. Eustace Carey: Brighton .....	18	0	6	
Lewes .....	20	13	0	
		38	19	6
Sheffield, balance of Contributions, by Mr. Lomax .....		19	9	6



A Family of Little Boys, by Rev. Mr. Elvey .....	0	13	4½
Greenwich, Friends, by Mr. Tossill .....	8	11	6
Produce of Missionary Box, by Mr. Blight .....	1	10	0
Bow, Collected by several Friends, by Dr. Newman .....	16	9	4
Mrs. Arnold, Bankside, for Female Education .....	8	17	6
Eagle Street Auxiliary, by Mr. Neale, one-third .....	18	0	0
Goswell Street Auxiliary Society, by Mr. John Box, two-thirds .....	15	8	0
Friends at Elim Chapel, Collected by Mrs. Elvey .....	15	10	0
Muswell Hill, Missionary Box .....	4	13	0
Sevenoaks, Subscriptions, Missionary Boxes, &c. by Rev. T. Shirley .....	50	18	2
Lion Street, Walworth, Female Association, by Mrs. Chin .....	60	0	0
Chatham, Ladies' Society, Zion Chapel, Clover-street, by Mr. Lewis .....	8	10	6
Camberwell, Female Auxiliary, by Miss Gutteridge, Treasurer .....	100	19	0
Baptist Free School, Took's Court, Voluntary Contrib. by Mr. Kendrick .....	7	17	6
Legacy of Mrs. Jane Fell, by Mr. John Fell .....	20	0	0
Mr. Nice, Colchester, A. S. ....	21	0	0
Maze Pond Auxiliary, by Mr. Beddome .....	38	14	2
East Norfolk Auxiliary Society, by Mr. John Cozens .....	93	4	3
Maze Pond, Ladies, by Mrs. Kitson, for Female Schools .....	15	15	0
Carter Lane, Female Auxiliary, by Mrs. Rippon, one-half .....	18	15	0
Northamptonshire Union, by Mr. Gotch .....	17	0	5
Abergavenny, by Rev. C. Evans .....	5	0	10
Holyhead, &c. by Rev. W. Morgan .....	1	18	8
NETHERLANDS Auxiliary Missionary Society, by Rev. J. Muller .....	200	0	0
Woolwich Auxiliary Society, by Rev. W. Bowes .....	31	17	8
Elgin and Morayshire Missionary Society, by Rev. N. McNeil .....	5	0	0
Part of a Collection at Church-street, Blackfriars, by Rev. J. Upton .....	5	0	8
Whitechurch (Hants), Collection and Subscriptions, by Rev. P. Davies .....	10	19	3
Malmsbury, Collected by Rev. T. Martin .....	1	5	6
Liverpool, Collections at the Annual Meeting, by W. Rushton, Esq. ....	200	0	0
E. B. by the Secretary .....	100	0	0
Female Friend, South Devon, by Rev. E. Carey .....	20	0	0
Mr. Ranyard, Kingston (West India Fund) .....	1	1	0
J. N. Coffin, Esq. ....	1	1	0
Friends, by Miss Smith, Chesterfield .....	1	0	0
Well-wisher, with Magazines .....	1	0	0
S. E. C. Camberwell (Female Education in India) .....	1	0	0
J. G. by the Secretary .....	1	1	0

#### WIDOW AND ORPHANS' FUND.

Profits of Leslie's "Visions of Heaven; with a Memoir of Mrs. Leslie" ..	68	4	0
Mrs. T. Rippon, by the Secretary .....	1	0	0

#### TO CORRESPONDENTS.

Mr. Burobell, under date of May 12, writes as follows:—"The present of fanoy articles for the School, from the friends at Woolwich, we have received, which awakened in our minds feelings of the liveliest gratitude. You will please to present our thanks to these unknown friends, for this token of their interest in the Mission here."

We have been requested to state, that the parcel of fanoy articles forwarded by Miss Keed, of Lynn, included contributions of work from Miss Clowes, Heacham; Miss Herdy, Miss Leete, Mr. Carr, and other friends in Lynn; and Miss Taylor, Thuxton.

Several articles of jewellery were received at Fen Court on the morning after the Annual Meeting, with the following anonymous note:—"The accompanying 'not needful' articles are inclosed to Mr. Dyer, for his disposal towards the liquidation of the debt of the Baptist Missionary Society, by an unworthy individual, who humbly trusts she knows by happy experience what it is to 'be blessed in Him' who bled and died on Calvary, and consequently ardently desires the arrival of that joyful period, when 'all nations shall call Him blessed.'"

Thanks are presented to A. B. and his friends at Hoxton, for a trunk, containing about 320 Numbers of Magazines.

A kind donation of £5 has been received for the orphan family of the late Rev. James Chater, from J. L. inclosed in a letter to the Rev. George Morley, with the Manchester post mark. The money will be handed to the trustees of the family.

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 SEPTEMBER, 1829.
 

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## THE EXCELLENCY OF THE GOSPEL.

THE gospel is the last and best dispensation of God to man. "In these last days God hath spoken unto us by his son, whom he hath appointed heir of all things." Highly instructive is the language of the apostle Paul, when speaking of the superiority of the Christian economy, compared with the Mosaic law; he denominates it *the glory that excelleth*. It claims God for its author, unmerited favour for its source, the illumination and purity of the mind for its object; and it will extend its benign influence and effects through everlasting ages. It is indeed "the glorious Gospel of the blessed God." Boasting a celestial birth, it must necessarily partake of that wisdom, rectitude, and benevolence which are essential to Deity. It is light without darkness, holiness without sin, and beauty without the least shade of deformity. A dispensation worthy of God; and safe, because suited to the fallen guilty circumstances of man. The sublime discoveries of the Gospel, its bright and harmonious display of the divine perfections—the religious character it forms—its suitability to the guilty and afflictive circumstances of man—and the hope of immortality it inspires; all unite to illustrate and confirm our views of its excellence.

1. *Its sublime discoveries.*—God is the centre and source of all perfection, natural and moral. He, as our creator and sovereign, is entitled to the reins of universal government. It is impossible that

God should be an indifferent spectator of the moral conduct of his intelligent creatures. He could not permit them to disapprove his perfections and government, to hate and injure one another, without signifying in the strongest manner his decided disapprobation of such conduct. To suppose the contrary would be to annihilate the essential difference between virtue and vice, sin and holiness. It would insinuate, likewise, that God was not a lover of righteousness, nor a determined enemy of moral evil, than which nothing can be more false. This statement is confirmed by the law which God has given for the direction of the conduct of his creatures, both towards himself and each other, "Thou shalt love the Lord thy God with all thy heart, with all thy strength, and thy neighbour as thyself." In a variety of instances we have violated this holy rule of conduct. Now where the command of the law is broken, the curse of the law enters; for it is said, "Cursed is every one that continueth not in all things written in the book of the law to do them." We have rendered ourselves miserable by our wilful rebellion against the authority of God. Human nature is essentially different now from what it was at first. Men have corrupted their ways. Sin renders us obnoxious to punishment, and this punishment is as certain as the justice and truth of God can make it. There is something exceedingly affecting in the idea that we have offended a Being of infinite

majesty, spotless purity, unbounded goodness, and almighty power. We cannot hide ourselves from his all-piercing eye. We cannot evade the stroke of his almighty arm. Hence it is that men in every age have had their fears alarmed. They knew not but death would blot them out of being, or even remove them to a state of greater misery than they experienced upon earth. They were unacquainted with the way of access to God, and had no assurance that their prayers would be accepted, or their sins forgiven. All beyond the present moment was darkness and confusion. The light of reason, with all its boasted powers, could only "*feel after God.*" "The world by wisdom knew not God." The ancient philosophers and moral teachers of mankind, "professing themselves wise, became fools." For this dark and fearful state of things "The day-spring from on high shone forth to give light to those who were in darkness, and in the region of the shadow of death." We are no longer left to the conjectures of human reason, and the fluctuating opinion of fallible men. The great truths of the Gospel were revealed by the Son of God himself. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." In the humiliation, sufferings, and death of Christ we behold infinite love to sinners, whilst at the same time the law of God receives more honour than it could have acquired by the obedience and death of all mankind. The "weary and heavy laden are now invited to partake of this grace." It is a faithful saying, and worthy of all acceptation, that "Jesus Christ came into the world to save sinners, even the chief of sinners." This is good news indeed. We may well con-

clude with our apostle, "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—the full pardon of our sins, the free justification of our persons, admittance into the household of faith, and a meetness for the inheritance of the saints in glory." For all these sublime discoveries we are indebted to the Gospel of Christ. They are truths that "eye hath not seen, nor ear heard, neither had they entered into the heart of man," had not God revealed them in his blessed word. This is the light that is to guide our feet in the way of peace.

II. *Its bright and harmonious display of the divine perfections.*—Much of God's goodness has been displayed in our world in "giving life, and breath, and all things" to the children of men. His sun illuminates our path, and his rain refreshes and fertilizes our fields. He fills our hearts with food and gladness. But what are these expressions of benevolence, compared with the gift of his own Son? "Thanks be unto God for this unspeakable gift!" The most valuable that God himself could bestow upon us. The creation and support of the world itself, is but a small instance of his love compared with the gift of Christ. The wisdom of God eminently appears in every part of creation. Every insect and animal, every flower and plant, displays great contrivance and skill. "In wisdom thou hast made them all." But in the birth, sufferings and death of Christ, God hath "abounded towards us in all wisdom and prudence." It is easy to see the glory of God manifested in the felicity of innocent creatures, but not so in the happiness of the rebellious and depraved. In the Gospel we not only perceive the righteousness of

God in the punishment of sinners, but in their pardon and justification. In the method of grace there revealed, the rebel is not only saved, but the law which he had broken is magnified and made honourable. The rectitude and justice of God are manifest in the awful judgments inflicted on the rebellious and ungodly; but this is not so impressive an exhibition of divine justice and spotless purity, as is displayed in the conduct of God towards his own Son, when he "bruised him and put him to grief" for us. What an affecting view of sin does this method of salvation present us with! How sacred the honours of the divine law which nothing but the death of Christ could repair! How awful the rectitude and justice of God, which required such a sacrifice to "put away sin," and "bring in everlasting righteousness!" A world of creatures suffering eternal death as the wages of sin, does not exhibit such an affecting view of the divine holiness and justice, as the astonishing spectacle of the Son of God dying for our sins. In the mediatorial work of Christ, the perfections of God are not only manifested separately, but in full harmony with each other. To exalt one perfection at the expense of another, would not augment the divine glory. For instance, should God dispense his mercy in such a way as not to appear the decided enemy of moral evil, and the friend of righteousness, his whole character, instead of being illustrated, would be rendered less glorious. God is infinite in all his perfections, and he might as soon cease to exist as act contrary to himself. One attribute could not be manifested at the expense of another. All must be exercised together, without confusion or disorder. In proportion as this harmony is dis-

played, the character and perfections of God are glorified. Now in the mediation of Christ the apparently opposite perfections of the divine nature unite together in the most perfect harmony. Infinite justice and unbounded grace have their claims equally admitted and exalted. "Mercy and truth are met together, righteousness and peace have embraced each other." Our God is glorious in holiness, and unbounded in compassion. He is the "just God," and yet "the Saviour of all that believe" in his only begotten Son. He is the righteous governor, yet the tender Father of his people. No wonder the astonished angels, when first they beheld this stupendous display of the divine perfections in the person of our Redeemer, sang, "Glory to God in the highest, on earth peace and good will to man." High in intellect as these illustrious spirits are, they stoop to learn in the church the manifold wisdom of God. Though not personally interested in the work of redemption, they delight to study the mysteries of saving love, and glorify God for such benevolence towards man.

III. *The religious character it forms.*—The various systems of religion, the offspring of human invention, which have been taught to mankind in different ages of the world, have largely participated of the weaknesses and vices of their authors. The effect will never rise higher than the cause that produced it. The fruit will always partake of the nature of the tree. The streams will correspond with the fountain. "That which is born of the flesh is flesh." A religion originating with depraved man must be earthly and sensual. Paganism substituted a variety of superstitious ceremonies in the room of moral instruction, and, as might be expected, left the people

ignorant and vicious. The doctrines taught by Mahomet accommodate themselves to the cruelty and sensuality of the human heart. How widely different the Gospel of Christ! "It is first pure, then peaceable, gentle, full of mercy, and of good fruits; without partiality and without hypocrisy." Like its divine author, it is "full of grace and truth." Its doctrines enlighten the mind, its great and precious promises console and cheer the heart; its motives and influences form the man anew. It inculcates piety towards God, and benevolence towards man. By the hope of heaven it elevates and spiritualizes the affections. The Gospel which is expressly styled "the ministration of the Spirit," and from whose agency it derives all its energy to enlighten and bless, when it comes "in power, in the Holy Ghost, and in much assurance," never leaves a man as it finds him. It produces a change alike wonderful and beneficial. Is he afar off from God by wicked works? it brings him nigh. Is he an enemy? it reconciles him and makes him a friend. Is he polluted? it purifies the heart. Is he in bondage to sin? it emancipates him. Is he in a state of moral degradation? it elevates and refines his mind: "If any man be in Christ he is a new creature; old things are passed away, and behold all things are become new." "The wolf dwells with the lamb, the leopard lies down with the kid, the calf and the young lion and the fatting together, and a little child shall lead them. Instead of the thorn comes up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be unto the Lord for a name, for an everlasting sign that shall not be cut off." It is this heavenly doctrine that must restore peace, and

give purity to a world lying in wickedness. When the knowledge of the Lord shall fill the earth, there shall be nothing to hurt or destroy throughout the world. The effects of Christianity are not confined to the individual; but benefit and bless all that come within the reach of their influence. The Christian's light is not to be concealed. It is so to shine before men that they by seeing their good works, may be induced to glorify their Father in heaven. The converts of Christ are blessed in order that they may be made a blessing. Their talents are not merely for themselves. They are only "stewards of the manifold grace of God." The blessings which they participate, they are to communicate. They are to comfort others with the comfort wherewith they themselves are comforted of God. How many miserable and mischievous sinners, by the instrumentality of the glorious Gospel, have been rescued from the hateful tyranny of contending passions, and made to fill up their places in society with respectability, comfort, and usefulness!

*(To be continued.)*

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#### RELIGIOUS CONVERSATION ENFORCED.

AMONG the signs of degeneracy in modern professors, over which a devout mind cannot but deeply mourn, there is scarcely any so general and apparent as a neglect of pious conversation. Instead of imbuing their whole discourse with the spirit of religion, as from the name they bear, we might expect them to do, many of them almost entirely exclude this subject from their conversation, so that from intercourse with them in the social walks of life, it cannot be determined whether they make any pretensions to piety or not. If they

ever talk about it, they treat it only as a subject of controversy, a topic of curious speculation, or an occasion of discussing the merits of some celebrated preacher or writer. In this case their discourse is by no means truly pious. To merit this character it must not only relate to religious themes, but must treat them in a manner which is calculated to excite religious feeling, or impart some spiritual benefit. And where are the companies who generally thus talk of religion? Where is the individual Christian who can say that he has habitually done so? Not long ago the writer of this paper was present at a social meeting, of ministers and other professors, which followed an ordination service. It was the first meeting of the kind that he attended, and therefore he expected to enjoy a spiritual feast. He waited for a considerable time to hear a political subject which was brought on the carpet, superseded by some serious topic. After a while politics seemed to have become uninteresting, and at length we set it aside, not however as the writer had fondly hoped by the introduction of religion, but by a trifling and lengthened chat about a variety of things; not including alas, in this variety, that *one thing*, which, if individually referred to, each would have acknowledged to possess the strongest claim on his attention. Four hours were thus murdered by nearly thirty persons who professed to be the ministers and disciples of Christ. Not a single word of truly pious conversation passed during the whole time. This meeting, however, was by no means singular in neglecting sacred things; if report speaks truly, most meetings of the same kind are guilty of the same neglect.

And ought these things so to be? Certainly not, for

I. Let it be considered what the Scriptures say of pious discourse.

They repeatedly urge on our attention the striking injunction of Jehovah, as if they would have it deeply impressed on our memories, and ever present to our thoughts. "These words which I command thee thou shalt talk of when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." They present David to us as an example, making such resolutions as these: "My tongue shall speak of thy righteousness and of thy praise all the day long;" "I will meditate on thy works and talk of thy doings." They speak of this duty as a distinguished mark of the godly, by which the Most High paid especial respect in a season of great irreligion: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him." They assert, in the words of Christ himself, that our discourse will be brought forward as a decisive mark of character, at the final judgment. "I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words shalt thou be condemned." And they command us to "sing unto God and to talk of his wonderful works; to let that communication proceed out of our mouth which is good to the use of edifying that it may minister grace unto the hearer, and to let our speech, always be with grace, seasoned with salt. Nor do they thus instruct and exhort only, but they add the authority of a powerful example. They bring the discourse of the Saviour before us, that we

may imitate it; and that was always pious. Its prevailing subjects were purely sacred, and if it ever adverted to the common concerns and objects of life, it always rendered them subservient to a sacred purpose.

Religious conversation then, is manifestly a scriptural duty enjoined by explicit precept, and enforced by decisive example. Some persons, however, endeavour to justify their neglect of it by pleading their natural diffidence. "We are afraid to talk of sacred subjects "they say," lest we should degrade them, or expose our ignorance and inexperience, or seek to claim the merit of a degree of piety which we do not really possess." There is something so apparently amiable in this modest excuse that it is somewhat difficult to suppress one's admiration of it, or to see its fallacy; and most certainly, the persons who make it are far less to be censured than those conceited pharisees who are ever obtruding their religious cant, for the purpose of exciting wonder at their superior piety. Still, however, we must not forget that this excuse is opposed to a plain duty, and therefore must be vain. The natural diffidence on which it rests, ought to be regarded as an infirmity, and as such opposed. This feeling is not yielded to when it opposes the claims of business; how much less should it be endured when inconsistent with the observance of a scriptural duty! In the former case, it is perseveringly opposed, until to talk of business is easy and pleasant; surely then it should be much more striven against in the latter case, until to converse of religion becomes delightful.

II. While Scripture thus requires us to cultivate pious conversation,

the pleasures of the exercise enforce the requisition.

Every act of obedience proceeding from evangelical motives, and performed in an evangelical spirit, is the source of enjoyment. But this duty is peculiarly so. It brings before the view of the mind the most noble and interesting objects: the incomprehensible perfections of the Jehovah, the wonders of redeeming love, and the vast realities of eternity; subjects on which angels meditate with delight, of which the saints will converse in Heaven, and in which even God himself is, and ever will be, interested. In such themes the noblest faculties of regenerated man find something peculiarly adapted to their nature, and altogether sufficient for their happiness. When the mind is in a proper frame, it lives in the contemplation of them, as in the element of its felicity, and enjoys an unspeakably greater delight in conversing of them, than the philosopher derives from the flowery walks of science, the voluptuary from the enchanting streams of pleasure, or the miser from the fascinating charms of wealth.

And, in conversation, these subjects are presented to the mind with peculiarly favourable associations. What heart, especially what Christian heart, can be satisfied with *selfish* pleasure? Who does not find his joys increase and assume a lovelier form, when participated in connection with a beloved friend? In the duty before us, the delight which sacred themes afford, is enjoyed by us in connection with our brethren and sisters in Christ. By attending to it our affection for them is excited, and we feel double satisfaction in knowing that they are enjoying the same pleasures as that which we are realizing.

May we not here decisively appeal to the experience of every good man? Will not he who has generally neglected religious discourse, confess that, when he has occasionally engaged in it, he has enjoyed greater satisfaction than the most interesting worldly talk affords him? We know he will. And all those who have been constant and frequent in observing this duty will assure us, that in it their hearts have frequently burned within them, as did those of the two disciples who talked with the Saviour on their way to Emmaus, and that sometimes they have arisen as on eagles' wings, and participated the bliss of those who sit on some green and flowery mount, or walk beside living fountains of water above, engaged in this delightful employ.

Religious discourse does not, indeed, *always* produce these happy effects. Sometimes it is wearisome through sameness. Some persons always bring forward the same favourite doctrines, expressed in the same orthodox phrases, and accompanied with the same trite illustrations; which must necessarily render their talk tiresome to a creature so fond of novelty as is man. This fault, however, is by no means a *necessary* accompaniment of religious discourse, but is wholly to be attributed to the prejudices or carelessness of those who conduct it. The purely gospel doctrines, which should ever form its basis, are not few, and they may be considered in many different views and relations; these are connected with numberless other topics of a decidedly religious character, and all may be combined with, and illustrated by, all that is truly interesting in the whole circle of human science. Pious conversation, therefore, might be rendered infinitely varied, far

more so than other conversation could be rendered, if Christians would judiciously use the means of giving it variety. Let them make it their object to collect information from all sources, in their daily occupations, their general reading, and their attendance on the ministry of the word, with the design of fitting them for this duty, and the complaint that it is tiresome will soon cease. The case of the celebrated Hervey is here in point. His discourse was habitually pious, and yet his most intimate friends were never wearied by it; but, on the contrary, the more they listened to it, the more diversified and interesting it seemed to become.

III. In unison with the pleasures of Christian conversation, its *benefits* recommend it to our attention.

It is highly useful to *believers* in many ways. It encourages decision and circumspection in our daily intercourse with the world. By engaging in it, we openly acknowledge ourselves to be the servants of God, and thus bind ourselves, by the fear of gross inconsistency, which will greatly assist conscience in the hour of temptation, to avoid every thing that would appear like carelessness or temporizing. It is peculiarly calculated to produce and nurture brotherly love, and to aid this important grace in its operations. For does it not afford the best opportunity for counteracting the baneful effects of suspicion and calumny, displaying our true character, making known our real sentiments, expressing our Christian regard, and exercising our mutual sympathies? And how often has it been the means of instructing the ignorant, confirming the doubtful, reclaiming the backslider, strengthening the weak, consoling the distressed, animating the discou-

raged, and increasing the knowledge, zeal, gratitude, and joy of Christians, under all circumstances! Far more adapted is it to promote these ends, than is either preaching or reading, except the book read be the Bible. The information derived from these last mentioned sources, must necessarily be somewhat general, and may or may not suit us; but in conversation we can bring forward our own individual case, freely and explicitly state our difficulties, necessities, and wishes, and our friends can suit their remarks to our special circumstances, and give their instruction and advice with personal application and unrestrained freedom.

This duty is likewise fitted to do good to the *unconverted*. If they are only listeners to it, an important opportunity is offered to drop such observations as may especially meet their case, though not directly addressed to them. But the advantage is much greater when they can be prevailed on to take part in the conversation.—Then it is possible to close in with them, and grapple with their consciences much more effectually than a public speaker can do. Their particular objections to religion can be heard and answered, their most dangerous stumbling blocks pointed out, their besetting sin shewn and opposed, and their special perils described. In the attacks they receive from the pulpit, they can parry off the blow directed against them, or take refuge in some excuse or cavil to which the preacher perhaps may not follow them; but in private talk, a home thrust may be made which they cannot ward off, and they can be followed whithersoever they flee.

An objection may be made to these statements, in reference to

controversial discourse. This often has produced, and generally will produce many injurious consequences: coldness, distance, dislike, doubt, dissatisfaction, restless curiosity, and other evils equally great. But can *controversial* be called *Christian* conversation? Friendly debate, where one or both of the parties engaged really desire to pursue *truth*, may deserve the latter title; but controversy, where the aim of each party is merely to defend his own views, and oppose those of his antagonist, cannot merit it; since by it no pious feelings can be excited or encouraged.

IV. Consistency, as well as advantage, requires Christians to cultivate religious conversation.

They profess to have had their minds sanctified, and enlarged, and raised, by the operation of the Holy Ghost. How can such a profession be reconciled with their preferring to talk habitually of the polluted, insignificant, and grovelling things of this world, rather than of the purer, nobler, and sublimer objects of eternity? They profess to have set their supreme affection on religion, and to make it their great, and as it were only concern. But is this sentiment at all accordant with their conversing of religion now and then, as chance may direct? Would they regard a man's pretensions to philosophy or skill in the arts as just, if he were always to avoid conversation on these subjects? Do we not, according to the constitution of our nature, ever delight to talk most of those things which we most ardently love? They profess to be here in a state of probation, preparing for the employments and felicity of heaven. What then! will they spend eternity in talking of the vanities, and business, and politics of this world? Or is it the

way to become fitted for the discourse of that blessed state, to render our present conversation altogether unlike it?

Surely the world cannot think professors sincere in their religious intentions, whilst it listens to their prevailing talk. If it hearken to the dictates of common sense, it must regard them as mere pretenders, not really believing or feeling what they profess to credit and experience.

If therefore professors pay any deference to the plain injunctions and authoritative example of God's word; if they desire to enjoy the most satisfying pleasure; if they wish to receive or impart spiritual good; or if they are concerned for consistency between their conduct and profession, they certainly should carefully encourage a habit of Christian conversation. They should prepare for the duty, by cultivating a spiritual frame of heart, and storing their minds with religious knowledge and interesting illustrations; and they should seek for opportunities to discharge it, by favouring Christian intercourse, and never suffer any such opportunity to pass away unimproved.

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DEATH BY LIGHTNING UNDER AWFUL CIRCUMSTANCES.

ON Saturday, the 25th of July last, between one and two in the morning, many persons in Stratford and Bow were awakened by a peal of thunder, occasioned by such a fall of electric fluid, as proved fatal to one man, and nearly so to another, and which, in three other cases, produced effects on the human frame more or less alarming. The lonely and unsheltered spot where the fluid fell was at an excavation near Old Ford; and where, in order to prevent an

influx of water, the labour of several men is required during the night. Under such circumstances five men were engaged, when, amidst the darkness of the night, lightning more and more vivid indicated impending danger: and so tremendous was the conflict of elements when the heavy rain approached, that some of the men felt a concern for their safety. One of their companions, however, who had "seen the works of the Lord and his wonders in the deep," seemed to set the destructive storm at defiance; and in deriding the solicitude of his companions, said he had seen much worse lightning in the Straits. Forgetting, too, that the moral tendency of past deliverances is to urge men to repentance, he presumed to use language that added even to the awfulness of the storm. Little, however, did he imagine, when he came to the conclusion of his last imprecation, that the oath he was uttering, and the lightning from heaven, would meet so near together at the door of his lips, and that the work of death would be so speedily performed, that no consciousness would intervene between his being a profane swearer, and his finding himself a disembodied spirit.\*

In the course of the same day, after having visited the spot, the writer of this account saw the deceased, whose blackened and livid countenance and lips, dyed with the blue of burning sulphur, loudly declared, "This is the blast of heaven, so often imprecated by those who rush on the thick bosses of Jehovah's buckler."

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\* From the account given by those who have survived the electric shock, it seems that where consciousness ceased, it did so before the flash could be completely seen, and before the thunder could be heard at all.

Nor is it for us to penetrate beyond this affecting line of demarcation. It is ours to make the appropriate use of the awful visitation for the benefit of the living, after the example of our Lord, when he availed himself of the death of those eighteen on whom the tower of Siloam fell. He, indeed, knowing all things, could speak of those deceased individuals as having all perished; and thus he was prepared to address survivors in these solemn words—“Unless ye repent, ye shall all likewise perish.” Luke xiii. 5. Nor let any one presume upon eternal blessedness, because his sins may appear to be of minor magnitude; for the irrevocable declaration of the Saviour is, “Unless a man be born again, he cannot see the kingdom of God.” John iii. 3. How important then is a heartfelt petition, like that which David uttered, when he said, “Create in me a clean heart, O God, and renew a right spirit within me.” Ps. li. 10.

Ask the sabbath-breaker the reason of his perpetual absence from a place of worship, and if he speaks the truth, he will tell you, that the natural antipathy of his heart to holiness is so strengthened by a life of alienation from God, that he cannot endure the place where God manifests himself to his people as he does not to the world. If then a short sabbath, though rendered less repulsive to the carnal mind by human imperfections, is nevertheless deemed by sinners an intolerable weariness, studiously to be shunned—how could they endure that “eternal sabbath which remaineth for the people of God?” Heb. v. 9. But if, by “the renewing of the Holy Ghost, old things pass away, and all things become new,” (Tit. iii. 5. and 2 Cor. v. 17.) then the penitent sinner is prepared to appreciate and enjoy the bliss of heaven,

and to say with the Psalmist, “As the hart panteth after the water-brooks, so panteth my soul after thee, O God.” Ps. xlii. 1.

How unspeakably important then is it for those whom heaven itself cannot make happy in their present state, to evince a solicitude for the Holy Spirit, so readily promised when sought;\* and in connection with that solicitude, to dig for truth “more than for hid treasures.”

Thus divested of self-sufficiency, the sincere and diligent inquirer is brought where his attention is arrested by wisdom, an ever kind and unerring guide, who invites him in melodious accents to her ways, which are “ways of pleasantness,” and to her paths, “all of which are peace.” †

Nor has God left himself without witness in the book of nature and in that of providence; and consequently even the *heathen* are left without excuse in their disregard of these accessible volumes. Let all persons, therefore, take warning in time: for in holy writ it is said concerning the wicked, “Because they regard not the works of the Lord, nor the operation of his hands, he will destroy them, and not build them up.” Ps. xxviii. 5. Nebuchadnezzar neglected the book of creation, and lost his *reason*; and Belshazzar neglecting the book of providence, lost his *life*. Hence Daniel, in referring to Nebuchadnezzar’s signal degradation, said to his descendant, “And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this.” Dan. v. 22.

God’s providential dispensations, therefore, are to be regarded as counsellors for our good. In short, a wise man will learn from every thing. One would have

\* See Luke xi. 13. † See Prov. iii. 17.

thought, indeed, that nothing could have been learned from the disorder displayed in the garden of the sluggard. Nevertheless, Solomon says, "I saw and considered it well. I looked upon it, and received instruction." Prov. xxiv. 32.

In the awful occurrence under consideration, we behold a man expecting safety from the elements in the midst of danger; and this error shews the importance of studying the book of nature. For even amidst the utmost violence of a thunder storm, life may sometimes be saved by a knowledge of the real degree of danger, and of the laws which regulate the course of the electric fluid. On the other hand, to apprehend danger where there is none, is so great an evil, that the apostle Paul made the correction of such an error a prominent object in one of his epistles. In his first epistle to the Thessalonians, he had, in vivid colours, justly depicted the day of judgment. But flesh and blood seem scarcely prepared to meet God in his awful majesty, till what is mortal shall put on immortality; and, from such a cause, some of the Thessalonians imagining the last day to be near, seem to have been unfitted to "rejoice evermore." Hence, in 2 Thes. ii. 1, 2. Paul and his companions say "Now we beseech you, brethren, that ye be not so affected by the coming of our Lord Jesus Christ, and by our gathering together around him, as if the day of Christ were just at hand."

On such a principle, therefore, it is proper to say, that when there is no rain, and when the thunder-clouds are not over our heads, we are so far out of danger. For either rain or hail, or both, seem uniformly to accompany the condensed electric fluid; unless, indeed, we except that lightning

which introduces the storm. For that lightning, not being preceded by former flashes, or actually associated with the rain or hail produced by other flashes elsewhere, is only connected with what it necessarily produces itself. In this case, therefore, the lightning being the swifter traveller, comes first; and then within a few seconds, there is a fall of heavy rain, if the heat\* the fluid abstracts from the upper regions is moderate: but if the fluid abstracts an *immense* portion of heat, the regions above become, for the moment, like the polar regions of the planet Saturn, and dreadful hail is the immediate consequence.

There is, therefore, much more lightning without danger than there is of an injurious kind. The light of a candle may extend far and wide; but the burning power, we know, is confined to the flame from which the light emanates: and such is the difference between the electric fluid or forked lightning that is destructive, and that *flash* from the fluid which, without doing any harm, may extend for so many miles in all directions, as actually to be seen in purely starlight regions, where the storm, with the whole of its fearful apparatus, is altogether below the horizon, and consequently at an immense distance. The idea, then, that the danger is over when the rain begins is a popular error; rather let it be said, that when the fluid is leaving the upper regions, a little rain indicates a little danger, and great rain great danger.

Viewing a thunder-storm, however, in its travels, as carrying on the designs of Divine Providence, there is no spot within its range in which the commissioned arrows of

\* The writer has endeavoured to avoid scientific terms, as they are not universally intelligible.

death cannot find us out. All precautions, therefore, should be taken on the same principle that we employ the watchman to guard our dwellings, when we bear in mind, that "unless the *Lord* keep the city, the watchman waketh but in vain." Thus we are led to consider that special protection which God affords to those who trust in him, and such protection is equally efficient in every age. For though in the present period of accumulated and accumulating evidence, it does not accord with the economy of the divine government to arrest a storm (as the sun was once arrested) by a suspension of existing laws; yet, by means of angelic agency, any danger from the elements, or from any *other* agent, can be as effectually averted as in the age of miracles.

If, for instance, the path of duty requires any good man to leave the comparatively safe retreat of his own house, to encounter the dangers of a thunder-storm, and his journey be such, that if things were to take their uninterrupted course, the electric fluid would strike him dead at a certain spot, how many causes of acceleration or delay in the journey can be originated by messengers from the heavenly world? Or, at the suggestion of some kind angel, a thought may occur to the mind of the pious traveller, that some road to the right or left may have its advantages; and this single idea may lead him altogether to *miss* the unsafe spot: and yet he may never know till he reaches the eternal world, either the danger he escapes, or the means by which his life is saved. Besides, at the very creation, and in every alteration since made by miracles, God well considered the safety of his people in the arrangement he made for all the subsequent operations of the laws of nature. Thus creation

and providence are both so regulated, that it may be truly said, in any age, to a man trusting in God, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling, inasmuch as Jehovah will give his angels charge over thee, to protect thee in all thy ways." Ps. xci. 10, 11.

Angelic agency, indeed, may sometimes preserve an ungodly man as an axe in Jehovah's hand;\* but, through the depravity of the human heart, such a blessing has the effect of a curse, by its being the innocent occasion of additional sins now, and consequently of additional woe for all eternity. It may so happen, too, that an affliction sent in mercy to the righteous, and an affliction sent in judgment to a wicked man, may verify the declaration—"One event happeneth to all;" and yet every thing besides the outward appearance of the affliction may be as diverse as any two things in nature. For "to them that love God, all things work together for good:"† so that even in death by lightning, the electric fluid would be but like the chariot of fire that took Elijah from this vale of tears to regions of indescribable felicity. The promise of angelic ministration, however, implies a very extensive agency, which protects those who trust in God, and which never fails to avert a natural "evil," as long as it is evil; and which, in fact, only permits such an evil to approach the righteous as a positive good.

Thus death, the most dreaded of all calamities, becomes death without a sting; and so modified has his approach been in some instances, that the Christian, in his passage through the Jordan, has declared that the waters were truly refreshing.

Let it not be thought, however,

\* See Isa. x. 5—15. † See Rom. viii. 28.

that the individual now numbered with the dead was a sinner above all others. For it is but too evident that there is among the living a generation assimilated to those Jerusalem scorers whom Isaiah thus addressed: "Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem; because ye have said, We have made a covenant with death, and with the subterraneous regions are we at agreement; when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." Isa. xxviii. 14, 15. But what is the sentence which the Judge of all the earth passes on these presumptuous sinners?—"Judgment," says he, "will I mete out by the rule, and strict justice by the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overwhelm the hiding-place." ver. 17. With respect to those men, indeed, who took refuge from the late tempest amidst an inefficient collection of reeds and boards, they did the best they could, and are so far to be commended: but there are those who have nothing better than such a deceptive refuge to protect them from *eternal* fire; and what makes this case so affecting is, that an all-sufficient refuge is at hand. "A man," says Jehovah, "shall be as a hiding-place from the wind, and a covert from the tempest." Isa. xxxii. 2. And from Mark xvi. 16. we learn, that "He that taketh refuge shall be saved, and he that doth not take refuge shall be lost." Something more than mere belief, therefore, is essential to safety; for demons believe, and even add trembling to their belief. Hence, under overwhelming evidence, one of them said to the Saviour, "I know thee who thou art, the Holy One of God." Mark i. 24. But

amidst all this conviction and fear, the demons wished the Saviour afar off. When, however, the penitent thief said, "Lord, remember me when thou comest into thy kingdom," belief was so mingled with love as to make Jesus altogether lovely. In that short prayer, therefore, we have an instructive instance of taking refuge in Christ, and, in the Saviour's gracious answer, we see the fulfilment of his own encouraging promise, "Him that cometh to me I will in no wise cast out." J. F.

Stratford, Essex.

ADVERTISEMENT EXTRAORDINARY.

To the Editor of the Baptist Magazine.

SIR,

THE following extraordinary advertisement appeared in the *Morning Herald* of the 6th inst.

"DISSENTERS.—It ought to be known, that towards the close of the last century, a meeting was held in London of Dissenting Ministers, to take into consideration the propriety of resolving to discontinue the use of the title REVEREND."

Can you furnish your readers with any account of the above mentioned meeting?

Will you endeavour to prevail on some of your learned Correspondents to send answers to the following queries?

1. *When, where, and by whom* was the title REVEREND first introduced?

2. Are Ministers of the Gospel justifiable, on scriptural grounds, in adopting the title, or sanctioning its use? If so, let the evidence be adduced: if not, are they not bound to disclaim it, publicly, and for ever?

I am, Sir,

Yours truly,

PHILAETHES.

Kent, Aug. 14, 1829.

## P O E T R Y.

### AUTUMN.

Sweet is the autumnal day—  
The sabbath of the year—  
When the sun sheds a soft and farewell ray,  
And journeys slowly on his silent way,  
And wintry storms are near.

Sweet is the autumnal rose—  
That lingers late in bloom—  
And while the north wind on its bosom blows,  
Upon the chill and misty air bestows  
A cherishing perfume.

Sweet is life's setting ray—  
While hope stands smiling near,  
And through the clouds that shade her home-  
ward way,  
Heaven's azure skies appear.

### RESIGNATION IN AFFLICTION.

Huge billows beat upon my soul,  
And clouds tempestuous o'er me break ;  
Saviour divine, my fears control,  
And save me for thy mercy's sake.

The floods of grief around me swell,  
And piercing cares my heart invade ;  
Thy word the tempest's rage can quell,  
And dissipate the darkest shade.

Yet, if thy sovereign will ordain,  
The conflict still my faith must prove ;  
Resigned, I'll bear the sharpest pain,  
Confiding in unchanging love.

Thou wilt not leave me in despair,  
To spend my tears, and waste my sighs ;  
Subdued by thy restraining care,  
Passion in meek obedience lies.

I fall beneath thy sacred feet,  
And calmly say " Thy will be done !"  
Thy promises on record sweet,  
Disperse the clouds that shroud thy throne.

SARISSA.

### THE MISSIONARY'S LAMENT OVER HIS FELLOW LABOURER.

" I passed by his grave, but he could not  
speak to me."—*Missionary Herald.*

O sweet are the joys from kindredship flow-  
ing,  
Of hearts knit together by heavenly love,  
And sweet are the fruits from hope's fair  
tree growing,  
When faith and affection are fixed above.

But worthless and poor are the earth's fleet-  
ing treasures

Compared with the joys of blest friend-  
ship so rare,  
And shallow and tasteless the world's sweet-  
est pleasures,  
To those which the minds of the heavenly  
share.

How oft when the heart to the heart hath  
been speaking,  
And each to the other blest pledges hath  
given,  
The clouds have dispers'd, and the dawn  
appeared breaking,  
And their souls seem'd as though on the  
margin of heaven.

But pure and unearthly as is their commu-  
nion,  
The hour of its close but too soon will  
appear ;  
When the rude hand of death will dis sever  
their union,  
Till renew'd, it arise in some holier  
sphere.

O tyrant! how long, in thy triumphs exulting,  
O'er the saints shall thy banners victori-  
ous wave ?

In spite of their tears, and bright hopes,  
still insulting,  
By the dread and the gloom of the heart-  
chilling grave.

Thou destroyer of age! thou blight of youth's  
blossom !

The dark gloom of thy triumphs have sha-  
dowed each land ;  
But little I thought that the friend of my  
bosom,  
Had been struck to the grave by thy mer-  
ciless hand.

While I mus'd on endearments long past,—  
and ties broken,

I wander'd where flowerets did over him  
bloom ;  
I paus'd, and I fancied my friend would  
have spoken,  
But still was the air, and silent the tomb.

How bitter the pangs, and how sad are the  
woes,

When the fond heart, alas! by death's  
stroke hath been riven ;  
But how sweet is the balm, and how dear  
the repose,  
That is felt in the hope of re-union in  
heaven !

*Wellington, Somerset.*

J. B.

## REVIEW.

*Horæ Phrenologicae; being Three Phrenological Essays*—I. *On Morality*; II. *On the best Means of obtaining Happiness*; III. *On Veneration*. By JOHN EPPS, M.D. Lecturer of Materia Medica and Chemistry, Member of the Edinburgh Phrenological Society, Member and Secretary of the London Phrenological Society, and Author of "The Internal Evidences of Christianity deduced from Phrenology." Simpkin and Co.

(Continued from p. 335.)

IV. THE division of the brain into six and thirty parts, as the organic representatives of the various passions, propensities, energies, tastes, and habitudes of the mind, appears to us such a wasteful prodigality on the one hand, and such an inconsistent niggardliness on the other, as can only be accounted for on the principle that this science of Cranioscopy, as it is sometimes called, has its foundation in *fancy*, and not in *nature*.

For example, we have not one primitive independent organ to denote attachment generally, in reference to persons, places, and things; but we have special organs appropriated for each: nor in respect to the first of these divisions, persons, is it confined to a single organ to express love under all its modifications, but the aid of different organs is called in, according to the nature of the object towards which our regard is to be directed. Some of these varieties are amply provided for, while others are shamefully neglected.

Thus in ADHESIVENESS, we have *attachment to particular persons*, but this it appears is not sufficiently comprehensive to include *all persons*, or to determine the *nature* of the attachment; for two removes from it, situated at the posterior of the head, we have PHILOPROGENITIVENESS, or *attachment to offspring*. But we beg leave to ask, is not *filial* affection equally an instinctive part of animal nature with the *paternal*, and as prominent a modification of personal

attachment? If the organ of ADHESIVENESS does not include the one, why should it be made to include the other? If mamma's fondness for her babe is to be marked and numbered, why not baby's fondness for mamma? Both, as they exist in nature, are distinct and independent expressions of personal preference. Does not consistency then require, that they should be equally apparent in the system, that has undertaken to represent it?

Again, we have BENEVOLENCE expressly nominated; but for Gratitude we search the phrenological nomenclature in vain. There is found no place for it. Will it be pretended that Benevolence and Gratitude are the same feelings, or that the latter is not as much entitled to a respectful notice as the former?

The same indefiniteness occurs respecting our desires. We have the organ of ACQUISITIVENESS, or a *desire to possess*. But to possess what? It may be a wife, it may be a guinea, it may be one of queen Anne's farthings; thus denoting either of three very different characters—the lover, the miser, or the antiquarian. If the organ represent the three—and we might have supposed three and thirty—it is too indefinite to be of any use whatever in ascertaining a man's character. If it include only one of the trio,—perhaps the miser,—the remaining two, whose desires are as pure as his, and possibly as intense too, are left destitute of any organic representative. And yet, notwithstanding this omission, in Nos. 1 and 11, we have the specification of particular desires, both of animal and mental origin.

What a difference there is between these *fancy organs*, and those with which *nature* has supplied us. The organs which connect the mind with the external world, of whose existence and exercise we are conscious, are as compre-

hensive in their objects, as they are distinct in their offices. With the same organ of vision we behold the figure of every animal, the form of every edifice, the ever-changing expressions on the countenance of "the human face divine," with all the varied hues and colours of the rainbow and the rose. The respective functions of the eyes, ears, and the other senses, are never blended, never interchanged, never confused—each one is perfectly defined, independent, and complete.

There is also another striking incongruity in this fanciful arrangement of organs. Some of them are balanced and counterpoised by opposing organs, as in Nos. 28 and 6, *Constructiveness* and *Destructiveness*, and in Nos. 15 and 10, *The expectation of good*, and *the apprehension of danger*, &c. all which may be very proper and very scientific; but then it strikes us, that in perfect fairness all the organs should have been served alike. Had the system been framed entirely on this principle, it would at least have been uniform, and consistent with itself. But this is not the case. We have the *feeling of personal dignity*; but where is the feeling of personal degradation? We have *attachment to particular persons and places*; but where is the dislike of which we are sometimes the subject in reference to both? We have the organ of *SECRETIVENESS*, a *fondness for secrecy*; but are not some persons as fond of telling secrets as others are of keeping them? Where then is the organ that should warn us against persons possessed of this mischievous propensity? We have *MARVELLOUSNESS*, a *disposition to believe in wonders*; but is there not the counter tendency to scepticism, a disposition, sufficiently prominent in certain characters, to believe in nothing? And it is really a pity that this *doubting* organ was inadvertently omitted, as its large development on the skull of every anti-phrenologist would have most satisfactorily accounted for his rejection of the system.

There is, moreover, something singularly capricious, if not positively unjust, in this election of organs. For while

the cerebrum and cerebellum are thus parcelled out and distributed amongst the different faculties and feelings of the mind, the five senses, without whose existence many of these imaginary organs could not have been invented, have no portion of the brain allotted to them at all;—the *capacities* implied by the existence of these very senses have, as Nos. 21, 22, and 23, &c. but the senses themselves, their venerable sires, are precluded from any share in the patrimonial inheritance. The organ of *tune* is situated in the forehead, and the organ of *color* about the middle of the eyebrows—at sufficient distances from the primitive organs, we presume, as not to endanger the title of their phrenological rivals.

Now all this appears very partial, and is very perplexing, to those whose familiarity with the system, or whose admiration of its ingenuity, have left the understanding sufficiently awake to perceive its incongruities. Were we to allude to the brain of the phrenologist, under the image of a Commons House of parliament we should certainly say that man, considered as a moral, intellectual, and sentient being, is not fully and fairly represented in that senatorial assembly whence proceed the laws and enactments which regulate and determine all his actions. On the contrary, there is something so analogous to what we deplore in the political world, of undue influence, of partial representation, and rotten boroughs, that we trust the best friends of the system, after they shall have been enlightened by our observations, will see that nothing short of a *radical reform*, can save it from a speedy and inevitable overthrow.

V. The cranioscopic theory—that the organs of the brain terminating in bumps on the skull, indicate a man's character—is not entitled to a place amongst the sciences of *experimental philosophy*; for it is not borne out by *fact and observation*.

This we are aware is a bold assertion, since the system is declared to be confirmed by *observations* the most extended and minute, and to be *based on facts*, to which its principles are said exactly to corres-

pond. To these statements we of course demur. But knowing the confidence with which they are uttered, and the support which phrenology derives from this source, we should consider the present article very incomplete without bringing our arguments to bear upon this line of defence; proportioning the extent of our logical battery to the strength of the fortress against which it is directed. For this purpose we must draw a little further on the attention (perhaps on the patience) of our readers.

Whatever phenomena may claim the credit of suggesting the existence of particular organs, the entire framework of the system has been constructed, we apprehend, on the principle of abstract possibilities. The next thing was to give a sharp look-out in all directions for analogies and coincidences confirmatory of the theory. These, of course, were soon found, and were well worth finding; for they slipped with astonishing precision into the sockets fancy had prepared for their reception: sometimes, no doubt, aided by the vanity of the subject of the speculation, who would be the last man to doubt the correctness of the indications on the outside of his head, which bore so favourable a report of the good things within it: and always favoured on the part of the practitioner by the sentiment of the poet.

“To observations which ourselves we make,  
We grow more partial for the observer's sake.”

Nothing, we apprehend, is easier than to find coincidences in favour of any pre-conceived hypothesis. “Plato in ancient times, and Bichât and Richerand, in our own days, have maintained, that there is a proportion between the intellectual faculties, and the length of the neck. According to them, the intellectual faculties are weaker the longer the neck is, because the brain is more remote from the heart, and consequently is less excited by the blood.” So reports Dr. Spurzheim while he disents from the theory. And yet how many animals might be referred to in its confirmation. The silly goose will occur to every one's thoughts in a mo-

ment; ay, and many a goose, of another species, whose empty head will be found towering far above his shoulders.

We have heard of persons who were remarkably expert in ascertaining the peculiarities of individual character, by the hand-writing. And who has not listened to many a marvellous tale of the virtues and effects of animal magnetism, and the metallic tractors; or of the surprising efficacy of some specific, panacea, or magical philtre, when probably more than two-thirds of the company who were privileged to hear it gave full credit to the narration.

Wonder-makers, of one sort or other, have seldom been long wanting in the world who, in succession, have played off on the credulity of society.

These remarks, we may be told, have at most only a general bearing on the topic before us. We will proceed then to some a little more special and pointed.

In the first place let it be remembered, that it is one of the principles of the system under review, that any intellectual or moral quality brought to light by a material development—called an organ—is the exact counterpart of that organ; consequently, whatever uncertainty attaches to the *character* of an organ, necessarily attaches to the *accuracy* of its supposed discoveries. Now it so happens, that the great doctors of the school have not settled amongst themselves the *precise character* of some of the organs, or what disposition is *actually denoted* by them. We must not quote from their learned folios in support of this assertion, but their disputes and speculations on these points are not a little amusing, and certainly go to justify any incredulity which may chance to lurk in the bosom of those, whose experimental knowledge is not so profound as their own. As a brief specimen of this versatility, take No. 3, the organ called *INHABITIVENESS*.

Dr. Gall conceives it to be connected in animals with the *love of physical elevation*, and in man with *pride or self-esteem*. Dr. Spurzheim observed it to be large in those animals and persons who seemed *attached to particular places*,

and conceived it to show a particular disposition with regard to our abode or place of residence. Mr. Combe thinks that it denotes the power, which some persons have in great perfection, of fixing their attention and of concentrating their thoughts on any given subject, and observes, that individuals in whom it is small have great difficulty in transcribing, or engrossing papers correctly. The Rev. David Welsh and Dr. Hoppe of Copenhagen, endeavoured to reconcile these contrarieties by the inference that "the faculty gives a tendency to dwell in a place, or on feelings and ideas for a length of time, till all, or the majority of the other faculties are satisfied in regard to them." Dr. Spurzheim, however, rejects this interpretation of the case as being at variance with his experience.

So much for the instructions of these great masters of the science with respect to its elementary principles, all of whose knowledge we are to believe is the result of accurate and extended observation. Verily if four or five such witnesses were to appear in any judicial case, to speak to a matter of fact, who boggled half as much on the subject of identity, not a man in the jury-box would proceed upon their evidence.

Secondly, There is a vagueness in the principles of phrenology considered as a science, and a looseness in their application, considered as an art, that gives to its boasted discoveries more the appearance of accidental coincidences, than of necessary results.

"If an organ," says Mr. Combe, "be much developed, and the neighbouring organs very little, the developed organ presents an elevation or protuberance; but if the neighbouring organ be developed in proportion, no protuberance can be perceived, and the surface is smooth."

And he afterwards adds—

"That when an organ is largely developed it sometimes pushes a neighbouring organ a little out of place."

Similar qualifying clauses might be referred to, which, by allowing organs to push one another out of place at one time, and partly supply each other's

places at another, kindly covering one another's deficiencies, or playing into each others' hands,—leave to the speculator on heads a convenient number of openings for escape in case of failure. And with all these advantages to boot, the great masters of the art do sometimes make funny mistakes, when, as Cowper says, like—

"Sir Harry shooting in the dark  
They hit it, quite beside the mark."

Mr. Combe has given us a curious specimen of the flexibility of the principles of the science, and of the adroitness with which he can apply them. "He was acquainted with a Lady," he tells us, "who had Form large, and Size deficient, she copies the form of an animal or human figure easily and precisely, but is always at fault in the size. She felt this as a natural defect, and complained of it, before she heard of phrenology."

Now we should be glad to know what it was that enabled this good lady to preserve the relative proportions of every part of the figure; hands, feet, head, ears, horns, &c. so exactly as to draw with correctness and precision, if she had no perception with regard to size? On the testimony of Mr. Combe we are bound to believe that she had not the phrenological organ, but we apprehend none but a phrenologist will believe that she was destitute of the faculty, when she judged so perfectly of size in reference to all the parts of an object, and in the nicest and most difficult of their combinations.

In another of Mr. Combe's speculations he was equally unsuccessful. Happening not to coincide with a person of great literary eminence,\* on the subject of colours, he records it as a curious fact, that in his head the organ of COLOUR is absolutely depressed, thus placing him in the condition of those unfortunate persons who cannot distinguish dark brown from scarlet, or buff from orange! A more complete destitution

\* Francis Jeffery, Esq. Editor of the Edinburgh Review.

of the organ, of course cannot be conceived,' but what says the gentleman himself on the subject?

"That he has a remarkable fine and exact perception of colours, so as to be able to match them from memory with a precision which has been the admiration of many ladies and dressmakers. He has also an uncommon sensibility to their beauty, and spends more time than most people, in gazing on bright flowers and peacock's necks, and wondering, he hopes innocently, what can be the cause of his enjoyment."

Thus far we have seen the opinions and speculations of the men who founded this School, or who teach its doctrines; let us enquire thirdly, What are the observations and experiments of those who are in nowise committed to the system. Sir William Hamilton observes—

"I am acquainted with a gentleman who has two conspicuous prominences on that part of the forehead where the organs of CAUSALITY are said to be posited; he has them in common with Kant, Hume, &c. but as to the faculty itself, few men have it less. Metaphysical speculations are foreign to his habits of thought, altogether repugnant to his taste.

Another individual, an excellent Arithmetician, has not the slightest indication of the organ of NUMBER; but on the contrary, a cavity where the organ ought to be.

A third example is that of a young gentleman who possesses a remarkable prominence in the place 'allotted to the organ of CAUTIOUSNESS;' but whose character is the antithesis of what the craniologists would discover. I perceive in him 'no organ of DESTRUCTIVENESS,' and yet he exercises this propensity though not in a dangerous way, whenever, as Poins says, it is his humour."

Passing from living subjects to that class of specimens which is unconscious of our experiments. Sir W. adds the following testimony—

"Three heads of murderers, (one of them the celebrated Bart Robber, particularly mentioned by Crawford in his *Indian Archipelago*, a person distinguished for ferocity even among a nation of savages, and who was at last executed for literally sawing off the head of his mistress), were compared with the skull of a man distinguished for the possession of many virtues, and for as

large a share of intellectual ability as has almost ever fallen to the lot of man,—the celebrated George Buchanan;—and what pray was the result? In every moral and intellectual quality, the Bart Robber and murderer of the Archipelago, and the Scotch murderers of Jedburgh and Edinburgh, were phrenologically superior to the historian and the poet; in every brutal and animal propensity he displayed a lamentable preponderance."

But the most ample and decisive evidence deduced from facts bearing on this scheme, has been supplied by a recent publication.\* The attention excited by the atrocities of Burke and Hare, which drew on those heartless confederates in systematic murder, the execration of the public, led Mr. Stone to apply the phrenological test to their crania. A fairer, because a stronger case, could not be found. If the science of phrenology were trustworthy, DESTRUCTIVENESS should have been *enormously developed*, in their crania, and CONSCIENTIOUSNESS and BENEVOLENCE *proportionably small*. The mode adopted was just and simple. Mr. S. compared these organs both *absolutely* and *relatively* with fifty crania collected by Sir William Hamilton; and with fifty collected by Dr. Spurzheim, at present in the Edinburgh Museum.

The following is the result of these comparisons. In reference to Sir William Hamilton's collection it appears.

1. "That thirty-seven out of the fifty have the organ of DESTRUCTIVENESS in its *absolute size larger* than Burke, making much below the average of these fifty crania; and

2. *The relative size* of the organ of DESTRUCTIVENESS, or its proportions to the lineal dimensions of the cranium, is in Burke also below the average."

\* Observations on the phrenological development of Burke, Hare, and other atrocious murderers; measurement of the heads of the most notorious thieves confined in Edinburgh Gaol and Bridewell, and of various individuals, English, Scotch, and Irish; presenting an extensive series of facts subversive of phrenology. Read before the Royal Medical Society of Edinburgh, by T. Stone, Esq. President of the Royal Medical Society. Edinburgh, 1829.

In Dr. Spurzheim's collection, thirty-seven heads were male, and thirteen female, confining the comparison to the former, the result was—

"Of these thirty-seven crania, thirty-four have the organ of DESTRUCTIVENESS in its *absolute* size larger than Burke; twenty-seven have it larger in proportion to the encephalon. So that, in a comparison with these thirty-seven crania, the organ of DESTRUCTIVENESS in Burke is both *absolutely* and *relatively* below the average size."

In all these cases, therefore, it appears that DESTRUCTIVENESS was found to be upon the wrong heads: upon several, probably, who have been distinguished for devising liberal things; but certainly not upon the one which has been so notorious for devising mischief and for bringing wicked devices to pass. Is not this very much like proving an alibi in favour of this ill-omened organ?

Mr. S. next estimated Burke's comparative BENEVOLENCE, of which the result proved (to the admirers of the science) most provokingly unphrenological.

"Nine of these, taking them disjunctively, have the organ of BENEVOLENCE in its *absolute size* the same as Burke; twenty in its *absolute size* less than Burke; twenty-two have it less in its *relative size*, or in its proportion to the encephalon: proving that Burke possessed the organ of BENEVOLENCE, both *absolutely* and *relatively*, above the average size of that organ in the thirty-seven crania."

A similar comparison was also instituted with regard to the organ of CONSCIENTIOUSNESS, and other organs involved in the controversy, the result of which was equally fatal to the system.

Hare's organs were next subjected to a similar inquisition, and the result was substantially the same.

1. "The organ of DESTRUCTIVENESS in this atrocious murderer is not above the average size; and

2. "Many individuals of exemplary character, at the same time that they possess the organ of DESTRUCTIVENESS *larger* than Hare, exhibit a greater *deficiency* in the alleged organs of BENEVOLENCE and CONSCIENTIOUSNESS."

To these experiments Mr. Stone adds—

"The most remarkable and best developed phrenological organ in the head of Hare is his IDEALITY. At the time we took the measurement, one of the most highly gifted and popular of our living poets was present, whose genius is peculiarly characterized by the vividness and power of his *idealism*. But it was found that Hare possessed a *larger* organ of IDEALITY than the poet. The experiment was several times repeated, and from *whatever point* of the organ the measurement was taken, the result proved to be the same. Hare's organ of IDEALITY is likewise larger than the same organ in Sheridan, Sterne, Canning, Voltaire, and Edmund Burke, the distinguished and eloquent author of the *letters on the French Revolution*. Hare had also the organs of CAUSALITY and WIT considerably developed, yet notwithstanding all these intellectual developments, it is difficult to conceive of a more stupid and miserable wretch than he."

Mr. S. in the third branch of his investigation, takes the crania of eighteen notorious and convicted murderers, and compares *them* with a numerous table of Englishmen, Scotchmen, and Irishmen. We cannot present our readers with the detail of these philosophical calculations: they will find the result in the following clear and irresistible inferences—

1. "The most atrocious murderers not only fail to possess a larger endowment of the alleged organ of DESTRUCTIVENESS, but have it very frequently, both *absolutely* and *relatively* below the average size."

2. The most cruel and horrid murderers, frequently possess a *high development* of the pretended organs of the moral sentiments, particularly those of BENEVOLENCE and CONSCIENTIOUSNESS.

3. Murderers do not possess a *less* development of the supposed *intellectual* organs, nor a *greater* development of those to which the animal propensities are referred, than individuals of high intellectual and moral character."

Thus by a plain series of measurements and inevitable deductions, founded on data assumed by phrenologists themselves. Mr. S. exposes and explodes the whole of their fallacious system.

Mr. Combe in the Phrenological Transactions observes, "If two individuals

were found to possess a larger development of ACQUISITIVENESS, but if in the one CONSCIENTIOUSNESS was very *large*, and in the other very *small*, and we were told that the one was a thief, and the other an honest man, how complete would the refutation be, if the one possessing the larger CONSCIENTIOUSNESS were found to be the rogue."

And Dr. Spurzheim has declared, that "a single ascertained exception to his rule would induce him to abandon his beloved scheme." What will become of these professions and challenges now?

Surely the exposé furnished by the above statement of philosophical facts will be to their very hearts' content. In our apprehension at least, they furnish a weight of evidenc, which like a flood threatens to sweep away from the scientific world

"This baseless fabric of a vision,  
Nor leave a wreck behind."

VI. and lastly, we remark, that if phrenology be tried by its *tendency*, we should be equally disposed to reject it. Viewed in relation to moral and religious subjects, we confess, we like not its aspect, and suspect its influence. It imparts a grossness to our conceptions, of the most spiritual exercises of the mind, without throwing any new or satisfactory light on the moral or intellectual phenomena of our being.

We are aware that the phrenologists do not regard the *elevations* and *depressions* on the skull as the *causes*, but merely as the *indications* of a man's character. But considering them only in this light, the question still is, are they *doubtful*, or are they *certain*? If the former, they are useless as criteria of character, and may be of disservice by leading us to form a false estimate either of others or of our own. If *certain*, and *infallible indications* of what a man is, they meet us in the form of an unmanageable impediment to that immediate and radical change, which may be necessary to render him what he *ought to be*,—a change extending to an entire revolution in his mental habits and

moral constitution. Hence it becomes difficult to reconcile the system with many of those striking transformations of character which we find on record, or which have fallen under our own observation; at the same time that it is very susceptible of being framed into an apology for those evil actions, and vicious propensities which it traces up to our physical constitution. A man is always pitiable for having weak eyes, or a bad digestion; and it will be difficult to convince him, that he is not equally pitiable for being born with a brain of a most unfortunate construction. We may exhort a man to "keep his heart with all diligence, for out of it are the issues of life:" but we should never think of directing him to alter the shape of his head, and, by contracting or extending any portion of his cranium, to change the size or position of any of its organs. To the *moral inability* implied by innate dispositions to do wrong, there appears to be superadded a *natural inability* to do right. In the former case the difficulty assumes the character of a refined and metaphysical speculation; in the latter it becomes clogged with corporeal appendages, is at once apparent to the lowest and most vulgar apprehension, and from the fact of its being so palpable, its pernicious influence will be proportionably extended.

We are, perhaps, a little antiquated in our notions, but we prefer the plan of our forefathers, that of directing men to look to their internal motives, rather than to their external make; to inspect their hearts,\* rather than their heads; for there will be found the principles to which our actions must be referred, and by which they will be estimated in the great day of final retribution.

But we must not proceed. We have preferred attacking the system on its own, i. e. on philosophical ground, and drawing our arguments from facts and reason: but if these have supplied the *materials* of "the armour wherein we

\* We use the term in its common acceptation without any regard to the disputes respecting its physical constitution or local residence.

trusted," a conviction resting on our minds of the anti-religious influence of the science, furnished the *motive* that induced us to "buckle it on." And we particularly mention this at the close of our article, as an apology to our readers for the undue length to which it has extended. Had we regarded phrenology merely in the light of a silly delusion, we might have been satisfied to smile at it, as the plaything of ingenuity, while passing on to more important business. But these are not our convictions; and though we wish not to deprive children, whether in longer or shorter garments, of any of their amusements, let them at least be harmless. If philosophers will have their toys, let them see to it that they be not of a description that may cut their own fingers, or endanger the eyes of their playmates.

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*The Hope of Israel; presumptive Evidence that the Aborigines of the Western Hemisphere are descended from the ten missing tribes of Israel.* By BARBARA ANNE SIMON. pp. 328. Seely. 10s.

THE subject of this volume is highly interesting and important. It presents the reader with a collection of facts, anecdotes, and reasonings admirably adapted to secure his attention and invite his inquiries. It may be thought that some of the analogies are far-fetched and that others are strained. Even admitting this, enough will remain to entitle the question to a thorough consideration; and such a decision as the amount of undisputed evidence will sanction. As an inducement to our readers to peruse the work and judge for themselves, we present the following extract from the introduction:—

"Suppose an extensive continent, a new world, should have been recently discovered, north-east of Media, and at the distance of a year and a half's journey from thence, inhabited by a people whose religion is pure heism, (the heathen nations being invariably idolaters); suppose them divided into tribes and heads of tribes, with symbols; destitute of letters, and in a benighted state, yet possessing all the marks of a people who had not only been civilized, but

favoured by a revelation from God; the former evident from their tumuli, the mathematical accuracy of their fortresses and the clay, silver, copper, and other vessels, and relics found in the neighbourhood of Mexico, Peru, and the great rivers where their ancient and populous towns had been situated; the latter, from the ceremonial observances of their worship and civil government: superadded to these circumstances, suppose amongst the tribes a variety of traditional fragments of the sacred history of the creation, and of the people of Israel:—suppose the names by which they designated the 'Great Spirit,' whom they believe the head of their tribes, is Yehowd, whom they also acknowledge as the omnipotent, omnipresent, and omniscient Creator and sustainer, on whom they are dependent from day to day for life and all things, who shall punish the unjust, and reward the just, after death. Suppose you find in some of the more intelligent, and in all their prophets, a national feeling of prerogative, as if they were conscious of being a peculiarly beloved people, who shall at a future time be repossessed of many privileges of which they are now destitute:—suppose that amongst these their return to their own land, where the sun rises, and from which their remote ancestors came, is cherished with a fond faith, together with the re-possession of the great good book which once belonged to their people:—suppose you find them observing certain appointed festivals and religious dances, in which the words Hallelujah and Yehovah are constantly repeated; counting their times by moons, and observing the first night of the new moon with rejoicings, celebrating anniversary feasts of a religious nature, one in gratitude for the green corn, and another for the in-gathering:—suppose you find among them an evening feast, in which the bone of the animal may not be broken, and if the provision is too much for one family, deeming it necessary to call in neighbours to eat it, burying before morning down the remainder, and eating bitter herbs to cleanse them from sin:—suppose they have places of refuge where the manslayer may flee, and whither the avenger of blood dare not intrude:—suppose they have a second place, where the priest must officiate in a certain dress, making an atonement, but from which other persons are excluded:—the high priest, when addressing the people, using what he terms "the ancient divine speech," calling his bearers the 'beloved peculiar people':—suppose they have a tradition that they have prophets who could perform miracles and foretell future events:—suppose they have an ark of the covenant imitated, which is not permitted to touch the ground, and which no one may presume to touch or look into, upon pain of death, except the officiating

priest, that all their males must appear annually; that they are acquainted with the history of the deluge, the building of Babel, the predicted baptism of the earth by fire, and of the longevity of the ancients, who 'lived till their feet were worn out with walking, and their throats with swallowing;' suppose you find some of the tribes making an altar of twelve stones, on which no iron tool may pass, whereon they offer sacrifice with the custom of washing, anointing, and making loud lamentation for the dead, when in deep affliction. 'putting their hand on their mouth, and their mouth in the dust.' Suppose you find all these gleanings of revelation, and many more amongst a newly discovered people of Asiatic genius and manners, and Hebrew physiognomy, would you feel justified in refusing to acknowledge in this interesting people, the outcasts of Israel, who, when the times of the Gentiles are ending, must be brought to light, identified, and instructed by 'the daughters of the dispersed,' preparatory to their re-possession of their own land? With this clue let us, without pre-conceived opinion, listen to their traditions, broken and desultory, it is true, nevertheless derived from a revelation which they are conscious of having lost, but yet hope to regain, and you find in this people their own witness, perishing for lack of knowledge under the predicted grievous famine of the word."

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In these truly excellent publications, the mighty dead and the esteemed living are united. No authors are entitled to more enlarged consideration nor to warmer commendation than those whose names adorn the title pages of these volumes; but none less need either. They are embalmed in our most sacred recollections, and range high in our divinity classics. Before many a benighted traveller they have suspended the lamp of heavenly illumination, and have been made eminently instrumental in their guidance through the dense and impure atmosphere of this moral desert, to the serene and cloudless expanse of everlasting day.

We would particularly call the attention of our readers to the *fourth* and *fifth* of the above articles. "The Christian's defence against Infidelity," &c. and "A Narrative of the Revival in New England," &c. By the former, they will be assisted to repel the insidious attacks of the artful and unprincipled—to perceive that the bulwarks of revelation are impregnable, and that all who are honourably intrenched within this venerable fortress, may confidently anticipate the total defeat of every effort to sap its deep foundations, or storm its lofty ramparts. In the latter, the Christian reader will find much to reprove indifference, to excite zeal, to humble pride, to correct error, and to regulate exertion, in reference to such a revival of religion as multitudes are ardently seeking, and as all must acknowledge to be of unspeakable importance. The church of Jesus Christ is much indebted to the spirited publisher for this continued series of valuable reprints and original essays, which are after the best manner of their respective authors; and surely it is not too much to hope, that the extent of their circulation will not only be sufficient to prevent his regret, but to encourage his perseverance.

## NEW PUBLICATIONS.

1. *Truth against Error; or the Christian Ægis: conducted by Ministers whose sentiments accord with the doctrinal articles of the Church of England.* Edited by Thomas Keyworth. pp. 140. Price 1s. 6d. This monthly paper is composed principally of valuable extracts from eminent theological writers, and is designed for extensive circulation as an antidote to infidelity and superstition, &c. The twelve numbers composing the present volume contain much that is well calculated to effect the contemplated object, should their perusal be accompanied with the divine blessing.

2. *Pluralities indefensible.* By Richard Newton, D.D. formerly principal of Hertford College, Oxford. Abridged from the third edition. pp. 61. Longman. Price 3s. We sincerely hope that all those persons for whose especial benefit this work is ably abridged and neatly printed, may not only read it, but practically exemplify the edification they have derived from the perusal.

3. *A Treatise on the Internal Regulations of Friendly Societies; shewing the various existing Evils and Practical Remedies, and expounding the Doctrine of Restitution; also a Code of Rules: with Forms for the use of Magistrates in questions relative to such Societies; in which is given all the Material decided cases in Law and Equity. To which is added, the new Act, 10 Geo. 4. c. 56. and an Appeal to the Right Hon. Lord J. Russell, M. P. on the Present State of the Law relating to such Societies; with a copious Index.* Second Edition. By James Wright. In 12mo. price 5s. bds. pp. 371. Saunders and Benning. Price 5s. The worthy author has evidently bestowed much pains on the subject upon which he has written; but our limits will by no means allow us to follow him through the multiplied divisions and subdivisions of his book. We think, however, it may be very useful to a numerous class of his Majesty's subjects, who find it expedient to unite together in those friendly associations of which it treats, and to whose attention and perusal we would cordially recommend it.

4. *The Reference Testament; being the common version of the New Testament with References and a Key of Questions, Geographical, Historical, Doctrinal, Practical, and Experimental: designed to facilitate the acquisition of Scriptural Knowledge, in Bible Classes, Schools, Sunday Schools, and Private Families; to which is added, Outlines for Bible Class Instruction, Table of Proper*

*Names, accented for correct pronunciation, Geographical Table, Chronological Table, Table of Reference to the Prophecies, and a Miscellaneous Table.* By Hervey Wilbur, A. M. Second edition from the Sixth American edition, with three maps. Wightman. Price 4s. It is certainly one of the most gratifying features in the present period of our history, that so many and such successful efforts are making to impress the memory and enlighten the understanding with the inestimably precious truths of revelation. Such is the benevolent design of the "Reference Testament," and in furtherance of this felicitous object it will be found a valuable auxiliary. Those benefactors of our race whose minds are intent on the moral and religious improvement of their species, will eagerly embrace it as another engine with which to operate their truly benignant purpose, and the result of whose application will we trust abundantly reward their endeavours.

5. *Counsels and Cautions for Youth, in a series of Letters from a Father to his Son.* By J. Thornton. pp. 204. Westley. Price 3s. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Young people do indeed require both counsel and caution, and the author of this neatly written little volume has discovered no ordinary talent in imparting it, and it will be found greatly to the present and the future advantage of our sons and our daughters, to listen to its instructions, and conform to its directions. This addition to the juvenile library strongly commends itself to all who are intrusted with the care of youth, and who are deeply impressed with the necessity of providing a nutritious pabulum for their mental appetite.

*In the Press, &c.*

A Topographical and Historical Account of Methodism in Yorkshire: giving an Account of its Rise, Progress, and Present State, in the City of York, and in every Town, Village, Hamlet, &c. in the County. The work will be accompanied by a large Map of the County, handsomely coloured, drawn expressly for the purpose, shewing at one view, the size and boundaries of each circuit, &c. 8vo.

Eton in English.—The Eton Latin Grammar translated into English: with Notes and an Appendix. By the Rev. John Green. Second edition. In 12mo.

## OBITUARY.

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### MISS MARY WELLS.

The relatives and friends of the subject of the following brief memoir trust, that in placing it on public record, they are influenced neither by feelings of vanity nor mere affection, but by the hope, that while its preservation will be gratifying to them, its publicity may be instructive and profitable to others, and productive of praise and glory to God.

Miss Mary Wells was born at St. Albans, Herts, in the year 1796. Blessed with pious parents, she was of course brought up in the "nurture and admonition of the Lord;" but little abiding concern respecting divine things appears to have been produced until she was about eighteen years of age. As is often the case with persons educated as she was, there do not appear to have been any very noticeable circumstances attending her conversion to God. She was accustomed to refer to the conversation of a pious female friend in London, as having been particularly useful to her, and also to the very powerful effect produced upon her mind on hearing sung in public the 285th hymn of Rippon's Selection. The 4th verse particularly attracted her notice, and impressed her heart:—

" O, make but trial of his love,  
Experience will decide,  
How blest are they, and only they,  
Who in his truth confide."

In October, 1818, after many mental conflicts on the subject, she was enabled publicly to avow herself "on the Lord's side;" and in company with a beloved relative was baptized, and received into the Baptist church at St. Albans. This profession, tremblingly made, the Saviour assisted her to adorn, and though her subsequent experience was marked by many vicissitudes of joy and sorrow, she bore frequent testimony that the paths of religion are "paths of pleasantness and peace."

Towards the close of 1819, some painful circumstances occurred in the church to which she belonged, which led to her attendance at the Independent chapel St. Albans, and ultimately to her entire removal thither. While this separation was on many accounts to be regretted, it is due to her to say, that to the day of her death the most cordial friendship and affection subsisted between her and her former connections.

Our departed friend was much favoured by the kind providence of God, and expressed frequently and consistently her lively sense of his goodness in this respect. In her employment as an instructress of the young, for which her superior natural talents eminently fitted her, it was her happiness to afford peculiar satisfaction, and to enjoy remarkable success. But while surrounded by the various and pressing avocations of a large and rapidly increasing boarding school, she was enabled to maintain a happy spirituality of mind, to evince exemplary Christian diligence, and to engage with activity in various works of Christian benevolence. Indeed, during the last two or three years of her life, there was such an evident advancement in the humility, devotion, and benevolence of her character, as was frequently the topic of private remark while she lived, and is the subject of sweet remembrance now she is no more. A few extracts from her correspondence and private memoranda will illustrate these remarks, and perhaps afford matter for interesting reflection.

Writing to a friend a few months since, she observes—"Some persons talk of heaven upon earth. Surely the only heaven that can be enjoyed on earth is to glorify God, and enjoy Him a little. But *this* heaven, that thief, the world, breaks into; in the heaven *above* we shall glorify Him always, and enjoy him for ever."

On another occasion she writes—"I

have great occasion to read David's psalms of praise. I thank God that in this uncertain world he certainly gives me much of his goodness. It not only *passes before me*, it *abides*. But I have still an unsatisfied wish; with his *favours*, I want more of *Himself*—more of that spirit which has the most powerful and divine influence over the heart."—"I sat down late the other night, with no other object than to think for a few minutes on the peculiarities of my lot, and constitution of my mind. Constitutional sins were soon the subject, and I concluded that few, perhaps none, had more sins to mourn over and contend with than myself. I mourn that I mourn not."

On the subject of prayer and divine ordinances she writes—"So much are we the creatures of habit, that we can scarcely think we pray, unless we enter into our closet and pray in secret; but while this is so desirable, let us rejoice that in every place we are within a *sigk's reach* of heaven, and that there is no place in which our hearts may not be pervaded by a spirit of prayer."

"Every retiring Sabbath seems to have increased solemnity added to its departing hours, leaving one less for religious improvement and preparation for an eternal state. But in the midst of unimproved means and slighted *best days*, we may still say

Thine earthly Sabbaths, Lord, we love!

I really could not help feeling happy to-day, from enjoying some sweet hope that the sacrifice for my sins, which I could not make, is made *for me*. Every thing which Christ did and suffered I feel I require. He is my dearest Lord, and I desire to love him more."

Our departed friend was frequently depressed by the prospect of death, and in her later correspondence and conversations made frequent allusions to it, although she does not appear to have had the least presentiment of her own approaching departure. Referring to some recent instances of death, she inquires of a friend, "And who is led by these events to prepare, and to live

waiting for the coming of the Lord? O grave! where is thy victory? May we not reply, *Every where?* Death is so solemn, no wonder we feel an irresistible dread. Dr. Watts had very exalted and exhilarating views of future felicity, and yet he sings,

That awful day will surely come, &c.

I wonder that the mysterious and awful future does not seize on the minds of men, and hold them in constant and fearful anxiety; may I not add, if without a well-founded hope, in *horror?* I am frequently writing bitter things against myself, because I do not find the bias of my heart and affections spontaneously towards God; and forget (though I would not remember it as an excuse) that the *flesh warreth* against the Spirit—this clog of clay which I dare not lay down. O my friend, sin so mars and spoils, that we need something more purifying than nitre to cleanse away the subtle intermixture. The Mahomedans use frequent ablutions of water in their religious exercises; the Christian has far oftener need to use the ablution of the blood of Christ."

Again she writes—"I used to think these lines extremely beautiful, and so they are poetically, but not practically;

There is a calm for those who weep,  
A rest for weary pilgrims found,  
They calmly lie and sweetly sleep  
Low in the ground—

but now I do not think it so calm to feel nothing—so very sweet to sleep with corruption. The Christian dreads death, yet longs for happiness. O that fearful launch across the river of death!"

During the vacation at Christmas, 1828, she paid a visit to some beloved relatives at Hastings, hoping that change of scene would tend to benefit her then rather declining health. She seemed revived and benefited thereby, and on her return, though still unwell, prepared for entering on her active duties again; but God, in his mysterious, though all-wise providence, had otherwise determined.

At this period she writes—"I lately spent an evening at Mr. U.'s. He in-

vited us to realize the future meeting in heaven, about which we had been singing. He spoke of our meeting there in terms which afforded me sweet anticipation. I could not then, nor can I now restrain the tear. It is a theme which reaches the well-spring of my feelings; my hopes and fears are bound up in it."

Little did she imagine she was so soon to be there! Her indisposition increased, made rapid strides, and soon confined her to her room. Her disorder (typhus fever) was of that distressing nature which deprived her friends in great measure of opportunities of conversation; but while sensible she was calm, and no repining word escaped her lips. On the last visit of the writer, she asked him to remind her of some passage of Scripture on which she might meditate in her affliction. He mentioned, "Thou wilt keep him in perfect peace, whose mind is stayed on thee;" to which she

afterwards referred as consolatory to her mind, and in some degree realized in her experience.

Unceasing prayers were offered for her recovery, but her time was come to die. On Friday afternoon, Feb. 27, 1829, her afflicted relatives witnessed her departure from this vale of tears, they doubt not, to "enter into the joy of the Lord."

She was interred in the burial ground of the Baptist meeting, St. Albans, March 4, and on the following Sabbath funeral sermons for her were preached to crowded auditories; in the morning, at the Baptist chapel, by Rev. W. Upton, from Isaiah xxvi. 3., and in the evening at the Independent chapel, by her pastor, Rev. J. Harris, from Gen. xviii. latter part of 25th verse, "Shall not the Judge of all the earth do right?" "The memory of the just is blessed."

*St. Albans.*

W. U.

## INTELLIGENCE.

### DOMESTIC.

#### Recent Deaths.

Died on Tuesday the 21st inst. at Chard, aged 66, the Rev. John Toms, nearly 30 years the beloved pastor of the Baptist Church in that town. The life and labours of this excellent man terminated together. He preached twice as usual on the preceding Sabbath, and while returning home from his chapel, was seized with apoplexy of which he expired in 48 hours. It is remarkable that his morning's discourse was founded on Matt. xxiv. 44. "Be ye also ready," in improvement of the sudden removal of a lady in his congregation.

On Monday the 29th July, died at Cranbrook in Kent, Mr. Thomas Ollive, for nearly forty years a member and officer in the Baptist Church there. His integrity and benevolence were highly respected, and the intelligence of his death produced in the neighbourhood an almost universal expression of esteem, "he was a good man." His funeral sermon was preached on the ensuing Sabbath by Mr. Exall of Tenterden, from Isa. xxvii. 5. to a crowded congregation.

Died June 28, after a short illness, aged 63 years, Mr. William Wilkins, of Dilton's Marsh, Wilts, and member of the Baptist church at Westbury Leigh. Seldom, perhaps, has any private member of a Christian church been more signally useful. From the period he first felt the value of his own soul to the time of his dissolution, he was engaged, as opportunities occurred, in recommending to others that Redeemer who was so precious to himself. He sowed by the side of all waters, and the great Husbandman did not suffer him to labour in vain. As his life was eminently useful, so his end was emphatically peace.

#### THE WELSH CALVINISTIC METHODISTS.

We have received a letter from Mr. W. Jones of Pultely, complaining that the account of Mr. W. Jones' ordination at Llanegfni, in our last Number, "contains an unmerited stigma cast on the Welsh Calvinistic Methodists."

In opposition to the statement that "they are instructed by an uneducated ministry," he affirms, "that some were educated at Oxford, and very many indeed are good Welsh and English scholars, and that there

is as much scholarship amongst the Calvinistic Methodists as there is amongst the other sects."

That so far from "the spirit of antinomianism pervading the country," he observes, "that there are antinomians in North Wales preaching with the Calvinistic Methodists; this I flatly and fearlessly contradict."

And that they are not under the influence of "prejudice against other sects," or destitute of "the social virtues," he bears the following pleasing testimony:—

"They also join hand and heart with the other sects, to carry on the object of the Bible Society, and I can speak from repeated and constant experience of the town where I reside, that they are as liberal in their donations towards the mission, and building cases of others, as others are to them. Further, did not the Calvinistic Methodists at Llangefti prove themselves possessed of the social virtues, in their kind and liberal entertainment of our ministers and others, at our yearly Association which was held in June last in their town? And I will also observe that our yearly Association for Carnarvonshire, was held in the same month in our town, and several respectable families of the Calvinistic Methodists sent to me, as it is customary with them on similar occasions, to offer beds and entertainment for our ministers. Last year our yearly Association for this county was held at Carnarvon, and the Calvinistic Methodists kindly lent us their commodious chapel on the occasion."

It is no part of our design to ascertain the precise point of correctness in these counter statements of our correspondents with respect to the above particulars; but we think it our duty to state that we regret the insertion of the obnoxious paragraph. The paper was received just at the close of the month, and in the hurry of our editorial duties, a thing well understood by those who are in the habit of conducting a periodical press, it passed through our hands without due notice, or we should certainly have drawn our pen over it.

It is neither consistent with our principles, nor, we trust, with our practice, to make the record of the divine goodness to our own denomination, the medium of conveying to the public an unfavourable impression respecting others, towards whom we hope ever to stand, not in the attitude of rivals and censors, but of friends and brethren, and workers together with God.—ED.

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

WE are reverently thankful that we have been permitted to meet together on the pre-

sent occasion, and to know the love of God shed abroad in our hearts, through Jesus Christ our Lord. We have been favoured to proceed with the usual, yet important business of this meeting in brotherly harmony, and have felt that our spiritual strength has been renewed by thus uniting in religious travail for the best welfare of our Society.

Amidst the ordinary engagements of this meeting, we have received accounts of the sufferings of our members, in support of our Christian testimony against tithes and other ecclesiastical demands, as well as in consequence of a few claims for military purposes; the amount thus reported is upwards of 13,800l.

In proceeding to unfold the Christian solicitude which has prevailed in this meeting, we would express an earnest desire that the confidence of all our dear brethren and sisters may be humbly, yet firmly, fixed upon God. He changeth not; his compassions "are new every morning;" his promises are sure; and "his kingdom ruleth over all." His "word is settled in heaven," and his "faithfulness is unto all generations." His name "is a strong tower; the righteous runneth into it, and is safe."

It pleased the Father, in his abundant mercy and love to the human race, in their fallen and lost estate, to give his only begotten Son, the Lord Jesus Christ, that "whosoever believeth in him should not perish, but have everlasting life." Oh! then, that not one amongst us may, by neglecting or undervaluing this blessed means, come short of that rest which is prepared for the people of God. May we all, in true and living faith, accept the Saviour of men as our Redeemer and deliverer from the thralldom of sin. "In Him dwelleth all the fulness of the Godhead bodily;" He is that eternal Word which in the beginning was with God, and was God; and who was made flesh, and dwelt among men. He offered himself a sacrifice for our transgressions, "the just for the unjust;" "we have redemption through his blood, even the forgiveness of sins." He, our ever-living Intercessor and "Advocate with the Father, Jesus Christ the righteous," "is passed into the heavens," and "sat down at the right hand of the Majesty on high."

These sacred and essential truths of the Christian religion were the faith of our early predecessors, and have been uniformly upheld by our Society, from their day to the present period. It is a cause of thankfulness to us, that we can entertain the full persuasion that these truths are dear to Friend in this land, in Ireland, and on the American continent; although we have to mourn over many on the other side of the Atlantic, once in fellowship with us, who have widely departed from the truth of the

**Gospel.** The epistolary intercourse with our dear brethren in those countries has been maintained at this time to our instruction and comfort.

In contemplating those highly important truths to which we have already adverted, we are renewedly convinced of the great need there is for a deep and constant sense of the infinite power and wisdom of God, and of the very limited faculties of the human mind. We ought to meditate on these things in humility and sincerity of heart; and reverently and fervently to desire that our understandings may be illuminated by the Holy Spirit. Then will our faith in their vital importance become more firmly established, and our hearts glow more and more with gratitude to God, for the inestimable blessings provided for us in the Gospel of life and salvation.

We are thankful that, as a Christian people, we are, through divine mercy, one in faith; but how highly incumbent is it that we should be individually concerned, not only to accept in simplicity the doctrinal truths of Holy Scripture, but earnestly to strive that we may be coming up in the practice of every Christian virtue! Look then unto Christ, dear friends, we beseech you; that you may come to know him to "dwell in your hearts by faith," and to rule there by the power of his blessed and eternal Spirit. Be awakened to the necessity of "working out your own salvation with fear and trembling." Let the knowledge of your proneness by nature to transgress the law of the Lord, incite you to seek after a death unto sin and a new birth unto righteousness; and ever remember, that it is by faith and repentance, by prayer and obedience, that the work of sanctification is to be carried forward.

He that is concerned to live as becomes a consistent Christian (a character to which we all ought to aspire), will often meditate upon the precepts and example of our blessed Lord and Saviour: precepts which, as they regulate the life of man, increase his happiness and usefulness, prepare him to meet with patience the trials incident to humanity, and to look forward to a participation in those joys which shall be hereafter revealed. And as we are enabled to follow, though at a distance, the great and perfect pattern set before us in the Gospel, the heart becomes expanded in love to God and man; and all those passions and dispositions are kept in subjection, the unrestrained indulgence of which destroys the peace and harmony of civil and religious society.

The humble endeavour to observe the precepts of the Gospel leads to purity of heart and conduct; it induces strict integrity in all our transactions, and gives rise to the exercise of that meekness and charity

which shine forth in the conduct of the true and practical believer in the Christian religion. If we seek first the kingdom of God and his righteousness, we shall be instructed by the example of pious men, but not blind to their infirmities; comforted by their society, but not dependent upon it; helped by religious conversation, but not disposed to enter into it hastily or superficially. If we are concerned aright for the cultivation and cleansing of our own hearts, impressed with the importance of our own stewardship unto God, and duly sensible of our own sins, and great need of forgiveness from Him, we shall become very cautious how we converse on the failings of others, and anxious not to violate that charity which is enjoined upon all; that love which is the true badge of discipleship.

A real hunger and thirst after righteousness will lead us gladly to embrace all opportunities of meeting together for the public worship of Almighty God. We shall then feel it to be one of our greatest privileges thus to draw near unto Him, and to unite in waiting upon and worshipping Him in spirit and in truth. We shall rejoice to seek after the influence of his love and power, and to pour out our souls in secret supplication for the continuance of his blessing and preservation. At this time we have in an especial manner felt the advantage of being constant in availing ourselves of those opportunities which are afforded us in the course of the week of coming before Him; occasions when we are called upon to withdraw from the cares and perplexities of life, and to seek the Lord and his strength.

Nor will our approaches to the throne of grace be confined to the attendance of religious meetings. Impressed with the benefit and the need of a daily supply of heavenly help, we shall be often seeking for the renewal of our spiritual strength; and in our private retirements, as well as in select opportunities in our families, for this purpose, as also for reading the Holy Scriptures and the writings of pious authors, we shall seek to be imbued with a deep sense of the power and presence of the Almighty. Discouragements of various kinds may prevail and abound in the course of our pilgrimage; but how obvious are the danger and folly of relaxing to "press toward the mark for the prize of the high calling of God in Christ Jesus!" And such are his condescension and goodness, that he at times permits those who put their whole trust in Him, consolingly to feel that there are no joys like unto the joy of his salvation.

The great importance of cultivating true piety and virtue, is what we are at this time concerned earnestly to press upon every one. If this become, as it ought to be, the main object of our lives, the fruit of the

Spirit will be apparent. But we are constantly to bear in mind, that this is not the place of our rest. The warfare must be maintained; we can at no period put off the armour with safety; we have an unwearied enemy to contend with, whose temptations are diversified, subtle, and insidious; the path of life is an arduous one; but, thanks be unto Him who is omnipotent, his grace is all-sufficient. As he is daily sought unto, he strengtheneth our souls, and increaseth our confidence in Him; and if we faint not, but persevere unto the end, he will give the victory through our Lord Jesus Christ.

“Unto Him,” then, “that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.”

Signed in and on behalf of the Meeting,  
by

JOSIAH FORSTER,  
Clerk to the Meeting this year.

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## ORDINATIONS, &c.

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### FFYNON, PEMBROKESHIRE.

On Wednesday, May 20, brethren Theophilus Thomas and Richard Phillips were ordained co-pastors of the Baptist church at Ffynon, in the county of Pembroke. At ten, A.M. brother D. Phillips of Pennel, commenced the public service by reading the Scriptures and prayer; brother W. Harvard delivered the introductory discourse; brother T. Williams, Salem, offered up the ordination prayer; brother T. Jones, Rhyd-wylim, delivered the charge to the young ministers, from Acts xx. 28.; brother H. Davies, Llangloffan, addressed the church from 1 Cor. iv. 1.; and brother J. H. Thomas, Moleston, preached to the congregation at large (chiefly in English) from Matt. xiii. 31, 32, and concluded in prayer.

Divine service was conducted in the same place the previous evening, when three of the brethren were set apart to the office of deacons. Brethren M. Morris, T. Jones, B. Thomas, and S. Evans, were severally engaged in the different exercises of this interesting service. The divine presence was manifestly enjoyed on the occasion, and the very large assembly, about 2000 persons appeared deeply impressed by the solemnities of the services.

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### ROAD, NORTHAMPTONSHIRE.

July 15, Mr. Jayne, late of Campden, was recognized the pastor of the Baptist

church at Road, Northamptonshire. Mr. Barker of Towcester proposed the questions; Mr. Gray of Northampton addressed the minister from Col. i. 28; and Mr. Simmons of Olney the church, from 1 Thess. v. 13; and Mr. Cuttriss of Ridgmount preached in the evening from Matt. vii. 11. Mr. Smith, Bristol student, Mr. Knowles of Hackleton, Mr. Hands, Missionary from Bellory, Mr. Wheeler of Bugbrook, Mr. Howlett of Burford, Mr. Clark of Long Buckley, and Mr. Steers of Cranfield, were also engaged in the other services of the day.

It is earnestly hoped that the edifying discourses and the delightful devotions of this occasion, may long be in the profitable remembrance of the large assembly present.

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### LEIGHTON BUZZARD.

On Thursday, June 25th, the Rev. Edward Adey, late a student of the Newport Pagnell Evangelical Institution, was ordained pastor of the Baptist Church at Leighton Buzzard, Beds. The Rev. Thomas Terry, of Princes Risborough, commenced by reading and prayer. The Rev. J. Brooks, of Fenny Stratford, explained the principles of nonconformity. The examination was conducted by the Rev. T. Middleditch, of Biggleswade. The Rev. T. Uppendine, of Hammersmith, offered up the ordination prayer; the Rev. T. P. Bull, Tutor of Mr. Adey, delivered an appropriate charge from 1 Cor. ix. 17. The Rev. E. Daniels, of Luton, addressed the church from Phil. ii. 2. “Fulfil ye my joy.” And the Rev. M. Castleden of Woburn, concluded the solemn services of the morning. The hymns were given out by the Rev. Messrs. Aston, Denton, Gunn, Hitchin, Phillips, Skeen and Wayne (Independents.) The Rev. Samuel Hillyard of Bedford, preached at night, and the Rev. Samuel Hobson of Maulden, at the preparatory service the preceding evening.

The engagements of the day were solemn and gratifying, and the attendance numerous and respectable.

The friends of this interest desire to record their gratitude to the Great Head of the church for the enjoyment of peace and the appearance of prosperity. We are happy to state that the increased number of hearers, renders an enlargement of the Meeting-house desirable and necessary.

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### RAMSEY.

On Thursday, Aug. 4th, Mr. Titus Jenkins, late of Stepney Academy, was ordained pastor of the Baptist Church at Ramsey, Huntingdonshire. The Rev. J. Dobson of

St. Neots, commenced the service with reading the Scriptures and prayer; the Rev. J. Henning, Kimbolton, stated the principles of dissent, and asked the usual questions; the Rev. S. Green, of Thrapstone, offered up the ordination prayer; the Rev. T. C. Edmunds, M. A. of Cambridge, addressed an impressive charge to the minister founded on 1 Cor. xiv. 12; and the Rev. S. Thodey of Cambridge, preached to the people from Ezek. xxxiii. 30—33, and concluded in prayer.

## CORSHAM.

On Thursday, Jan. 1, 1829, a new Baptist meeting was opened at Corsham, Wiltshire, when three sermons were preached; in the morning by Mr. Viney of Beckington, in the afternoon by Mr. Starges of Melksham, and in the evening by Mr. Thorpe of Bristol. Several neighbouring ministers were present, and took part in the services, which were all well attended.

The following brief notice of the rise and progress of this cause is subjoined, with a view to encourage the friends of the Saviour who may be similarly situated to undertake or persevere in a similar attempt.

In February, 1822, two or three pious persons commenced a meeting for prayer in a destitute part of the town, with which they connected the reading of Whitfield's, Beddome's, and other sermons. The Lord was pleased to bless this effort for his glory, to the conversion of several individuals, and the room becoming too small for the increased attendance, the friends purchased some ground, on which they at first erected the present vestry, the overflowing congregations in which have encouraged, and indeed necessitated, the building of the meeting. Thus in waiting upon God they have increased their strength.

## COLEFORD.

The Baptist meeting house at Coleford having been rebuilt and enlarged, was opened for divine worship on Wednesday, March 25, 1829. In the morning, the Rev. T. Winter of Bristol commenced with reading the Scriptures and prayer; our much lamented friend, the Rev. W. Winterbotham, was announced to preach the first sermon, but was prevented by the affliction which has since terminated in death; the Rev. John Davies of Rodborough very kindly consented to supply his lack of service, and preached from John xii. 21. "We would see Jesus." In the afternoon, the Rev. T. Winter preached from Acts iv. 31, 32. In the evening the Rev. W. Jay of Bath

preached from James i. 5. and concluded with prayer.

Prayers were also offered by the Rev. Messrs. Horlick of Mitcheldean, Evans of Abergavenny, Jones of Blakeney, and Campbell of Chepstow; and suitable hymns were read by the Rev. Messrs. Claypole of Ross, Williams of Ryeford, Prain of Little Dean, Owen of Chepstow, Wright of Lydbrook, Burroughs of Llandogo, Winter of Bristol, Davies of Rodborough, and Fry, Minister of the place.

The meeting house was first built about thirty years ago. It was enlarged in the year 1815, and rebuilt in 1828. It is now 51 by 40 feet in the clear, with a deep gallery in front of the pulpit, and there are pleasing prospects of future usefulness.

## KENILWORTH.

On Tuesday, April 7, a small neat chapel in the Particular Baptist denomination was opened at Kenilworth. Morning service commenced at eleven o'clock: Brother Jerrard of Coventry, Independent, began by reading and prayer; brother Morgan of Birmingham preached from 2 Cor. x. 4, 5; and brother Percey, of Warwick, Independent, concluded.

Afternoon, three o'clock, brother Peggs, General Baptist, of Coventry, began by reading and prayer; brother Swan of Birmingham preached from Isa. xl. 1; and Mr. Franklin of Coventry concluded.

Evening, at six o'clock, brother Jarvis, jun. near Coventry, commenced the service; brother Mursell of Leicester preached from 1 Cor. xiii. 12; and brother Jones of Wols-ton concluded.

Hymns were given out by brother Cole, minister of the place. The congregations were very good and respectable, especially in the afternoon and evening, and the collections, including a donation from brother Mursell of 5l., amounted to more than 25l.

Thus terminated a most happy and interesting day, and one that has been longed for years.

Kenilworth, situated in the centre between Coventry, Warwick, and Leamington, is five miles from each place; and had never, so far as is known, a Baptist church in it till within the last six or seven years. Its population, for a village, is very considerable, being estimated at 3000, a circumstance abundantly more claiming the attention of real Christians, than any thing connected with its justly celebrated scenery. The church now consists of 24 persons. These, with the congregation, are in humble life; they, however, raised a sum sufficient to purchase the land for the building: their friends at Coventry exerted themselves, and

raised upwards of 100l. This has been very properly felt and met at Birmingham, and at some few other places, so that the monies subscribed amount to near 300l.: full 200l. more will be needed, for which an appeal will be made to Christian liberality. May this rural spot, under the blessing of heaven, blossom and bud like the rose!

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ISLEHAM.

The old Dissenting interest at Isleham originated in the labours of that devoted servant of Christ, Mr. Holcroft, who, with many other distinguished ministers in the church, was ejected by the Act of Uniformity, which took place August 24, 1662. After the ejection, he preached with indefatigable exertion in very many of the villages in Cambridgeshire; and in some of them churches were formed, over which he was considered the pastor. At the death of Mr. Joseph Oddy, the companion of Mr. Holcroft in labours and sufferings, those societies became separate churches. One of them met at Isleham, and continued for many years in connection with Burwell, the only dissenting cause in this part of the county. Most of the churches in this neighbourhood are branches from the original stem at Isleham; this is more especially the case with the churches at Newmarket, Barton Mills, and West Row, Mildenhall. Although there have been many branches from this church, it still lives; and under the smiles of an approving Providence, it is hoped, will continue to exist, as a future blessing to many persons in this populous village.

The meeting house lately occupied by the friends of this ancient cause was not only very incommodious, but was considered to be in a dangerous state; the walls and roof being much decayed. About two years ago a meeting of the principal persons in the church and congregation was called, and it was resolved, if practicable, to heighten the end walls and one side, take down and remove the other side wall, twelve feet back, and to put on a new roof, the expences of which would have been chiefly defrayed by the friends themselves. But on examination by an eminent and disinterested builder, Mr. Biggs of Linton, he gave it as his decided opinion, that the old walls would not support such an alteration. The only alternative was, therefore, either to build a new chapel, or to continue to meet in the old one, with all its disadvantages and dangers. After much deliberation and prayer for divine direction, it was determined to build a new one, 40 feet by 32 feet in the clear, with one gallery, and a small vestry. The sum

required will not be less than 500l. besides the materials from the old building; of this sum nearly 200l. will be raised at Isleham, and towards the deficiency, it is confidently hoped that the friends of evangelical truth will, when called upon for that purpose, cheerfully contribute.

The necessity of the case will appear, when it is affirmed that there are families who for years could not be accommodated with seats; that the Sabbath school might be increased to nearly double; that there is in Isleham a great spirit of bearing amongst an increasing population of nearly 2000 persons; and especially when it is asserted that our anxious fears, and the opinion of the builder relative to the dangerous state of the old building, were more than confirmed, by taking it down. Such was the decayed state of the walls and timbers, that it appeared to persons who saw them, an astonishing instance of preserving mercy that it did not give way at a time when the people were assembled.

On Monday morning, the 27th of April, notwithstanding the unfavourable state of the weather, a very considerable number of persons assembled on the site of the old building, when, after singing part of a hymn, the first stone of the new chapel was laid by the minister of the place, and prayer was offered by the Rev. T. May, the Independent minister at Fordham. The assembly then retired, on account of the rain, to a spacious barn, which had been kindly lent and fitted up for the use of the congregation during the interval of rebuilding their meeting house. Here a great number of persons were convened, besides those who were present at the laying of the stone, and attentively listened to a most affectionate, warm, and appropriate address, founded on Isaiah xxviii. 16, delivered by the Rev. C. Elven, Baptist Minister at Bury Saint Edmunds. The devotional exercises in the barn were conducted by the brethren Ellington of West Row, Mildenhall, and Buckpitt of Burwell.

May the deeply interesting and affecting solemnities he remembered with sacred delight, through the changing scenes of time, and amidst the serene and undisturbed felicities of a heavenly world!

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NOTICE.

The Berks and West London Association will hold their annual meeting at Reading, on Tuesday and Wednesday, the 8th and 9th of September. Mr. Southwood to preach.

*Erratum*—Page 331, 1st col. line 12, for "act" read "art."

# IRISH CHRONICLE,

SEPTEMBER 1829.

REPORT OF THE REV. JOHN FRANKS, OF  
THE SCHOOLS UNDER THE SUPERIN-  
TENDENCE OF THE REV. JOSIAH WIL-  
SON OF SLIGO.

To the Committee of the Baptist Irish So-  
ciety.

Limerick, July 24, 1829.

GENTLEMEN,

AFTER I left Mr. Briscoe, according to your instructions, I visited Mr. Wilson, and accompanied him in an inspection of the schools under his superintendence, a report of which I now send you.

Sligo Infant School—Established 1828, and the mistress well qualified for her interesting employment.

Mill-Brook School—In a good state, under the patronage of E— P—, Esq. who pays the rent of the place in which it is held, and has it in contemplation to build a room expressly for the object; it is inspected twice a week by a young lady of the neighbourhood.

Lion Street Walworth School—Is well conducted, the proficiency of the whole of the children creditable to themselves and the diligent mistress, and regularly superintended by Mrs. Young, a lady in the neighbourhood, who kindly supplies the girls in part with work.

Boyle School—Large and prosperous, the children spell and read correctly; thirty-six of them repeated from one to forty-six chapters; twenty writing, twelve in arithmetic, in which some of them have made considerable progress, and two are going a second time through Gough's Arithmetic.\* Twenty-two premiums were awarded for the last quarter, and to which only those are entitled, who have in that time committed five chapters to memory.

Deer-park School—Opened April last, the room in which it is conducted is completely crammed, and could a larger one be obtained, more children would attend: liberal offers are made for building one.

Brickliff School—Commenced about a month ago, in a populous neighbourhood, and under very encouraging circumstances. It is on the estate of a nobleman who will immediately build a school-room.

Rye School—Has been, and the master also, violently opposed; but he is an active

and determined man, and amidst almost unequalled difficulties has stood his ground, and kept together a large and prosperous school, in which he has been greatly encouraged by some of the neighbouring gentlemen.

Carter Lane Female School—Is on the estate of Richard Wood, Esq. superintended by the Misses Wood, and its order, and cleanliness, as well as general good state, highly creditable to the mistress, and the ladies who watch over the children with constant solicitude; twenty of whom repeated from three to twenty-four chapters with admirable correctness; one of them only eleven years old, committed to memory in the last quarter fifteen chapters, and repeated them with scarcely a mistake. The ladies employ much of their time in making up articles of sale to purchase the children clothing, and told Mr. W. and myself, "that such is the desire for learning in the neighbourhood, that many of the girls have gone to service for three or six months, to earn a few shillings to purchase clothes to come to school." We had one instance of the kind before us: the poor girl was then in service, and such was her anxiety to be at school, that she obtained permission to attend the examination, and repeated fourteen chapters.

Dunagold School—Established last year, and succeeded well, till injured by opposition, which at present has in a measure abated, and the school is recovering its former prosperity.

Gerb School—Truly satisfactory. A boy only seven years old, (brother to the little girl in the Carter Lane School, that committed to memory fifteen chapters in the last quarter,) repeated thirty-five chapters.

Deahamead School—Established September, 1828, in a populous neighbourhood, where a school had not been known to exist: has been greatly opposed, but from the steady support of some of the neighbouring gentlemen, by whom it is patronized, and a comfortable school-room provided, has maintained its stand. The master is pious and diligent, and his amiable spirit, and conduct, have made many of his former opposers his friends.

Lyme School—Was formerly much opposed, but without the least effect; the parents determined and persevered in sending their children, not even one of them was kept away, and is at present going on peaceably and successfully.

Drunshambo Female School—Com

\* In this country a very popular work of the class.

menced February last, is superintended by several ladies in the neighbourhood, and the needlework of the girls said to be good, the same observation cannot be made of their spelling and reading, but to which the mistress promised future attention.

**Drumdaff School**—In a general good state. This and the two preceding schools are patronized by the pious clergyman of the extensive parish in which they are held.

**Providence School**—Is large, and likely to be much increased, but is not in so good a state as could be wished, and if a speedy alteration be not made, Mr. W. will have to use the certain means of effecting one, viz. "no improvement in the children, no pay for the master."

**Harlow Female School**—Constantly opposed, but maintains its stand, is regularly superintended by the lady of the clergyman of the parish, and is all that could be expected, and almost all that could be wished, and the girls' needlework is said to be excellent.

**Little Alie Street Female School**—Successful and interesting, several of the girls have given satisfactory evidence that they are savingly acquainted with the Holy Scriptures; is superintended by two ladies in the neighbourhood, one of them the lady of the clergyman of the parish, and who may truly be said to be another Dorcas, and at the time of our leaving their hospitable roof, presented her fervent prayer "for the blessing of heaven on your Society, for the good it had done in that neighbourhood."

**Trowbridge School**—The spelling and reading good, and the repetitions generally correct.

**Kilargue Female School**—Commenced in September last, is doing well under the superintendence of the lady of the clergyman of the parish, and her daughters, and the girls are considered to have made great improvement in the last quarter.

**North-end Crayford Female School**—Is well conducted by a clever and diligent mistress, superintended by a lady in the neighbourhood, the general improvement of the children satisfactory, and their needlework said to be good.

**Chatham School**—Is suffering greatly from violent, cruel, determined opposition. The parents were threatened with having the rights of their church withheld from them, if they continued to send their children, and that proving ineffectual, they were told if they persevered, they should not be permitted to come into the chapels, which in some instances succeeded, in others not. The master has stood firm, and said he would continue to do so. The spelling and reading of the children were good, and many of them repeated from six to thirty-six chapters each.

**Dean Street Female School**—Is opposed from the same quarter, and by the same means as the above, but has maintained its stand, and by "going forward" is hoped will recover from the injury so wickedly done it. The mistress is diligent, the needlework said to be good, and sixteen premiums were given, two of them Bibles, which are only given when twelve chapters have been committed in, and are repeated at the end of the quarter. I might here observe, that premiums are indispensably necessary to induce the children to commit the Scriptures to memory, and in many instances, serve to overcome the opposition made to their attending the schools.

**Temple House Female School**—Is in the domain of the long proved friend of your society, Col. P. The spelling and reading of the girls is good; twenty-four of them repeated from twenty-four to sixty-five chapters each, and their needlework, I have heard many ladies who have seen specimens of it, say it is very superior. A great number of them are made comfortable and decent in their appearance by the money they get for their work in the school.

**Curry School**—Was conducted by a worthy master, and going on successfully, but from violent opposition is for the present broken up.

**Moylough School**—Was established about three months ago, but from the same cause as the above, is now extinct.

**Bedford Court School**—Is in the same parish as the two last named, was in a flourishing state, having in it 127 children, within the few last weeks has been greatly opposed, and by the command of the superior publicly denounced from the altar, but with what effect remains to be proved. Present at the inspection sixty; spelling, reading, and repetitions very good.

**Rathbarn Female School**—Is patronized by the clergyman of the parish, and constantly superintended by his lady, and as might be expected from such care and instruction, the improvement of the girls is great, and their work said to be excellent.

**Haddington School**—Greatly opposed, and the parents who send their children are threatened with their confessions not being heard, but amidst all is going on well.

**Coolany School**—Is on the estate of the warm friend of your Society, and liberal patron of general education and human happiness, Major O'H., and has been much opposed, but not destroyed nor likely to be. The master is patient and persevering, and the progress of the children considerable.

**Soney School**—Doing well, 284 chapters were repeated.

Gortahorky School—Has but lately been re-opened, the master having been ill with a fever.

Castledargan School—Conducted by a worthy master, the spelling, reading, and repetitions good.

I preached at Boyle several times, and at Knockadoo, Drimberiff, Drnmakair, Balenacarrow, Coolany, and Kingston, to large and attentive congregations, in which, and other places, Mr. W. preaches.

I found the Scripture Readers under his superintendence men of equal piety and worth, with those I had met on the other stations, and have had satisfactory proof of the great and general success of their labours.;

The appalling term, opposition, frequently occurs in the foregoing report, but upon the whole, your society has great cause for thankfulness, perhaps as much so, as any kindred institution. When we duly consider the desire of the children to attend the schools, and of their parents to send them, and the nature of the education proposed for them, in what an awful light does the conduct of those appear, who *tyrannically* take away from them the *key of knowledge*, and seek to keep them in the most *degraded mental slavery*? Surely that must be a bad cause, which dreads the light of God's word, and can only be supported by ignorance of it; and what a sad account will its advocates and abettors hereafter have to give. It is true this violent and cruel opposition is in some respects a subject for joy, as it will not fail in the end, to convince the too long deceived people of the cheats practised upon them, and lead them to think of, and assert their rights as rational and accountable beings. Let the friends of scriptural education go on with their divinely benevolent work, and the cause of ignorance and intolerance must fall before them! Happy, happy England! thou at present knowest but little of the cruel, degrading, and tyrannical spirit and effects of popery. What would the poorest of thy free born sons and daughters feel and say, if their clergyman or minister were to talk to and threaten them, as the Roman Catholic priest does his enslaved and terrified flock? A day of deliverance as well as of retribution will come; Lord hasten it, hasten it, that Ireland might be given to thy Son for his inheritance, and the uttermost parts of the earth for his possession!

I am, Gentlemen,  
Very respectfully yours,  
JOHN FRANKS.

*From a Reader of the Irish Scriptures.*

*Kilimnery, June 27, 1829.*

REV. SIR,

I have during this quarter as usual, read

the word of God to my neighbours, and endeavoured in my feeble way to make them acquainted with its hallowed contents. Every possible opportunity since my last communication, has I trust, been usefully employed. I am gladly received in every direction of my neighbourhood, and I am rejoiced to hear many of them pour out their fervent prayers for the eternal felicity of all who have been instrumental in bringing them and their families to an acquaintance with the word of God. On the second Sabbath of last month, I had the happiness of hearing an individual in whose house I have frequently read, make the following declaration, "I have," said she, "great cause of thankfulness to the Almighty, that was mercifully pleased to raise up the good Society who has sent the word of God, and the messenger who reads it. Before your reading of that blessed book, my husband was a riotous and extravagant liver; my children also in a great measure followed his example. But since, his manner of living is entirely changed; instead of spending his substance in the public house, he now prays that his Redeemer may pardon his wickedness and folly. My children have also a similar change wrought on them, so that instead of spending the Lord's day at their former amusements, they spend it in reading or hearing the word of God read." The fervour and warmth with which this poor woman spoke, would in my mind, more than repay a reader for a hundred years of his labour.

I am happy to say that my own house on the Sabbath day is numerously frequented by visitors from several parts of the neighbourhood, in order to hear the Scriptures read and explained to them.

Yours, &c.

A. R.

*From a Reader of the Irish Scriptures.*

*Mountshannon, July 14, 1829.*

REV. SIR,

On the 16th ult. I left this for Limerick, and on my way thither I visited the schools in Ogonally and Birdhill, and had many interesting conversations with several groups and individuals, many of whom seemed to be earnestly inquiring the way to Zion; but as the fields are rarely found divested of tares, alas! others were like Gallio of old, not caring for these things. I next repaired to Camass, where I was received by the Dorcas of that place, and staid there ten or eleven days, and had an attentive congregation of 35 or 40 persons every morning and evening; and visited several persons in their fields and houses every day, many of

whom frequently came, nearly like Nicodemus, in the evening, to hear me again concerning these matters, and some of them expressed much thankfulness. Mrs. B. came one morning, and told us the priest would be with us immediately after breakfast, to put us all down. Just as morning service and prayer were over, and the people going away, the priest appeared with a great company, whom he invited to witness the defeat of the "new light." They were all received and seated in the parlour, where, by their looks, they manifested an ardent desire to have the discussion commenced. After some manoeuvres of courtesy, the priest turned towards me, and asked if I were the teacher of the new religion? I said a little inquiry would prove who were the innovators on true religion, and for what purpose those innovations were introduced: and asked him, What did he call the *new*? Did he call the doctrine of the Old and New Testament a new religion? "Will not you (said he) believe any thing but what you find in the Bible?" I said, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. And if we (said St. Paul) or an angel from heaven, preach any other gospel unto you than that you have received, let him be accursed." The priest said he knew not my faith, and called for a pen and ink to write it. I said I would spare him the trouble, and handed him the New Testament, and told him I believed every word of it, and consequently it was a summary of my faith. He next said, "You do not believe in baptism." I said, not in sprinkling infants, such as he used; and said I was willing to shew every man the reason of the hope that was in me, and that I would discuss the doctrine of baptism with him or any other person, as it regarded the proper subject and mode. I stood up and addressed the people, and told them I felt very happy to have an opportunity of exposing, in the presence of their priest, the monstrous absurdities that were imposed on them; and held up the Douay Testament, and desired them to remember that the book I quoted from was the book sanctioned by the Romish hierarchy, and said if the priest would prove that I was wrong in coming out from among them, and shew in the Bible the existence of the various doctrines which they pressed and imposed on the people, I would return to them (the Romauists). I desired the priest to choose any of the disputed points of doctrine which exist between the protestants and papists, and I would require no evidence but the Douay Bible, neither would I give credit to any proof that would not be

shewn me therein. He then asked, if the king of England appointed the poorest peasant in the room to the commission of the peace, could he understand and execute justice between man and man? This question arose about the people reading the Bible. I answered by asking him, Could king George accompany the commission with a suitable and sufficient spirit, so as to qualify the man for his situation? and added, that the King whose laws I was advocating, viz. the King of kings, said, "If you, being evil, know how to give good gifts to your children, how much more shall my heavenly Father give his holy Spirit to them that ask him?" And also, Ask and you shall receive, &c. And Jesus lifted up his eyes and said, I thank thee, O Father, &c. 1 Cor. i. 27. But God hath chosen the foolish things, &c.

To the surprise and great astonishment of all present, this Goliath laid down his carnal weapon, though in his estimation it was like a weaver's beam; he openly acknowledged he was not equal to, nor prepared for such a controversy; and I can assure you the people seemed to look upon the priest with different eyes.

Yours, &c.

S. R.

#### CONTRIBUTIONS.

*Received by Mr. Burls.*

	£.	s.	d.
Per Mr. Mursell, Leamington..	5	0	0
Per George Lowe, Esq. Bond- street Auxiliary, Birmingham	19	14	8
Milton, per Rev. George Jayne	1	10	0
Monlton, per Mr. Underwood..	2	10	0
Moiety of Collection at Brauns- ton, for Northamptonshire Union.....	4	8	10
Thrapston, per Rev. S. Green..	5	0	0

*Received by Mr. Ivimey.*

Collected by the Rev. M. Fisher, of Liverpool, at Scarborough, Bridlington, and Hull .....	50	7	0
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*Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 14, Southampton Row, Russell Square; and Rev. G. Pritchard, 16, Thornhagh Street, gratuitous Secretaries.*

# 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.

#### JAMAICA.

Our brethren on this island held an Association at Montego Bay in the month of April last, which was attended by seven of their number, and appears to have been a very interesting and profitable opportunity. The subsequent illness of Mr. Flood, who was appointed to send home an account of the proceedings, prevented his doing this so particularly as was intended, and as we could have wished ; but from the letters which have arrived, we select the following particulars :—

We had a meeting of Ministers at Montego Bay on the 16th of April, and following days, with a view to revive our Association, which from various causes had seemed likely to come to nought. It was a most delightful, and I may truly add, pro-

fitable season. Every time the chapel doors were opened, large congregations assembled, and on the Sunday, at ten, A.M. (the time when the negroes could most conveniently attend) I should think full 2000 must have been present; many found it impossible to get within the doors. At each of the public services I trust many found reason to say, "Surely this is the house of God!" The chastened smile of animated devotion, and the silent trickling tear of humble penitence, plainly told that a power and energy not merely human was in operation.

On Thursday evening (writes Mr. Bur-chell), April 16, the services commenced, when Mr. Knibb preached. Friday, the ordination of Mr. Taylor, late of the Church Missionary Society. He preached also in the evening. Saturday evening a special prayer meeting. Sunday morning, at six o'clock, Mr. Baylis preached ; at ten, Mr. Flood ; at half-past one the ordinance of the Lord's Supper was administered by Mr. Coulart, to about 800 members ; at six o'clock in the evening Mr. Knibb preached. Monday evening, at six o'clock, the letters from the churches were read, which were truly interesting. On Tuesday the brethren met to finish all the business of the Association, when the state of the churches appeared as follows (including a period of twenty-one months) :—

Places.	Bap-tized.	Received.	Re-stored.	Died.	Dis-missed.	Ex-cluded.	Total No. of Mem-bers.
Kingston, 1st Church ....	344	111	30	40	3	27	3400
2d Church ....	70	118	3	8	0	9	663
Montego Bay .....	598	13	3	15	5	10	984
Crooked Spring .....	137	153	0	13	0	5	543
Port Royal .....	47	1	3	5	6	3	168
Annotta Bay .....	104	0	0	6	140	2	400
Mount Charles .....	104	0	1	4	0	6	319
Falmouth .....	329	13	0	4	18	0	360
Ridgland .....	21	3	0	0	0	0	24
Rio Bueno .....	11	18	0	0	0	2	37
Port Maria .....	110	about 140	0	0	0	0	250
Old Harbour .....	0	about 202	0	0	0	0	202
Spanish Town, no Letter*							
	1875	772	40	95	172	64	7340

Making a clear increase during twenty-one months of 2356.

\* This church consists of about 1100 members : increase this year about 400.

When the above statement was read to the brethren, we were all overwhelmed with joy, and immediately sang the hymn—

“ There's joy in heaven, and joy on earth,  
To see one soul restored.”

The persons mentioned in the list as received are individuals who have been baptized before we came on the island, and never before admitted as members of our churches; they are received by examination, and on testimony.

Some of these persons are also members from New Providence, and some dismissed from one church to another, as from Annotta Bay to Port Maria, Falmouth to Rio Bueno, and Spanish Town to Old Harbour.

The whole of the meetings were exceedingly well attended; on Sunday crowded; and all was conducted with the greatest solemnity. There was so much union and seriousness felt by the brethren, that it was wished to spend the evening before we parted in commemorating the death of Christ; consequently the whole of the mission family present, met in the chapel for this purpose, and such a meeting we enjoyed as we can never forget; it crowned the whole. It was indeed good to be there. May the pleasing impression produced upon our minds that evening never be erased!

Mr. Burchell has also forwarded the following account of a conversation held with one of his members, in the near prospect of death. It will rejoice the hearts of many, to see that, in all countries, and under all the varieties of external condition, the influence of true religion is uniformly the same.

Calling on this poor man one day when he was very ill, I said, Well, my friend, do you think God unkind for afflicting you so severely?

A. No, massa.

Q. Don't you feel sometimes disposed to complain?

A. No, pray to God not to let me.

Q. What makes you feel resigned?

A. Me know God do no wrong; him know what is best; him do best.

Q. Have you ever felt sorry for coming to Christ?

A. O, no; me feel sorrow me no come before; me too glad me hear of Jesus Christ.

Q. How do you feel in the prospect of death?

A. Me feel happy.

Q. What makes you happy?

A. De love of Christ.

Q. Do you think your prayers will take you to heaven?

A. No, no.

Q. But do not you expect to go there, because you are not so wicked as before, but are become a member of the church?

A. No, me no have one good ting to tink of, nothing but Christ, him precious blood.

Q. Why do you think Christ will receive you?

A. Me love him; me love him to me heart.

Q. But will he be willing?

A. Ah, massa, him no pill him precious blood? him no say, Come unto me? Me know him true.

Q. Would you like to meet your Christian friends again on earth?

A. Me would like to tell all me broders and sisters to love Christ more, to keep nearer to God. Me feel de more prayer, de nearer we keep to God, de happier we be.

Again, a few days before his death:—

Q. Well, friend, you appear very low.

A. Yes, massa, but de Lord is very good.

Q. Do you feel much fear of death?

A. No, massa; Jesus promise to be wid me.

Q. Where do you think you will go when you die?

A. I tink I shall go home.

Q. But where is the home you mean?

A. Where Jesus is.

Q. What do you think of religion now? (At this he brightened up.)

A. Ah, massa, what become of poor neger, if him no hear religion? What me tink? Me feel—me no able to tell what me feel. It good; it make neger happy to die.

Q. Would you wish to recover again?

A. Me too weak.

Q. Well, but if God were to give you your own will, how would you act?

A. Why—(he hesitated and replied)—No, no, my will no do; me no want my will—God's will is best.

He lived consistently, and died happily.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. Andrew Leslie	Monghyr	January 20, 1829.
	W. Robinson	Calcutta	
	Messrs. Penny, Pearce, Thomas, and G. Pearce	Ditto	January 14, 1829.
	Rev. James Thomas	Ditto	February 18, 1829.
	William Yates	Ditto	February 6, 1829.

WEST INDIES . . . . .	Rev. Joseph Barton . . . . .	Port Maria . . . . .	April 26, 1829.
	H. C. Taylor . . . . .	Spanish Town . . . . .	May 5, 1829.
	Thomas Burchell . . . . .	Montego Bay . . . . .	May 12, 1829.
	Edward Baylis . . . . .	Mount Charles . . . . .	May 12, 1829.
	William Knibb . . . . .	Kingston . . . . .	April 29, 1829.
	Ditto . . . . .	Do. . . . .	May 14, 1829.
	James Coultart . . . . .	Do. . . . .	May 18, 1829.
	James Flood . . . . .	Annotta Bay . . . . .	June 4, 1829.
	James Mann . . . . .	Montego Bay . . . . .	June 5, 1829.
	Joseph Bourn . . . . .	Belize . . . . .	May 1, 1829.

## HOME PROCEEDINGS.

### DESIGNATION OF MISSIONARIES.

On Tuesday morning, July 28, three of our missionary brethren, who have for some time contemplated proceeding to Jamaica, to labour under the direction of the Society, were publicly designated to their important work at Eagle-street chapel. Their names are, Mr. William Cantlow, a member of the church at Highgate, who has been pursuing his studies at the Stepney Academical Institution; Mr. Samuel Nichols, from the church at Broadmead, Bristol; and Mr. John Clarke, belonging to the church at Ford Forge near Berwick upon Tweed.

On this pleasing occasion, Mr. Mann of Maze Pond read the Scriptures and prayed; Mr. Dyer introduced the business and asked the usual questions; Mr. Gray of Northampton offered the ordination prayer; and a very affectionate and impressive address to the missionaries, founded on Matt. xxviii. 20. was delivered by Mr. Birt of Hackney. The service was closed in prayer by Mr. Lewis of Highgate.

In the evening of the same day a meeting was held at Dr. Rippon's meeting house, in Carter-lane, Tooley-street, for the purpose of thankfully acknowledging the recent manifestations of divine goodness towards the Society, both at home and abroad. A brief statement of the pleasing facts which had suggested the idea of such a meeting was made by the Secretary of the Society, after whom Dr. Newman, and Messrs. Ivimey and Griffin successively offered prayer and thanksgiving to God. The service, which was found peculiarly refreshing by many, was closed by our venerable friend Dr. Rippon, who has for considerably more than half a century been permitted to exercise the Christian ministry within those walls.

## AUXILIARIES.

### CORNWALL.

The annual services of the Auxiliary in this county were held in the latter end of

the month of May and in the beginning of June. The cause of the Society was, with great eloquence and efficiency, advocated by Messrs. Eustace Carey, Groser of Maidstone, and Nicholson of Plymouth, who attended as a deputation at these anniversaries.

Public meetings of the Associations composing the Auxiliary were held at Truro on May 29th, Falmouth 1st, Helston 2d, Penzance 3d, Redruth 4th, and Chacewater 5th June. Twenty sermons were preached for the benefit of the mission; three by Mr. Carey at Truro, Falmouth, and Helston; nine by Mr. Groser at Truro, Chacewater, St. Day, Redruth, Penzance (Jordan chapel and Queen-street), and Penryn; and eight by Mr. Nicholson at Grampound, Falmouth, Penpoll, Truro, Penzance (Queen-street) and Helston. Our thanks are again due to our Methodist brethren for the use of their chapel at Helston, and to our Independent brethren, for the same favour at Penryn.

The ninth anniversary of the County Auxiliary Society was held at Redruth on June 4th. A missionary prayer meeting was held in the afternoon, when Messrs. Carey, Webb (Methodist), Nicholson, and Groser implored the blessing of Almighty God on the operations of the Society. In the evening the public meeting was held in connection with that of the Redruth Branch Association, at which Mr. Beddow, the esteemed pastor of the church, presided. The business of the Redruth Association having been briefly attended to, Mr. Clarke read the ninth report of the County Society, from which the following is extracted:—

“As to this Auxiliary, your Committee are happy to report perseverance and enlarged success. Its receipts for the year ending July, 1828, were 177l. 3s. 10d. making in eight years a total of 1520l. 0s. 0½d. The Falmouth Association has re-canvassed the town, and considerably increased its receipts. The Sunday school was organized six months since as a missionary association, and during that time has raised, on this improved plan, 4l. 3s. instead of 16s. 7½d. the amount reported for the whole of the preceding year. The Ladies connected with

this Association have, with their characteristic zeal, and with distinguished ingenuity, provided materials for a sale of various articles for the benefit of the Mission, the clear produce of which, after deducting expenses, is no less than  $\text{G}il. \text{S}s. \text{7}d.$  The Helston, Penzance, and Redruth Associations, will probably realise the amount of the last year, if not more. The Truro Association reports an increase in its smaller subscriptions and in the public collections—that it has adopted a more systematic arrangement of its proceedings, a more enlarged and accurate definition of districts, amounting altogether to eighteen, and that it has appointed ten new collectors. The Sunday School Missionary Association has raised  $\text{5}l. \text{1}s. \text{4}d.$  being a considerable advance on the preceding year.

“The evidence of the utility of *Sunday School Associations* of teachers and children, already pointed out, induces your Committee most earnestly to recommend their general establishment. To the various Associations your Committee would also earnestly recommend the adoption and maintenance of an appropriate *system* in their details of business, as being highly calculated to insure the increase of their funds, and the perpetuity of their existence. Nor would your Committee fail, meekly and affectionately, to remind you of the unspeakable importance of an awakened personal and collective piety in your respective circles, in order to the advancement of the kingdom of Jesus; assured that we have the best reason to expect the conversion of the world while religion flourishes in the church. If love to the Redeemer prevail, we shall abound in works of faith, and the riches of our liberality will be more widely diffused.”

The resolutions passed at the meeting were moved and seconded by Messrs. Hill (Methodist) and Nicholson, Lane and Groser, Burchell and Carey, Webb (Methodist) and Shoveller.

This anniversary will not be soon erased from the recollections of the religious public of Cornwall. Numerous, and in some instances crowded audiences, listened with delight to the eloquent discourses and interesting representations of Messrs. Carey, Groser, and Nicholson, and acquired, there is every reason to believe, a more ardent attachment than ever to a Society which God has so eminently honoured in the advancement of his kingdom in the world.

E. C.

#### SOUTH DEVON.

On Thursday, June 11, was formed at Kingsbridge, a District Auxiliary to the Baptist Missionary Society, intended to consolidate the contributions of the churches

in South Devon. A sermon was preached in the morning by our esteemed and beloved brother E. Carey, and in the evening a public meeting was held, when Mr. Nicholson, the pastor of the church presided, and appropriate resolutions were proposed and seconded by Messrs. Horton of Devonport, Groser of Maidstone, Clarke of Truro, Nicholson, jun. of Kingsbridge, Hill (Wesleyan minister), Carey, S. Nicholson of Plymouth, and F. S. Randall of Kingsbridge.

It is hoped that, by the combination into one Auxiliary of the Societies already existing in this district, in aid of the Mission, the interests of the Parent Society will be promoted, and a reflex influence be exerted on the branches that compose the union. Mr. Nicholson of Kingsbridge was requested to accept the office of Treasurer to the newly formed Society, and Messrs. Horton of Devonport, and S. Nicholson of Plymouth, are its Secretaries.

#### GLOUCESTERSHIRE.

The first anniversary of this Auxiliary Society has afforded its friends encouragement to hope, that it will render increasing support to the missionary cause. Considering the great depression of trade, and the peculiar difficulties of this manufacturing district, it has occasioned us joy to witness the exertions that have been made; yet we would regard them only as the pledge of better days, as the incipient display of Christian principles, the powerful influence of which will be more evinced by the enlarged and zealous efforts of the pious, to advance a Society so worthy of universal patronage.

On Lord's day, June 28, sermons were preached in aid of the Baptist Mission, by our esteemed brethren the Rev. E. Carey, Rev. J. H. Hinton, and the Hon. G. H. R. Curzon, who kindly visited us to promote the benevolent object; at Shortwood and Stroud by Mr. Carey; at Uley, Shortwood, and Woodchester, by Mr. Hinton; and at Eastcomb, Chalford, and Avening, by the Hon. G. H. R. Curzon.

The public meeting of the Auxiliary Society was held in the Baptist chapel, Stroud, on the Monday evening, June 29, when our kind friend the Hon. G. H. R. Curzon occupied the chair. The Rev. W. Yates, one of the Secretaries of the Auxiliary, read a brief report, in which an affecting allusion was made to the recent removal, by death, of the Rev. W. Winterbotham of Shortwood, and the Rev. B. Francis of Uley, who were two of the Committee, and warm friends of the Society. The resolutions were proposed and supported by the Rev. E. Carey and the Rev. J. H. Hinton, who

attended as a deputation from the Parent Society; the Rev. J. Williams and Baker (Wealeys), H. Hawkins, J. Watts, J. Cousins, E. Probert, J. Donn, and R. Overbury. A serious and lively feeling pervaded the meeting, which was numerous attended, and the friends appeared to feel the importance of increasing liberality in behalf of the perishing heathen.

Public meetings were also held at Wotton under Edge the preceding Friday evening, at Kingstanley the following Tuesday evening, at Hampton on the Wednesday evening, and at Gloucester on the Thursday evening. The powerful appeals made by our brethren who visited us, urging the claims of the Redeemer on the affections and services of mankind, produced a solemn impression; and we feel persuaded that such addresses as were then delivered, will not only awaken a missionary spirit, but rouse to action the slumbering energies of our churches, and thus serve to blend the revival of religion in our own circles with the most enlarged exertions to extend the universal triumph of Immanuel's kingdom in the world.

This Auxiliary Society has raised about 25*l.* for the Baptist Mission, including the collections at its formation, in a period of nine months, and we hope to see increasing zeal to support a cause so truly philanthropic and divine. The standard of Christian benevolence is still too low, but it must rise higher; and may the noble example of the metropolitan friends spread a beneficial influence over the country, so that it may be seen what can be done by the continued efforts of this Christian land. O, let religion sway its powerful sceptre—let its transforming influence be more experienced—let the love of the Saviour burn in the heart, and compassion to the perishing glow in the bosom—and our Missionary Societies, whose design is to save souls from death, will never be retarded in their god-like operations for want of funds, but the deep poverty of the pious will abound to the riches of their liberality, while the gold and silver of the rich will be cast plentifully into the treasury of the Lord.

Stroud.

W. Y.

#### BIRMINGHAM.

The several meetings connected with the sixth anniversary of the Birmingham Auxiliary to the Baptist Mission have just closed, and the result of them calls for devout gratitude to God, who has preserved his people in love and harmony, and inclined them, as on former occasions, so now, notwithstanding the commercial difficulties of the times, to come forward freely and liberally in support of his cause.

On the first Lord's day in July, our esteemed friend Mr. E. Carey visited Coventry, on his way to Liverpool, and the anniversary public meeting was held in that city on the following evening, when the same zeal in the missionary cause was manifested which displayed itself heretofore, although the great declension in the trade of the city has made a slight depression, and but a slight one, on the funds of that efficient branch society. On the following Wednesday Mr. Carey preached at Bromsgrove in the afternoon, and a public meeting was held in the evening. The funds of that branch are improved, although the neighbourhood participates in the general stagnation of trade.

Mr. Carey, in returning from Liverpool, accompanied by Mr. Tinson from Jamaica, spent Thursday, July 16, at Coseley, when a public meeting was held in the afternoon, and Mr. Swan preached in the evening. The collections in this place also have increased during the past year.

The public meetings in this town commenced on the following day, Friday, but commenced with a painful disappointment. On the arrival of our beloved brother, Mr. E. Carey, whose presence and services were anticipated with no common pleasure, the melancholy tidings reached him, that his amiable and pious companion had, on the preceding Wednesday, breathed her soul into the hands of the Saviour whom she loved. Thus the sacrifice, though long doubtful, was consummated, which she made in the missionary cause, and a sacrifice of no small value, the most costly sacrifice which the survivor could offer. May He who has all riches at his disposal, supply the otherwise irreparable loss which this bereavement has created! When therefore the two preliminary meetings were held on Friday evening, at Cannon-street and Bond-street, our afflicted brother was under the necessity of travelling homewards, to minister to his motherless children those consolations wherewith he himself was comforted of God; not unaccompanied by the tender sympathies and affectionate prayers of those numerous friends who highly appreciate his services in the missionary cause, and sincerely love him for the sake of the Master whom he zealously serves.

The mission is much indebted to Mr. March of Stepney, who kindly acceded to the request of the Secretary to supply Mr. Carey's unavoidable absence at Birmingham, and who advocated the Society's interests, not only at the public meeting, but also in the pulpit of Bond-street in the morning of the Lord's day, July 19, and that of Mount Zion in the evening. On the same day, Mr. Mursell of Leicester preached at Cannon-street in the morning, and at

Bond-street in the evening; and Mr. Tinson from Jamaica preached at Mount Zion in the afternoon, and at Cannon-street in the evening.

Mr. Swan advocated the missionary cause at Netherton and Dudley on the same Sabbath, and Mr. Rogers of Dudley preached at the Coppice. Mr. Mursell preached to a large congregation on the Monday evening in the Wesleyan chapel, Cherry-street, kindly lent on the occasion; and Mr. James and his friends, who have always maintained a friendly spirit, and a deep interest in the mission, accommodated us with the use of the very large and commodious meeting house in Carr's-lane, for the public meeting, which was held on Tuesday evening last, July 21st.

The collection at this meeting was liberal; some generous friends, however, unwilling that the noble example set by Christians in the metropolis should appear to be disregarded by their brethren at Birmingham, and fully convinced that the missionary cause requires increasing funds, proposed that an addition should be made to the contributions already realized. The suggestion was received with cheerfulness, and in a short time names were announced with sums amounting to 118l. 8s. This supplementary gift was furnished, not in consequence of any strong excitement in the minds of the friends who contributed it, but it has proceeded from a deep and solemn conviction, that the cause of God required it. The aggregate amount of monies collected by

this Auxiliary will be very little, if any, short of 900l. As soon as the accounts can be settled, the balance shall be forwarded to the Treasurer. If in every district of the kingdom, an effort be made to realize more money than on former occasions, the Society will be freed from its embarrassments, and have the means of sending forth agents to occupy those stations which, owing to the deaths of missionaries and other causes, so loudly call for our assistance.

T. MORGAN.

T. SWAN.

Birmingham, July 22, 1829.

#### MARKET STREET.

On Thursday, July 9, an Auxiliary Association was formed at Market Street, Hertfordshire, for the church and congregation under the care of Mr. J. Nicholas, who was himself for several years an eye witness of the abominations of Hindooism, and co-operated in efforts for their removal. On this occasion the chair was kindly filled by the Rev. Mr. Potts, of the Wesleyan Connection, and the crowded and listening auditory were addressed by the Rev. Messrs. Daniel of Luton, Tinson from Jamaica, Dyer of London, Gould of Dunstable, Adey of Leighton Buzzard, Tabraham (Methodist), Upton of St. Albans, and the minister of the place.

#### Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1829, not including individual Subscriptions.

		£	s.	d.
Birmingham Auxiliary Society, by Owen Johnson, Esq. Treasurer:—				
Birmingham, Collections at				
Public Meeting . . . . .	55	15	4	
Sundry Subscriptions..	10	9	0	
Extra Contributions (see above).....	118	8	0	
Cannon-street, Collects.				
Subs. &c. including sundry don. £95 from Mr. J. Deakin.....	230	0	6	
Bond-street, do. do.	128	17	6	
Mount Zion, do. do.	18	4	3	
Bilston . . . . .	3	12	8	
Bridgnorth . . . . .	22	3	8	
Brittle Lane . . . . .	3	0	0	
Bromsgrove . . . . .	30	0	0	
Coppice . . . . .	1	0	0	
Coseley . . . . .	13	0	0	
Conventry . . . . .	80	9	0	
Cradley . . . . .	12	5	9	
Dudley . . . . .	17	17	4	
Evesham . . . . .	19	7	6	
Henley in Arden..	2	13	6	
Kington . . . . .	10	0	0	
Leominster . . . . .	7	11	1	
Netherton . . . . .	9	16	1	
Oldbury . . . . .	0	12	8	
Stratford on Avon	3	3	1	
Tenbury . . . . .	2	5	0	
Tewkesbury.....	61	14	6	
Upton on Severn..	9	1	6	
Wolverhampton ..	1	13	0	
Worcester . . . . .	39	0	0	
		910	0	11
Previously acknowledged	£190	16	3	
and sundry expences	£26	2	11	
		216	19	2
		693	1	9



By Rev. William Giles.		£.	s.	d.	By Rev. Thos. Morgan (see p. 70.)		
Mr. Geo. White, Chatham . . . . .	1	0	0	Mr. Ward, ditto . . . . .	1	0	0
Mrs. Gilbert . . . . .	1	0	0	Mr. Langford, ditto . . . . .	1	0	0
Mr. E. D. Hadlich . . . . .	1	0	0	Mr. Smith, ditto . . . . .	0	10	0
Mr. George Arworth . . . . .	1	1	0	Mrs. Palmer, ditto . . . . .	0	10	0
Mr. A. Martin . . . . .	1	0	0	Mr. Halloworth, ditto . . . . .	0	10	0
Friends of Sheerness, Rev. G. W. Moulton . . . . .	5	15	0	Mr. Parks, ditto . . . . .	0	5	0
				B. W. . . . .	10	0	0
				Mr. Winters, Broughton . . . . .	1	1	0
By Rev. John Dyer.				By Rev. Thos. Morgan (see p. 70.)			
Rev. Ebenezer West . . . . .	5	0	0	Mr. Vras. Denkin, Birmingham . . . . .	10	0	0
Philip Blackmore, Req. . . . .	10	0	0	Mr. Thomas King, ditto . . . . .	10	0	0
James Carr, Req. Leicester . . . . .	21	10	0	Mr. Owen Johnson, ditto . . . . .	10	0	0
Robert Davies, sen. Req. . . . .	50	0	0	Mr. Joshua King, Bridgnorth . . . . .	10	0	0
Rev. Dr. Hutton . . . . .	50	0	0	Mess. W. and V. Hoam, Birm. . . . .	10	0	0
Mr. and Mrs. Fall . . . . .	5	0	0	Rev. Timothy East, ditto . . . . .	5	5	0
Mr. Vincent Piggins . . . . .	5	0	0	Rev. J. P. Russell, Leicester . . . . .	5	5	0
Thomas Key, Req. . . . .	50	0	0	Mrs. Glover, Birmingham . . . . .	5	5	0
Friend, by Mr. W. Johnson . . . . .	100	0	0	Miss Mansfield, ditto . . . . .	5	5	0
W. W. Francis, Req. . . . .	5	5	0	Mr. William Jenkins, ditto . . . . .	5	0	0
Steward of Him who is Heir of all things . . . . .	100	0	0	Mr. Benjamin Leopard, ditto . . . . .	5	0	0
				Mr. William Lowe, ditto . . . . .	5	0	0
				Mr. Wm. Mackenzie, ditto . . . . .	5	0	0
By Rev. Thomas Middleditch.				Messrs. J. and J. Romm, ditto . . . . .	5	0	0
(Including £17 11 0 already notted.)				Mr. C. B. Woodman, ditto . . . . .	5	0	0
Mr. Richard Sanders, Loughton . . . . .	5	0	0	Mr. John Portlock, ditto . . . . .	5	0	0
H. Catteridge, Req. Dunstable . . . . .	10	0	0	Mr. E. A. Butler, ditto . . . . .	2	0	0
Mr. James, Houghton Regis . . . . .	1	0	0	Mr. W. Brinton, ditto . . . . .	2	0	0
Mr. Cook, ditto . . . . .	1	1	0	Mrs. Harwood, ditto . . . . .	2	0	0
Mr. Malmier, Dunstable . . . . .	0	10	0	Mr. John Meadows, ditto . . . . .	2	0	0
Mrs. Moon, Biggleswade . . . . .	1	0	0	Mr. Wm. Phillips, ditto . . . . .	1	1	0
Mr. A. B. Gerard, ditto . . . . .	1	0	0	Mr. J. Bishop, ditto . . . . .	1	0	0
Mr. Kent, ditto . . . . .	0	10	0	Mr. J. P. Hodgkins, ditto . . . . .	1	0	0
Mr. Morton, ditto . . . . .	0	10	0	Mr. J. Palford, ditto . . . . .	1	0	0
J. H. ditto . . . . .	0	10	0	Mr. Jos. Smith, ditto . . . . .	1	0	0
Mrs. Jones, Hitchin . . . . .	5	0	0	A Friend, by Mr. Leopard . . . . .	1	0	0
Misses Wildhors, ditto . . . . .	5	0	0	Anonymous . . . . .	0	5	0

## TO CORRESPONDENTS.

The Editor is obliged to his friendly Correspondent at Bromgrove for his hints. The subject to which they refer has been maturely considered, but there are greater difficulties in the way than he is aware of.

L. M., who writes from North Andley-street, will accept thanks for his (or her) obliging communication. The Editor is of opinion, that a sincere attachment to the Missionary cause will do more than a thousand arguments to insure an attendance at the Annual Meetings, fully concurring in the sentiment of L. M., that "never will the church of Christ appear in its proper character, till its members make its interests their own."

The box of rewards and fancy articles from Lymington has been duly received, and shall be forwarded to its destination by the earliest convenient opportunity. The addition kindly directed by Mr. Millard has been made.

Several friends in the country are requested to observe, that although the Committees of various public institutions, besides the Baptist Missionary Society, hold their meetings at Fen Court, the Secretary of that Society cannot undertake any other public correspondence than that which relates to the Mission.

It may prevent some trouble and disappointment, to announce that the travelling engagements of Mr. Estlin Carey are fully arranged up to the commencement of November.

A parcel of miscellaneous books, from friends at Woolwich, by Rev. W. B. Howes, and some fancy articles from a young Friend at Frome, have been duly received.

Mr. Philippo, of Spanish Town, desires gratefully to notice the receipt of a parcel from Miss C. of Oxford, containing rewards for the school under his care.

The thanks of the Committee are returned to Mr. Adams, Cambridge, for a large parcel of sundry Magazines; and to a Friend, Freeman's-lane, Harselydown, for 21 vols. ditto, and sundry Reports and Sermons.

OCTOBER, 1829.

## THE ISLAND ORPHAN.

" Again the dismal prospect opens round  
The wreck, the shores, the dying, and the  
drowned."

ONE delightful evening, in June, 1816, I landed at St. Martin's isle, near Robb's Carn (a romantic pile of granite, about a hundred feet above the level of the sea,) and visited every family in the wretchedly neglected village called *Lower Town*. The poor islanders received religious tracts with thankfulness, and expressed great delight in the Sabbath school that had been a few weeks before established on that part of the island.

From *Lower Town* to *Middle Town* is a broad valley, formed by a high sand bank, extending along by the sea to the south, and having a high hill, which retires with a gentle sweep on the north. The appearance of the valley at that season was truly interesting. The greater part of it had been sown with rye and barley, which now waved richly in the evening breeze, proclaiming the goodness of God in the provision he makes for the children of men. The sun was pouring his rays of purple and gold over the western sky; the sea gulls were seeking their homes in the rocks; the season and the place were peculiarly adapted to assist meditation. I rested against a sand bank, and repeated a favourite hymn:—

Far from the world, O Lord, I flee,  
From strife and tumult far;  
From scenes where Satan wages still  
His most successful war.

Vol. IV. 3d Series.

The calm retreat and silent shade,  
With prayer and praise agree;  
And seem by thy sweet bounty made  
For those who follow thee.

There, if thy spirit touch the soul,  
And grace her mean shoulds  
Oh, with what peace, and joy, and love,  
She commences with her God!

There, like the nightingale, she pours  
Her solitary lays;  
Nor seeks a witness of her song,  
Nor throats for human praise.

Author and guardian of my life,  
Sweet centre of light divine,  
And (all harmonious names in one)  
My Saviour, thou art mine!

What thanks I owe thee, and what love,  
A boundless, endless store  
Shall echo through the realms above,  
When time shall be no more.

Near the hill to the north I saw a lad on the grass, and at a small distance from him two or three fishermen, a cow, and a few small island sheep. I walked to the spot. The lad had a religious tract in his hand.

"Shade of rocks and sand banks. On the Off Islands of Nully there are no tall trees. Dwarf fruit trees, gooseberries, currants, &c. thrive well under a proper shelter. In the summer the islands are not destitute of beauty; " but even amidst the terrors of a winter's storm— with the sky frowning above, and the maddened ocean howling below, while the white foam flies with lightning-like precipitancy up their rugged sides, and ascends in showers of spray over their moss-fringed tops— usually gives place to painful apprehension, the remembrance of past calamities opens the way to melancholy anticipation, and while the eye glances over the wide spread and dark rolling sea, the heart involuntarily ejaculates,

' My God, have mercy on the mariner!'

See *Woodley's View of the Nully Islands*

“Can you read my lad?”

“Oi\* should like to read the Bible, Measter J—y. You gave oi this book. Oi is one of your scholars.” †

“I am glad that you attend the Sunday school. I hope you will soon be able to read the Bible. Do you pray to Almighty God?”

“Oi does try to pray, Measter J—y, but oi can’t say the words fitte (proper).”

“Your name, I believe, is Edward Webber. Do you know Edward that you are a sinner?”

“You told we all so in your sermons, and oi thinks oi is a sinner; but we were like poor sheep without a shepherd before you comes to we.”

“Did you not attend at the church?”

“Sometimes oi did, but the minister does not live on this island, and he comes here only once in a wa’, and there is only † one preacher at St. Mary’s.”

“Perhaps Edward you can repeat the text that I preached from when last at Lower Town?”

“Part of it: ‘Christ Jesus came into the world to save sinners.’ When oi can read, then oi shall know all about Jesus Christ.”

“Do your parents live on this island?”

No: poor father was drowned when oi was a little boy, and mother died soon after; and oi am apprentice.”

“Poor boy! do attend the Sun-

day schools, and when you can read the second chapter of the Gospel written by Matthew, and the third chapter of the Gospel written by John, you shall have a Bible.”

A few months after this conversation, Edward received his Bible; and if the boat houses, sand banks, and rocks about Lower Island could speak, they would testify to his attention to the holy oracles of truth. Often was he surprised by some islander behind a rock on his knees, with the Bible open before him. In 1818, the poor island orphan had reached his 21st year, and the poor family with whom he had lived from his infancy, finding that they had not barley bread sufficient for themselves, desired him to seek another home. They admired his piety; his humble prayers and conversation had been sanctified to a poor aged woman in the house, but poverty obliged them reluctantly to part with Edward. Poor boy! the islands of Scilly were the world that was before him. He knew little, perhaps nothing, respecting any other part of the earth. He had two uncles on the isle of Sampson. There he was taken in a small fishing boat. As he stepped on the sands, he was seen by his aunt. “Here is our poor Edward! He told George that he must leave Lower Town. Come in, poor child, thee can read the Bible to us; thee shall never want a bit of bread while we have it.”

Sampson became Edward’s home. This isle consists of two high hills, and contains in its present state about 120 acres, nine cottages, and I believe 36 inhabitants. But little of this wretched rock is cultivated; the greater part of it is covered with large stones and sand. There is no church on Sampson. When I first visited the islands of

\* This peculiar pronunciation (oi for I) is common to all the off-islanders, and to most of the poorer inhabitants of St. Mary’s.

† Edward was not permitted to attend the school every Lord’s day.

‡ The Wesleyan Methodists had built a meeting house on St. Mary’s, and had made a few converts on the isle of Tresco some years before I visited the islands. The number of persons in their Society on these two isles was about one hundred.

Scilly, the people of Sampson were but a very small remove from the most illiterate and depraved insulated tribe in any part of the world; but two persons knew the alphabet, and there was but one Bible on the island. Their ideas and their words were almost confined to the sky, the sea, the rocks, and the boats. By the inhabitants of St. Mary's the Sampsonians were regarded as a different race of beings, but I must not attempt a full description of this people.

It will scarcely gain credence, that persons in the state in which these islanders were, could be found in 1814 so near the English shore. Here were the *foolish* things of the world, and the *weak* things of the world, and the *base* things of the world, and things which were *despised*; yet there was a spirit of *independence* which poverty, contempt, affliction — which even ignorance itself could not wholly subdue. Why were this interesting people so greatly neglected?

On the isle of Sampson the poor orphan greatly strengthened my hands. He attended to the Sabbath school, collected the people together every Lord's day and at convenient seasons in the week, and read the Bible, with prayer to God for his blessing on his most holy word. His humble efforts were owned and blessed by Jehovah of Hosts. The congregation at Sampson was the world in miniature. The youth, the middle aged, the grey-headed, and infants, met in a little cottage to worship God. Edward was provided with paper and slates, and though he could scarcely write his own name legibly, he was anxious that others should participate in his humble advantages.

In 1819 he was baptized on a profession of faith in the Son of

God. An extract of a letter written by him soon after he had been buried with Christ in baptism, will shew not only his piety, but his progress in education. This letter was written to a member of one of our churches in London; the orthography is corrected, and a few sentences omitted.

*Sampson, Scilly Islands,  
Jan. 1820.*

Dear Friend,

I received a letter from you with 2l. and have to return you many thanks for your kindness to me, a poor island orphan. When I was very young my father was drowned, and since that my mother died. I was put apprentice in the island of St. Martin, in a village called Lower Town, to a fisherman. Mr. Jeffery came there, and gave me some religious tracts, and I bless God I have learned to read and write. The Lord has been pleased to bless Mr. Jeffery's preaching to my soul, and my God has given me to see that I was a poor guilty sinner; I prayed to the Lord Jesus Christ, and he heard my cry, and answered it. Since then my apprenticeship has been out, and I have been speaking to poor sinners in my own island to flee from the wrath to come, and to look to Jesus for mercy. And from this island I go to the other off-islands to tell of the unsearchable riches of Christ to poor sinners like ourselves, and I hope that the blessing of God will attend my labours. I trust that good will be done; I am willing to labour for immortal souls in season and out of season; I am willing to suffer hunger and thirst, to work for the Lord. I know that I am serving a blessed Master, who will reward every man according to his work, and all is of grace. I am willing to take up the cross of Christ, and

follow him; and I wish to go and warn poor sinners of their danger. It is my desire to make Christ all and all in my addresses to poor sinners, and I hope that my prayers will ascend to a throne of grace for my poor neighbours, and I believe that God will answer. I have been in storms of wind, crossing the islands to carry news of salvation, sometimes expecting every moment to be our last. I did not think ever to reach land again, but the Lord delivered us, and after supplying one island, I have gone to another, and not a farthing of money until you helped me a little. I have been almost starved; I have gone without shoes in the creek, to save them to put on when I went to the islands on the Sabbath, and when the tide was low, I had to wade through the water higher than my knees to the off islands, to preach the Gospel; and when I have got to the other shore, I have been ready to die with the cold. Sometimes I have not had a bit of bread, nor any thing else to refresh myself with but a little water, but I hope that praying breath will not be spent in vain in the Lord. Sometimes I have been forced to keep on my wet clothes, and knew not where to get any more. Sampson is a small island, where there is no church nor chapel, the people were living without the word of God till Mr. Jeffery came to the islands, but now I bless God that they have worship every Sabbath, and the people have told me that they have reason to bless God for my being there. They have declared how much they have felt the word blest to their souls. All the people in the other islands have spoken of the people of Sampson for *swearing*, but now, I bless God, they are quite changed in their blas-

pheming the name of God so much. They delight in singing hymns when they go in their fishing boats. I hope that God will please to bless my work to their souls in the small island where I reside. In the winter the sand blows, and we are almost blind. It is as a wilderness, but I feel myself so happy to warn poor sinners of their danger, and my soul is filled with love to God, for his great mercy towards me and poor sinners; likewise may the love of God be shed abroad in our hearts, through Christ Jesus, as the hope of glory.

I am yours truly,

EDWARD WEBBER.

Deeply affected with the poverty of the Island Orphan, I advised him in the spring of 1820 to visit England, and inform the pastor of the Baptist church at Penzance of his distresses and of his labours. He attended a missionary prayer meeting soon after he left the packet. "I requested him," says the respected minister, "to engage in prayer, and was deeply impressed with his ideas, his humility, and his honest simplicity. I thought of poor Joseph, and knowing that the Lord did not despise the day of small things, nor quench the smoking flax, I sent him into some villages, with other young preachers, and was delighted to hear a favourable account of his preaching from many poor villagers. After he had been in Penzance a fortnight, he received from his friends at Sampson a note, desiring him to return, as they valued his services exceedingly." Soon after our poor Orphan returned to the Isle of Sampson, his pious conduct attracted the notice of the President of the Duke of Leeds' Council on the islands, and other respectable per-

sons at St. Mary's, and many of them have shewn kindness to the fisherman preacher.

In 1823, when, by the advice of medical gentlemen and other friends, I determined to leave the islands, the Committee of the Baptist Home Missionary Society kindly promised the Island Orphan 10*l.* per annum, as an assistant missionary for the off islands of Scilly. During the last six years I have been gratified with hearing that Edward and the other island preachers were constant in labours, under the superintendence of Mr. Rogers, the present Baptist missionary.

On Thursday, July 2, 1829, I was in my study, writing a note at the foot of one of the pages of my manuscript of the History of the Islands of Scilly, when one of my children informed me that a person from the isles was below, and wished to see me. It was the poor Island Orphan!

"The roof of the meeting house and schoolroom in Treaco is ready to fall in. It is not safe for the poor people to meet in such a place. About 50*l.* will enable the islanders to put up a new roof."

"A heavy debt, Edward, on our own place of worship, and the necessary expences of our large Sabbath school, Instruction Society, and other little institutions, prevent the Baptist church in Lambeth from giving assistance in promoting religion at a distance. It would have afforded me unspeakable pleasure to have made a collection this year for the Baptist Missionary Society, but our poverty, and the exertions which must be made among the thousands in our streets who need instruction, deprive us for the present of the honour of assisting in any way worth mentioning any institution."

"But, Sir, some of the churches in London are richer than yours."

"Yes, but nothing I think is more unpopular at present than a chapel case; besides, in London there is a Baptist Building Fund, and those who subscribe to that Society cannot be expected to attend to a private application for a meeting house at a distance from London. I will, however, mention your case to a friend or two, and perhaps we may get a few school books for the islands, and religious tracts to distribute among sailors who may take shelter in your harbours in the winter."

"Mr. I.—said that the money must be obtained before I leave London."

"You have seen Mr. I.?"

"Yes, he wrote a recommendation on the case this morning, and subscribed ——."

Poor Edward determined to lose no time in getting the 50*l.*, and though he had a little more success than many experience in making personal application for meeting-house cases, yet the manner in which some persons answered his solicitations, had more effect upon his mind than the rough winds and angry seas, unto which he had often been exposed amidst the dangerous channels between the islands. Providence, however, still guided the poor island preacher. Chance has no place in the government of Jehovah. Edward had been but a short time in London, before the Rev. Mr. I. (remember, O my God, his kindness to the poor Island Orphan!) directed him to Mr. J. of Moorfields. That gentleman conducted Edward to the mansion of Mrs. Bailey, the widow of the late Thomas Bailey, Esq. of Bethel House, Brixton. This excellent lady was born on the island of St. Mary. She list-

ened to the statement of the poor islander, and gave him 40*l.* for the meeting house in Tresco! May our covenant God return her kindness a thousand fold, in spiritual blessings! Edward left London on Friday, the 17th July, with a good supply of school-books and religious tracts.

Smile, Lord, on each divine attempt  
To spread the Gospel's rays,  
And build on sin's demolish'd throne  
The temples of thy praise.

Many, it cannot be doubted, will unite with the writer in fervent prayer to the God of all grace, that the Island Orphan may long be spared to direct the fishermen, and pilots, and their families on the isles, unto the Lamb of God who taketh away the sin of the world.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

T. J. JEFFERY.

*Lambeth, July 22, 1829.*

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THE EXCELLENCY OF THE GOSPEL.

(Continued from p. 364.)

IV. *Its suitability to the guilty afflictive circumstances of man.*—That we are depraved creatures is a painful fact, supported by numerous affecting proofs. History, observation, experience, Scripture, all unite in attesting the guilt and misery of man. All have sinned and come short of the glory of God. But we are naturally averse to the belief of a doctrine so humbling and debasing as that of human depravity. If we admit our guilt, we endeavour to palliate it.

We are not duly sensible of our danger, though the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. We are secure where we ought to be alarmed, listless where we ought to be all alacrity and anxiety. But when the gospel comes, attended with the energy of the divine Spirit, the hidden things of darkness are brought to view, conscience is made to feel, and the burden of sin becomes intolerable. Convinced of our sinfulness, we tremble at the idea of having offended infinite majesty, spotless purity, and perfect goodness. The law addresses us in awful accents, "Cursed is every one that continueth not in all things written in the book of the law to do them." Justice appears ready to punish our disobedience. Stripped of every self-righteous plea, we fall prostrate before God, with the humble confession. "Behold I am vile! What shall I do to be saved? who shall deliver me from the wrath to come?" In this burdened perplexed situation, the Gospel directs us to Jesus, the friend and Saviour of sinners. "Behold the Lamb of God who taketh away the sin of the world." It assures us that "he ever liveth to make intercession" for all that come unto God by him. "Come unto me," says the Saviour, "All ye that labour and are heavy laden, and I will give you rest." The gospel testimony, believed and cordially received, heals the wounded spirit. It inspires with hope and diffuses peace throughout the powers of the soul. The atonement which was equal to the demands of insulted justice, satisfies and purifies the conscience of the believing penitent. He has now peace with God through our Lord Jesus Christ, by whom he has received the atone-

ment. Having tasted that the Lord is gracious, he adopts the joyful language of the church. "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."

The Gospel is not only suited to man as guilty and liable to condemnation, but as the subject of numerous disappointments and sorrows. That sinners are sufferers under the righteous government of God, ought not to be a matter of surprize. All the descendants of Adam are children of adversity and heirs of sorrow. "Man is born to trouble as the sparks fly upwards." No situation, however exalted, no piety however ardent and sincere, can exempt from affliction and distress. Every lot has its crook, and every heart its own peculiar anxieties and fears. Affliction marks every stage of human life. "Childhood and youth are vanity." Manhood is a series of care and toil. Old age is accompanied with infirmities and diseases. Between moral and natural evil there is an inseparable connection. Sin is the cause of every woe we feel or fear. It has converted a fruitful field into a barren waste. With what a dark hue it has tinged all the fair prospects of life. The body is liable to pain and wasting sickness; the mind to be oppressed by disappointed hope, and bereaving providences. The imperfections of society, and the distress of families, occasion sorrow and pain. The loss of real, and the treachery of pretended friends, pierce the heart through with many sorrows. Some of the severest strokes to which suffering humanity is liable are occasioned by the death of those we love. The most tender relations of life are torn asunder

by the unrelenting hand of death. Our friends and benefactors where are they? do they live for ever? They are gone to their long home, and the mourners go about the streets. A necessary enquiry presents itself here. How shall we bear up under the sorrows and vicissitudes of life without dejection and despair? Reason may silence, but not satisfy us; may dispose us to conceal our sorrows, but cannot assuage them. Scepticism may infuse stubbornness, but cannot give patience and resignation. The religion of Christ alone can teach us, how to demean ourselves under the sorrows and discipline of a probationary state. The Gospel of the grace of God is the only true source of support and consolation. Its cheering rays pierce the thickest gloom of guilt and distress. It is a sovereign balm to heal the wounded heart. It speaks peace to the troubled breast. Let us hear its charming language, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. We know that all things work together for good to them that love God, to them who are the called according to his purpose.

V. *The hope of immortality it inspires.*—The human understanding, unaided by the word of God, knows but little, and that very confusedly, of the world to come. Upon this subject the most enlightened of the ancients were obliged to content themselves with vague notions and uncertain conjectures. Socrates, the brightest luminary of the heathen world, when making his defence before his judges, expresses himself in the language of doubt and perplexity. "Death," says he, "either reduces us to nothing, or as

some say, it conveys us from this world into some other region." The sentiment of the soul's immortality, among the Gentile moralists, was more a speculation than a principle of practice; therefore inefficient, involved in obscurity, and blended with error and fable. The doctrine of a future state and the resurrection of the body, were imperfectly understood and believed even among the Jews. So that with propriety it may be said, that "life and immortality are brought to light by the Gospel." The darkness in which they were involved is dissipated by the cheering rays of the sun of righteousness. They are placed before us in the word of God in the most interesting and convincing light. Every sober question respecting eternity is there answered in a manner calculated to accomplish the most important and practical purposes. The believer's views are not terminated by the boundary of this world; by faith he looks at "the things which are not seen and eternal." "If he had only hope in this world, he would be of all men the most miserable. But he is looking for new heavens and a new earth, wherein dwelleth righteousness. His hope is full of immortality, and therefore replete with blessedness. The pilgrim anticipates the termination of his pilgrimage, the Christian the rest that awaiteth the people of God. Blessed hope of immortality, that softens my afflictions, that brightens my joys, that makes darkness light, crooked things straight, and brings distant futurity near! The enjoyment of immortality shall free the believer from what is not worth keeping, and put him in possession of all that is desirable,—an eternal weight of glory! In heaven we shall not complain of bodily pain, mental distress, in-

perfect society, and interrupted enjoyments." He that sitteth upon the throne shall create all things anew. "Our bodies shall be raised from the ruins of the grave, and fashioned like unto the glorious body of Christ; our religious attainments shall be perfected, our intercourse with the society of heaven shall be uninterrupted, and our joys complete and eternal in their duration. For in the presence of God 'there is a fulness of joy, and at his right hand are pleasures for evermore.'"

If such be the excellency of the Gospel, what ought to be the conduct and temper of the professed followers of Christ? To you, brethren, religion looks as to her friends and advocates. In you she confides for support and commendation. Beware you do not disappoint her hopes, that you do not betray her confidence. You profess that the Gospel of the grace of God has done much for you; see that you express your gratitude in studying the genius of Christianity; by imitating the example of your master, by obeying the precepts of his word, and by exemplifying the holy and benevolent tendency of revealed truth. Study in your different callings, and the various relations of life, to adorn the doctrine of God your Saviour. "Only let your conversation be as cometh the gospel of Christ." In your conduct embody and illustrate the articles of your belief. See that ye "walk worthy of the Lord unto all well pleasing, being fruitful in every good word and work. Be ye imitators of God as dear children." Let his infinite excellence and matchless glories engage your supreme love, his majesty and dominion excite your profound reverence, his power and presence produce diligence and watchful-

ness, his rectitude and purity increase your hatred to sin and love of holiness, his providence and benignity encourage unlimited confidence, and promote the most sincere and lively gratitude. Guard against earthly mindedness and criminal love of the world. An inordinate attachment to the world is idolatry, and incompatible with the love of God, and the salvation of the soul. Cultivate love to the saints, and benevolence to all men. Remember "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" You are not your own, but bought with a price, therefore glorify God in your body, and in your spirit which are his. Watch against anti-christian and unlovely tempers. The grace of the Gospel is as much calculated to subdue and save from evil tempers, as from outward immorality. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." Rest not in present attainments, but "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

"As the time of your complete salvation is nearer than when you first believed, set your affections on things above, not on things on the earth. To be carnally minded is death, but to be spiritually minded is life and peace." Not only expect, but seek a meetness for the

inheritance of the saints in light. "Without holiness no man shall see the Lord." The gospel of rich free unmerited favour, that bringeth salvation, "teacheth us, that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; 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, and purify unto himself a peculiar people, zealous of good works." Seeing that we look for these things, what manner of persons ought we to be in all holy conversation and godliness?

Greenwich.

W. B.

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#### GOSPEL THREATENINGS.

To the Editor of the Baptist Magazine.

SIR,

HAVING been present in a company of several ministers, when a discussion took place on the nature and extent of Gospel threatenings, while listening in silence to the remarks made on this subject, I was forcibly reminded of the observations of Dr. Owen, in his invaluable Exposition of the Hebrews, on chapter ii. 3.; and though I am aware that it is not usual with you to insert quotations from works already known, yet I hope you will find a place for the following brief extracts, bearing immediately on the point, and well worthy, as I conceive, the serious attention of all who bear the character of ministers of the Gospel.

I cannot forbear adding, that it has long been my earnest desire that something like a full digest of the theology of Dr. Owen could be extracted from his numerous writings, arranged under suitable heads, and modified occasionally

in the form of expression, so as to be more easily intelligible to the mere English scholar. The labour of such an undertaking would indeed be great, and it would require intellect, and information, and leisure, not often possessed, especially in combination; but sure I am, that a competent individual would find his reward in the toil, and that the benefit to the church of God would be immense. Nor do I believe that it would be necessary to go beyond the boundaries of our own Denomination to find such a person, should it please God to incline his heart to the undertaking; or that the pious layman by whom the Christian world has been furnished with a most valuable collection of "Devotional Thoughts" from his own stores, would be ill employed in facilitating the access of ministers, in particular, to the copious treasure of evangelical truth scattered through the voluminous writings of this distinguished divine. But I must not enlarge, or you will have a valid reason for excluding me from your pages altogether.

Yours, &c.

DELTA.

"Some would fancy, that all comminations and threatenings do belong to the law; as though Jesus Christ had left himself and his Gospel to be securely despised by profane and impenitent sinners: but as they will find the contrary to their eternal ruin, so it is the will of Christ that we should let them know this, and thereby warn others to take heed of their sins and their plagues.

"If the dispensers of the word insist not on [those motives which are derived from the threatenings recorded in the Gospel,] they deal deceitfully with the souls of men, and detain from them the counsel

of God. And as such persons will find themselves to have a weak and an enervated ministry here, so also they will have a sad account, for their partiality in the word, to give hereafter. Let not men think themselves more evangelical, than the author of the Gospel, more skilled in the mystery of the conversion and edification of the souls of men, than the apostles; in a word, more wise than God himself, which they must do, if they neglect this part of his ordinance."

In proceeding to shew the various grounds on which these parts of inspired truth are needful for believers themselves, Dr. O. remarks,

"The hearts of believers are like gardens, wherein there are not only flowers, but weeds also; and as the former must be watered and cherished, so the latter must be curbed and nipped. If nothing but dews and showers of promises should fall upon the heart, though they seem to tend to the cherishing of their graces, yet the weeds of corruption will be apt to grow up with them, and in the end to choke them, unless they are nipped and blasted by the severity of threatenings. And although their persons, in the use of means, shall be secured from falling under the final execution of comminations, yet they know there is an infallible connection signified in them between sin and destruction (1 Cor. vi. 9.), and that they must avoid the one, if they will escape the other."

After having observed, "that threatenings of future penalties on the disobedient are far more clear and express," as well as "the punishment greater and more sore" in the Gospel than in the law, he closes by saying—

"This ought they to be well acquainted withal, who are called unto the dispensation of the Gos-

pel. A fond conceit hath befallen some, that all denunciations of future wrath, even unto unbelievers, is legal, which therefore it doth not become the preachers of the Gospel to insist upon; so would men make themselves wiser than Jesus Christ and all his apostles; yea, they would disarm the Lord Christ, and expose him to the contempt of his vilest enemies. There is also, we see, a great use in these evangelical threatenings unto believers themselves. And *they* have been observed to have had an effectual ministry, both unto conversion and edification, who have been made wise and dextrous in managing Gospel combinations towards the consciences of their hearers. And those also that hear the word, may hence learn their duty, when such threatenings are handled and opened unto them."

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ON RECEIVING CHRIST, &c.

OUTLINE OF A SERMON PREACHED BY  
THE REV. S. PEARCE, LATE OF CAN-  
NON STREET, BIRMINGHAM, TAKEN  
FROM HIS OWN HANDWRITING.

BRETHREN,

THE religion of Jesus Christ is founded in doctrine, is realized in experience, and is manifested in practice, or by a uniform and exemplary discharge of those duties enjoined on us in the Holy Scriptures.

Whatever professions men may make of their acquiescence in the former, or whatever they may say of their acquaintance with experience, we cannot justly believe them savingly brought to the knowledge of the truth, without their strict observance of religious duty, and walking in all things as becometh godliness: a perseverance in holiness, is so to run as at last to obtain.

Some of you, my dear brethren and sisters, have begun to run well. On the last Sabbath you publicly enlisted yourselves under the banner of Jesus, and made an open profession before many witnesses. With the utmost Christian affection, I would now address myself particularly to you, and what passage of Scripture can I with more propriety enforce upon you, than the contents of the 6th verse of the 2nd chapter of the epistle to the Colossians, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

How just! how necessary this exhortation, how suited to each professor of Christianity, and how particularly adapted to your circumstances, my beloved friends, who have so lately put on Christ Jesus the Lord by public profession.

These words are the language of Christian love addressed by that affectionate minister of the gospel, Paul, to the believing Colossians, ch. i. 3. With Christian affection let me also attempt to explain, and apply, and enforce them. Let us

I. Take a view of Christians as receiving Christ Jesus the Lord. Let us

If. Open and enforce the exhortation—so walk ye in him.

1. The son of God is represented in three capacities.

2. Christians receive him in each and all of these capacities.

1. The Redeemer is called Christ, which signifies anointed, and respects his Messiahship. A Messiah was promised and expected by the Jews, but Jesus was rejected because of his obscurity. He came as a deliverer, but not a temporal one; therefore, Paul first every where insists on the Messiahship of Christ. Acts xviii. 5—28.

Now, the deliverance of the Messiah is of a spiritual kind from

the bonds of ignorance and error, therefore he appeared as a teacher sent from God; and that this was one part of the expected Messiah's character appears from John iv. 25.

Now the principal things taught by this heavenly prophet are,

1. The spirituality of the law. Matt. v. 21—29.

2. Human inability. John xv. 5.

3. His own character and the design of his incarnation. John xvi. 30; Luke ix. 10; John iii. 16.

4. The necessity of regeneration. John iii. 3.

5. The reality and nature of a judgment. Matt. xxv. 40.

2. Immanuel is not only called the Christ, but *Jesus* or a Saviour. Matt. i. 25. Oh precious name to poor lost sinners! An Almighty Saviour, a *free, willing, suitable, and complete Redeemer*.

3. The Son of God is here called the *Lord* also, or the only lawgiver of his church, the great Head of his Church, and *the Lord* the only legislator, one is your master, &c. Hence he saith *all* power is his, &c. he enacts what laws he pleases, and enjoins it on all his followers to obey his divine injunctions, he is the head of all things to his Church.

Now each of these characters Christ sustains; a Teacher, a Saviour, and a Lawgiver: and we must remark, 2. that Christians, all true Christians do receive Christ in each and all of those characters—thus you, my dear friends, I trust, have also received him.

There are three distinct graces and exercises of the Christian which correspond with these characters in the Redeemer. 1. Humility receives him as a Teacher; ye have thus humbly received him rejecting human wisdom and carnal reason, you have humbly sat at Jesus' feet, and there you have learnt

those heavenly lessons which as a prophet he teacheth.

2. Faith receives him as a Saviour—thus have you received him, *renouncing your own righteousness, duties, or graces*, you have as poor perishing sinners ventured on his blood and righteousness, you have welcomed him as the sinner's friend and sinner's saviour, saying, All hail incarnate God, welcome to our longing hearts.

3. Obedience acknowledges him *the Lord*, for his servants we are whom we obey. Thus my dear friends you have put on Christ, Gal. iii. 27. You have, I trust, yielded obedience to him, in private, in searching the Scriptures, calling on his name; you have acknowledged him your Lord publicly also, by submitting to his institutions. Hail, ye highly favoured of the Lord, who have received strength to yield that obedience which is better than sacrifice; you have followed the Redeemer in his watery tomb, you have been buried with him by baptism into death; you have also united yourselves to the church of Christ, and partook of the memorials of the Saviour's death: thus have you received Christ Jesus the Lord.

Now then let me with great affection,

II. Enforce upon you the exhortation of my text, "as ye have received Christ Jesus the Lord, so walk," &c.

By walking understand the general path of life, and therefore,

I. As with humility you have received Christ as a Teacher, so go on to walk humbly with thy God; ever cultivate this ornamental grace, be clothed with humility, think little of yourselves, your knowledge, graces, &c. but think the best of Christ; ever keep lowly at

his footstool, study his word with prayer for information; the rush in the valley stands the storm better than the oak on the hill; become fools that ye may be wise.

2. As you have received Jesus by *faith* as your *Saviour*, so walk ye in him; ever keep in view his *fulness*, come thither daily, you'll have much need of faith in your Christian warfare, you'll want constant supplies of grace. Don't go to broken cisterns; do as Paul did, he lived a life of faith on the Son of God. Be coming to him as a living stone; trust your bodies with him as well as your souls, your temporals as well as your spirituals, &c.

3. As you have received him as *your Lord*, so walk in him. You have not yet done all your work, you have much to do with God in your *closets*, *families*, the *church*, and the *world*. Oh walk worthy of your high vocation, follow the Lamb whithersoever he goeth; leave no duty undone, search his word, and act agreeably to its dictates, and so walk, so go on till you receive Christ, not only by *faith*, but by *sight* and *rejoicing*.

To urge you thus to do, let me entreat you to consider,

1. That your obligations to God are greater, than before the vows of the Lord are upon you, Rom. vi. 4.

2. That the eyes of men will be *now* more fixed upon you; both *wicked* and *good*. Church and ministers.

3. That it is necessary for your own comfort; a proud, unbelieving, disobedient heart can never be at ease.

4. That it will most conduce to the glory of God and the honor of religion; adorn the doctrine of God your Saviour, therefore, in all things. Let me conclude with the words of Paul, Rom. xii. 1, 2. "I beseech you," &c.

THE LONDON BAPTIST BUILDING  
FUND.

To the Editor of the Baptist Magazine.

SIR,

THE London Baptist Building Fund appears to me a most excellent Institution, and highly deserving of public patronage. The former plan of collecting was attended with numerous evils. A large proportion of the money obtained from the public was spent in collecting it, and many privations and sufferings were endured by the minister, his family, and his flock. In many instances, contributors were interrupted and annoyed in the midst of important business, by the zealous and laudable, but often untimely importunity of applicants. This Institution is admirably calculated to obviate these and many other evils, and to afford a guarantee that the public money will be proportionably, prudently, and justly applied.

At the public meeting held at Salters' Hall, June 15, I was much pleased with the remarks made from the Chair respecting the necessity of combined efforts and general co-operation. It is supposed that many persons formerly in the habit of relieving country cases do not contribute to this Society, and that others are not giving above half the amount of their former contributions.

There was one resolution having a direct bearing upon this point, moved by Mr. Belcher of Folkestone, and seconded by Mr. Mann of Maze Pond, that occasioned some debate. I have not seen a report of the meeting in any of our periodicals, and therefore cannot transcribe the resolution, but it was to this effect:—That the Committee, if they find it expedient from the multiplication of cases beyond what they can in due time relieve, shall have a discre-

tionary power to invite some of their most needy applicants—whose cases shall have been approved and their deeds specified to be correct—to come to London and make personal application, giving a pledge not to apply to any who are members of this Society. This, however, was opposed.

The objection, so far as I recollect, was, “that it would be a return to the exploded plan, and a direct contradiction to the principle on which the Society was founded, which was, to prevent the expenditure of public money, and the necessity of ministers leaving home.”

Mr. Editor, allow me to state that the plan of personal application is as much exploded and deprecated now as ever. The Society designed if possible to remove it altogether, and the resolution, strange as it may seem to its opponents, was framed on the same principle. It was deemed a likely means to increase the number of subscribers, and thereby prevent the necessity of recurring to the expedient proposed. If that is not effected by one means or another, the old plan must be resorted to, or the poor churches will be without that help which they received in former years. The Society never contemplated a remedy, or a relief from the operations of the former system, for any but themselves. Is it fair, equitable, or reasonable, that the whole of London should be shielded from personal application by 180 individual subscribers? Those who receive help from the Society are debarred by their rules from making application in London or its vicinity, but it was never imagined that the prohibition should extend to others, and exonerate from personal application those who were unwilling to increase their funds. The

resolution, therefore, was in perfect accordance with the rules of the Institution, and with all the principles of reason and propriety; and its practical operation, in a mode less eligible and satisfactory, is inevitable, if support is not more extensively granted. This will not arise from any defect in the Institution, which is so framed that if only fifty, or twenty, or ten individuals agree, they can relieve cases to the extent of their ability, and leave the rest to resort to such means as they may deem proper. This is its excellency. Fifty, or twenty, or ten persons might, however, be deemed guilty of arrogance and presumption, should they lay restrictions upon others whom they could not relieve; and will not the same charge apply to 180, if they act on the same principle—nay, if they do not give every facility to the bearers of those cases which they cannot aid?

Surely the opponents of the resolution were too precipitate to negative a proposition submitted to their attention but a few minutes before, which had been turned upon all sides, and viewed in every possible relation by the united wisdom of a Committee.

Let the Society steadily and cheerfully proceed, and liberally assist all the cases they can, and whom they cannot help with money, help with advice; and by furnishing such with as extensive a list as possible of all the names who do not belong to the Society, these—if they be real friends to the Redeemer's cause, and desire the prosperity of Zion,—will thank the Society for affording them an opportunity of contributing to cases, where there is no fear of the misapplication of their benevolence, or alienation of the property from the end proposed.

J. HARGREAVES.

ON THE APPLICATION OF THE TERM  
"DIVINE" TO MINISTERS.

SIR,  
OBSERVING in your Magazine for this month, Two Queries in regard to the Introduction and Use of the title REVEREND, I would beg to associate with it that also of DIVINE, which appears to me the most objectionable (though at present not so much used as the former) requesting some of your learned correspondents to answer these Queries in regard to both REVEREND and DIVINE? as no

doubt many of your readers will not only be gratified thereby, but I trust guided as to their conscientious use or rejection of the terms in future. As for myself, I feel no decided objection to *revere* those whose office and *character deserve it*; but cannot bring my mind to consent to *adore them*, or in any way pay them *divine honours*. The insertion of this in your Magazine will oblige

Yours, &c.

ELIHU.

*Bath, Sept. 11, 1829.*

## POETRY.

THE ORPHANS' PLEA.

*A Hymn for Children who have lost their pious parents.*

"He will regard the prayer of the destitute, and not despise their prayer."—Ps. cii. 17.  
"We are orphans and fatherless,"—Lam. v. 3.

God of our Fathers! Guide and Friend  
Of those who gave us birth,  
O may thy guardian care extend  
To those they left on earth.

The fond embrace wherein we slept—  
Love's tenderest scenes—are o'er;  
The eyes that watch'd us once and wept,  
Awake to weep no more.

We're in a world our parents own'd,  
Is full of care and woe,  
The grace they needed, they have found,  
That grace on us bestow.

To keep us safe from sins and snares  
They sought thee day by day:  
Lord send an answer to their prayers  
Now they have ceased to pray.

Faith in a Saviour, soothes the smart  
Of life's severest pain;  
Naught less, sustained our parents' heart,  
And this can ours sustain.

Our wants, our weakness we confess,  
Our souls to thee commend;  
The Father of the fatherless,  
The friendless orphan's friend.

Do thou whate'er we need provide,  
And when temptation lowers—  
O keep us near to thee—our Guide—  
Our fathers' Friend—and ours.

So shall we safely reach our home,  
And there our kindred own;  
Where sin and sorrow never come,  
And farewells are unknown.

G. T.

## R E V I E W.

*Polynesian Researches, during a Residence of nearly Six Years in the South Sea Islands; including descriptions of the Natural History and Scenery of the Islands: with Remarks on the History, Mythology, Traditions, Government, Arts, Manners and Customs of the Inhabitants.* By W. ELLIS, Missionary to the Society and Sandwich Islands, and Author of the "Tour of Hawaii." 2 vols. 8vo. London 1829.

THE general thirst for knowledge, which is characteristic of the present times, has so stimulated the enterprising spirit of numerous individuals, that within a few years almost every region of the earth has been explored, and every library replenished with books of Travels and Researches. Curiosity, cupidity, or the love of fame, has laid open to view the geographical position and internal character of islands and sections of our globe, till recently unknown or unvisited; and without any personal adventure we have been enabled by a slight effort of the imagination, to traverse tempestuous oceans, to rove over distant countries, and to complete the most perilous undertakings in all the snug security of domestic retirement. We are thankful to those who have thus expatriated themselves for years to promote our comfort and instruction, even though a little selfishness of motive should have intermingled with their public exertions.

But another feeling, we rejoice to observe, has of late been superadded to the mere thirst for knowledge, and has both refined and expanded it; it is the desire of doing good. In not a few minds this has predominated over every other sentiment, and given birth to some of the most splendid achievements of benevolence in modern times. For the single and sublime purpose of advancing the moral and spiritual interests of mankind, and under the influence of considerations which bespeak at once a comprehensive range of intellect, and a

heavenly clarity of heart, men have gone forth to distant lauds, encountered peculiar dangers, and suffered unwonted privations, and evidently without any solicitude respecting their own interest or glory. The awakening of a spirit of Christian philanthropy which appears to have been slumbering for ages, has produced the formation of societies among different denominations of Christians, for the express purpose of sending their agents into all the earth, to convey to deluded souls the tidings of salvation. This happy combination of persons and means, has called into the field of action several eminently qualified men, who in conformity with the taste of the religious world, have united the traveller and the missionary into one. Ardent in the pursuit of general knowledge, they have subordinated it to the love of God, and at once enlarged the boundaries of science, and extended the sphere of pious activity. While they have ministered to our entertainment, and promoted our mental cultivation, they have chiefly consulted our religious predilections, and at once redeemed the book of travels from the charge of impiety, which the Christian world but too accurately adduce against it; and the book of missionary records from the charge of ignorance or dulness, which the literary and scientific world in its turn, too plausibly urged in extenuation of a cold or proud disregard of their claims.

Amongst individuals of this class must be reckoned Mr. Ellis: and we hail the appearance of his volumes, as well on account of the general knowledge they contain, as of their large infusions of religious sentiment and missionary information. The distant situation of the numerous islands to which they refer, the beautiful natural scenery and delightful climate they describe, the curious habits, and manners, and idolatry now passing into desuetude, which are brought into review, the wonderful

transformation that has been effected by the introduction of Christianity, the continued and successful efforts of holy labourers in that great missionary field, still to diffuse and to carry thence to the extremities of the globe "the unsearchable riches of Christ," which are detailed—all tend to impart to them an unusual degree of interest, and even though they had been executed in a far inferior manner, must have pushed them into extensive circulation.

Literature and science have not only been dissociated from religion, but not unfrequently set up in opposition to its requirements and influence, and the best disposed minds have regarded them as naturally at variance. It is time, however, that it should be generally understood that they may be united with reciprocal advantage. Knowledge contributes to the illustration and establishment of religion, and religion develops new charms, and widens her sphere of influence when she ascends and adorns the paths of science. The missionary need not be less the traveller for his fear of God; nor the traveller less the missionary for his love of science. In fact, we have often regretted the disqualifications of those who have explored other regions for the purposes of Christian benevolence, for communicating information on subjects connected with general knowledge or history. If a missionary or the agent of a missionary society, were to go forth only moderately instructed in the elements of general science, we should gain much information which otherwise must be inevitably lost; information which he might obtain without interfering for a moment with his supreme object; calculated in fact, by improving his own mind, and stimulating his own mental energies, to give a zest to his pious efforts; indirectly to advance the influence of religion around him, and directly to furnish data to the Christian writer and philosopher upon which to reason, and with which to vanquish the opponent of Christianity, whose real ignorance of human nature and divine operations, such disclosures would often have a tendency to expose. We regret,

therefore, that Mr. Campbell did not possess the disposition to inquire into nature, or the power to make instructive observations on society, when he penetrated the deserts of Africa, which Mr. Ellis has so clearly evinced, and so advantageously employed during his residence in the Southern seas. We had anticipated a similar development of capability in Mr. Tyerman; and though he has been mysteriously summoned into another and a blissful world, we trust that we shall soon hear that his most important papers have been preserved for publication.

The term *Polynesian*, which has been given to the region to which the volumes before us refer, is considered as comprehending the various islands found in the Pacific, from the Ladrões to Easter Island. The principal groups are—the Ladrone Islands, the Carolinas, the Pelew Islands, the Sandwich Islands, the Friendly Islands, the Navigators' Islands, the Harvey Islands, the Society Islands, the Georgian Islands, and the Marquesas. Mr. Ellis thus describes his entrance on the future field of his labours in these interesting regions, when he landed at Eimeo in 1817.

"On reaching the habitations of the missionaries, we were cordially welcomed to their society, and were rejoiced to behold them cheered by the intelligence we had brought, and the prospect of receiving a still greater accession to their numbers. The evening passed pleasantly and rapidly away, many of the pious inhabitants and chiefs in the neighbourhood came to greet our arrival, with evident emotions of delight. Among them was one whose salutation I shall never forget:—'Ja ora na oe i te Atua, Ja ora oe i te haere raa mai io nei, no te Aroha o te Atua oe i tae mai ai'—'Blessing on you from God; peace to you in coming here; on account of the love of God are you come.' These were his words. His person was tall and commanding, his hair black and curling, his eyes benignant, and his whole countenance beamed with a joy that declared his tongue only obeyed the dictates of his heart. His name was Anna, a native of Raiatea, formerly an aroei and a warrior, who had arrived with numbers of his countrymen to the support of Ponare, after his expulsion from Tahiti, but whose heart had been changed by the power of the gospel of Christ. He was afterwards

associated with us at Huahine, subsequently became my fellow labourer in the Sandwich Islands, and was, when I last heard from the islands, about to be ordained pastor of a Christian church in Sir Charles Saunders's Island." p. 152.

The conquest of idolatry in the South Seas, by the power of Christianity, has been one of the most remarkable of its achievements since the apostolic age. Its influence does not appear to have consisted in merely bringing over whole islands to the adoption of its external rites and services, but in the real conversion of multitudes to God. Here, literally, kings have been the nursing fathers, and their queens the nursing mothers of the church. And the change has been produced upon men in no ordinary circumstances of mental and moral degradation; for they were not only savages, but cannibals. Iniquity as well as ignorance took deep root here in human nature, and for ages shot forth, in all the luxuriance of its baseness, into numberless ramifications. Man was not only an idolater, but a tiger: whereas now these ferocious passions have been subjugated, the yoke of Jesus has been assumed, the songs of Zion echo through those lovely vales and around those beautiful shores, and the verdure of piety blooms on a thousand spots in those pacific regions.

In the progress of this great moral revolution, there have occurred many exhibitions of human character, of a kind analogous to what has ever in fact attended the propagation of the gospel. At an early period persecution manifested its fury, and Christian heroism displayed its grandeur. The following quotations afford a gratifying specimen:—

"Aberahamar, an interesting and intelligent young man, who was a pupil in our school at Eimeo, was marked out as a victim; and when the servants of the priests came to take him, being obliged to fly for his life, he was pursued by the murderers, shot at, wounded, and but narrowly escaped. When he received the ball, he fell, and unable to save himself by flight, crawled among the bushes, and hid himself so completely as to elude the vigilant search of his

enemies, although it was continued for some time, and they often passed near his retreat.

"Under cover of the darkness of night, he crept down to the dwelling of his friends, who dressed his wound, and conveyed him to a place of safety. But although he recovered from the shot, and lives, not only to enjoy the blessings of the gospel in this world, and to be useful in imparting its benefits to others, he will, to adopt the language of Mr. Davies, 'carry the honourable scar to his grave.'

"An immolation equally affecting was related to me by Mr. Nott. A fine, intelligent young man, on becoming a disciple of Christ and a public worshipper of Jehovah, was ridiculed by his family; this proving ineffectual, flattering promises were made of temporal advantages, if he would again unite with those who had been his former associates in idol worship: these he also declined. He then was threatened with all their weight of vengeance; and still remaining firm to his determination, he was banished from his father's house, and forced to leave his home. Not satisfied with this, that rage and malignant hatred of Christianity, which is generated by ignorance and idolatry, and cherished by satanio infatuation, pursued him still. A heathen ceremony was at hand, for which a human victim was required, and this young man was selected by his persecutors, because he professed to be a worshipper of the true God. A more acceptable sacrifice they thought they could not offer, as the revenge they should thereby wreak upon him, they conceived, would not only gratify their own insatiate malice, but be so acceptable to the gods whom he had rejected, as certainly to render them propitious. On the evening of the day proceeding that on which the ceremony was to take place, the young man, as his custom was, had retired to the brow of a hill that overlooked the valley where he dwelt; and there, seated beneath the embowering shade of an elegantly growing clump of trees, was absorbed in meditation, previous to offering up his evening supplications to his God. While thus engaged, his seclusion was invaded and his solitude disturbed, by the appearance of a band, similar in some respects to that which broke in upon the Saviour's retirement in Gethsemane. A number of the servants of the priests and chiefs approached the young man, and told him that the king had arrived, and, wishing to see him, had sent them to invite him down. He knew of the approaching ceremony—that a human sacrifice was then to be offered—and he no sooner saw them advancing to his retreat, than a sudden thought, like a flash of lightning, darted through his mind, intimating that he was to be the victim. He received it as a pre-

monition of his doom, and in reply to the request, told them calmly that he did not think the king had arrived, and that therefore it was unnecessary for him to go down. They then told him that the priest, or some of his friends, wished to see him, and again exhorted him to descend. 'Why,' said he, 'do you thus seek to deceive me? The priest, or friends, may wish to see me, but it is under very different circumstances from what your message would imply. I know a ceremony approaches, that a human victim is then to be offered—something within tells me *I am to be that victim*, and your appearance and your message confirms my conviction. Jesus Christ is my keeper; without his permission you cannot harm me. You may be permitted to kill my body, but *I am not afraid to die!* My soul you cannot hurt; that is safe in the hands of Jesus Christ, by whom it will be kept beyond your power.' Perceiving there was but little prospect of inducing him, by falsehood, to accompany them towards the beach, and irritated, probably, by his heroic reply, they rushed upon him, wounded, and murdered him; and then, in a long basket, made with the leaves of the overshadowing cocoa-nut tree, bore his body to the temple, where, with exultation, it was offered in sacrifice to their god. They had, perhaps, beheld, with fiend-like joy, his writhing agonies in death, and listened, with equal delight, to his expiring groans. The unconscious earth had been saturated with his blood, and when they placed his body on the rude altar, or suspended it from the sacred tree, in the presence of their god, they not only supposed they offered a sacrifice at once acceptable and efficacious, but, doubtless, viewed the immolation as one by which they had achieved for idolatry a triumph over humanity and Christian principle. Before, however, these feelings could be exercised, and the earth had drunk up his blood, or his insulted corpse was deposited on their altar, his liberated and ransomed spirit had winged its way to the realms of blessedness, received the welcome greeting of his Saviour, and, invested with the robes of victory, the palm of triumph, and the crown of glory, had joined 'the noble army of martyrs,' and united in ascriptions of grateful homage unto Him who had loved him, and not only made him faithful to the end, but triumphant over death.

Those who heard the young man's dying words, and witnessed his calm, unshaken firmness in the moment of trial, with many among whom the report circulated, were probably led to think differently of the religion he professed, than they had done before. The blood of the martyrs has ever been the seed of the church, and from an exhibition of principles so unequivocal in their nature,

and so happy in their effects, it is not too much to presume that it proved so on the present occasion." p. 228.

We must not, however, with our restricted limits, persevere in extracts, with which it would be easy to fill many a pleasing page. Our readers must allow us to make a general reference to the volumes themselves. They are full of incident and information on missionary, literary, and scientific topics, in connection with Polynesia. The author's style of writing is engaging, his statements are authentic and derived from personal observation, and he is always the Christian and the missionary, as well as the traveller. The whole might perhaps have been advantageously compressed into a narrower space; and yet whoever has the means of so considerable a purchase, will scarcely regret the quantity: in *quality* he will certainly find an equivalent exchange.

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*The Woman of Shunem, a Dramatic Sketch; Patmos, a Fragment; and other Poems.* By JAMES EDMESTON, Author of Sacred Lyrics, &c. pp. 124. Price 3s. 6d. Goode.

THAT the fine arts should be principally indebted for their *chefs-d'œuvre* to the inspired volume, cannot be thought extraordinary, when it is recollected that no other source approaches to subjects so sublime, characters so unparalleled, and imagery so magnificent. The difficulty to the artist, no doubt, has often been, amidst such a profusion of splendid suggestions, to make a selection most in keeping with the kind and degree of talent by which he has been endowed, and so to manage its application, as not to degrade by distorting the sacred original. Unhappily this has been so frequently the case, as almost to dispose us to look with an averted eye on those productions of art which have professed to illustrate some fact or duty of our holy religion. We are, however, most happy to state, that such has not been the case in relation to the work before us. Mr. Edmeston is entitled to our thanks for this additional

effort of his poetic pen. It contains many admirable specimens of elegant harmony, beautiful description, and what is best of all, fervent piety. We hope the author will be long spared to exert his growing influence with his muse on behalf of the interests of true religion. We select one of the smaller pieces, to conclude our notice of this interesting publication.

"*Christ in you the hope of glory.*"

Give me that hope which will remain,  
When the death-pillow bears my head ;  
When every bond is reft in twain,  
And every hope beside has fled :  
When life and all its actions seem  
Like the departing of a dream ;  
When the sight fails—the catching breath  
Choked by the rising flood of death ;  
When the last parting word is spoken  
From aching hearts—all, all but broken ;  
And the last pressure—and the eye  
Stands fixed upon me as I die ;  
When flesh will sink, and heart will fail,  
And no support but *His* avail,  
Who knows my every sin, but who,  
Faith whispers, has forgiven too ;  
Then—when convuls'd, and cold, and spent  
To the last gasp, in languishment,  
And all that racks man as he dies—  
Death's nameless, untried agonies,  
Give me that hope."

1. *Essays and Letters, humbly and affectionately presented to the Church of Christ.* By SUSANNA PEARSON. Second edition, with an additional Essay on the Throne of Grace. pp. 224. Price 2s. 6d. Palmer.
2. *Memoirs of the Life and Character of Mrs. Susanna Pearson, Author of Essays and Letters, with a Selection of Letters from her Spiritual Correspondence.* By GEORGE PEARSON. pp. 179. Palmer. 3s.

To say that we have been pleased in reading these small volumes, is certainly saying less than the justice of the case requires. The letters especially, have made a very favourable impression upon us, and they cannot, we think, be attentively perused by any decidedly pious individual, without producing a similar result.

To the diseased appetite, which can never be wrought into excitement un-

less by a certain admixture of fiction with truth, or to the fastidious taste, which revolts from whatever is not original in thought, and elegant in expression, we dare not promise that these efforts of piety will yield a rich repast ; but those who hunger and thirst for vitally important truth, communicated generally with energy, often with beauty, and always pervaded by a spirituality not too frequently found in sermons, though perhaps highly, and on some accounts justly commended, and but rarely met with in essays and letters, will here obtain their appropriate aliment ; and will, we doubt not, feel truly thankful for the provision thus seasonably afforded.

After these approving remarks, which we have conscientiously made, we regret to add, that impartiality demands that we should just refer to certain blemishes, which we fear may impede the usefulness of these otherwise valuable productions. We were sorry, for instance, to observe the occasional appearance of dogmatism, on points concerning which the most eminent writers have somewhat disagreed. There is also too much familiarity a great deal in the manner of treating of *divine persons* ; and finally, we met with a few luscious expressions, which excited more than our displeasure, even our disgust. We are, indeed, aware, that these are the faults of a certain connection, to which the deceased was closely attached, and with which she and many others, by habit and association, become so conversant as to be scarcely conscious of their existence, much less susceptible of their impropriety. For our own part, we sincerely wish they were universally perceived, acknowledged, and renounced. In conclusion we will quote a passage from one of the letters, which we think cannot fail to secure the approbation of every Christian reader.

"Jehovah, the Spirit, as truly stands engaged to maintain the work of sanctity, through Christ, according to the covenant of grace and redemption, as Jehovah the Son stood engaged to perform the work of

redemption for us. He that hath begun the work of sanctification in us, will surely, according to his word, carry it on till the glorious head of all our holiness appear to take his bride home, on the long-expected morning of the first resurrection. Then she shall manifestly appear, made ready for her open marriage with the Lamb, in all the rich adornings of grace through the Holy Spirit. This future glorious prospect the Scriptures clearly reveal, and a solid foundation it is to rest upon by faith, and a powerful argument it affords at the throne of grace, in our petitions for a revival of the operations of grace, to a poor burdened soul, who daily feels what a clog corruption is to the wings of faith, and what coldness and distance it brings into the affections. Faith has a certain skill to wield the weapons of her spiritual warfare, and to draw all her pleas from the perfection and prevalence of her great Author in the courts above."

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1. *Malvern Hills, with minor Poems and Essays.* By JOSEPH COTTLE. Fourth edition. 2 vols. pp. 512. Price 12s. Cadell.

2. *Hymns and Sacred Lyrics, in three Parts.* By JOSEPH COTTLE. pp. 468. Cadell.

IN the diversified contents of these interesting volumes, much will be found to edify the general reader, something to gratify the philosophic inquirer, and not a little to elevate the devotion of the truly pious. This being the fourth edition of his *Malvern Hills*, it is but fair to conclude that, as a poet, Mr. Cottle is well known to the public, and duly esteemed; and the notes, essays, and biographical notices accompanying the present edition are very valuable, and say much in commendation of the diligence and ability of the worthy author. The fourth, fifth, and sixth essays, on Chatterton and the Rowleian controversy, will be perused with no common attention, and will perhaps leave the former in the undisputed possession of all the praise and all the pity which his extraordinary talents and melancholy end have so often excited.

The hymns and sacred lyrics amount to 525, concluding with a poetic Address to the Missionaries, extending through ten pages. From this volume

it would be easy and pleasurable to transcribe many hymns, whose approved sentiment and harmonious verse entitle them to distinguished notice, but we must refuse ourselves this gratification, having marked for insertion a passage in the preface which we deem of importance, especially to those who may contemplate favouring the church with another compilation of psalmody, beyond which extract our confined space will admit of no addition.

"I wish in this place to bear my testimony against a practice that has been carried to a great extent, and from which every writer of hymns has cause to anticipate unpleasant consequences. I mean the liberty which most editors of collections of hymns take, of adding to, or altering the productions of others. Many of these are men of talent and undoubted worth, but on questions of poetry, talent is not always associated with judgment, nor taste with piety. An Addison and a Cowper might have been elevated into the critic's chair, and their emendations have come with authority; but it may be said, without meaning to be invidious, few editors are entitled to the same unqualified deference. The evil must have been considerable, when some of our best hymns are rendered by these successive alterations, uncertain as to much of their legitimate language.

"If such editors possess the capability, let them compose hymns of their own; and when they have matured and polished their pieces with laborious care, in their best frames, and under the influence of their most hallowed desires, they will then learn to be more tender in their corrections, and to participate in the feeling which dictates these (it is hoped not too severe) remarks. Every writer should bear his own burdens, and only his own; and as a general position, it may be affirmed, that genuine defects are preferable to surreptitious improvements. It is but common equity to require, that when hymns are transplanted into these Collections, they should be presented exactly as they were left by their different authors; and those Collections are the most valuable, where this fidelity is respected."

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*The Life of Archbishop Cranmer.* By J. A. SARGANT. pp. 288. Hurst. Price 6s. 6d.

CONSIDERING the period in which this celebrated primate lived, and the formidable difficulties which, during nearly

the whole of that period he had to encounter, there can, we think, be no doubt as to the rank he is justly entitled to occupy among those "of whom the world was not worthy." Every one knows that this brilliant star of the reformation shone resplendently during a considerable portion of the eighth Henry's reign, and seems to have been more successful, in the management of the violent temper of that haughty prince, than any other man of his time. During Edward's short and interesting life, Cranmer appears to have had little concern with public affairs, though incessantly engaged in endeavouring to advance the glorious cause of the reformation; and when Mary ascended the British throne, he was among those whom a dark and cruel superstition selected as its earliest victims. It is also well known that just before this luminary descended below our horizon, it suffered a most affecting eclipse; but, emerging again, it almost immediately set in the awful splendours of martyrdom, imparting to the surrounding gloom an illumination which the lapse of centuries has not entirely extinguished.

Upon the whole this is a valuable piece of biography; it is compiled with care, and written with ability. The reflections are mostly just, often impressive, and sometimes striking; and, with the exception of here and there a little too much of church sectarianism, we cordially commend it to the attention of all our readers.

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*A Memento for the Afflicted.* By BARZILLAI QUAIFE. pp. 201. Nisbet. Price 3s. 6d.

"To the afflicted pity should be shown," but it is not every well meaning, kind-hearted person who possesses the necessary qualifications for its acceptable and effective administration. Some, however, possess the tongue of the learned, and know how to speak a word in season to the weary, and such words are like apples of gold in net work of silver. If the reader should be of opinion that the following subjects connected with affliction treated in a plain sensible

pious manner is adapted to be useful then we think he will be desirous of perusing this small publication. "The causes of affliction—The difference between the afflictions of believers and those of worldly men—Circumstances peculiar to believers which augment afflictions—General advantages arising from afflictions, in the experience of believers—Particular fruits of afflictions stated, with a view to the duty of self-examination—Directions for the improvement of afflictions—Directions for the improvement of afflictions continued—Grounds of consolation and joy peculiar to believers respecting afflictions."

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*An Answer to a printed Paper entitled "Manifesto of the Christian Evidence Society," the third edition. To which is annexed, A Rejoinder to a Pamphlet by the same Author, the Rev. Robert Taylor, A.B. entitled, "Syntagma of the Evidences of the Christian Religion.* By JOHN PVE SMITH, D.D. pp. 91. Davis. Price 1s. 6d.

PERHAPS the pains which Dr. Smith has bestowed upon the irreverend advocate of infidelity may not very strikingly appear in any salutary influence on his mind; but, however that may be, which we are quite certain is not impossible, many, it is highly probable, and sincerely hoped, who were either partially ensnared or wholly deluded by the sophistries and falsehoods of this apostate clergyman, will gratefully acknowledge their obligation to the excellent author of this pamphlet, as the instrument by whom they have been assisted to escape from the fangs of scepticism, and to arrive at a firm conviction and humble confession of the truth as it "is in Jesus." If the pious were to present this publication to those among their friends or neighbours, who may unhappily have been seduced to adopt the extravagantly credulous creed of infidelity, there is sufficient encouragement to anticipate, in connexion with the divine blessing, that of many it will be said, "Is not this a brand plucked out of the fire?" Yes, "The infidel reclaimed."

*On the principles of Interpretation as applied to the Prophecies of Holy Scripture; a discourse delivered in the Meeting-house in Fetter Lane, February 5, 1829, before the Monthly Association of Congregational Ministers, and published at their request. With enlargements and supplementary notes.* By JOHN PYE SMITH, D.D. pp. 73. Holdsworth. Price 2s. 6d.

THE licentious freedom with which the prophecies of inspiration have of late been treated, has had a distressing tendency to embolden scepticism and infidelity, and to perplex pious minds in their devout contemplation of divine truth. Something, therefore, on the subject of their sound interpretation,—either original—which perhaps is scarcely to be expected or judiciously compiled, emanating from a quarter entitled to confidence—became, if not indispensable, highly important. Dr. Smith has most reasonably and ably supplied this desideratum. Should the superficial and the presumptuous, who by the way are frequently closely allied, attentively peruse this discourse, as we sincerely hope they will, it will remain for their discretion to determine, whether to retire from the field on which they have rashly intruded, and over parts of which they have rudely and incautiously trodden, or to renew their efforts under the direction of a superior guide, and the influence of a more humble disposition.

To the serious and the literary this pamphlet will be highly acceptable; the former will meet with much to encourage and confirm their faith, and the latter will be gratified by the research, critical acumen, and philological discrimination of the distinguished author. While we earnestly hope that this publication will be very extensively read, we would especially recommend it to the attention of our younger brethren in the ministry.

*A Scripture Gazetteer; or Geographical and Historical Dictionary of Places and People mentioned in the Bible: with Maps, Tables of Time, Weights, Measures, and Money, and a copious Chronological Table.* By JOHN GRIFFITH MUNSFORD. Hamilton. Price 18s.

THERE are no authors that we regard with more complacency than those, whose judicious labours are directed to assist the pious in their devout examination of the word of God. Such works when carefully composed, or compiled to any extent, must be attended with much diligent research, and no inconsiderable fatigue, and all who successfully toil in this department of laudable exertion, deserve well of those who enter into their labours, and are fully entitled to reap the reward of encouraging support.

The respectable volume before us is one of this description; comprehending so much that is supremely interesting and important, presented in a form both convenient and attractive, that we sincerely hope it will be found in the study of every minister, and the closet of every Christian. The title page faithfully represents the contents, which not admitting of analysis, we content ourselves by mentioning some of the principal authorities which have been consulted. Herodotus, Diodorus Siculus, Strabo, Pliny, Quintus Curtius, Josephus, Jerom, and Eusebius, among the ancients; Bochart, Wells, Maundrell, Shaw, Usher, Hales, Calmet, Clark, Vincent, Bryant, Newton, Faber, Shuckford, Prideaux, J. D. Michaelis, Harmer, Bruce, D'Anville, Malcolm, Rennel, Rich, Chateaubriand, Niebuhr, Burckhardt, Buckingham, Richardson, Morier, Ker Porter, Jolliffe, Wittman, Jowett, and Horne among the moderns. The paper and typography are exceedingly good.

## NEW PUBLICATIONS.

1. *The Devotional Melodist; consisting of original Psalm and Hymn Tunes, Anthems, and Pieces expressly designed for Public Worship.* By Thomas Jarman. Nos. VII. and VIII.

These are the only Numbers we have seen of Mr. Jarman's Melodist; they are, however, sufficiently characteristic to enable us to form an opinion of the work. The author does not appear, in this instance, for the first time before the public; who have already in some measure appreciated his merits. Wherever his compositions are circulated, they will, we think, obtain a favourable reception, as evincing in general competent knowledge and good taste. Many of the pieces will doubtless obtain currency in our congregations. We must, however, profess ourselves not very fond of fuges in common tunes, or of the larger pieces called anthems, in public worship. Brevity and simplicity are there the chief requisites. Mr. J. in future, would do well to avoid that mannerism which produces too great a sameness, and we think his directions, under the terms "boldly," "triumphantly," &c. unnecessary.

2. *He is Risen; an Easter Offering. Incribed, by permission, to the Governors and Masters of Christ's Hospital.* Second edition. Sherwood. This little piece is very respectably executed. The theme is truly sublime, and the poet appears to have felt somewhat of its inspiring influence, in confirmation of which it would be easy to adduce several passages of great excellence. We must, however, express one regret. The last page but one certainly should have been impressed with a more decided and copious reference to the mediation of the Saviour: for only in this connexion can any hopeful answer be given to the solemn inquiry.

"Who, unappall'd, shall bear that dreadful sound,  
At which e'en Heaveo shall tremble? Who shall feel  
The bursting earth give way, and stand unmor'd?"

3. *Six Sermons entitled Jesus Christ set forth as Most Wonderful in the Constitution of his Person, the Discharge of his Offices, and most excellent Qualifications: On Isaiah ix. 6.—"Unto us a child is born," &c.* By Rev. William Notcutt, formerly of Ipswich.

4. *Gideon, and other Poems.* By the Author of "My Early Years," "Jane and her

Teacher. In one vol. foolscap 8vo. Price 3s. 6d.

5. *Noon Day Sun-Set; a Sermon addressed chiefly to Young People, at New Broad Street Meeting House, London, on the Decease of Mrs. T. C. Everett of Reading.* By J. P. Dobson. Second edition. Price 1s. 6d.

6. *The Fourth Volume of Russell's English and Scottish Reformers is now published by E. Palmer.*

7. *Lectures on the Apocalypse.* By W. Jones. Part V.

N. B. Part VI. which will complete the work, including the Index, Title, and Preface, will be published on the first of December.

8. *The Christian's Manual; or the Desire of the Soul turned to God: containing Extracts from the Writings of the Rev. William Law, M.A. on the following important Subjects, in Three Parts:—1. A Practical Treatise on Christian Perfection—2. The Spirit of Prayer—3. On the Lord's Supper. To which are added appropriate Prayers and Meditations. Also, price 1s. in neat boards, The Sacrament of the Lord's Supper fully Explained, being the Third Part of the above Work; to which is added, an Earnest Exhortation to a regular Attendance on that most Holy Ordinance.*

9. *Elementary Thoughts on the Right Process of Education; with Suggestions for the Formation of a Public School; addressed to Men of Influence and Wealth.* By Geddes Mackenzie Scott, M.A. Price 1s. 6d. stitched.

*In the Press, &c.*

The Peculiar Doctrines of the Church of Rome, as contained exclusively in her own Conciliar Decrees and Pontifical Bulls, examined and disproved. By the Rev. H. C. O'Donnoghue, A.M. of St. John's College, Cambridge, and Domestic Chaplain to the Right Hon. the Earl of Danravan.

Historical Memoirs of the Court and Church of Rome, from the Establishment of Christianity under Constantine, as the Religion of the State, to the Present Period. By the Rev. H. C. O'Donnoghue, A.M. &c.

Early in October will be published, in foolscap 8vo. price 1s. 6d. The Mother and Her Daughters.

## OBITUARY

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MRS. SARAH SMITH,  
Wife of Thomas Smith of Bath, died  
the 27th of June, 1829, aged 60 years.  
Letter to ——— Esq.

My dear friend,

As soon as my feelings would allow me to collect my thoughts and examine the papers necessary for that purpose, I take up my pen to comply with your request, respecting a short memoir of my dear departed companion. I do this the more readily, as I fully agree with you, that the conflicts and fiery trials and victories, and consolations of every believer are a common treasure, which it is not expedient to lock up from the Christian community; more especially in cases displaying the power and grace of the Redeemer, in a way highly encouraging to his trembling ones, when wounded in Spirit, they wrestle in unutterable agony with principalities and powers, and spiritual wickednesses in high places. Such was the experience of the exemplary and tried Christian to whose memory I devote these pages; and the glory of the grace of God, as seen in her, will be most apparent in such a development of her mental and moral and religious character, as the intimate and endearing connexion of eight and thirty years enables me to supply.

My late wife was the second daughter of Mrs. Dardy, who at the time of giving her birth in 1769, resided at the Folly farm, opposite what is called the Red-house, near Ipswich, Suffolk. This excellent woman, whose praise is still in the church, was the grand-daughter of the Rev. — Notcutt, many years the honoured and beloved and successful pastor of the Independent church assembling in Tackett Street Meeting-house at Ipswich, through whom may be traced a long line of pious ancestry, up to the times of the Reformation, and suffering for conscience sake. Several branches of this family have for many

generations held an honourable place among dissenting churches, and have been increasing in number, and talent, and usefulness down to the present day.

Sarah Dardey was a child of many, very many prayers. Her pious mother prayed with her and for her, and taught her lisping tongue to call on the name of the Lord Jesus, and was extremely desirous that the language of her infant lips should be the utterance of the heart before God. Many a time did the tears of this pious mother fall upon the slumbering child of her affectionate solicitude, while committing her to the care and guidance of her Father in Heaven; and once in particular, they fell upon the face of the sleeping child, causing her to awake; and hearing her mother's well-known voice, she listened to her fervent and affectionate intercession on her behalf, and (as she declared many years after) an overwhelming solemnity and awe came over her while under the tears of a praying mother; which may be reckoned as the first of her religious impressions, giving to the precepts and counsels of such a mother, an effect not easily calculated, and resulting in a firmness of moral principle which distinguished her whole life.

It pleased God to deprive her of both her parents while very young, and her youth was spent chiefly among her mother's relations, the latter part of it in a very amiable and intellectual family; holding Socinian sentiments, who kept up little of the form of devotion, and utterly scorned every principle of evangelical truth. Their house was the general resort of philosophical lecturers and other literary characters, there was an excellent library, and here she had great opportunities for mental cultivation, which were embraced with an avidity and interest, insuring a stock of knowledge on various branches of science and literature, rarely found at that time, among young women in her station.

She still attended an evangelical ministry, and her powers of reasoning were often put to the trial, exercised and invigorated in her contests with her Socinian cousins. She retained her theological opinions, but dwelling in the midst of talent, and science, and wit, often united to shew up every appearance of gracious principle to utter derision and contempt, it is not to be wondered at that her devotional habits began to give way, and her religious affections became languid and inefficient. An unhappy, acrimonious, and protracted dispute, ending in the removal of the aged and highly respected minister from Tacket Street Meeting-house, tended still more to enervate the remains of pious feeling, and appeared to have given a death-blow to her personal religion. Having received a part of her father's property, she united with one of her sisters in a little business, which happily removed her from the Socinian family; but the divisions and distractions of the church where she attended, had left so little savour of vital godliness among them, that youthful piety faded like early fruits exposed to the frost, and the two sisters were not distinguishable from other lively, harmless, and thoughtless young women of the same age and acquirements.

About this time it happened that a young man, of good moral habits, who was about settling in a distant village, and intending soon to marry, was compelled to receive the Lord's Supper in his parish church, as a pre-requisite for obtaining a license to carry on his business. The devotional preparations for this solemnity led him to very serious thought about religion, and "stedfastly purposing to lead a new life," he very rationally judged that the indissoluble connexion he contemplated, must have very considerable influence upon his future religious character; his most serious and solemn exercises of devotion were therefore accompanied with the earnest prayer, that the Giver of every good and of every perfect gift would, in his providence, direct him to a wife who should prove a companion and a helpmeet in his intended Christian course;

of the nature and source of the Christian life, however, he then knew nothing. There were at that time no two individuals of the respective families who had the slightest knowledge of each other; yet a series of unexpected and somewhat extraordinary circumstances brought him acquainted with the subject of this memoir, and in February in the following year (1792) they were married.

From her lips he first heard the doctrines of grace, which she was well able to explain in their harmony and beauty, as adapted to the glory of all the divine perfections and the salvation of ruined man. In the following February, having removed to Ipswich, he became a member of the Independent church there, under the ministry of the Rev. C. Atkinson. In the friendship of this truly Christian pastor, which the young people enjoyed during their three years residence at Ipswich, they had an invaluable treasure; and these years passed under his ministry and pastoral care, have been ever remembered with feelings of the most grateful affection.

The dispensations of Providence, however, soon removed us far away from this highly esteemed friend, and his eminently pious family connexion, and far away from all our other friends and relatives on both sides, making us every thing to each other, as far as a oneness of heart and soul in all things relative to time and to eternity could make us so. As you intend this memoir for the Baptist Magazine, the limits allotted to such an article will not allow me to trace the further unfolding of her principles and character, under many singular interesting events, during our residence in Northamptonshire; I must therefore bring you at once to my settlement as the pastor of the Baptist church at Shipston-on-Stour, Worcestershire, in 1800.

This was the year of her great and fiery trial. Early in the year she began to express her fears that her soul-concerns were not in a state of safety, and these apprehensions increased till her distress and terror became beyond expression. It was evident that her affectionate concern for the comfort of

those about her, made her suppress a great deal. It was her habit through life to endure much suffering herself, rather than inflict the slightest pain on another. But she would often, on a sudden, when suppression was no longer possible, wring her clasped hands, and with a look of inexpressible anguish, lament her miserable state, in an under tone; and for above two hundred nights in that dreadful year, there was rarely any exception from her distress and restlessness. At a very early hour, when it could hardly be called morning, she would lay her head upon my arm, and for hours together bemoan her wretchedness, in language, the poignancy of which sunk down into the heart by the tone of agony in which it was uttered. "O my poor, lost soul—God is a holy God, and is justly angry with me—he hath poured out his wrath against me—these are the beginning of my eternal—Oh eternal sorrows—There can be no happiness without loving God, and I shall never love him—he will never allow such a wretch to love him—he hath shut himself up from me—he will not let me see his compassion and mercy, he is all wrath to me; and I shall never see him otherwise. I have sinned against light, and knowledge, and comfort, and peace; and now I can find no peace, no peace for ever. God and his goodness is gone from me; my all, my eternal all is gone; God is mine adversary, when I cry unto him, he heareth

not! My prayer is become sin, and returns back cold and heavy upon my heart—I am like Bunyan's man in the iron cage—the terrors of the Almighty distract my soul by day, his wrath frightens me in my dreams by night—my spirit sinks within me when I think of everlasting darkness; shut out from God and all his lovely works, and acquainted with nothing but his wrath, poured out to the utmost." These are a few out of many thousand expressions of similar import, in which her full heart uttered itself by day and by night.

You may be well assured, that these distressing bemoanings were met with every soothing expression which the deepest interest, so strongly excited, could suggest. The Bible was a very precious book in those days, and the one I carried in my pocket was nearly worn out in turning to the passages marked in every page for her use. It is astonishing, Sir, how much mercy there appears in the Bible, when we are searching for it as for hid treasure: but my trembling companion was wonderfully skilful in finding revelations of wrath; and her memory brought forth most amazing stores of recorded, (though till then, forgotten) sins, in thought, and word, and deed; but the close of every such review was, "I have loved myself, and others, when they pleased me, but I have never loved God."

(To be continued.)

## INTELLIGENCE.

### FOREIGN.

HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

(Continued from p. 342.)

IV. CHESTER.—A church was formed here in 1788, composed of Congregationalists and Baptists. Rev. John Secomb, a very godly man, was their pastor. After his death, they invited the Rev. Joseph Dimock

(the first son of Rev. Daniel Dimock) who was then a Baptist minister, to settle with them.

In 1793, Mr. Dimock entered the pastoral office, which he continues to fill. His labours have been attended with success. During the first year after his settlement, nineteen united with the church, and the season following eighteen more. In 1807, forty were added, principally by immersion.

In 1811, mixed communion was relinquished.

In 1814, the addition stated in their letter to the Association, was sixty-one; and in 1820, they were favoured with another out-pouring of the Divine Spirit, so that sixty-six publicly put on Christ.

During the past winter and spring, another revival has been experienced here, and twenty-three had been baptized previous to June 23, and the good work was then progressing.

One licensed preacher belongs to this church, viz. Mr. *John Bezanson*. Their number is 148.

V. HALIFAX, (First Church).—In 1792, Mr. John Burton, a native of England, who was licensed as a Dissenting Minister, arrived at Halifax, where he preached for more than a year. He then visited the United States, where, being convinced of the propriety of believer's baptism, he went forward in that ordinance, and was ordained a Baptist minister in January, 1794. He naturally expected that his change of sentiment would be painful to Mrs. Burton, but previous to her receiving intelligence of it, she had been led from an examination of the Scriptures, to see that it was her duty to be immersed, and to desire to obey that command of the Saviour. On his return, therefore, in the summer following, she was baptized by him.

They were then the only Baptists in Halifax. He was denied the use of his former place of preaching, and the prospect appeared unpromising. Some few, however, were friendly to him, and he obtained considerable assistance in the United States, as well as in these Provinces, toward procuring a piece of ground, and building a house of worship, and a dwelling-house.

In 1795, a small church was constituted, adopting at first unmix'd communion, to which they have always adhered. After the Association had conformed to this system, the Halifax church united with it. It consisted in 1811, of 33 members. The additions of white people to this church have always been small; but the labours of Mr. Burton, and some others among the blacks in Halifax, and the adjacent settlements of Preston and Hammond's Plains, have been very successful. So many of them were baptized about the years 1817 and 1818, that the church increased to 300.

An unhappy misunderstanding, however, has recently taken place, in consequence of which a considerable number have withdrawn; many have been removed by death, some have been dismissed to form a new church on Windsor Road, and most of the white members have joined a Baptist church lately formed in Granville Street, Halifax;

so that the present number under the pastoral care of Mr. Burton, is but about 107.

VI. LOWER GRANVILLE.—It appears that the Association did not print their minutes previous to 1810. At that time there was a Baptist church in Lower Granville, consisting of 60 members, of which Rev. James Manning was pastor. He, as well as his brother Edward Manning above mentioned, was a native of Ireland, whence he came to this country when young. After their conversion and entrance on the ministry, they travelled extensively, and laboured successfully in both provinces. Mr. James Manning at length settled with this church, of which he continued to be the esteemed pastor till 1818, when he was called from his labours, to enter that *rest which remains for the people of God*.

In 1822, Rev. David Norris, a native of the Province, took the pastoral charge of this church. At that time it had decreased to 25. A revival ensued, and 14 were added during the year following.

In 1826, Mr. Norris removed to Frederinton, N. B. where he is now pastor of a church, since which time this church has remained destitute. Its present number is 46.

VII. UPPER GRANVILLE.—A church was gathered here by the labours of Mr. Alline; but the date of the constitution of the Baptist church is not known to the writer. In 1810 it contained 55 members, and Rev. Thomas Ansley was their pastor. He is a native of the State of New York, but resided some time in New Brunswick, where he was a clerk in the church of England; but subsequently to his conversion he became a Baptist. He is still the pastor of this church. His labours have been very useful in promoting revivals in various parts of the province; and the church under his care has been favoured with some refreshing seasons; yet it has waded through some severe trials, and has not, on the whole, increased, as the present number is 51.

VIII. ONSLOW.—Mr. Alline's preaching in this place excited attention to the subject of experimental religion. Rev. Messrs. H. Harding, T. S. Harding, E. Manning, and J. Dimock, subsequently laboured here with success. Rev. John Payzant, formed a congregational church of 7 members. Some of these persons entertained Baptist sentiments.

Under the labours of Rev. Nathan Cleaveland, a native of Norton, N. S. a Baptist church was constituted, upon the system of unmix'd communion, in 1809. Mr. Cleaveland remained with them till 1818, when he removed to Cheshody, where he still labours. Previous to his removal, there was a special attention to religion in Onslow, and a con-

siderable increase to the church. Rev. James Munro, their present pastor, settled with them in 1819. He is a native of Scotland, and was brought up in the sentiments of the Presbyterians. Since his settlement with this church, they have sustained some trouble by reason of the previous introduction of several persons whom they have been obliged to exclude; but they are now proceeding in harmony, and are from time to time, receiving small accessions to their number, which at present is 53.

**IX. AMHERST.**—Mr. Alline's labours here were attended with success. He was succeeded by Messrs. T. H. Chipman, H. Harding and E. Manning, then of the same order. The last named minister having afterwards embraced believer's baptism, called the attention of the people in Amherst to that subject, as did also Rev. Joseph Crandall of Salisbury, N. B. On investigation several were convinced of their duty, and went forward in that ordinance. In 1809, a small Baptist church was constituted. They had no pastor, but were occasionally visited by several ministers. Discipline, however, was too much neglected, and the church consequently languished.

In 1819, the writer (C. T.) began to spend a portion of his time with this church, and the disorders were subsequently rectified. Rev. Samuel M'Colley, who is likewise a member of the same church, and was ordained in 1820, has also preached a part of the time with them for some years. He is a native of the Province, and his parents were Presbyterians. After having been attached to the New Lights for a time, on more mature examination, he embraced his present sentiments.

The writer removed to Amherst in 1821, but resided most of the year 1826 in St. John, N. B. He returned thence in the fall of that year, the state of his health and that of his family, indicating this to be the path of duty. He is their present pastor, but spends half his time elsewhere. No special work of grace has been enjoyed for some time, and the state of religion is low. The church, however, is united; but its number is small, being only 21.

(To be continued.)

## DOMESTIC.

### Recent Death.

Died, on Lord's day, August 23, 1829, Mrs. Jane Dovey, aged 39, wife of Mr. William Dovey, pastor of the Baptist church meeting at Jamaica-row, Bermondsey: deeply lamented by her beloved husband, with

whom she lived in uninterrupted peace for 16 years; four bereaved children; and the church among whom she was a humble and spiritual worshipper.

The morning of her dissolution, which was sudden, while supported in the arms of her husband, in answer to his inquiry, "Is all well?" she replied "Yes." Again, he said, "Is Christ precious to you now?" She answered, "He is:" when, steadfastly fixing her eyes on some object, she fell asleep in Jesus.

Her remains were interred in a vault in the meeting house, August 31, when an appropriate address was delivered by the Rev. G. Pritchard to a numerous and respectable audience; and on the Lord's day following, her death was improved to a crowded congregation, at her particular request, by her bereaved husband, from Job xxxiii. 24, which was the text selected by her a short time before she died.

### BIBLE CLASSES.

#### *Address of the Committee of the Sunday School Union.*

With the utmost regard to conciseness of statement, the Committee beg leave to advert, first, to the object of Bible classes, and then, to the advantages which may be anticipated from their formation. The leading *object* of Bible classes may be stated in one sentence. It is to convey to the minds of the young, as accurate and extensive a knowledge as may be found practicable, of the most important contents of the Bible. It is impossible to conceive of any effort more in unison with the grand object of a Minister of the Gospel, than the attempt to render intelligible and interesting to the young of every class, the vital truths, the pure precepts, the instructive histories, and the precious promises of the word of God.

The characteristic principle of Bible class tuition is that of *catechetical* instruction. This principle has the sanction of immemorial usage; having been adopted, with success, by the wisest preceptors in successive generations. Catechisms without number, not only for the purposes of religion, but also of science, may be regarded as so many attestations to the excellence of the general system. But it is important to bear in mind, that the application of the principle is not dependent on a printed form, or on a fixed series of questions and of answers; neither does it necessarily require the labour of committing to memory specific phrases or sentences. If certain truths or facts have been previously conveyed to the mind of the learner, with simplicity, with clearness, and with force, it may be easy to the teacher to put to the test, and to elicit.

the amount of knowledge which the learner may have acquired; and it may not be difficult to the learner, after being a little accustomed to the effort, to express the ideas he has imbibed, in terms the most familiar to his own mind.

Catechisms have been composed for different ages, and for different gradations of progress in knowledge; yet without a succession of catechisms, burdensome to the learner, it is exceedingly difficult to adapt the conveyance of truth to the diversified capacities of children and the different stages of advancement observable among many, even of the same age. Difficulties on the part of the teacher, often increase rather than diminish, as the childhood of the scholar ripens into youth. Reluctance to the continued repetition of a catechism often shews itself, even if a *Minister* be the catechist; and few comparatively continue to be his catechumens, when arrived at that period of youth which is, beyond comparison, the most important, as connected with the growth and development of the human character. Now this is the very period of life in which the principle of Bible class instruction may be brought to bear with most promising effect, upon the opening and inquiring mind. If there be a desire of knowledge, and that desire be directed to the treasures of divine revelation, is it not unspeakably important, that the Minister of the gospel should avail himself of this state of mind, with a view to the conveyance of that truth which maketh wise unto salvation?

But in what manner, it may be asked, may the attempt be made by the Christian minister with the greatest probability of success? The Committee of the Sunday School Union venture, with the most respectful deference, to suggest only a few hints, which, by the blessing of God, may be improved and expanded by ministerial wisdom, and by that practical facility, in devising expedients for doing good, by which they doubt not many of them are distinguished.

Let it be supposed, then, that some book of Scripture, such as one of the Gospels, or the Acts of the Apostles, has been selected for familiar explanation. Either at a public lecture, or in a meeting with the young; a chapter or part of a chapter, may be elucidated with clearness and simplicity of statement, and pressed with affectionate earnestness on the conscience and the heart. The young people of the congregation may be divided into classes, at the discretion of the minister. Two classes—a senior and a junior, may include all the young females of the congregation; and two additional classes may be formed, the one for boys, the other for young men. Let each class meet separately, once in the week, or once in a fort-

night, and let plain and pointed questions be addressed to them individually, of such a character as to call forth the knowledge they have acquired by the previous explanation of the chapter, and by their private study of the passage. It may be found equally to facilitate the labours, both of the teacher and of the learners, to use such a help as is to be found in "*Judson's Scripture Questions*," employed to a great extent in the American Bible classes, and re-printed in London, at a very low price, by the Religious Tract Society.

If such a course of Bible instruction be steadily pursued by ministers of the Gospel, with earnest prayer for "an unction from the Holy One;" advantages of the very highest character may be expected to result. To some of these the Committee beg leave concisely to advert.

1. The Christian pastor will be brought into more immediate and intimate contact with a most interesting and important part of the flock entrusted to his care. He will discover the most direct avenues, both to the heart and to the intellect of the different classes of the young. *He will love them, and they will love him.* They will venerate him as a father, and confide in him as a friend. His own qualifications for usefulness among them will increase, by a growing aptitude for the right communication of truth, and a growing delight in the employment.

2. An impulse will be given to parental diligence among the people of his charge.

It has been said that some parents have declined sending their children for the catechetical instructions of the pastor, lest their deficiency of Scriptural knowledge should be regarded as a reproach to their parents. When it is expected that children should be sent for such instruction, it will rouse the parents who have been negligent, and give an additional incentive and encouragement to such as are diligent. Pious parents will know how to value their pastor, as a co-adjutor with themselves, in training up their children in the discipline and instruction of the Lord: they will "esteem them very highly in love for their work's sake."

3. Pulpit instructions will be rendered more available.

On how many minds, especially among the poor and the young, the discourses of the pulpit produce no effect! They are altogether inefficient. They are not even understood. They proceed on the supposition of a habit of attention which is not acquired, and of a facility of apprehension not attained. But the discipline of the Bible class is one of the most efficient means of mental culture ever employed. Every faculty is roused, and placed in requisition. The judgment, the memory, and the power

of attention, are vigorously exercised, and progressively strengthened. Where these classes are in operation, sermons are now heard with a listening ear, and, in many cases, by the grace of God, with a susceptible heart. The young people having learned in the Bible class, to love their minister, as well as to understand him, consider themselves as personally concerned, and as personally addressed, when he dispenses the word of life.

4. Young persons are qualified for the important engagements of Sabbath school Teachers.

This appears to the Committee to be one of the most momentous objects at which the Christian minister can aim. It is in the highest degree desirable, that the children in Sabbath schools should spend their time on the Lord's day, as much as possible, in obtaining the elements of the knowledge of Christ, and not in the merely preparatory task of learning to read. It is equally important that their teachers should themselves be taught of God, and qualified to teach the children the way of salvation. Let then the teachers form a part of the senior Bible classes; and having been first instructed and examined by the minister, on a portion of the word of God, let the teachers in their respective classes, explain that passage to the children. If they have also the aid of such a book as "Judson's Scripture Questions," it will be found to render very valuable assistance.

Without dwelling at greater length on the advantages which may be anticipated from such a course of Bible education, will it not be readily conceded, that those already specified, present sufficient incentives to enter on the system recommended? May it not be hoped, that God will graciously vouchsafe his special blessing to labours such as these? May they not be expected to contribute most powerfully to that revival of the power of vital religion, which many ministers and churches so ardently desire, so earnestly implore? Let holy diligence be combined with humble dependence, and persevering supplication, and what may we not expect? "Prove me now herewith, (we may regard the Lord as saying to us,) and see if I will not pour you out a blessing, so that there shall not be room enough to receive it!" It is no new experiment. It has been tried with increasing success, in Scotland and in America, and more recently by ministers and private Christians among ourselves. The well-merited praise of the Rev. Mr. Gunn of Christchurch, Hampshire, for such labours of love, is already in almost all our churches. May there be many diligent and successful imitators!

The Committee will only add the expression of their hearts' desire and prayer, that

the Lord may pour out his Spirit, in copious effusion, on the ministers of the gospel, and on all classes of the people of their charge; and especially on those who teach and those who learn in our Sabbath schools. May one say, "I am the Lord's, and another call himself by the name of Jacob, and another subscribe with his hand unto the Lord, and surname himself by the name of Israel."

W. F. LLOYD,  
W. H. WATSON,  
P. JACKSON,  
C. E. GREENWOOD. } Secs.

## ORDINATIONS, &c

### SOUTH SHIELDS.

On Wednesday, July 8, Mr. John Dawson, late a student at Bradford Academy, was publicly set apart to the pastoral office over the Baptist church, South Shields, Durham.

At seven in the morning, a prayer-meeting was held, to implore the blessing of the Lord upon the services of the day. At half-past ten, the Rev. J. Williamson, of North Shields, commenced the service with reading the Scriptures and prayer; the Rev. R. Pengilly, of Newcastle, stated the nature of a gospel church, asked the usual questions, and received Mr. Dawson's confession of faith; the Rev. B. Godwin, Classical Tutor of Bradford Academy, offered the ordination prayer, and delivered an impressive charge from 2 Cor. ii. 14, 15. 16; and the Rev. W. H. Stowell, of North Shields (Independ.), concluded with prayer.

At seven in the evening, the Rev. J. Jordan, of Masham, Yorkshire, read and prayed; the Rev. G. Sample, of Newcastle, preached to the church from Ezra x. 4; the Rev. C. H. Rev. of Middleton in Teesdale, and the Rev. R. Thomson, of Wolsingham, read the hymns, and Mr. Dawson concluded the interesting services of the day with prayer.

### MELTHAM.

On Wednesday, July 22, 1829, the Rev. Thomas Thomas, late pastor of the Baptist church in Oldham, Lancashire, was publicly recognized as pastor over the church at Meltham, Yorkshire.

Met at two, P. M. when the Rev. James Bond, of Marsden, Independent, read and prayed; after which the Rev. Robt. Hyde, from Saladine Nook, received from one of the deacons satisfactory information that the church were unanimous in requesting Mr. Thomas to accept their call. Brother T. signified that he willingly accepted. Mr. Hyde then delivered a powerful address to

the minister, founded upon 2 Cor. ii. 16; after which Mr. Allison, of Ogden, gave an impressive sermon to the people, from 1 Cor. xvi. 15, 16.

Met again at six, P. M. when Mr. Bond preached a very animating discourse, founded on Ps. xxvii. 4.

These services were numerous attended, and from the intense interest which was kept up through the whole, it is hoped that the refreshing presence of the great Head of the Church was felt by many.

#### NEWPORT, MONMOUTHSHIRE.

The English Baptist Chapel at Newport, Monmouthshire, was opened for divine service, June 30th, when public worship began at 7 o'clock in the evening, Rev. J. Evans, Caerleon, read and prayed; Rev. T. Waters, M. A. Worcester, preached from Dan. ix. 9. July 1st, at ten, Rev. J. Lewis, (Independent) commenced by reading the Scriptures and prayer; Rev. R. Hall, M. A. Bristol, preached from Isa. liii. 8.

At three in the afternoon, divine service was conducted in the same place in the Welsh language, when Rev. J. Williams, Trosnant, engaged in prayer; and Rev. C. Evans, Cardiff, preached from 1 Pet. i. 12.

At six in the evening, Mr. T. Steadman, Bradford, read and prayed, and Rev. R. Hall, M. A. preached from Prov. xxii. 2. The different services were exceedingly well attended, but in consequence of the heavy rains which fell during the whole of the day, many were obliged to deny themselves the pleasure which they had previously anticipated.

July 5th, Lord's day morning at eleven, Mr. Waters preached again in the above chapel, and immediately after the sermon, eleven persons were baptized on a profession of their faith, making the number of members in fourteen months, thirty-one. "May this little one become a thousand, and this small one a strong nation."

#### CUDDINGTON.

On Wednesday, July 22, a plain, commodious Baptist meeting-house was opened at Cuddington, Bucks. Mr. Clarabut, of New Mill, Tring, preached in the morning, from Ps. xlvi. 9; Mr. Acton, of Wingrave, in the afternoon, from John vi. 37; and Mr. Copley, of Oxford, in the evening, from Eph. xii. 20, 21. Messrs. Butcher, Gunn, Howlett, Hopcraft, Dodwell, and Tyler engaged in the other services of the day.

#### NOTICES.

The "District Visiting Society" are desirous "to obtain as far as possible the last

Annual Report of all religious and benevolent Societies and Institutions about the metropolis," and we are requested by Mr. Browne, the Secretary, to inform our readers, that those who have it in their power to procure, and will kindly forward such Reports to him, will materially assist the operations and designs of this Institution.

The annual meeting of the Essex Auxiliary in aid of the Baptist Missions, will be held (D. V.) in the new room in the Lion-walk, Colchester, on Wednesday, the 7th day of October. The chair to be taken at eleven o'clock.—Also, two sermons will be preached, in aid of the funds of this Institution, at the Baptist meeting house in Eld-lane; one on the Tuesday evening, by the Rev. E. Carey, and the other on the Wednesday evening, by the Rev. George Pritchard, of Keppel-street, London. These services will commence at six o'clock.—We wish likewise to inform the friends of Missions in this town and its vicinity, that a public meeting for special prayer, for the success of this and all Christian Missions, will be held in the abovenamed place of worship, on the Wednesday morning; and we do most devoutly wish, that meetings of this kind may be more generally held, in connection with all our Anniversaries.

On Tuesday, Oct. 6, 1829, the Anniversary of Shacklewell Chapel, Stoke Newington Road, will be held, when two Sermons will be preached, that in the afternoon at three o'clock, by the Rev. T. Price, of Devonshire Square; and that in the evening at half-past six o'clock, by the Rev. I. Mann, M. A. of Maze Pond. After each service collections will be made towards liquidating the debt on the chapel.

N. B. Tea will be provided in the vestry.

The Anniversary of the Bristol Auxiliary to the Baptist Missionary Society, will be held on Tuesday, the 27th of October, and following days. The Rev. S. Nicholson of Plymouth, the Hon. and Rev. G. H. R. Curzon of Ledbury, the Rev. John Dyer, the Rev. Eustace Carey, the Rev. Christmas Evans, &c. are expected to attend. The public meeting on Thursday morning.

The Anniversary of the Baptist chapel, Regent-street, City-road (opposite Pickford's wharfs), will be held (D. V.) on Wednesday, the 7th of October; when Mr. Rees, of Crown-street, Soho, has engaged to preach in the morning; Mr. Coleman, of Colnbrook, in the afternoon; and Mr. Heap, of Bury-street, in the evening. Service to commence, in the morning a quarter before eleven, in the afternoon a quarter before three, and in the evening at half-past six o'clock.

# IRISH CHRONICLE,

OCTOBER 1829.

THE circumstance of the Treasurer not being able to meet the demands of the expenditure for the Michaelmas quarter, by a very considerable sum, makes it necessary for the Committee to call upon the long and often-tried friends of the Society to render them their prompt assistance. It would be cause for painful regret if, at the period when increased and extended exertions are required in Ireland to propagate evangelical instruction, the Committee should be compelled to reduce their number, either of the Readers of the Irish Scriptures, or of their Schools, for want of pecuniary supplies.

*To the Secretaries of the Baptist Irish Society.*

*Limerick, Aug. 20th, 1829.*

MY DEAR FRIENDS,

ON my return from England I called to see a young lady in Dublin, Miss Mary Anne B. late of Camas, and sister to the present proprietor of that place. I found her just on the borders of eternity, after nine months' painful confinement to her bed. She rejoiced in hope of the glory of God, could not bear the idea of returning to the world, nor did she wish to speak to any one that might mention it to her. She told me that she felt sorry, when a short time since it was thought she might recover; that she would be glad to die, and be with her Saviour, who had redeemed her with his precious blood; that she had a desire to depart and be with Christ, which is far better. She requested I would constantly pray for her, that she might have patience and strength to bear with cheerfulness her heavenly Father's will; that she might not for a moment be suffered to murmur or repine; as for death it had no terrors for her, she beheld it as her friend. O what a blessed religion is the Saviour's. Here is an amiable young female in the 24th year of her age, of family and fortune, of most respectable connections and prospects, looking down upon the world with contempt, with glory in her soul, anticipating the blissful moment when "to be absent from the body is to be present with the Lord." She died soon after and her remains arrived here from Dublin, the 31st of July, and the next day, (1st Aug.) I went with her funeral to the burial ground, near her brother's estate at Camas. The following being Lord's day, I preached her funeral sermon at Camas to a large and deeply affected congregation.

During her illness she requested me to write frequently to her, which I did. She had my letters repeatedly read to her, from which she told me she had derived great comfort in her long and trying affliction. She attended my ministry about ten years ago at Killman, which the Lord was pleased to bless to her conversion and eternal sal-

vation. She sought happiness from the world's deceitful prospects and delusive charms no longer. She adorned the Gospel of God her Saviour, and walked before him in holiness and righteousness of life. "Blessed are the dead which die in the Lord, they cease from their labours and their works do follow them." I forbear at present to make any remarks with respect to the schools and places to which I accompanied Mr. Franks. I should wish that not only Mr. Franks had been there, but all our good friends in England, then we should neither want encouragement nor support; the bowels of their compassion would melt on account of the prospects, the miseries, and wants of Ireland.

The West was the last place which we visited, to which we went last Saturday week, and have just returned. I cannot help expressing the pleasure and satisfaction the state of the school at Kilfara has given me, and the indefatigable labours of John Nash, the Society's Irish reader and schoolmaster there and in the surrounding country.

Mr. Franks and I preached at Kilkee last week. I preached again on last Lord's day evening, the large room, lobby, and stairs of the police barrack were crowded out, and I was informed, a great number went away that could not get in. The congregation was very respectable, it was composed of persons who came to the sea, and several Roman Catholics. I had a good opportunity next day of speaking of the exertions and labours of the Society, to several respectable characters in the street, with whom I was surrounded. They appeared surprised, particularly at so much good having been done in that neglected, dark, and remote district. At the same time I gave them an indirect lecture.

W. THOMAS.

*From the Rev. John Franks, to the Committee of the Baptist Irish Society.*

*Limerick, Aug. 21, 1829.*

GENTLEMEN,

ACCORDING to your instructions, after 1

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had finished with Mr. Wilson, I went to Mr. Thomas, to see the remaining part of his schools and extensive station.

Ballyear School is in the domain, and under the patronage of Major C. who regularly attends it, and twice a week assembles the children at his own house, to hear them read and examine them in the Scriptures, with which many of them are well acquainted, being able to answer almost any plain question on any part of the New Testament, and the others spell and read excellently.

He also opens his house for Mr. Thomas to preach in. I preached twice to congregations apparently anxious to hear the gospel, and understand the way of salvation provided by the *one* offering made for sin.

Mount Pelier Female School.—On my former visit to this neighbourhood, this school could not be assembled; it is now conducted by a very clever mistress, educated in the "Mary's Philanthropic School," who has brought it into excellent order, and is particularly attentive to the improvement of the children, who spell and read well, and many of them have committed from one to forty chapters to memory. Their needlework was examined by Mrs. Thomas, who said it was very good.

O'Brien's Bridge School.—This is large and prosperous, the spelling and reading correct, and many of the scholars have made considerable progress in arithmetic.

Kilfara School.—This is in the western part of the county, and one of the most dark and neglected. The present return of scholars is 125, but what is the real number is impossible to say, the school being open to all, adults as well as children, to attend as their employments will permit. More than the returned number were present at the inspection. Mr. Thomas heard 27 of the adults read the Scriptures in Irish, and many of them afterwards translated what they had read into English, and 40 read them in English very well. The son and three daughters of the pious and highly esteemed master, (John Nash) teach the children, and he devotes his time to the youths and adults; and so desirous are they of learning to read, that in the summer season they frequently stay with him till sun-set, and in the winter, as they are unable to do it themselves, he has provided them with candles, and when not so employed, he constantly in the evenings goes into the villages to read the Scriptures, or teach others to read them.

When we were leaving the school, the adults, youths, children, and many of the neighbours who had assembled to witness the examination, poured upon us the Irish benediction, "God speed you!" and one little girl ran up to me, and taking me by the hand, with an expressive and solemn

countenance, and in the most emphatic manner, pronounced, "The grace of our Lord Jesus Christ be with you." What were my feelings then, as well as on every recollection of the scene that passed before us, you might imagine, but I cannot describe; I can only say on the behalf of poor and benighted Ireland, thanks be to God for British and Christian benevolence; and for the poor children, "Long life to their English friends."

The school is greatly encouraged by the clergyman of the parish, who often visits it, and in the watering season takes many of the gentry from Kilkee \* with him. He highly commended the character and labours of the master, and told us, that he cordially approved of your Society, would become a subscriber to it, and obtain for it all the assistance he could. We preached to the visitors at Kilkee.

John Nash has also been very useful as a Sabbath reader. He told me when Mr. T. first came among them in the west, they knew nothing of the Scriptures. Mr. T. was afterwards instrumental in bringing him to a knowledge of the truth, since which happy change he has read, taught others to read, and at least partially circulated the Scriptures, from Dunbeg to Loophead, a distance of 25 miles, and where before they had been but little, if at all known. Many applications, while there, were made to us for the Scriptures, and we were informed that, so desirous are those *extremely* poor people to possess them, that 1000 Bibles or Testaments could be disposed of in *one month*.

To give an idea of the dark and neglected state of this part of Ireland, I need only mention, that from Galway to Loophead, a distance of about 100 miles, with a large population, the *only* Protestant places of worship are *two* small ones of the Established Church, one at Mill Town, and the other at Kilfara; where popish and druidical ignorance and superstitions have in this part of Ireland long maintained an almost unnoted sway. "Through the tender mercy of our God (by the labours of your Society) the day-spring from on high hath visited them, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace."

A pious gentleman in the neighbourhood, Mr. C. of Mount Pleasant, told me he had seen a statement of Mr. T. at your late annual meeting, published in the World newspaper, of the successful labours of John Nash, and which to his own knowledge

\* A village about two English miles from Kilfara, and much resorted to as a watering place.

was not the hundredth part of what might have been said; for it would be impossible to state the extent of the good produced by that man's labours. What has been done in the West, is of *itself* more than sufficient to compensate the Society for all their care and cost; and in closing my reports of their labours and success, I beg to observe, that a general review of the whole cannot fail to furnish the friends of Zion with just cause to say, "The Lord hath done great things for (Ireland), whereof we are glad;" but so great is the harvest, that *only a handful* of it as yet has been gathered in, and Ireland's perishing millions continue to cry to British Christians, "Come over and help us!"

JOHN FRANKS.\*

*From the Rev. J. M'Carthy.*

*Eden Cottage, Kilbeggen, July 28, 1828.*

MY DEAR BRETHREN,

THIS month drawing to a close, I now resume my pen, briefly detailing circumstances as they have occurred since the 19th June. Through the protracted affliction of Mrs. M'Carthy, it has not been in my power to travel so extensively as heretofore. She has been confined to her bed about a week, and ill about a month. Though I have not carried the good tidings so far as before, nevertheless in a circumscribed way I have preached nearly as frequently. I have been out paying the masters. They felt thankful to the Society for their salaries. All the schools are in a satisfactory state. The Athlone and "M'Donnell," or Tullamore School, are increasing in number. I have preached at both places several times since I wrote last. A person called several times to be baptized, but as I knew his character was not consistent, I rejected him as unfit for communion with the church of Christ. Another person came the same week. I have known him and his character for several years, and have had many conversations with him on the subject of religion. I believe him to be an humble and sincere child of God. On the 12th inst. being the day appointed for preaching at Rahue, about 11 o'clock we proceeded to the river; it was delightful to witness the assemblage of so many clean and respectable persons of both sexes, standing on each side of the river. The day was fine and every way suitable for the occasion. I stood on an eminence, and for about a quarter of an hour addressed the

\* On account of the ill state of his health since he has been in Ireland, Mr. Franks has left the Society, and returned to England.

people. I never saw more seriousness depicted on the countenances of any people. While singing, several joined with us; the soul cheering sound re-echoed from the adjacent hills and groves, and while in prayer, all seemed to be earnestly engaged with the Almighty for his blessing. While standing near the water, the candidate addressed the young persons present much to this effect. "My dear young friends—It is a long time since I have been convinced that I ought to be baptized; I have lived in a state of disobedience to the Lord's command; I believe it is a sin to live in neglect of any of his injunctions. Why are not the precepts as much binding on us to this duty, as any other contained in the word of God? I beseech you not to live heedless of what your Lord has said, and may the Lord grant his Holy Spirit to you, that in all things you may show your love to him in keeping his commandments. After baptizing him we returned to the meeting-house. The place was crowded. He was received into the church, and united with us at the Lord's Supper. The last time I preached at Fербane, I was much encouraged at seeing the number attending both morning and evening. After preaching, at the latter service a gentlemanlike person came and shook hands with me, and said I have heard you preach several years ago. I was told by a friend with whom he came, he had been a Catholic previous to going to the East Indies; that he was converted by our missionaries, and said to them, "I left a Christian country, meaning Ireland, and was converted amongst the greatest idolaters." I have had a conversation with a Catholic this week. He has lately been at the point of death. "Well John," said I, "You have had a narrow escape from the grave." He replied, "Truth sir, but my age tells me it cannot be long until I must go to it." I said, "It matters nothing how soon if in a fit state to meet the Lord." He rejoined, "Truth, but ah how few are fit to meet him." I told him that all who seek for the free salvation of God shall find it, and reminded him of a conversation which we had before his illness. This was on the doctrine of grace. He said, "Yes, but charity covers a multitude of sins." I shewed him that could not mean that our benevolence covers the crimes committed against God, but when we possess the love of God, instead of exposing the sins of Christian brethren, we would rather conceal or cover them. He then said, "We cannot trust to our works, I will rely on the mercy of Christ for his salvation." He is about 90 years of age, and I am of opinion the Lord has had mercy upon him. Is it not a pleasing thing to see some fruit from my imperfect labours? But I have not seen it to the extent I could wish.

solicit your united prayers to God, for the out-pouring of his Holy Spirit. It is this that must effectuate the great and glorious work.

J. M'CARTHY.

*From an Irish Reader.*

*Boyle, Aug. 8, 1829.*

REV. SIR,

AT the end of another month, it devolves upon me, as usual, to give some account of my proceedings during that period, under your direction. I have visited the schools in my district twice, and spent the greater part of the time in those places which come immediately under your own inspection. When I read, and lectured, and endeavoured to impress on the minds of my hearers the efficacy of the Saviour's atonement, and declared unto them, from the oracles of truth, the all-merciful counsels of God's redeeming love to perishing sinners, the parents of the children in the vicinity of the schools were highly pleased, and expressed themselves full of gratitude to the Baptist Society for their moral and literary improvement; and some of them are convinced by experience, that the Bible is not that abstruse book which it is represented to be, as they have learned from it the plain, simple doctrines of eternal truth, and warnings against every immoral practice; and many of them have been taught their duty to God and their neighbour, and to look amidst all the trials of time to the happiness of eternity. The conviction which they obtain in the perusal of the sacred volume, or in hearing it read, that in it are some things hard to be understood, does not produce the fatal effect, so confidently predicted by the priests, of their wresting them to their own destruction, but desiring the sincere milk of the word, that they may grow thereby, they receive with meekness the ingrafted word in the spirit of humility.

As it has been frequently remarked by gentlemen and ministers of the Established Church, who visit these schools pretty often, that they are profitable in providing the bread of life to feed the youthful mind, imbibing precepts of pure morality and religion, at an age when impressions are most easily made; they will grow up in the practice of every social and Christian duty, learn the wisdom that is from above, which is first pure, to the sanctifying of their nature; and then peaceable, to the quiet, the peace, and the happiness of society. These prac-

tical good effects, I have heard them repeatedly say, are already visible from the benevolent exertions in which the Baptist Society have so long laboured, to diffuse the blessings of education amongst the poor and ignorant, and to send their agents, inspectors, and Irish readers, to publish to them in their own language, the faithful saying and worthy of all acceptation.

I have also read, lectured, and exhorted in Parkmore, Ballinacfad, Easky, Deerpark, Carrack, and Leitrim, where I met with a young man whose name is M'G. and whose brother renounced popery some time ago, and was much persecuted by priest M'K. He told me that he imbibed the same principles of his brother. I found him pretty clear in his knowledge of divine truth; he invited me to remain with him that night, and to call to see him every time I should happen to pass that way. From thence I laboured to Drumdaff, to Drumshanbo, and to Drumheriff, where I delivered the message of mercy as usual, and the people seemed eager to hear it, and were so highly pleased that they entreated me to visit them again.

J. O'BRIEN.

\* \* \* The Fifteenth Annual Report, with an Appendix, containing the list of Schools, the names of the Readers of the Scriptures, and a list of Contributors, is printed. Should any Subscribers be neglected, by not receiving the Report, they may be supplied on application either to the Treasurer or Secretaries, or to the Publisher of the Baptist Magazine.

#### CONTRIBUTIONS.

*Received by Mr. Burls.*

	£.	s.	d.
Mr. Horsey . . . . .	1	0	0
Miss Hopkins, Newport, donation	1	0	0
Collections at Evesham . . . . .	6	4	6
E. H., Ampthill, donation . . . . .	0	5	0

*Received by Mr. Ivimey.*

For the Rye School, from the Treasurer, Mrs. Jarrett . . . . .	10	0	0
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*Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 14, Southampton Row, Russell Square; and Rev. G. Pritchard, 10, Thornhaugh Street, gratuitous Secretaries.*

# 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.

Two letters have been lately received from Mr. Thomas, addressed to the Secretary. In the former, after referring to the decease and illness of several of the Missionary brethren in and near Calcutta, he observes:—

“You will say the former part of this letter is gloomy, it will, however, lead you to feel for those who remain, and, perhaps, to urge the claims of India. From the observations I have been enabled to make, the prospects of usefulness are brighter than ever; and could there be more undivided attention paid to the Hindoo and Mussulman population, I am persuaded there would be a return that would gladden every heart. But there are so many things that press on the few hands here, that the time and attention given to labours among these classes of people, are far from adequate. Still there is good done. I hope among the Mussulman hearers enquiry is progressing and convictions take place. Among others, there is a man who has called on me twice, and attended the means a good while, who has read the New Testament and other portions of the Word of God with considerable attention. He called on me on Saturday last, and occupied a good deal of time in reading and conversing about Jesus Christ. He had marked down some passages from the New Testament in which references are made to some part of the old, which he had not seen and asked me respecting them. He seems to have little or nothing to say about Mal-lommed, and owns that he can find no traces of him, or prophecies relating to him in our Scriptures. I endeavoured to impress his mind with a sense of the evil of sin and the need we have of a great and Almighty Saviour, and told him of the grace of Christ.

making the 11th of Matthew and 28th verse, my text. He has been acquainted with our native brother Soojantallee, and in deportment much resembles him. Oh, that he may prove a chosen vessel.

We have lately had many applications from villages to the eastward of Calcutta. One or two of us have been there with brother Carapeit, and I am happy to inform you that every visit has been more and more pleasant. We are having two Bungalows built; one to serve for a school-room and place to preach in, and the other to afford accommodation to any who may go there. The people are poor fishermen, but very desirous of instruction. We hope it is one of those doors of usefulness the Lord sometimes opens to his servants. Oh pray for these villagers, and the attempt made to turn them from darkness to light. I spent one day there with brother Carapeit, and intend shortly to go again, though as they don't speak Hindoostanee, I cannot understand much that they say. Still it encourages our brother, and is pleasing and encouraging to myself. I was much affected when there, at seeing the *earthenware gods* put in the fields near their dwellings; and also at looking into two idol houses in another village. In one of these an image was placed that is nothing more or less than a personification, or rather deification, of the *cholera*, that disease by which thousands are yearly taken off. Two other figures were painted over this, representing two persons ill with the cholera, and in the act of vomiting; an old cocoa nut was placed near the idol, as an offering to it. I generally observe that the natives never give the *best* to the idol, but what is altogether useless: this is, indeed, good enough for such a god, and an emblem of its utter uselessness as a god. It cannot give nor take.

Our Mussulman brother, Soojantallee, has been two months at Monghyr, whither he went, owing to his own indisposition and that of his wife. Brother Leslie wrote me a few days ago, and gave a very pleasing account of this brother, and also of his own labours. The scene brightens there. Two notes from Soojantallee, which were enclosed in brother Leslie's letter, I send you with

his, and also translations of them. I think you will be pleased to observe the evidence of Christian feeling they discover. Before he went to Monghyr, he addressed a letter to myself and brethren, with which I was much pleased. I may some time translate it, and send both to you.

Our Padobaptist brethren are going on with much success at villages a few miles to the south of Calcutta. Ten adults were lately added, and they expect an equal number shortly. A little persecution has lately broken out, but this, I think, will prove a means of promoting the good work, rather than otherwise."

Feb. 18, 1829.

"You will be pleased to learn that, after a long and rough passage, our dear brother Yates has safely arrived in India, to the no small joy of us all. We feel, I trust, sincerely grateful to the Giver of all good for having preserved him in going out and returning home, and that he has not only brought him among us again, but in such an improved state of health. He is nothing like the same person; so far as appearances go, he is likely to live and labour with pleasure to himself and profit to others, for many years. May the Lord of Missions grant that our hopes in this respect may not be blasted, but this is such a health-destroying climate that we rejoice with trembling. It is, however, delightful to reflect that the Lord reigneth, and that climate is subject to his government, and diseases and death are entirely subject to his controul.

'Not a single shaft can hit,  
Till the God of love sees fit.'

By brother Yates's coming, I trust I shall be in a great measure freed from English preaching, and be enabled to apply myself more directly to missionary objects. My proficiency, I regret to say, is not equal to the expectation expressed in your kind letter. English preaching, and the duties connected with the Secretaryship to two Societies, the Auxiliary Missionary and the Tract Societies, have prevented my paying that attention to the language which I much wished for. I have, I hope, made some progress, and can converse in it a little; I have attempted to do a little of a public nature, but it is no easy matter to retain such a number of words, as are requisite on such occasions. I have several times, in a good measure through being left alone perhaps, entered into conversation, and this has led on to discussion. I believe I make myself understood, and have been called to keep my ground. I long to speak fluently and with ease. Practice I find of great use, and though many blunders are made, people

here are accustomed to them, and are greatly apt at getting the meaning you wish to convey. I was drawn into a dispute a few days ago in one of our native chapels which lasted upwards of an hour. It was carried on chiefly with a Mussulman, who has been a tolerably regular attendant for many months and who possesses copies of all the parts of the word of God which have been translated into Hindoostanee. These I am happy to say he has read, at least in part. I am not aware now of what I had been talking about, though something connected with the controversy between Mussulmans and Christians, but he advanced something which at the time surprised me, as I thought he knew better; I therefore asked him if in reading the Scriptures he had met with any thing which related to Mahomet? He answered, "I have." "Where?" "In Genesis." "In what part? please to direct me to the passage." He took up a copy of the Septuagint which we keep in the chapel, and turned to Gen. xvii. 20, and concluded that because it is said of Ishmael, 'Twelve princes shall he beget, and I will make of him a great nation'; the passage looked forward to Mahomet, in whom the prediction was fulfilled. I reminded him that in the preceding verse and the following one, the covenant is so said to be made with Israel as to exclude Ishmael; and as to the prediction itself, it was fulfilled in a few years, and mentioned in a following chapter as matter of history. He maintained that Mahomet was a descendant of Ishmael. I admitted it, but only as we were all the descendants of Adam. He was apparently satisfied on this point; and I endeavoured to lead his mind to the main question, How can a sinner be saved? asserting that in the Gospel there is a satisfactory answer given. He seemed to regard both books as coming from God. I endeavoured to convince him that it is impossible, as much so as for light and darkness to proceed from the sun, and referred to the vast difference between them. He asked, in what consists the difference? I said, among other things, in the account given of the death of Christ. This the Koran denies, while the New Testament is full of it. The Gospels say when and how he died, declare that he was buried and rose again; that the apostles every where preached salvation by the death of Christ; prophets foretold it; and this is the very sum of the Bible, the basis of prophets, evangelists, apostles, and martyrs. I continued to enlarge as well as I could on this subject, and must say I felt greater ease than I thought I could have done in speaking. During most of the time there were a good many Mussulmans present, and most appeared to listen with considerable interest.

I find I have been filling my paper in a way I had no intention of doing; however,

if it afford any interest, the end of writing will be obtained. I have been for some time engaged in revising two or three Hindoostance tracts, and correcting the proofs. I find this very useful. I have also been preparing a tract on the death, resurrection, and ascension of Christ. It is a kind of harmony of what is said by the four Evangelists on these important subjects. I hope the tract will prove useful to many. I before informed you of operations likely to be commenced in villages to the eastward of Calcutta; they are now begun, a school is just opened. It commenced on Sabbath morning with 11, and on Monday afternoon there were 32. Brother Carapeit went on Saturday, and has continued there till now. He writes me that he has many inquirers, and is constantly occupied. May the Lord make bare his arm! On the 8th inst. two persons were baptized in the Circular Road chapel, one a Hindoo, a pleasing instance, and may he looked on as fruit of the third generation. His wife's holy conversation has been a great means of bringing him to Christ. She was baptized a few months ago, and is the fruit of the Christian deportment and endeavours to do good of another female convert. These all reside at Doorgapore, and brother G. Pearce will probably furnish you with particulars.

Through the mercy of God, myself, partner, and child, are very well, as are the other members of the mission, unless slight colds felt by some may be regarded an exception. We had a very delightful Association at the beginning of the month. Two excellent sermons were delivered, one by Mr. J. Hill, the other by Dr. Carey.

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### CUTWA.

Extract of a Letter from Mr. W. Carey to the Secretary, dated Cutwa, Dec. 14, 1828:—

Since I last wrote, I think we have had no change, no additions to the church to cheer our hearts, but rather contrariwise, some of the church members have been set aside, and we have had much discouragement in the affairs of the church. This has produced much heart-searching in me, and has driven me to more earnest prayer to the Giver of all good; and I trust I can say that I have not altogether been without the presence and smiles of our heavenly Father. I am often almost overcome by thinking of his great goodness to such a worthless creature, and when I think upon what others have done, and are doing, for their great Master, and how little I have done in so many years, I am filled with shame and confusion of face.

I scarcely know how to give you an ac-

count of what has been done this year in this neighbourhood, for I can think of nothing more but what has been sent you in former letters. The fairs as usual have been attended, and great numbers of tracts and portions of Scripture have been given to the attentive assemblies. Our places of worship have all been attended to as usual, and thousands have heard the word of truth in these places during this year. At one of our places at the river side I have been much encouraged, as great numbers of boat people from different parts of the country, especially in the rains, have attended. At this place I have often seen tears shed and inquiries made; some have come after me and have promised to come and know more about these truths, but alas! there it has ended. I have also had some inquirers come and stay for some days, but they have at last gone off. Our daily morning services at home have also been well attended, and I have often been much enlarged, but alas! it goes no further.

I am happy to say that my dear wife has four female schools; they contain I think about 120 girls, and the Scriptures are used amongst them. I hope some good will be done in this way. I must now conclude, as I am going to worship. Our love to all Christian friends.

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### BEERBHOOM.

Mr. Williamson has forwarded us a few extracts from the journals kept by the native itinerants under his direction, which we insert as specimens of the familiar manner in which these humble labourers aim to arouse the attention of their countrymen to the great truths of revelation.

*Extract from Brothers Bolaram and Sonaton's Diary, written by the former.*

1828. Oct. 19.—Going to Tilpara, a Brahmin said, "There are no people in the village; you need not go thither. They are all gone to the pooja." We therefore went to Nooria, and standing near a place called Dhorma Raj, waited some time for hearers; but none appearing, we passed through Lehara on our way home, nothing having been done.\*

20th, Monday.—Having taken our station where four ways meet in Soory Bazar, I (Bolaram) having read a small portion of the tract called Tot Lot, observed, that if

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\* Such instances are rare except during the great festivals, the chief of which is the Doorga pooja, as it is called, held at this time.—J. W.

God has created all things out of nothing, and continually sustains the earth in empty space, surely it cannot be necessary for him, in order to exterminate the giants, &c. to become incarnate; seeing his will only is sufficient for all this. If the soldiers themselves are sufficient for the battle, the king has no need to expose himself. You say, however, that God does every thing of this nature, assuming, as circumstances may require, different bodily shapes. Nothing, however, is gained by this mode of reasoning. Sonaton having read a part of the 14th chapter of Matthew, said, "It is declared in the Bible that God, seeing the helpless condition of men, became incarnate as the Lord Jesus Christ; and by laying down his life as a sacrifice for sin, has made an atonement of infinite value for sin and infinite evil; so that they only who believe on him shall escape everlasting punishment, and obtain eternal life." A Brahmin observed, "We believe and follow the Veds." Brother Sonaton replied, "The Veds declare only one God, and call him the Creator, Preserver, &c. of all. It would appear, therefore, that if you profess to follow them, you ought to worship him only."—The audience consisted of a few persons only, who listened attentively.

21st, Tuesday.—We went to Hasenabad, and taking our station before the principal shop of the village, I said, "Why do you speak bad words in the presence of her whom you consider as your mother (alluding to Doorgha)? From this circumstance, it is evident that the fear of God is not among you, since they who fear God neither speak nor do that which is evil, especially when they consider themselves in his presence. But you do all this before your idols, and that too during their worship." Continuing the observation, I endeavoured to shew them the vanity of idol worship. The people listened with approbation. Afterwards Sonaton endeavoured to shew them that all their gods, and priests, and gooroos were false, and that the Lord Jesus Christ is the only true Gooroo, seeing he has atoned for the sins of his people by dying for them. He concluded by advising them to take refuge in him.

22d, Wednesday.—Going to Soory Bazar, Sahib (meaning Mr. Williamson) said, "It will not do to excuse yourselves by saying that Kali influences you. This will not do among men, much less before God." This subject he illustrated by several observations, which some approved of, while others disapproved. I read a part of the Gospel Magazine (a Bengalee publication), and endeavoured to improve the subject of the Turkish emperor Saladin's directions to his servants, concerning himself after his death, by which he endeavoured to shew them the vanity of earthly glory. Sonaton,

after reading a small portion of the Gearaday (a tract), addressed them thus: "Walk no longer carelessly on in darkness, while the true light is shining around you. They who walk in the light shall not stumble, and shall obtain happiness in the next world." He lastly directed them to Christ, the true light of the world. Only one appeared to disapprove, all the others listening in silence.

23d, Thursday.—I said "We must work. They who labour become rich. Idleness is only productive of starvation. Death is near, therefore be not without a friend. No friend can be obtained after death. God only will be found either a friend or an enemy, according to our works." One man asked if there was no merit in worshipping idols? I replied, "How is it possible? The father is not of the son, but the son is of the father. Who then is the proper object of worship? Your idols are of you; they are all the works of your own hands." Some were serious, while others endeavoured to laugh us out of countenance. Next, Sonaton having read a little of the Bron Prokasok (a certain tract), contended that "sin cannot be atoned for, unless a sacrifice proportioned to its demerit can be found. Now the gift of God's only Son, as a sacrifice for sin, is undoubtedly that sacrifice which was wanted, because it is one of infinite value."

24th, Friday.—At Soory Bazar, I observed, "there are many ways of atoning for sin in your Shastres, but they cannot be of God, because they who use them still remain in sin. That medicine cannot be efficacious that leaves men still under the power of disease. Your modes of doing away sin cannot therefore be depended on." Sonaton addressed them thus:—"God seeing mankind in a helpless state, himself brought salvation; therefore quit your vain refuges, and lay hold on the Lord Jesus Christ."

25th, Saturday.—After arriving at Mahmood Bazar, I preached the way of salvation by Jesus Christ; telling them they who believe on him build their houses on a rock; all others on sand. After which Sonaton sketched the history of our Lord's life, death, resurrection, and ascension to the right hand of God.

*Extract from Molthoor and Narayan's Journal of the same period, kept by Molthoor.*

Sunday, 19th.—Going to Soory Bazar, we found only one or two persons, to whom I explained what Shaolpanee (a Hindoo writer) says concerning atonement. I gave the book, from which I had read, to a young Brahmin, at his request. Afterward, several people coming from the pouja, listened some time, to whom both Narayan and myself endeavoured to shew the evil, as well as vanity, of worshipping the debtas,

the necessity of some great sacrifice for sin, and the absurdity of calling sinful men gooroo.

Monday, 20th.—Proceeded to Talpara. Narayan read and explained from the Sotio Ashray (a tract), and laboured to convince them of the absurdity of relying on bathing in the Ganges, and worshipping the debtas for salvation. I read a portion of Shoolpane, from which I took occasion to discourse on atonements, and to shew the vanity of human atonements; introducing the great and infinitely meritorious sacrifice of Christ, and telling them that there was no way but that of God's mercy. We had but a very small assembly, consisting only of five or six persons.

21st, Tuesday.—At Soory Bazar, where four ways meet, Narayan observed, among other things, that God seeing the miserable and hopeless state of man, undertook their salvation himself, by assuming human nature and dying for their sins. He took his subject from the 1st chapter of John's Gospel. I discoursed from a passage in the Sotio Ashray book, which I read. The passage exhibits the vanity of serving the gods, equally great with that of bathing in the Ganges, giving this reason, that none of them are exempt from sin. We had about 20 people, who listened attentively, and took a few of our books.

22d, Wednesday.—Went to the village called Barunpoora, where Narayan shewed the insufficiency of all attempts to obtain salvation by works, because of the universal corruption of human nature, through Adam, their federal head. I read a letter from the Tomo Nashok (a tract), and afterwards said, that all mankind having left God, the only rock of ages, are gone after idols; and judge themselves to be good or bad only according to caste, both of which, instead of lessening sin, has increased many fold, and incurred the high displeasure of God. He is the only Creator, and therefore rightful proprietor of the soul; but mankind have abandoned their Lord, and gone a whoring after other gods, by which they have incurred the wrath of God, and become worthy of hell; and in order to be saved from such misery, they must flee to the Lord Jesus Christ, who only can save them. None made any reply.

23d, Thursday.—Soory Bazar, at the usual place. Narayan read a portion of the 15th chapter of Matthew, from which he took occasion to discourse on clean and unclean; observing, that disobedience of God's commands were the only and great source of all uncleanness before God, from which the blood of Christ only can wash us. I read the Sotporamorso, and observed, that mankind have forgotten their creator, and become attached to the worship of created

things; following their own lusts and passions. Men, however, were created for the glory of God: but far from subserving this great end, they have ever been only heaping sin upon sin; which, without a proper sacrifice, I mean that of Christ, can never be atoned for. Afterwards Saheb, having read a few verses of the 7th chapter of Matthew, endeavoured to shew the broad distinction between the true and false gooroo, and concluded by recommending the Lord Jesus Christ. One or two persons were at first a little perverse, but afterwards became quiet. About 25 people were present.

24th, Friday.—We went to Housnabad, in whose bazar Narayan engaged attention for some time, discoursing on the folly of being so particular about caste, and so much afraid of losing it; and also on the sin of serving the gods. I, taking up the subject of caste, observed that among truly religious people there was no such a thing as distinction of caste. Christ is our gooroo, and has given us the great command of brotherly love. Some heard well while others reproached.

25, Saturday.—Soory Bazar: Narayan commenced by saying, "We must be born again, otherwise we cannot see the kingdom of heaven. Men, none of whom have ever been found without sin, can never be Mahajees (or great ones.) Christ is the only Mahajee. Without his salvation, salvation is impossible." The people heard well. I read from Matthew chapter 3d, discoursed on true repentance. Our discourses were well received and several tracts were taken.

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## PADANG.

By a letter from Mr. N. Ward to our friend Mr. Evans, late Missionary at Padang, dated Dec. 11, 1828, we learn that he had not, at that time, arranged for his departure from the station, but proposed remaining there till he could complete a new version of the New Testament at least, into the Malay. This is said to be absolutely necessary, from the many defects of the old (Dutch) translation, and will undoubtedly be a service of the highest value to those missionaries, whoever they may be, to whom, in future years, may be entrusted the honourable but arduous labour of publishing to the millions of Sumatra the Gospel of Christ.

## LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	.... Rev. George Pearce.....	Calcutta .....	January 23, 1829.
	Mrs. Jonathan Carey.....	Ditto .....	February 9, 1829.
WEST INDIES	.... Rev. Joseph Bourn .....	Belize .....	June 30, 1829.
	James Mann .....	Falmouth .....	February 13, 1829.
	Ditto .....	Ditto .....	August 1, 1829.
	Thomas Burchell .....	Savanna la Mar....	July 3, 1829.
	Ditto .....	Montego Bay ....	July 31, 1829.
	H. C. Taylor .....	Spanish Town ....	July 4, 1829.
	Ditto .....	Ditto .....	July 30, 1829.
	James Coultart .....	Kingston .....	July 7, 1829.
	William Knibb.....	Do. ....	July 4, 1829.
	Ditto .....	Do. ....	July 30, 1829.
	J. M. Philippo.....	Spanish Town....	July 6, 1829.
	Joseph Burton .....	Port Maria .....	June 10, 1829.

## HOME PROCEEDINGS.

## ST. CLEMENT'S, NORWICH.

On Sunday, Aug. 23, 1829, two sermons were preached in the Baptist chapel, St. Clement's, Norwich, by the Rev. Eustace Carey, on behalf of the Baptist Missionary Society; and on Monday evening, Aug. 24, 1829, was held in the same place, *the first public meeting ever held in this ancient city, on behalf of the Baptist Mission.*

From a very early period after the formation of the Society in 1792, a deep interest has been taken in its objects and proceedings by many persons connected with the Baptist churches in this city, and by individuals of other denominations. A biennial visit has been regularly made by a deputation from the Society, and considerable sums have been raised by the liberal contributions of those who love the Saviour's cause. Several of the churches also in the county of Norfolk have been accustomed for many years to transmit their annual contributions to the Society. It has, however, been thought by many friends of the Baptist Mission in this neighbourhood, that more might be done, in aid of its funds, by a regularly organized and active auxiliary for this district, and by an annual public appeal to the friends of missions in this city, than has ever yet been done. Fully convinced that the congregations under their care had not reached the amount of exertion which the love of Christ, when it operates as it ought, will dispose us to make, and which the spiritual interests of perishing millions require, the ministers connected with the East Norfolk Association of Baptist churches, resolved last year to attach to their annual meetings a public service on behalf of the Baptist mission, and an Auxiliary in aid of its funds. It was in

connection with this Auxiliary, that the meetings we are now about to report were held in St. Clement's chapel, Norwich.

On Lord's day morning, August 23, the Rev. Eustace Carey delivered an impressive and interesting discourse from Heb. xii. 18—22; and in the evening, to a very respectable and crowded audience, from Gal. i. 4. Both services were highly gratifying to all present, and will not speedily be forgotten. On the Monday evening, Aug. 24, a public meeting was held. After singing and prayer, Mr. John Cozens of Sprowston Lodge, near Norwich, was called to the chair. The Rev. J. Puntis, Secretary to the Auxiliary, gave a statement of the circumstances which had led to this more public appeal than had hitherto been made in this city, on behalf of the Baptist mission. The resolutions were moved and seconded by the Rev. Messrs. Kinghorn and Alexander, Carey and Farrar, Dyer and Innes. This large and very commodious chapel was crowded to excess at a very early hour, so that hundreds went away, not being able to obtain admittance. The riveted attention with which the audience listened to the addresses of the several speakers, shewed the deep interest that was felt in the object of the meeting. The collections at the doors, and donations announced during the meeting, amounted to 93l. 7s. 4d.

May this be the beginning of good days with the interests of religion in this city! May every succeeding anniversary be equally interesting and profitable!

J. P.

## OXFORD.

During the past year, several young friends in Oxford have discovered a wish to exert themselves in aid of the Baptist Missionary Society. For that purpose boxes

and cards were procured, and put in circulation. As these exertions extended, it appeared desirable to bring them into a more systematic form, and a meeting was held on Thursday, July 16, for the formation of a Branch Association, and a Ladies' Branch Association, in connection with the Auxiliary Society already long in operation in Oxfordshire and the adjacent counties.

At this meeting the Rev. Dr. Steadman of Bradford kindly presided, and powerfully urged the claims of the heathen world on our zealous and persevering exertions. An animating and harmonious spirit pervaded the assembly.

Samuel Collingwood, Esq. has kindly consented to become treasurer to the newly formed Association, and the Rev. W. Copley fills the office of secretary. Of the Ladies' Association, Mrs. Hicks is treasurer, and Mrs. Copley secretary. Several young friends of both sexes have cheerfully tendered their services as collectors.

May their exertions be characterized by diligence, constancy, and simplicity of aim; then may it be hoped that they will prove, under the divine blessing, truly efficient, and that their own souls will realize the fulfilment of the declaration, "He that watereth, shall be watered himself of God."

HULL.

The Ninth Anniversary of the Hull and East Riding Auxiliary Society was held in George-street chapel on Monday, Sept. 7, and was numerously attended. The choir was filled, with much kindness and ability, by the Rev. Joseph Fox, pastor of the large Independent church over which the venerable Mr. Lambert formerly presided. After an opening speech by the Chairman, the meeting was addressed, in support of its interesting object, by the Rev. Messrs. Harness of Bridlington, Daniels of —, Mac-

pherson of Hull, Berry of Bishop's Burton, Thompson of Halifax, and Eustace Carey. It was stated that the receipts of this Auxiliary for the last year (including a small legacy from the late Mrs. Cook) had been 214l. 4s. 4d.

Our readers will have perceived that the Extra Subscriptions to the Mission, announced in our two preceding Numbers, have reached the sum of £4800. Such an expression of Christian devotedness, proceeding, as it does, from a small part only of the friends of the Society, demands sincere and cordial acknowledgment, first, to the bounteous Lord of all, who hath put it into the hearts of his people to offer so willingly after this sort, and then to the generous contributors themselves. Nor would we overlook, in discharging this pleasing part of our duty, the kindness of those friends who have signified their intention to *augment their annual subscriptions*, and thus afford increased aid to the funds of the mission in a regular and permanent, and therefore the most desirable form.

N. B. It is respectfully requested, that the few Extra Contributions not yet paid, may be remitted as early as convenient to the Mission House.

*Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1829, not including individual Subscriptions.*

	£	s.	d.
Legacy of the late Mr. Redburn Tomkins (duty paid by the Executor, Mr. Wm. Johnson).....	48	0	0
North of England Auxiliary, by Rev. R. Pengilly.....	4	10	0
Allerdean, Baptist Church, by Mr. Paxton.....	2	0	0
East Norfolk Auxiliary, by John Cozens, Esq. Treasurer:—			
Norwich, St. Clements, Collected after Sermons and Public Meeting,			
August 24 .....	93	7	4
Dereham..... Collected by Rev. John Dyer ....	15	4	6
	108	11	10

Buchan, Bible Society, for distributing the Scriptures in India.....	15	0	0
Female Bible and Missionary Society .....	5	11	0
Norfolk and Norwich Society in aid of Missions, by Thos. Brightwell, Esq.	15	0	0
Carlton Rode (Norfolk), Collection, by Rev. J. Smith.....	2	0	0
Keppel Street Auxiliary Society, Contributions, by John Marshall, Esq.....	40	0	0
Oswestry, Auxiliary Society, (Sept. 12) by Mr. Jones.....	4	0	0
Romsey, Collection, &c. by Rev. W. Yarnold .....	13	16	9
Collected by the Rev. Joshua Tinson :—Ross .....	5	5	0
Monmouth.....	1	16	8
Llandoga .....	0	15	6
Chepstow .....	1	14	0
Lydbrook .....	1	10	8
		11	1 10
West Middlesex Missionary Union :—Chelsea, Collection, by Mr. Tinson..	8	6	7
Collected by Rev. Eustace Carey :—Sutton upon Trent .....	8	0	6
Collingham .....	19	0	0
Boston.....	5	10	9
Horncastle .....	4	0	0
Lincoln .....	19	8	0
Louth .....	14	0	0
		69	19 3
X. Y. Z. by the Secretary .....	Donation	10	10 0
D. D. by ditto .....	Do.	5	0 0
J. M. by Mr. Paxton, Berwick .....	Do.	1	0 0
Mrs. A. by Rev. Jos. Hughes.....	Do.	1	1 0

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#### TO CORRESPONDENTS.

Lately published, the Report of the Baptist Missionary Society for the year ending June 1, 1829, with an Appendix, List of Contributions, &c. Price, to Non-subscribers, One Shilling.

N. B. *Some readers of the Appendix may observe that various places, from whence contributions have been received, are not placed under the counties to which they respectively belong. The reason is, that several of the Auxiliaries extend over more than one county—the Birmingham, for instance, includes places in five different counties, which are thus all classed under the head of Warwickshire. The arrangement is, undoubtedly, awkward; but there would be some inconvenience in altering it.*

A parcel of Evangelical Magazines has been received from a Lady, by — Wigney, Esq. of Brighton; and also Volumes I. II. and III. of the Periodical Accounts, from Mr. John Fell.

At the suggestion of a valued Correspondent, we specify in detail the proposed arrangements of Mr. Carey's Missionary services for the present month :—

Oct. 1. Ramsey, Huntingdonshire.	
2. St. Ives.	
4. Huntingdon.	
6. Colchester.	
8. Braintree.	
11. Langham.	

Oct. 13. Maidstone.
15. New Mill, near Tring.
18. Manchester.
21. Northampton.
25. Portsea.
28. Bristol.

THE  
BAPTIST MAGAZINE.

NOVEMBER, 1829.

MEMOIR OF MR. JOHN JOSEPH STEVENSON.

JOHN JOSEPH STEVENSON, the subject of the following memoir, was for upwards of twenty years a faithful and active deacon of the Baptist church at Thrapston, Northamptonshire. Of his early life, little more can be ascertained than that he was the son of parents in a somewhat respectable station. He was born about the year 1773, at Holt, in Norfolk, where his father was then working at his trade. His parents were zealously attached to the Established Church, and they succeeded in inspiring the mind of their son with a similar attachment. His father died while the subject of this memoir was very young, not, however, till he had reduced his family to an almost entire dependence on the kindness of wealthier relatives; and soon afterwards his mother removed with her children to Daventry, in Northamptonshire, the residence of her friends. Here the mind of her son John derived considerable religious information, and a decided impression in favour of its truths, from the catechetical lectures of the Rev. Thomas Belsham.\*

At a proper age, the subject of this memoir was received by an uncle into a large tan yard at Stamford, where he so conducted himself as to have, in a very short time, the principal business of the

yard under his management. He gained the confidence and esteem of his uncle, by whose attachment and promises to him, according to all human appearances, he was provided for: but these fair prospects were blasted, and John was thrown entirely upon his own resources for support. Offence was somehow given to his uncle, which in the mind of the youth rendered his situation uncertain and dependant; to avoid which, at the age of twenty, with the small savings he had effected, he bound himself apprentice to a currier at Thrapston. Here the prejudices and mistakes of his early education became the means of preserving him from vice and folly; his strong attachment to the Church, and his high confidence in the benefit of a regular attendance on its services, made him proverbially constant and punctilious. All this time, however, he was deplorably ignorant of his own character and situation as a sinner, and of the way of salvation exhibited in the Gospel. At this period a few religious persons were attempting to form a dissenting church in the town. A meeting-house had been opened for preaching a few years before, and the present venerable Mr. Hogg, as minister, was engaged in season and out of season in aiding these attempts. Every friend of the design was zealous and active, endeavouring to extend the knowledge of Christ, and to bring his friends and acquaintances to hear the Gospel in the meeting. On young Stevenson, a friend and ac-

\* Now of Essex-street Chapel, London; at that time an orthodox minister.

quaintance at length so far prevailed, as to induce him to attend one evening service, when the doors of the church were closed. The preacher had chosen for his text on that occasion Romans v. 18, 19. and while expounding the great doctrine of justification by the righteousness of Christ, his new hearer began to see the fallacy of all the hopes he had entertained, which obliged him to renounce his unscriptural and false confidence, and to rejoice in the all-sufficiency of that method of justification which the preacher described.

From this time he never again attended at the church, where he had been so constant and regular. On the gallery stairs of the meeting-house, he has said, he often stood, comparatively unknown and unnoticed, drinking in the streams of love and mercy which it was the preacher's delight to present. The change in his habits was great and remarkable, and it very soon exposed him to opposition on the one hand, and affected scorn and obloquy on the other. He was only led, however, to examine his new principles more closely : their hold on his mind was thus strengthened, and that tone of firmness and decision of character was induced, for which he was distinguished to the day of his death. A company of young inquirers after truth were then in the habit of meeting at Mr. Hogg's house for religious improvement, to whom our young friend was soon attached, and the regularity, diligence, and success of his inquiries, soon commended him to the esteem of his minister, and the affectionate regards of his companions. Of these exercises he has often spoken, as very useful in forming his judgment, and deepening his impressions of divine truth.

Early in 1797, the efforts of the

few friends referred to above were crowned with success. Nine persons, of whom John Stevenson was one, were formed into a Christian church, of which Mr. Hogg was chosen pastor; and those of this little company who yet survive, will well remember the grateful pleasure and affectionate zeal with which the subject of this memoir endeavoured to promote the prosperity of the infant society. He was but young, yet he had even then imbibed so strong a detestation of religious inactivity, and was so careful of those portions of his time which he was allowed to employ as he chose, as to render him one of its most valuable members.

Soon after the expiration of his voluntary apprenticeship, he removed to Colchester in search of work. There, for about twelve months, he attended the ministry of the late Mr. Stevens, and engaged heart and soul in every means devised or fostered by that excellent man for the improvement of the junior members of his flock. Having entered into the marriage state, he removed back to Thrapston, where he commenced business on his own account.

Ever since he had had the means of earning his own livelihood, he was distinguished by a very tender and affectionate solicitude about the wants of his widowed mother and his sisters; and when religion occupied his heart, this solicitude was deepened by the influence of new motives. It received also the addition of a very deep and affectionate anxiety for their spiritual welfare. Often has he deprived himself of the comforts, and even necessities of life, that he might contribute to relieve their wants. To a favourite sister, God had made him the honoured instrument of good, and among his

papers many letters are found, which breathe the most ardent fraternal affection, and the highest delight at witnessing the holy, humble, and consistent progress of his sister to the close of her days.

When Mr. Stevenson entered upon business, and for some years afterwards, he had to encounter great pecuniary difficulties, aggravated by several losses, which, though trifling in themselves, were extremely heavy to a tradesman in his circumstances. To one of these he often referred, in after life, with the liveliest gratitude, occasioned by the great spiritual benefit with which it was attended. An individual, who, from the extent of his trade, our friend hoped would become an excellent customer, had bought some goods, in payment for which he tendered a bill drawn for considerably more than the amount of the purchase. Mr. Stevenson accepted it, and paid over the balance. It was all he possessed in the shape of money, and should it prove of no value, he would be placed in a much worse condition than when he began his trade. The day for payment arrived, and the bill was dishonoured. The party had failed for a considerable amount, and there was no chance of recovering its value from him. This intelligence was brought to friend Stevenson while sitting at breakfast with his wife, and filled him, as may naturally be supposed, with great distress. The portion for family reading that morning was 2 Chron. xxv. When their first feeling had subsided, the Bible was opened, and the chapter commenced. He read to the 9th verse, when the coincidence of the circumstances with his own, stopped his progress. He and his wife looked on each other in silence—they wept—they prayed also—they

acquired a lesson of trust in God more successfully than under any other circumstances they could have done; and He who hears his children in trouble, while He raised them up a friend, thenceforth induced such a habit of acknowledging his providence and mercy, and such a feeling of dependence on his wisdom, in the mind of our friend, as calmed his agitations and comforted his heart, amid all the vicissitudes and losses he was afterwards called to sustain.

The zeal and activity of John Stevenson soon commended him to his pastor and the church, as a very fit person to discharge the deacon's office, to which he was elected in the year 1807. And never did he betray the trust reposed in him by unfaithfulness or neglect; never was he unwilling to promote, in every possible way, the interests of the society. To all that was calculated to advance the cause of religion, whether in his own town, the villages around, or the world in general, he was the firm, persevering, and steady friend.

His person, his house, his table, and his family, though presenting all that was necessary for his comfort, offered no superfluous appendages. He never had occasion to restrain his hand from religious contributions in order to keep up a certain scale of expenditure established in the most prosperous times of life; and his minister or Christian friends, who made application to him, never had to leave his house with the painful reflection, that had certain luxuries been spared, the application might have been more successful. He felt that, as he was called to occupy a prominent place in the church, its character for public spirit and benevolence would in great measure be formed by himself, and therefore, in cou-

junction with his brethren in office, he invariably presented such an example as it would be highly beneficial to follow. On some occasions, indeed, I have been surprised at the amount of his contributions; and knowing that he was not wealthy, have manifested some wish to ascertain how he could make these without injuring himself. In reply, he has referred me to 1 Cor. xvi. 2. by literally acting on which recommendation, he secured ample means of doing good. His purse for religious and benevolent purposes, received its quota with as much regularity, as that out of which his household expences were defrayed; a method which he often prescribed to others, as a most effectual relief against penuriousness in contributing to the cause of God.\*

Our friend felt also, that, as a deacon of the church, a considerable portion of his time was due to the advancement of its interests. Not only had he to attend, if possible, on all occasions of public and social worship—he was called to visit the sick, to instruct the ignorant, to encourage the inquirer, and to counsel and reprove him who might be wandering from God. In these exercises he employed a

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\* The writer of this remembers calling upon a tradesman in London a few years since, with a case. After presenting its claims, he was assured with great kindness that it could not be attended to then; perhaps if he called another week it might receive some attention. He did so, and received his guinea. Anxious to ascertain the cause of this, the writer entered into conversation with the tradesman, during which it appeared that he was seldom in the habit of giving more than three guineas weekly to cases of the kind then before him. This sum had been given away the week when the first call was made; at the second it had not. O for more such examples of Christian benevolence! See 2 Cor. ix. 6—15.

considerable portion of the Sabbath, and such evenings, after the engagements of the day, as were left unoccupied by social worship. In the itineracies of his pastor into the villages around, he was frequently his companion, cheering him by his countenance and aid, and affording comfort under all the disappointments and discouragements he experienced.

(To be continued.)

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#### THE GUNPOWDER TREASON.

SOME years ago, the writer of the following lines met with an account of the Gunpowder Conspiracy, printed in 1605, at the time when Guy Fawkes was in custody. The book was printed by Robert Barker, the king's printer, and is entitled "His Majesty's Speech in this last Session of Parliament, as near his very words as could be gathered at the instant; together with a discourse of the manner of the discovery of this late intended Treason; joined with the examination of some of the prisoners."\* In this account is contained what is called "The true Copy of the Deposition of Guido Fawkes, taken in the presence of the Counsellors whose names are underwritten," or, as we should say, "printed at the end." Accordingly the Deposition closes with

Commiss.

Notingham, Suffolke,  
Deuonshire, Northampton,  
Salisbury, Marre,  
Popham.

Edw. Coke,  
W. Waad.

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\* In the original title, the orthography is different from that which is here used: but excepting proper names of persons, and the letter to Lord Monteaule, our modern mode of spelling is adopted in all the quotations.

With the addition too of " Worcester" and " Dunbar," there is another account attested in like manner, and entitled, " Thomas Winter's Confession taken the 23d of November 1605 in the presence of the Counsellors whose names are underwritten."

From these authentic sources, therefore, the readers of the Baptist Magazine are here furnished with an outline of a conspiracy which, had it succeeded, might have been " a flaming sword that turneth every way to obstruct the way to the tree of life in the paradise of God."

God has laid a foundation for the safety and best interests of human government, in the encouragement he has given to all to search the sacred Scriptures.— " Blessed," says he, " is the man whose delight is in the statute-book of Jehovah, and who meditates therein by day and by night." Ps. i. 1, 2. Only let this procedure become general, and the wilderness in which we live will become as the garden of Eden; yea, the misery under which the earth now groans, will be exchanged for the peace of God that passeth all understanding."

Unhappily, however, when religious liberty was not understood as it is now, and when the lion did not, as a harmless animal, " eat straw like the ox," the church of Rome shut this door to the regions of blessedness; and by such a procedure Satan secured one grand object; namely, that of subverting any protestant government under the apparent sanction of the Most High himself. Even in the tempter's conduct towards our Lord, we know what pains were taken to back temptation by apparent scriptural authority. The Scriptures, however, are " the sword of the Spirit," (Eph. vi. 17;) and the Sa-

viour being no stranger to this sword, Satan soon found that he had to contend with one who was infinitely his superior in warfare. We may see therefore what havoc Satan will make where the sword of the Spirit is by human authority perpetually inclosed in the scabbard. Under such circumstances, how easy was it for the tempter to identify the church of Rome with God's ancient people, and the protestant states with the Canaanites! Thus, like an angel of light, he would softly whisper, " Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. Sisera, the Canaanite, asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera. She smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay prostrate. At her feet he bowed, he fell: where he bowed, there he fell down dead." Judges v. 24—27.

It is no sin, indeed, to be tempted; but, as Satan cannot force, he who *yields* to temptation is responsible to the fullest extent, not only of his personal crimes, but also of their direct influence and natural tendency. In proceeding, therefore, to the point where human responsibility begins, we may observe that the Gunpowder Plot, like all other plots, existed at first in thought only, and was locked up in the breast of a single individual. This individual was Robert Catesby, Esquire, who as early as February, 1604\* couceived the

\* On wishing to open his mind to Thomas Winter, this originator of the Gunpowder Treason had to write twice before he

idea of blowing up the parliament house with gunpowder; an idea which he afterwards thus expressed to John Wright, gentleman, and to Thomas Winter, gentleman, who ultimately disclosed it in his confession. "I have," said Robert Catesby, "bethought *myself* of a way at one instant to deliver us from all our bonds, and without any foreign help to replant again the Catholic religion." He then explained his meaning, by saying that the plan he had contemplated "was to blow up the parliament house with gunpowder: for," said he, "in that place have they done us all the mischief, and perchance God hath designed that place for their punishment." Thus the Gunpowder Plot was first proposed at Lambeth, as Winter gives us to understand; and thus it derived its prospect of success from the enthusiasm of men who thought they were engaged in a righteous cause. Ah! could one of the children in our Sunday schools have been present when Catesby first imparted the dread secrets of his bosom, such a child could have said, in the language of the Saviour, "Ye err, not knowing the Scriptures." For in an era when the Bible is taught and circulated, babes and sucklings are raised far above what esquires and gentlemen were, when the mind, by Satanic craft, was involved in Egyptian darkness.

Bad, however, as Catesby was, it should not be dissembled that he was disposed to try pacific measures first. "First," said he to Winter, "because we will leave

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could induce Winter to come to London; and the first letter conveyed by a messenger was received by Winter, as he himself stated, "about the beginning of Lent," which in 1604 began on Wednesday, February the 22d.

no peaceable and quiet way untried, you shall go over and inform the constable of the state of the Catholics here in England, entreating him at his coming hither, to solicit his Majesty that the penal laws may be recalled, and we admitted into the rank of his other subjects." Catesby, however, did not stop at this point, but added, "Withal you may bring over some confident gentleman, such as you shall understand best able for this business:" and then, says Winter, "he named unto me Mr. Fawkes."

"Shortly after," says Winter, "I passed the sea, and found the Constable at Bergen, near Dunkirk, where by help of Mr. Owen, I delivered my message." In this interview, however, though the Constable promised "that no good occasion should be omitted," Winter did not think it prudent to name any ulterior project. Returning, however, to Dunkirk, in company with Mr. Owen, he spoke more freely, and named Mr. Fawkes "as a fit man, both for counsel and execution," and as one of whom he "had heard good commendations." To this Mr. Owen replied, "The gentleman deserves no less."

Soon after this, Thomas Winter went to Ostend, where he remained with Sir William Stanley three or four days. Winter, however, endeavoured to feel his way by degrees, and "asked Sir William of Mr. Fawkes's sufficiency in the wars," without imparting the dreadful secret in its full extent. At this juncture the far-famed Guy Fawkes made his appearance.—"As we were thus discoursing," says Winter, "and I ready to depart, Mr. Fawkes came into our company, newly returned, and saluted us." This was the fatal moment when Guy Fawkes, an officer in the Spanish service, first

came in contact with any of the conspirators. Fawkes, however, being unknown to Winter, Sir William said to the latter, "This is the gentleman that you wished for." "And so," says Winter, "we embraced again." This, however, was neither the time nor the place to enter into particulars. Winter, therefore, simply told Guy Fawkes that "some good friends of his wished his company in England, and that if he pleased to come to Dunkirk," he himself should be there, and thus they "would have further conference."

Accordingly, "about two days after," Mr. Fawkes came to Dunkirk, "where," says Winter, "I told him that we were upon a resolution to do somewhat in England, if the peace with Spain helped us not."

At this point, therefore, Guy Fawkes's "deposition" begins. "I confess," says he, "that a practice in general was first broken unto me against his Majesty for relief of the Catholic cause, and not invented or propounded by myself. And this was first propounded unto me about Easter last was twelvemonth\* beyond the seas, in the Low Countries of the Archduke's obeisance, by Thomas Winter, who came thereupon with me into England."

As Winter's confession too was made when no "further conference" could be had, it will tend to show the correctness of both confessions, if we follow Winter in what he adds to the conference at Dunkirk. "Such or the like talk," says he, "we passed at Gravelines, where I lay for a wind,

and when it served, we came both in one passage to Greenwich, near which place we took a pair of oars, and so came up to London, and came to Mr. Catesby, whom we found in his lodging. He welcomed us into England, and asked me what news from the Constable. I told him, good words, but I feared the deeds would not answer. This was the beginning of Easter term."

Winter then proceeds to say, "About the midst of the same term up came Mr. Thomas Percy, who said, 'Shall we always, gentlemen, talk, and never do any thing?'" On this occasion, adds Winter, "Mr. Catesby took him aside, and had speech about somewhat to be done, so as first we might all take an oath of secrecy, which we resolved within two or three days to do. So as there we met behind St. Clement's, Mr. Catesby, Mr. Percy, Mr. Wright, Mr. Guy Fawkes, and myself; and having upon a primer given each other the oath of secrecy, in a chamber where no other body was, we went after into the next room and heard mass, and received the blessed sacrament upon the same."

Thus the conspirators were infatuated to a degree almost surpassing credibility. That the Israelites, indeed, had a commission to destroy the Canaanites is unquestionable. For those heathen tribes having merited signal vengeance, the righteous Judge passed on them the sentence, that they should be degraded to the rank of birds and fishes, to catch which, men think it no sin to employ alluring traps and seductive baits.\* But the peculiar commission to the Israelites, as Jehovah's executioners, is no precedent for traps or baits under

\* In 1604, Easter Sunday was on the 8th of April. Guy Fawkes therefore became one of the conspirators a year and seven months before the discovery of the plot in November, 1605.

\* Thus Jehovah says to Joshua concerning the city Ai, "Lay thee an ambush for the city behind it." Josh. viii. 2.

the Gospel dispensation, which is signally free from stratagem and violence. "We do not," says Paul, "war after the flesh; for the weapons of our warfare are not carnal; but mighty through God to the pulling down of strong holds." 2 Cor. x. 3, 4. Nor were the Israelites themselves indemnified in going beyond their commission. So that their infliction of death without a divine warrant constituted them criminals, and subjected them to the sentence, "Whoso sheddeth man's blood, by man shall his blood be shed," Gen. ix. 6. If, moreover, such murders are prompted by a persecuting spirit, the crime becomes still more awful. Thus Paul intimates, that in persecuting the church of God, there was but a step between his crime and that crime which has no forgiveness, either in this world or in the world to come. "I was," says he, "a blasphemer, and a persecutor, and injurious; but I obtained mercy, inasmuch as I did it ignorantly in unbelief." 1 Tim. i. 13. If then the light *within* a man be darkness, how *great* is that darkness! It is great in its danger to society and to the church of God; and it is awfully great to the individual himself, as his blindness does not proceed from the want of means to enlighten him, but it is the prejudiced bias of his own mind that renders him a stranger to the truth "as it is in Jesus." To such a man, the oracles of God, if consulted and acted upon, would be worth millions of worlds; but if he proceeds through life as the blind captive of Satan, his ultimate abode will be the blackness of darkness for ever.

To reason, however, to the conspirators.—Thomas Winter states, that during his journey to the Continent, Catesby had made inquiries respecting a house which Guy

Fawkes says was "near adjoining to the Parliament House." Winter also states, that after the sacrament every man disclosed his views, and that Mr. Percy was commissioned by the others to *take* the house, which with some difficulty he eventually hired, and thus succeeded "one Ferris" as "tenant to Whynniard, keeper of the king's wardrobe." Winter also adds, that "Mr. Fawkes underwent the name of Mr. Percy's man, calling himself Johnson."

But before the conspirators could commence the mine beneath the Parliament House, they had the mortification to learn that Parliament was adjourned to Feb. 7, 1605. On receiving this intelligence, therefore, says Winter, "We all departed several ways into the country to meet again at the beginning of Michaelmas term." At that period, however, Guy Fawkes found on coming to London, (as Winter says,) "that the Scottish Lords were appointed to sit in conference of the union in Mr. Percy's house."

Thus a further delay was occasioned. "This," says Winter, "hindered our beginning until a fortnight before Christmas;" and Guy Fawkes speaking of the aforesaid house says, "There we begun to make our mine about the 11th of December." This, therefore, is another specimen of the agreement between the two distinct testimonies.

"At this time," says Winter, "we all five entered with tools fit to begin our work, having provided ourselves of baked meats, the less to need sending abroad. We entered late in the night, and were never seen, save only Mr. Percy's man,\* until Christmas eve. In which time we wrought under a

\* This was Guy Fawkes, who went by the name of "John Johnson."

little entry to the wall of the Parliament House, and underpropped it, as we went, with wood."

At the close of this fortnight, however, the conspirators found that, instead of blowing up the Parliament House on the 7th of February, they should have to wait till after Michaelmas, as the Parliament was "anew adjourned." They did not fail, however, to enlist new conspirators, and to make every preparation they deemed suitable. Thus, by the beginning of February, Christopher Wright and Robert Winter made the number amount to seven; and the number will be increased to eight when we reckon a man of the name of Keyes,\* who from about a month before the preceding Michaelmas had been intrusted with the powder and wood at Lambeth. This prepares us for what Guy Fawkes states. "About Candlemas," says he, "we had wrought the wall half through; and whilst they were in working, I stood as sentinel to descry any man that came near, whereof I gave them warning, and so they ceased until I gave notice again to proceed. All we seven lay in the house, and had shot and powder, being resolved to die in that place before we should yield or be taken." Winter says moreover, "About Candlemas we brought over in a boat the powder which we had provided at Lambeth, and laid it in Mr. Percy's house, because we were willing to have all our danger in one place.

Before Easter Sunday, however, which fell on March 31, a new plan of operation presented itself. "Near to Easter," says Winter, "as we wrought the third time, opportunity was given to hire the

cellar in which we resolved to lay the powder, and leave the mine." To the same effect is the testimony of Guy Fawkes. For speaking of his own survey of the cellar, he says, "viewing the commodity thereof for our purpose, Percy went and hired the same for yearly rent."

At this juncture, therefore, they left the mine, and, as Guy Fawkes says, "removed the twenty barrels of powder from the house to the cellar." Winter also says, "Master Fawkes laid into the cellar a thousand of billets and five hundred of faggots, and with that covered the powder, because we might have the house free, to suffer any one to enter that would." This powder with what was afterwards added made up at last 36 barrels: and yet these stores of death were so covered that the cellar seemed only to contain "a provision of wood and coal" for Mr. Percy's house.

Guy Fawkes also proceeds to say, "About Easter, the Parliament being prorogued till October next, we dispersed ourselves, and I retired into the Low Countries by advice and direction of the rest, as well to acquaint Owen with the particulars of the plot, as also lest by my longer stay I might have grown suspicious, and so have come in question." From this journey Guy Fawkes says, "I returned about the beginning of September." As, moreover, the want of money, horses, &c. was contemplated, other conspirators were added at different times. One more hindrance, however, impeded the progress of these infatuated men. Hence Winter says, "Then was the Parliament anew prorogued until the fifth of November, so as we all went down until some ten days before, when Mr. Catesby came up with Mr. Fawkes to an

\* "This man," says Winter, "we received into the number, as a trusty honest man!"

house by Enfield Chace called White Webbes, whither I came to them." This re-assembling appears to have been on Friday, Oct. 25, 1605, as Winter calls the following Sunday "two days after."

The next day, Saturday, October the 26th, closed with an event that teemed with destruction to all the conspirators and to all their plans. For, as expressed in the general account of the conspiracy, "The Saturday of the week immediately preceding the king's return, being but ten days before the Parliament, the Lord Mountegle being in his own lodging ready to go to supper at seven of the clock at night, one of his footmen whom he had sent of an errand over the street was met by an unknown man of a reasonable tall personage, who delivered him a letter, charging him to put it in my Lord his Master's hands." In the course of the same account, too, this anonymous letter is said to have been thus expressed:—

"My Lord,

"Out of the love I beare to some of your friends, I have a care of your preservation. Therefore I would advise you, as you tender your life, to devise some excuse to shift off your attendance at this Parliament. For God and man have concurred to punish the wickednesse of this time. And thinke not slightly of this advertisement, but retire yourself into your countrey, where you may expect the event in safetie. For though there be no appearance of any stirre, yet I say they shall receive a terrible blow this Parliament, and yet they shall not see who hurts them. This counsell is not to be contemned, because it may doe you good, and can doe you no harme; for the danger is past so soone as you have burnt the letter. And I hope

God will give you the grace to make good use of it; to whose holy protection I commend you."

The moon having entered her last quarter, there was an absence of moonlight when the letter was delivered. But it is stated that "notwithstanding the lateness and darkness of the night, Lord Mountegle repaired to his Majesty's palace at Whitehall, and there delivered the same to the Earl of Salisbury his Majesty's principal Secretary. On the following Thursday the king returned "from his hunting exercise at Royston;" and on Friday afternoon, Nov. 1, the Earl of Salisbury availed himself of the opportunity of presenting the letter to his Majesty, who after reading its contents considered it as a warning of impending danger from gunpowder. "When," said the king in his speech, "the letter was showed to me by my secretary, I did upon the instant interpret and apprehend some dark phrases therein to be meant, by this horrible form, of blowing us up all by powder, and thereupon ordered that search to be made, whereby the matter was discovered and the man apprehended." Thus we are brought to contemplate the midnight visit of Sir Thomas Knevet and his efficient attendants at the commencement of Tuesday, Nov. 5, 1605.

Such was the dark\* and solemn hour when "Guy Fawkes was apprehended as he was standing without the doors; and on searching him, they found three matches, and all other instruments fit for blowing up the powder, ready upon him, which made him instantly confess his own guiltiness." On searching the house too they "first

\* The moon being only four days old, had set some considerable time.

found one of the small barrels of powder, and after all the rest, to the number of thirty-six barrels, great and small."

At this crisis we may see the co-operation of Providence. For if Sir Thomas Knevet had been a few seconds sooner, he and his party would have found Guy Fawkes within the house, and in that case Fawkes said, "he would not have failed to have blown him up house and all." On the other hand if Sir Thomas had been a few seconds later, Guy Fawkes would have escaped.

The conspirators knew that a letter had been clandestinely sent to Lord Mountegle; and "on Saturday night," Nov. 2, "in Lincoln's Inn Walk," Mr. Tresham informed Thomas Winter of much that had passed the preceding day between the king and the Earl of Salisbury. But intoxicated with the vain hope of success, the conspirators continued in London and its environs till Monday November the fourth. But the dark morning of the fifth of November ushered in a dismal day. Even by five o'clock that morning, says Winter, "the younger Wright came to my chamber" with the intelligence that a nobleman had called up Lord Mountegle, saying, "Arise, and come along to Essex House—I am going to call up my Lord of Northumberland—the matter is discovered." After this Winter himself went as far as the middle of King's Street where, says he, "I found the guard standing that would not let me pass; and as I returned, I heard one say, there is a treason discovered in which the King and the Lords should have been blown up." "So then," says he, "I was fully satisfied that all was known, and went to the stable where my horse stood, and rode into the country."

As to Guy Fawkes, it is said he was "surely bound, well guarded, and brought into the house, and within a while after the counsell did examine him. Yet was his countenance so far from being dejected, as he often smiled in scornful manner, not only avowing the fact, but repenting only his failing in the execution thereof, whereof he said the devil and not God was the discoverer." Nothing, however, could be extorted from him respecting his accomplices till some days afterwards when he made his confession, and stated that on the plot's succeeding, one of the first objects was to secure the Lady Elizabeth, the king's eldest daughter, and to proclaim her queen, without any avowal of the invisible hand uplifted to destroy her father and relatives, and without proposing an alteration in religion till they had made their "party good;" "and then," says Guy Fawkes, "we would have avowed both."

The conspirators that went into the country stole armour and horses and attempted to raise a rebellion. These proceedings, therefore, induced Sir Richard Walsh, sheriff of Worcestershire to trace them to their retreat at Holbeach where on Friday, Nov. 8, about eleven in the forenoon, the conduct of the conspirators made Sir Richard and his attendants proceed to extremities. In this attack, Robert Catesby the originator of the Gunpowder Treason was shot dead, as Winter conjectures, with the same bullet that killed Percy from whom Lord Mountegle supposed the anonymous letter came. By the preceding shot, says Winter, "Ambrose Rookwood was shot," and by the one before that the younger Wright was killed. The shot before this was the second by which "the elder Wright was stricken

dead;" and the first shot wounded Thomas Winter in the shoulder, in addition to which he received several wounds with a pike; and then, says he, "one came behind and caught hold of both mine arms." He was then detained in prison in the county till Guy Fawkes's disclosure having identified him with the conspirators, it became proper for him to be removed to the Tower of London; and, after this, on the 23d of November he made his confession.

Some of the conspirators, therefore, fell victims on the eighth of November; and within three months Thomas Winter and Guy Fawkes, as well as their surviving guilty companions, died by the hands of the executioner.

In the preceding account we may see that one error leads to another. Catesby and his companions in thinking they were doing God service, lost sight of a procedure of the Divine government in affording special protection to those who are peculiarly exposed\* in the service God has ordained for national good. Thus even when heathens ruled, Paul said, "The powers that be are ordained of God," Rom. xiii. 1. Yea, "Do that which is good," adds he, "and thou shalt have praise of the civil ruler; for he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the sword in vain, but is a minister of God, a revenger to execute wrath upon him that doeth evil." In proportion, therefore, as God affords special protection to public men, any conspiracy against them

\* King James was not insensible of this exposure to danger. For in his speech he says, "Kings, as being in the higher places, like the high trees, or stayest mountains, and steepest rocks, are most subject to the daily tempests of innumerable dangers."

becomes increasingly liable to detection and condign punishment. "Curse not the king," says Solomon, "no, not in thy thought; and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Eccl. x. 20.

Stratford, Essex. J. F.

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#### THE SIN OF COVETOUSNESS.

To the Editor of the Baptist Magazine.

SIR,

IT has been exceedingly gratifying to witness the liberality which has been lately expressed towards the Baptist Missionary Society. It may probably tend to strengthen and increase that disposition by bringing to the recollection of Christians the motives employed in the Scriptures to enforce our Lord's exhortation, "Take heed and beware of covetousness." Luke xiii. 15.

I. THE FOLLY OF COVETOUSNESS. — *Riches are uncertain.* "Trust not in uncertain riches, but in the living God who giveth us richly all things to enjoy." 1 Tim. vi. 17. *Life is short.* "Let your moderation be known unto all men: the Lord is at hand." Phil. iv. 5. What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James iv. 4. "Thou fool, this night shall thy soul be required of thee." Luke xii. 20. *Riches are unnecessary.* "We brought nothing into this world, and it is certain we can carry nothing out." Having food and raiment let us therewith be content, 1 Tim. vi. 8. "But one thing is needful," Luke x. 42. *Riches are unsatisfactory.* "Wherefore do ye spend money for that which is not bread, and your labour for that which satis-

fieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," Isa. lv. 2. *Covetousness is tormenting.* Great labour and care are required to get riches; anxiety and tormenting cares in keeping them; trouble and vexation in losing them. *The necessaries of life are few.* "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth," Luke xii. 15. *Riches do not command all things.* Not health, not dutiful children, not faithful friends, not freedom from contempt, nor comfort in a dying hour. *Covetousness is ruinous to the soul.* "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows," 1 Tim. vi. 9, 10. *Anxiety is not the way to mend our circumstances.* It will not add one cubit to our stature. Let us leave it to God. Discontent adds guilt to suffering.

II. GOD HAS Poured CONTEMPT UPON EARTHLY GREATNESS BY CONFERRING IT UPON THE WORST OF MEN, AND PLACING HIS SERVANTS IN GENERAL IN A MEAN SITUATION.—Jesus Christ our divine Lord had not where to lay his head. God set forth the apostles as it were appointed to death. They both hungered and thirsted, they were naked and buffeted, and had no certain dwelling place, 1 Cor. iv. 9, 11. The favourites of God have been generally the poor of this world, James ii. 5.

III. LET NOT THEM WHO ARE ONLY SOJOURNERS HERE, AND

ARE EXPECTANTS OF ETERNAL LIFE, SET THEIR AFFECTIONS UPON EARTHLY OBJECTS.—"Regard not your stuff," said Joseph, "for the good of all the land of Egypt is yours." Gen. xiv. 20. Being dead, being risen with Christ, their life being hid with Christ in God, and being to appear with him in glory; their affections should be set on things above, Col. iii. 1—3. The poor of this world, if they are rich in faith, are heirs of a kingdom, James ii. 5.

IV. TRUST THE DIVINE PERFECTIONS.—God is able to do exceeding abundantly above all that we ask or think, Eph. iii. 20. Our heavenly Father feeds the fowls of the air, and knows what we need, Matt. vi. 26, 32. If the Lord is our shepherd, we shall not want. Psa. xxiii. 1.

V. IF BELIEVERS, GOD IS OUR OWN GOD.—"The eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death and to keep them alive in famine. Psa. xxxiii. 18, 19. God, even our own God shall bless us. Psa. lxxix. 6. Whether things present, or things to come, all are yours, 1 Cor. iii. 22. My God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 19. Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee, Heb. xiii. 5.

VI. LIBERALITY WILL BE REWARDED.—God is not unrighteous to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to his saints and do minister, Heb. vi. 10. It is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God, Phil. iv. 18. Let us not be weary in well-doing; for in due season we shall reap, if

we faint not. As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith, Gal. vi. 9, 10. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season. Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods, Matt. xxiv. 45, 46.

VII. UNTO FREEDOM FROM COVETOUSNESS, and Dependence upon God, is annexed the promise of the peace of God. Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God; and the PEACE of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. iv. 6, 7.

VIII. LIBERALITY IS THE TOUCHSTONE OF RELIGION.—Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compas-

sion from him, how dwelleth the love of God in him. My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. 1 John iii. 17—21.

IX. LIBERALITY IS A SOURCE OF MENTAL PLEASURE AND SOCIAL ENJOYMENT.—The good man shall be satisfied from himself, Prov. xiv. 14. The liberal deviseth liberal things and by liberal things shall he stand, Isa. xxxii. 8. He that watereth shall be watered also himself, Prov. xi. 25.

X. COVETOUSNESS IS DEGRADING TO AN IMMORTAL BEING.

“A soul immortal spending all its fires,  
Wasting its strength in strenuous idleness,  
Thrown into tumult, raptured or alarmed,  
At aught this scene can threaten or indulge,  
Resembles ocean into tempest wrought,  
To waft a feather, or to drown a fly!”

AGUR.

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## POETRY.

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TO A ROBIN, PERCHED ON A PASSION FLOWER.

LITTLE Robin, dwell with me,  
Let me hear thy minstrelsy :  
Though you tell that winter's near,  
Still, your song I love to hear.

Little sprightly songster, come,  
Make my trees and walks your home ;  
Sip the dew-drops from the flower,  
Welcome, welcome to my bower.

Sometimes you will hear me sing,  
When my faith is on the wing :

For we both dependent are  
On the same indulgent care.

He supplies our daily bread,  
By his bounty both are fed ;  
He for Robins doth provide,  
Who for helpless sinners died.

Little warbler, blithe and gay,  
Flitting in the sunny ray ;  
Though you're young and joyous too,  
I've more cause to sing than you.

## REVIEW.

1. *The Church in danger from herself: or, the Causes of her present declining state explained. Dedicated to the Archbishops of Canterbury and York.* By the Rev. JOHN ACASTER. Vicar of St. Helens, York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough. 8vo. pp. 171. Price 6s. London: Seeley and Burnside. 1829.
2. *Church Reform.* By a CHURCHMAN. post 8vo. pp. 224. Price 6s. 6d. London: J. Murray. 1828.
3. *An Inquiry concerning the Means and Expedience of proposing and making any Changes in the Canons, Articles, or Liturgy, or in any of the Laws affecting the Interests of the Church of England.* By WILLIAM WINSTANLEY HALL, of Lincoln's Inn, Barrister at Law; late Fellow of Bruzen Nose College, Oxford. 8vo. pp. 252. Price 7s. Oxford: J. Parker. 1828.

"THE CHURCH in danger!" Our readers need not be alarmed. The church of the Lord Jesus is not intended here. Good Mr. Acaster no doubt supposes that the community called THE Church of England is an integral part, and one of the most important parts of the body of Christ; and he thought, when he penned his title-page, that every one would understand his meaning. But if "names are intended to distinguish things," the only legitimate acceptation of the phrase "the Church," must be those, wherever existing, who are united to Christ by living faith, and are bearing the fruits of righteousness. Of that church the Saviour himself has said, that "the gates of hell shall not prevail against it."

That the Church of England is in danger has often been asserted, especially since the days of the noted Sacheverell, when the bigots of Queen Anne's reign raised the war-cry against dissent, and determined in right earnest to abolish it entirely. By the good hand of Providence towards us, their malicious designs were frustrated. But their successors have not failed to adopt the

convenient watch-word of the party, whenever the interests of the Establishment were thought to be affected. Relaxation of penal laws, relief from ecclesiastical exactions, and redress of grievances inflicted for conscience' sake, could not for many years be sought, without exciting the most alarming apprehensions, and making the country resound with the cry that "the church was in danger!"

Those times have gone by. Churchmen are beginning to be ashamed of such fears. Subscription to the articles, as regards Dissenters, is abolished; the Test and Corporation Acts are repealed: nevertheless, the steeples are still standing, and bishops, deans, and prebends continue in possession of all their honours and revenues, and "eat the fat, and drink the sweet," as before. It is evident that their anxieties must now take another direction. Mr. Acaster has led the way. He writes with great seriousness, piety, and courage. Doubtless he has counted the cost, and either needs not, or does not desire preferment. Otherwise he would not have committed himself so egregiously, nor have ventured to tell the Archbishops of Canterbury and York that the Church is in danger "*from herself.*"

Mr. Acaster's work is divided into four chapters. In the first, he maintains "the necessity of a church establishment to support and perpetuate the Christian religion through successive generations, and to meet the religious wants of the nation. Here we are entirely at issue with him. Our limits will not permit us to refute his arguments, or it might be easily done. It shall suffice to inform our readers, that Mr. A. supposes it impossible, "without the concurrence and the intervention of the civil power, and the sanction of the state," to support public worship, or carry into effect "the designs of God, respecting his own appointed institu-

tion, the sacred rest and sanctification of the Sabbath!" He thinks that "real Christianity cannot exist but in a state of constant persecution, where it is not professed and protected as the established religion of the land." (pp. 6, 9.)

In the second chapter, Mr. A. argues that "the Church of England, as by law established, is, if properly and efficiently administered, peculiarly adapted to maintain and perpetuate the Christian religion, and to meet in every way the spiritual wants of the nation." In the warmth of his honest zeal, he eulogises the ecclesiastical establishment, as "venerable for its antiquity, apostolic in its constitution, scriptural in its doctrinal principles, wise and practical in all its adjustments, with a form of religious worship *wanting only the sanction of inspiration to make it divine*, and therefore calculated beyond every other religious establishment in the world, to answer the purpose intended by it." (p. 25.)

Such a system, it might have been supposed, would command universal esteem, and be blessed with signal and extensive efficiency. But our author feels himself compelled to admit that the contrary is the fact, and indulges the most gloomy forebodings on account of it.

"Full half the population of the country, it is calculated, have already left the church and joined the ranks of dissent. Of the principles, conduct, and character of more than half the remainder, it is not required to give an opinion: but this I will say, that should they depart in the same proportion which the rest have done within the last thirty years, and there is no reason at present to think that they will not depart in a still more rapid way, it requires no superior foresight to predict, without pretending to be a prophet, that *thirty years from hence the religious establishment of the country will be totally forsaken, if not completely overthrown.*" p. 24.

"Is there not a cause?" Mr. A. thinks he has discovered it. His third chapter, which occupies by far the largest portion of the volume, professes to show that "deviations from the adjustments and regulations of the Founders

of the church, are the causes of her present inefficiency, and of dissent throughout the land." He observes that the Founders of the Church of England clearly intended her worship to be carried on, and her prosperity perpetuated, by means of a truly pious clergy, well gifted for preaching of sound doctrine, resident on their livings, and devoting to them their whole time and care. In all these respects, he affirms, there have been gross departures from the original plans.

With regard to the qualifications of ministers, as portrayed in the Ordination Service, it is asserted that grievous neglect prevails. The testimonials of "good life and conversation," which must be presented by every candidate for ordination, are now so easily to be obtained, that "very little confidence can be placed in them." (p. 39.) The examinations by the Bishops' chaplains are become mere matters of form, and are therefore almost wholly useless. "I do most solemnly declare, that I was never asked one single question about the thirty-nine articles. I have questioned others at different times, and from different dioceses, and they have distinctly stated the same, excepting, in one or two instances, some ensnaring question about the 17th article." (p. 43.) As for the "special gifts and ability of the candidate to be a preacher, it is never once inquired into, but is entirely taken upon trust." (p. 46.)—Very justly does the author remark, that—

"Churches may be built, and additional services in them required; but unless particular care is taken to fill them with ministers of sound religion, of special gifts and ability to be preachers, and with hearts truly devoted to their work, as the church demands, they will so totally fail to accomplish the purpose intended, that all the labour and expense attending them, for the present at least, might as well have been spared." p. 48.

We are assured, further, that "there are at this present moment two parties within the church, who maintain and inculcate doctrines, on many important

and essential points, the very opposite to each other." (p. 61.) The "orthodox clergy," as they proudly style themselves, are far removed from the purity of faith which is supposed to be exemplified in the articles and homilies, and have virtually surrendered "those great doctrines of Christianity" which are there embodied. The effects are manifest:—

"The majority of those who profess themselves of the national church, like other people following the religion of their fathers, because they have been born and bred up in it, think it right; and therefore, never trouble their heads about inquiring any further respecting the principles it contains. Their names are found in the parish register,—some of them regularly attend the church, many do not; yet even some of these send occasionally their wives, children, and servants; and so long as they are peaceable and tolerably conform to the laws of the land for the purposes of the state, this is generally considered sufficient: and it is to be feared that this is the case with many both of the bishops and clergy, as it certainly is with most of the people." p. 70.

But "the evangelical party," says Mr. A. "are alone the true churchmen, having the truth on their side." He indignantly exposes the treatment which these receive from their opponents, and defends their principles and characters in a strain of fervid eloquence. And truly they have reason to complain; for their enemies "are constantly on the alert to thwart their views, and to arrest their progress;" and that "by the most direct and wicked slanders." "They state, and reiterate their statement against the evidence of the most stubborn facts, that nearly all the private and public depravity of the land is owing, in great measure, if not altogether, to the doctrines and labours of the evangelical preachers:" while "the truth is, it is the superior holiness which the evangelical party contend for, that their opposers so thoroughly hate." (pp. 66, 67, 69.)

Mr. A. proceeds to inform us, that "the inhabitants of something more than seven-eighths of the parishes throughout the kingdom have no more

than one weekly opportunity afforded, of assembling together in the church for religious instruction and worship" (p. 83); that "the richest livings have commonly the smallest service performed" (p. 88); that when the clergy have established week-day lectures in the remote hamlets of their parishes, the bishops have deemed such proceedings contrary to law, and compelled them to desist (p. 88); that nearly four-fifths of the parishes have no resident incumbent" ((p. 103); and that "one half of the livings in the kingdom, and those of the richest kind," are held by pluralists! (p. 122.) Perhaps some of our readers are not aware of the manner in which these pluralities are obtained. Mr. Acaster will satisfy their curiosity.

"It will greatly surprise some to find, that the Archbishop of Canterbury, the metropolitan of all protestant England, still enjoys, by legislative enactments, all the power, privileges, and prerogatives formerly claimed by the pope, in the full plenitude of his undisputed sway within these realms. It is true, that the act which confined this power contains some limitations. There is a restraining clause, which prohibits the exercise of this power in any matter which is either *malum in se*, or contrary or repugnant to the Holy Scriptures, and the laws of Almighty God. On the provisions of this, and another odious act, which has been the occasion, says Burnet, of so much scandal and disorder in the church, all the privileges we since claimed for pluralities and non-residence, are founded. In all other cases, the light of divine truth, which has since blessed the land, has so undervalued them in the general esteem, that no person ever thinks of applying for those indulgences which his grace is empowered to grant, except the rich, in the case of special licenses to be married in any other place than the church. The clergy, and the clergy alone, apply to purchase, (for so it is termed,) dispensations to hold preferment with the cure of souls, incompatible with the law of the land, the designs of the founders of the church, their own solemn promises, vows, and engagements, made at the sacred altar of the Lord, and the clear injunctions of the word of God." p. 114.

Having adduced these startling facts, Mr. A. thus concludes the third chapter:—

"To defend such persons and practices,

is out of the power of any conscientious man. To rebut the charges brought against them, or against the rulers of the church for permitting or tolerating them, much more for abetting them, is utterly impossible. On all sides, therefore, the church is exposed to contempt, reproach, and danger. She has lost the respect, esteem, and confidence of millions, who, had things been otherwise, would never have left her pale. The consequence is, she is so rapidly on the decline, that without a speedy, and I had almost said an unlooked-for change for the better, she will certainly fall; and I will leave those who are wise in politics to say, what will then become of the civil constitution of the state." p. 138.

In the fourth and last chapter, Mr. A. urges the "necessity of returning to the original intentions of the founders of the church, with regard to all the plans which they devised, and the regulations they adopted; in order to render her efficient for the purpose intended, to regain the confidence of the people, and to preserve her in existence." His admonitions are chiefly directed to the bishops. With much seriousness and praiseworthy fidelity, he exhorts their Lordships to "take heed to themselves, and to the flock;" points out the various remedies which it is in their power to apply to the evils and abuses he has exposed, particularly with regard to the appointment of suitable ministers, and the diligent inspection and visitation of their dioceses; and reminds them of the awful responsibility connected with their dignified stations. This portion of the work has our unqualified approbation. Happy shall we be to learn, that many priests and prelates have profited by it. We cannot withhold from our readers one short extract:—

"The true preaching of the cross is that alone which draws all thoughtful, serious, penitent, and devout persons unto it. Even others see in it something that excites their attention, and wins their regard. And though they cannot give a just reason of the cause, they naturally conclude that there must be something very important attached to it, when it had its foundation in the death and sacrifice of the only begotten son of God. This is the true foundation on which the real church of Christ is built. To adhere to the Gospel of the Redeemer, in all its

truth, fulness, freeness, and simplicity, is the only bond of the church's unity and safety. Love it—preach it—and live upon it—and the church will stand and flourish;—but neglect it—depart from it—preach something else in its stead—and live like the 'unthinking world;—the church will fall, her destruction will be inevitable.'" p. 168.

Our analysis of Mr. Acaster's volume has been so minute, that we have very little space left for the other works mentioned at the head of this article. A brief notice of their contents is all that we can afford.

The author of "Church Reform," is a clergyman of twenty-five years standing. He sets out with the concession that "the Reformation in this country never was completed," (p. 4.) He thinks that the present is the proper time for finishing the work.

"Never did public men seem more intent upon carrying into effect great measures of amelioration and improvement. They appear to be disposed to lay aside party and political feelings and prejudices, and to contribute each what he can to the great work of temperate and prudent reformation. And never, perhaps, did the bench of bishops contain more men of distinguished talent and learning, united with simplicity and integrity of character, and a deep heartfelt anxiety for the advancement of real religion." p. 11.

"In compliance with the feelings and the temper of the times, a spirit of general improvement has gone forth, and pervaded the whole of our systems of legislation. *Surely the church ought not to be the only body not benefitted by the intellectual progress of the age.*" pp. 11, 15.

The volume comprises much valuable information on "Church Discipline—Church Law—Church Endowments—Church Pluralities—Church Dignities—Church Service—Church Liturgical Offices—Church Edifices—and Church Property." It differs, however, from Mr. Acaster's work, both in the comprehensiveness of its inquiries and the spirit in which it is written. It is evidently the production of a cool, calculating mind, and contains some excellent suggestions, which the members of the upper orders of the hierarchy would do well to consider.

The "Churchman" recommends the omission of the phrase, "Most religious King," as used in the liturgy; advises that the damatory clauses in the Athanasian creed should be expunged; and submits the propriety of some slight changes in the "occasional offices" of the church. For instance, he asks, (p. 153), "Is it necessary to retain the rubric about *dipping* the child?" We should say, "not at all; get rid of it as soon as possible." With these exceptions, the author scarcely touches the religious view of the subject, but is chiefly intent on the introduction of certain alterations and improvements, which might stop the mouths of complainers, and preserve the secular advantages of the ecclesiastical corporation.

Mr. Hull possesses an accurate mind, and often writes powerfully. We have been much pleased with some of his observations; they evince diligent study of Scripture and Ecclesiastical History, and considerable independence of thought. The general drift of his work is the same as that of the "Churchman's" volume. He proposes that a "Commission of Inquiry" should be immediately appointed, in order to examine the articles, creeds, and liturgy of the church, with a view to the adoption of such changes as (he hopes) might conciliate dissidents, and unite the nation in one great religious body. He is particularly severe against the Athanasian creed.

"The Athanasian creed should be struck out of the Prayer Book, or be disused, or should, at least, be there explained by some rubric; or be so altered, that its plain words may express its plain meaning. There is not any warrant for Christians so to declare accused any one class or individual, Christian or not Christian; and if there were, we do not meet together on Sundays for such a purpose. When it is read, every man must have seen others sit down, and shut their books; and every layman must have seen and heard, continually, both in church and out of it, dissatisfied features and honest complaints. Some stay away from church on the Athanasian creed days; others leave the church when the Athanasian creed is begun; and many sit it out, burning, rightly or wrongly burning, with shame and indignation, yet repeating to themselves the ne-

cessity of submitting to those who are lawfully set over them in the church. Are these feelings to be kindled in a church without any necessity? Should dissensions be created by a creed? Is it not rather a bond of peace? *The boundaries of the kingdom of heaven are not to be declared by man.*" pp. 49, 57.

But it is time to bring this article to a close. We cannot but regard it as somewhat surprising that neither of these writers has adverted to the great principles of dissent, which they must have known are entirely irrespective of those peculiarities or abuses to which they refer. They suppose that nothing is wanting to remove our objections but a pious ministry, the redress of some acknowledged grievances, and certain minor alterations in the services of the church. Mr. Hull says—

"If some of the inquiries hereinafter suggested were satisfactorily made, it is not unlikely some changes in our creed, and articles, and liturgy, would be the result. And if, after such changes, all religious tests were abolished, in respect to fitness for civil employments; and no individual presumed unchristian in this Christian land, without evidence to that effect; *it seems probable that the Church of England would soon number the great mass of Protestant Dissenters among the adherents to her communion.*" p. 7.

To this observation we are prepared to give an immediate reply. Let pluralities be abolished—residence made obligatory—the liturgy revised and curtailed—the Athanasian Creed softened—tithes modified—the canon law reformed—discipline restored—every pulpit in the Establishment filled by a pious and evangelical preacher—and the bench of bishops adorned with all the excellencies of true religion;—the reasons of dissent would still remain unaltered. We honour genuine godliness, wherever it may be found; we rejoice in the increase of faithful ministers, and "esteem them very highly in love for their work's sake;" but our estimate of the *system* which by their means is upheld is the same, nor do we think error or superstition a whit less criminal, because they may happen to be patronized by good men. While the

Church of England substitutes articles and creeds for the word of God—exchanges the laws of God for Acts of Parliament—usurps a lordly power over faith and conscience—acknowledges a temporal head—barter the simplicity of Christian worship for a semi-popish ritual—and maintains her alliance with the State—she is essentially antichristian, and we are bound to obey the voice that saith, “Come out of her, my people.” These evils cannot be removed by such retrenchments and reforms as the authors of the volumes now before us recommend. The description of the Jewish community, in its corrupt state, is too applicable—“The whole head is sick, and the whole heart faint.” Schemes of reformation, comprehension, and union, are utterly useless, so long as the Church of England retains her worldly and antichristian character. Till she becomes “a congregation of faithful men, in which the *pure word of God* is preached, and the sacraments duly ministered *according to Christ's ordinance*;—till she restores to divine revelation its lost honours, and to the people their just liberties;—till she ceases to be a creature of the State, a kingdom “of this world;”—till then, we are Dissenters.

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1. *The Proper Province of Religious Inquiry and Concern; a Sermon preached at Maldon.* By R. BURLS.
  2. *The Simplicity and Incomprehensibility of the Gospel; a Sermon preached in Jewin-street Chapel.* By the Rev. T. WOOD.
  3. *The Pulpit, No. 341.*

THIS is a most prolific age in every department of literature. Hence, our readers will excuse us, if, instead of reviewing the Sermons and other minor theological publications, from time to time, one by one, we introduce several to their notice at once.

The first of these discourses, by Mr. Burls, is distinguished by its general neatness and good taste. It is sensible, but not striking. It contains internal evidence of being what the author states

it to be, “the substance of a sermon preached in the course of his ordinary ministrations.” It would not have occurred to us as peculiarly meriting the publicity which is solicited by its publication; there might, however, have been local reasons, and very good ones, for the adoption of this measure. We do not, then, by any means, censure it; we should judge that a congregation to whom such communications are common, are not ill-instructed.

The second discourse, by Mr. Wood, is solid and judicious. The text is Eph. ii. 19. “the mystery of the Gospel,” and the divisions will, of themselves, sufficiently characterize the sermon.—

“Let us, I. Direct our attention to the Gospel. [The discussion answers the following queries.] 1. What difficulty can arise in the mind of a criminal, to prevent him [his] understanding the proclamation of his pardon? 2. What difficulty can ever arise in the human mind, from the mere fact of a reconciliation between two parties who have been long standing in a state of opposition to each other? 3. What difficulty can any one suppose to exist in the mere annunciation of liberty to the captive? 4. What difficulty can perplex *any mind* in the mere fact of applying the balm of consolation to the distressed? 5. What is there of difficulty in the mere fact of mortality being exchanged for a state of immortality? The Gospel, then, in its communication of facts, is the very essence of simplicity; but in its doctrines, it must be considered—If. As altogether *incomprehensible*. [By the bye, we should rather have used the term *mysterious*.] This applies, 1. To God himself, in the unity of his being. 2. To the doctrine of the Holy Trinity. 3. To the incarnation of Christ. 4. To the mode of the Holy Spirit's operations on the human heart. 5. To the mode of the resurrection.”

The Pulpit abounds with sermons. In this Number we have two; dissimilar in character, but neither of them possessing much merit. Mr. Mortimer's on Mal. vi. 13. is a specimen of the manner in which a preacher may twist his text round various points, without making any real progress in the communication of instructive sentiment. It is full of warmth and zeal; as delivered, probably it had an enlivening effect for the moment, but it is sadly defective in real matter. The preacher is

throughout in a hurry. He flies from thing to thing. Here is all the form of method, but none of the reality. It is evangelical: so far, so good.

The other sermon is by Mr. Simeon, on Zech. xiv. 9. The divisions and the manner, any body that had ever heard or read Mr. Simeon might almost have predicted.

“I. The importance of the prophecy.—1. To the world at large. 2. To the church in particular. 3. To every individual of mankind.—II. The blessedness of the period to which it refers. Surely it will be a season of great temporal prosperity: then, also, shall spiritual blessings abound.”

We cannot help noticing that a pre-dominance is given to the Clergy in the Pulpit, and of the denominations very few comparatively of the Baptist denomination make their appearance.

The Pulpit, it appears, is about to appear in the thirteenth volume, with an enlargement of the plan. It is to assume more of the character of a Magazine, and to have a theological review, with essays, biography, poetry, &c. This, in our opinion, is no improvement. It had been better to have preserved its uniqueness of character, and have become less, rather than more discursive in its object. Variety, it is true, is the taste of the day; but we are by no means sure it is the best taste, or the most lasting.

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*Aids to Development; or Mental and Moral Instruction exemplified, in Conversations between a Mother and her Children.* In 2 vols. Seeley and W. Burnside.

THIS very excellent work is constructed on the right principle in education, namely, that of self-instruction. A mother holds continual conversations with her children, in such a manner as to elicit their own mental energies, and to graft her instructions upon their own natural sagacity. The work is both instructive to maternal teachers and their children; the mothers may learn from it how to conduct conversation with their children, and children may

learn how to exercise their thoughts, and turn their inquisitiveness to a good account. We do not pledge ourselves to the accuracy of all the sentiments upon religion these volumes contain, yet in general they are such as we approve, and adapted, in the manner of their communication, to the capacities of young persons, from infancy to their teens. We fully appreciate and recommend the views of the writer, which are thus expressed:—

“Are there not many who are earnestly desirous of adopting some plan for their children, which may secure at once both their mental and their spiritual advancement; and who are unable, from the want of early development in their own case, to attain, in any satisfactory degree, the object? It is to such that this book is addressed. It does not presume to lay down a regular system either of scientific or of religious education; but it is designed to shew that maternal instruction, founded on the basis of love may be at once interesting and delightful to the subjects of it; and that it is not the quantity taught to a child, but the quality of the teaching, which makes it either useful, or worse than useless. In short, that it is not by tasking the memory, but by suggesting continual subjects for reflection and inquiry, and thus eliciting the natural faculties of the child, that the true business of instruction is to be conducted.”

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*The Sabbath Scholar's Friend.* Price 1d. Whitaker and Co.

WE have perused the first six monthly Numbers of this little work, which complete the first volume. Speaking generally, its contents are well adapted to amuse and instruct Sunday scholars. We venture to suggest, that the piece continued through several of the Numbers, entitled “Heaven, a Vision,” is too fanciful for such a class of readers. Such conjectures, we think, come under the description of “intruding into things not seen,” and ought not therefore to be indulged. The work is well got up, and is certainly very cheap. We hope it will realize “profits” for the use of the objects to which they are devoted, viz. “the system of education in Ireland and the East.”

## NEW PUBLICATIONS.

1. *A Catechism of Geography; comprising the leading Features of that important Science, and including the most recent Discoveries. Second edition, carefully revised and improved. By Hugh Murray, Esq. F.R.S.E. &c. Ed. and Lond.*

Not so carefully revised and improved as it might have been. For instance, the elegant term *huge* is repeatedly used, and without necessity. "Immense fields of ice, called glaciers, often slide down upon the plains." This description of the glaciers conveys a very incorrect idea to an Englishman. A field of ice suggests the conception of an extended flat surface, whereas a glacier is not only uneven on its surface, but overspread with pyramids of ice and snow. This Catechism, however, is a very pretty book, and exceedingly adapted to the little gentlemen and ladies for whom it is intended.

2. *A Catechism of the Works of Creation, &c. By Peter Smith, A.M. Second edition.*

An interesting and cheap little volume, written for the same juvenile classes with the preceding, and we believe in *serio* with others of a similar description, on the History of England, Scotland, &c. Considering the diminitiveness of its size, it is very comprehensive in its range of subjects, and so far as we can discover, correct both in its science and theology.

3. *Temporis Calendarium; or, an Almanack for the Year of our Lord 1830. By William Rogerson, Greenwich, Kent.*

This very comprehensive and useful publication has, it appears, been printed ten years, and although it never came under our notice before, we do not hesitate to pronounce it one of the best constructed, and upon the whole, least objectionable, of any similar work. It wears a religious aspect, and we are bappy to find that the columns usually devoted to foolish predictions, contain a series of arguments by Mr. Rogerson, in proof of the existence of Deity, drawn from the book of nature, &c. Its astronomical and miscellaneous departments are important, extensive, and interesting; and from Mr. Rogerson's connection with the Royal Observatory, their accuracy may be fully depended upon.

4. *The Duty of all who hear the Gospel, to render towards it pecuniary Assistance. Hints to remedy the present inadequate support afforded to many Dissenting Ministers, including Suggestions respecting the Means*

*by which their Circumstances might be improved, and their Respectability and Usefulness promoted. Baynes.*

For a few pence, a person may here furnish himself with very useful information; calculated at once to stimulate and to direct his benevolence. The position assumed, of "inadequate support," is unquestionably correct. The state of things, both in the agricultural and commercial world, is at present against the application of the remedy; yet is it so easy, as here described, that if it were heartily attempted, it might be done without inflicting burdens on any.

5. *The Sabbath Minstrel; a Collection of Original Hymns for Sunday Schools. By John Taylor. Good in sentiment; but in poetry not superlative.*

6. *The Commandment with Promise. By the Author of "the Last Day of the Week." There is no dearth of books both for young and old; if there were, the former class might find some instruction, seasoned with piety, in the small work before us.*

7. *Scripture Questions on the principal Discourses and Parables of the Lord Jesus Christ. By the Rev. Albert Judson, of America. This is one of the publications of the Religious Tract Society. It needs not our recommendation. It requires only to be announced.*

### *In the Press, &c.*

Shortly will be published, *Parallel Miracles, or the Jews and the Gypsies*. By Samuel Roberts. Demonstrating the latter people to be the descendants of the ancient Egyptians, denounced by the Prophets Isaiah, Jeremiah, and Ezekiel, to be desolate among the nations that are desolate, according to the prediction, being cast out of their mighty kingdom into the *open fields* of all lands, there to remain *without idols and without images forty years*, but at length to be re-assembled in their native country, under a Saviour and a Great One, and to be there brought to a knowledge of the Lord. Also, that the fulness of the Gentiles being come in, the Jews—during three thousand years the contemporaries, and the denounced guilty fellow-sufferers of the Egyptians, will be likewise gathered together, and elevated to their promised exaltation in the neighbouring country of Judea.

On the 1st of the 11th month, 1829, will be published No. I. of the *Friends' Monthly Magazine*, price 1s.

## OBITUARY

MRS. SARAH SMITH,

*(Continued from p. 341.)*

The prayers of the church were offered up incessantly on her behalf. She was visited at different times by the late Mr. Fuller of Kettering, Mr. Sutcliffe of Olney, Mr. Moody of Warwick, Mr. Hinton of Oxford, and Mr. Franklin of Coventry; who all entered into her case with true brotherly affection and tenderness, and conversed, and reasoned, and prayed with her; as did also most of the neighbouring ministers and other pious friends: no one ever left her without weeping on her account. Her whole frame was wasted with woe, the keen brightness of her eye was faded, her lively vivacity gone, the corrugations of her wit set in darkness, and her expressive countenance bore the unvarying marks of utter hopelessness; she herself called it "the fearful looking for of judgment and of fiery indignation." Only her powers of reasoning and argument appeared in full vigour, and from the inexhaustible stores of extensive reading and a tenacious memory, she was constantly drawing forth bitter things against herself.

On a lovely evening, the 15th of July, we walked in the garden, full of fruits and flowers, all glowing with verdure and beauty. On leaving it, as night approached, she turned back at the gate, taking, as she said, a last lingering look, like Milton's Eve, when driven from Eden—she added, "This is the last time I shall see any display of the goodness of God: this night my soul will be required—and to-morrow! O, where shall I be weeping and wailing to-morrow?" The first hour of the morning, however, found her the mother of a son, and in grateful joy she called him *Ebenezer*, saying, "Hitherto the Lord hath helped me!" It was hoped she would now be comforted; but her distress returned before the evening, and increased from day to day: and on

more than one occasion it became necessary to watch her movements, to preserve her life. But here her social affections and dislike to give pain to others came to her relief, and were the cords of love in her heavenly Father's hands, preserving her.

With little variation, months wore away in the manner I have described, and her every look was watched with intense anxiety. On coming in one morning, I found her employed at the table in the usual way, but I observed her look was changed; the distressing hopelessness, so long written on every feature, was no longer there. I took her hand. "My dear," I said, "you feel better." "Yes, I do, my husband, and I will tell you how it was—[which, sitting down, she did, with many interruptions, our tears often flowing together].—I was standing here, and a cloud of horror and distress came over my mind, more thick and black than ever. I lamented internally my sad condition, a terror to myself and a burden to every body, and I asked, 'Is there no balm in Gilead, is there no physician there?' and I thought of the hymn you had been reading to me, and my heart said in its distress, *I'll go to Jesus—I can but perish if I go—I am resolved to try*: but as I thought so, I felt my misery more deep than ever—my knees trembled as I stood, and my hands were clasped; I durst not move or look up; but in the bitter agony of my soul I whispered my cry, '*Mercy, O Lord, mercy!*' It did not return heavy and cold, as it used to do, at which I wondered, and thought, 'He will not cast away my prayer from him, he will not reject my woeful cry.' So I continued for some time, sobbing and crying in a low whisper, '*Mercy, O Jesus, mercy!*' A ray of light came gradually over my mind—I began to hope I shall obtain mercy. I don't think I shall ever despair again, but I shall walk softly before him all my days.'

This was a day of great peace and trembling joy to us both, in which all the pious hearts around us soon joined.

I baptized her in September the following year; and as she had believed so it was, she never sunk into that miry slough again. The interesting particulars of her future experience cannot be given in a Magazine; they may probably appear in another form, for the comfort of other mourners in Zion. A few general outlines must suffice for this place.

As a pastor's wife.—Tattlers, busy-bodies, and evil speakers, found in her no indulgent hearer. She was never the medium through which I received the knowledge of any thing unpleasant among my people. If any one had a quarrel against another, it became a common observation in the church, "It will certainly be made up, if Mrs. Smith be consulted." She was a great keeper-at-home. Domestic duties joined with her inclinations to promote this habit: she had no taste either for frivolity or feasting. After partaking a few times of some hospitable dinners, she observed, "They are very kind, but I don't want to taste of their dainties, or to waste time in what is at best but frivolous talk; I had rather take my work and spend a spare hour with the pious poor." Accordingly, she was often seen on her way to their cottages, whether she would take her tea and a small loaf in her work-bag, and comfort their hearts with the kindest sympathy, and enjoy their simple converse; which, she said, "if it wanted the polish of education, made large amends by its freshness from the heart, and evident savour of personal communion with Christ." It was a festival day with her when she could have tea and a long evening with three or four of these "meek of the earth" in her own little parlour. She would have smiled at any notion of preserving her dignity or respectability, as too poor and heartless for her: she plainly wished to be beloved by those who loved her Lord, and she enjoyed her wish to the full; no woman could have a warmer place in the affections of

the people. She never feared a slight, nor ever felt one.

As the head of a numerous family.—She was an honour to her husband, and her children will long call her blessed. For them it may be truly said she lived: for them she daily prayed, and watched incessantly, with all a mother's fondness and a Christian's care—forming the tender mind, guiding the infant thought, directing the young affections in the road to purity and happiness, and walking before them in the way. "I cannot give them grace," she would say, "but their taste and their morals depend much on early culture and control." She enjoyed her reward, in seeing all her five daughters baptized and in communion with the churches of Christ. No one ever studied with greater care, or practised with more diligence and delicacy, the minor morals which contribute so largely to the comfort of the domestic circle. She thought nothing of self-denial, if it could contribute to another's gratification. Her fireside was the very home of comfort; many have said they knew none like it. She ruled her house, but her sceptre was a sceptre of love—no one who had been a month in the family ever thought of disobeying her directions, or refusing her requests.

As a private Christian.—Personal religion was her first concern. She lived much with God. Her Bible was her study, her delight, and her counsellor, directing all her doings. From thence she drew heavenly wisdom, with its accompanying meekness, and a large supply of the charity which is the bond of perfectness. The law of kindness dwelt in her heart so richly, it beamed forth in her countenance, and glowed in all the intercourse of every day. Every one who knew her loved her, and those loved her most who knew her best. Doubtless, she had her faults, but if I ever knew them I have forgotten them.

Residing at Bath the last fourteen years, she enjoyed the ministry of the Rev. J. P. Porter, whom she highly esteemed and cordially loved. In her the graces of the Spirit, *love, joy, peace,*

*long-suffering, gentleness, goodness, fidelity, meekness, temperance,* flourished under his ministry. Deeply was she grieved by the dissensions in the church under his care; but she was evidently growing in meetness for the church above. This meek ornament of Zion's garden here was preparing for transplanting. I had silently observed, in the beginning of the year, the increased vigour of her spiritual life. Earth and all the interests of time were loosening their hold of her heart. The days of her seclusion from her accustomed duties were not many: on the eighth of June she left her home in the city, and walked a mile up to the abode of one of her married daughters, where she remained till the messenger came who changed her countenance and took her away, on the twenty-seventh of the same month.

We are arrived at her last days. Here some readers of Magazine obituaries will perhaps be disappointed. After such a life, there is no need to collect her dying sayings, to eke out the character of a vessel of mercy afore-prepared for glory. She always disliked display of every kind, and often expressed a wish that dying Christians might be allowed to commune with their God in silence; at least, that their last

moments should not be interrupted, not to say harassed, with questionings having no tangible object but that of recording the answers afterwards. Yet her dying sayings were like her living doings; unassuming, meek, and full of comfort and of peace. A few hours before her departure, a momentary cloud had come over her, but her honoured pastor kindly came, conversed and prayed, and her spirit receiving consolation, she calmly blessed him, and blessed her children, and said, "I fear nothing now but the last struggle, I was always a coward "there." Surrounded by her children, enjoying the same hope of eternal life, her death-bed presented a scene never to be forgotten or adequately described. There was an ecstasy of feeling nearly allied to bliss, strangely mingled with our nature's grief. There was no alarm, no terror there! Even her youngest daughter looked the king of terrors in the face, and waited his nearer and still nearer approach without dismay. Leaning her dear head on this beloved daughter's bosom, she quietly, without perceptibly moving, breathed her last.

Mr. Porter preached her funeral sermon on the morning of the 5th of July.

T. S.

Rath, Aug. 19, 1829.

## INTELLIGENCE.

### FOREIGN.

#### HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

(Continued from p. 433.)

**X. DIGBY NECK.**—This church was constituted before 1810, at which time it numbered 69, and Rev. Peter Crandall was their pastor, as he continues to be. About the year 1819, they had an extensive revival, in which 64 were added to the church, and in 1826, 27 more were received. By what means this church has been so greatly reduced does not appear; but its present number, on the minutes, is 63.

**XI. NICTON.**—This church was received into the Association in 1811, and then contained 58 members. Rev. Thomas Handley Chipman then was, and still is, their pastor. He was born in Newport, Rhode Island, but removed to Cornwallis, N. S. where he experienced religion. He commenced preaching in connexion with Mr. Alline, and travelled extensively. He was baptized in the United States.

During the year 1815, the writer, then residing in that vicinity, frequently attended the preaching of Mr. Chipman, with much pleasure and profit. The church was in a state of prosperity at that time, and received an accession of 25 in that year. It has generally prospered, and now numbers 130.

XII. SISSIBOO.—The church in this place also united with the Association in 1811, and consisted of 60 members. In 1814, Rev. Enoch Towner, a native of the State of New York, became their pastor, which station he filled till the early part of the present year, when he was called to rest from his labours. Sissiboo church appears to have decreased, for by their last letter to the Association, it contained but 30.

XIII. CLEMENTS, (First Church).—In the year 1810, an extensive and powerful work of grace was wrought in this township. There appears to have been a church previously constituted, which now received a large addition, and the next year amounted to 84. It had somewhat declined, and the number was considerably reduced previous to 1822, when they were again graciously visited, and 18 were restored, and 51 baptized. Rev. Israel Potter was ordained the same year as their pastor, in which station he remains. In 1824, they dismissed 17, to form another church. Their present number is 106.

XIV. LONENBURG.—This place was chiefly settled by Germans and French, who were extremely ignorant, superstitious, and profane. They manifested great opposition to the introduction of the gospel. Rev. Joseph Dimock says, "I have preached there in the midst of pikes, staves, swords, cutlasses, and the casting of small stones; been hissed at and ridiculed while passing the streets, and assaulted in various ways; but never received more than one mark of violence, which was from the stroke of a snow-ball on the breast while preaching." The love of Christ, however, constrained his faithful servants to labour among them, and their exertions were crowned with success. The first converts were despised, threatened, and cruelly beaten. At length one of them put himself under the protection of the law, after which acts of violence ceased. The manners of the people generally are improved.

In 1813, a church was constituted, consisting of 20 members. Rev. Robert Davis, a native of Wales, who has recently returned thither, laboured with them from 1818 to 1826. Rev. Joseph Dimock, of Chester, has since that time devoted about every fourth Sabbath to this church. Their present number is 38.

XV. RIVER PHILIP.—The labours of Rev. David Harris, and of the writer, in this place, in the spring of 1818, were attended with the divine blessing. Some sinners were converted, and some believers were excited to the discharge of duty. After a number of persons had been baptized, a church was formed the same spring. The writer visited them several times during that

season, and in January 1819, took the pastoral charge. The number of people, however, in that settlement being small, he devoted only a fourth of the time to labour with them. In 1821, he removed to Amherst, the present place of his residence, and this church is but occasionally visited. Their number is 27.

XVI. WINDSOR.—In 1820 a church was gathered in this place by the labours of Rev. David Nutter, a native of England, who had preached a short time in New Brunswick. From this time till the year 1824, he discharged the duties of a pastor to general acceptance, though he travelled extensively as a Missionary among the destitute. This church gradually increased, and prospered.

Mr. Nutter afterwards removed to the United States. The church has since remained destitute of a stated pastor; but Rev. George Dimock of Newport, now preaches with them every fourth Sabbath. Their present number is 36.

XVII. AMAPOLIS.—Rev. William Elder, who is a native of Nova Scotia, and had preached for some time in Halifax, in connexion with Mr. Burton, having removed to this place, collected a small church of 10 members, in 1821. He is still their pastor. They have only increased to 14.

(To be continued.)

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## DOMESTIC.

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### Recent Death.

Early on the morning of the 17th ult. after an affliction of some continuance, in the 52d year of his age, departed Mr. Samuel Bligh, of Whitcombap; formerly pastor of the Baptist Church at Potter's Bar, and since much engaged in occasional services in the Christian ministry. In an early Number, we hope to present our readers with a more enlarged account of our respected and esteemed brother.

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### SUTTEES.

The Provisional Committee formed at the London Tavern, June 19, 1829, for the suppression of Suttees in India, (for an account of which see our Number for July, p. 297, 8,) continue to meet, and will probably at no remote period employ the most effective measures to obtain a public meeting in furtherance of their humane object. The following address is respectfully presented to all who fear God and love the human race, by a Member of the Provisional Committee.

*An Appeal to the Pious and Humane, intended to excite a general Effort to procure the Suppression of the Burning of Widows in the East Indian Dominions of Great Britain.*

"Thou shalt do no murder" is a divine command; and thou shalt allow no murder to be done, is a just inference from that mandate. Nothing therefore but a want of information, or the absence of good principle, can permit any one to neglect the use of his best means for the termination of the barbarous custom on which we desire to fix the public attention. If the timid fear, and the selfish and unjust refuse to exert themselves, let the pious and benevolent of every denomination rise in united power, and act until success be attained. While men more savage than the tigers of the East are forcing disconsolate widows into the flames, should any one of the same race, resident in England, refuse to interfere, the sisters of these Eastern victims, living in a land of science and charity, will surely unite to quench this murderous fire! Were each British female to shed one honest tear on these flames, they would go out for ever; for such an influence would then be employed, as would secure the glorious object. Nor would this success disturb the peace of India, while it would diffuse joy among the good resident on earth, and extend it to the angels who live in heaven.

*It is an evil of frightful magnitude that we wish to annihilate.* Mr. Wilberforce justly remarked in the British senate, concerning this and other evils in the East, that humanity appeared to him to be still more concerned in their termination, than in the abolition of the slave trade. The oppressed African may come within the sound of the Gospel, even in his bondage, and the divine energy may cause him to believe it; then his moral fetters will be broken, and he will be for ever free: but those hundreds of widows who are annually forced to ascend the funeral pile, expire upon it, and dying in their sins, are for ever unhappy. Thousands have thus perished, and thousands will yet be consumed, if the pious and humane do not form themselves into firm and invincible opposition to such a system of foul and unnatural murder.

By information derived from the official reports of the magistrates in India,\* we learn that the number of Suttees in the districts of the Bengal Presidency alone, amounted to 5,997, from the year 1815 to 1824; and in the Calcutta division of that Presidency, the number of these murders in

the year 1825 was 639, and so late as the year 1826 it was 518. Is it too much to say, that not one of these had perished, if all who love mankind and fear God in our land had done their duty? And shall we sleep on, until hundreds and thousands more are destroyed?

If the knowledge that so many unhappy widows are forced to die, and that so many mothers are driven from their hapless orphans, will not sufficiently move; let the means employed to accomplish these afflictive results be considered. At a time when the widow's heart is disconsolate, every delusion is employed to annihilate the power of resistance to their purposes who are interested in her death. She is taught that "by becoming a Satee, she will remain many years in heaven, rescue her husband from hell, and purify the family of her father, mother, and husband; while, on the other hand, that disgrace in this life, and continual transmigration into the body of a female animal, will be the certain consequence of refusal. In this state of confusion a few hours quickly pass, and the widow is burnt before she has had time even to think on the subject."\*

Other most base fictions are employed on these occasions, of which the brevity we wish to observe forbids the mention. And will the friends of truth in this enlightened age and country allow, without an effort to prevent it, such delusions so fatally to operate?

But we have not completed the sad account of the unholy means which are used to obtain victims to the Eastern Moloch; for, lest love of kindred and of life should prevail against the arts and heresies employed to induce the widow to burn, she is put under the influence of stupefaction; and when once placed on the fatal pile, she is so fastened down that escape is always difficult, and often impossible. Nor should we forget the numbers who act a criminal part in each of these scenes of blood. Here must be included "the unnatural friends who urge the mother and son to the perpetration of the murderous deed, the Brahmans who officiate at the inhuman rite, and the multitude who applaud the act." Thus the death of a single widow by burning involves thousands in the guilt of murder, and if those who are well informed on these mournful subjects do not unite to end such evils, with the utmost promptitude and vigour at their command, in this circle of criminality they also will be inclosed, and

\* See, for this and much affecting information and remark, the Suttees' Cry to Britain, by J. Peggs, late Missionary at Cuttaok, Orissa.

\* Printed in England by order of the House of Commons.

not only India, but England will be filled with murderers.

In the year 1817, Mr. Ward, late Missionary at Serampore, addressed some persons who had been assisting at a Sutte, when one of them answered, "Sir, whatever the act now committed may be, we have nothing to fear. You must see to that, for the police magistrate has been here and given the order, and according to that order the woman has been burnt."\*

In compassion to the widows who will be destroyed if we are inactive; in mercy to those who, if not prevented, will promote the evils we deplore; and from love to our country, let us powerfully and without delay combine our efforts to procure the suppression of this Indian abomination. True humanity does not consist in a sickly tenderness, that cannot endure to listen to the well authenticated accounts of human suffering; but in an ear open to information, in a heart that feels every statement of woe, and in a hand that will use all its strength in the destruction of evil. And therefore we further observe, that the practice it is our wish to destroy includes much prospective, as well as consequent misery. The children whose father is dead are scarcely recovered from the blow inflicted by that event, before they are hurried from their once happy home to the horrid pile on which they are to see their mother die. They never so much needed her tender care as at the period when she is forced from them for ever, by a custom which heartless selfishness tolerates, and which demons in human form too securely practise. And what mind can cast up the sum of misery which is created by the prospect of such a rite?

The wife would be happy, did she not fear that her husband might die before her; the mother would enjoy the presence of her children, did she not know what must result from the death of their father. But when disease has reached him with whose corpse she is doomed to burn, what but agony must rest on the female heart? She sees her little ones exposed to the mercy of a selfish world, and relations who have no benevolence. The children must tremble lest their father should expire, and that event place them in agony beside the pile, whose flames will choke that voice they have ever heard with delight, and consume those arms by which they have been long embraced. Is not this a system of perfect evil, inflicting on the human heart the deepest anguish, just when it needs the greatest consolation? It is entire malignity: there is not in it a redeeming quality. It would be flattery to say it was a system in which there was more

of hell than heaven; it is purely infernal: and the richest mercy of God alone can forgive the British nation for allowing it so long to exist. Nor can we reasonably expect that mercy to be extended to us, unless we prove our repentance for past indifference to tolerated murder, by prompt, united and vigorous efforts to end a custom, by which thousands have perished, and millions have sinned.

*Its suppression is neither difficult nor dangerous.* This declaration is supported by the fact, that Sutte is not sanctioned by the most respectable Hindoo authorities. Menu, the great Hindoo legislator, did not intend that widows should be forced to expire after the death of their husbands, because he enjoins them to pass the whole of their life as ascetics; and the more learned Hindoo writers, we are well assured, regard the burnings we deplore "as perfectly unlawful, and insist that the law commands a widow to live a life of abstinence and chastity." The Hindoo system does not support the Sutte by its mandate; it is not even recommended "by one-fifth of Hindoo writers on ethics and jurisprudence, nor is it practically regarded by a thousandth part of those who profess Hindooism;" so that the friends of humanity have not to contend with formidable authorities and general usage, in their attempts to terminate these barbarities that afflict the Eastern world. And, if we permit the later and inferior Hindoo writers to speak on this question, even they afford no countenance to the deluding and coercive measures which are generally employed. They insist that the sacrifice shall be perfectly voluntary in all its stages. "The direction is, that the widow shall voluntarily quit life, ascending the flaming pile of her husband." The pile must be first kindled, and then the victim must voluntarily ascend and remain in the flames. But, instead of this, the most delusive representations are made to induce the victim's consent to burn; powerful narcotics are employed to prevent the operation of reason and tenderness; the sufferer is frequently bound, and generally pressed down on the bed of death to prevent escape; and inhuman clamours are raised to drown those piercing cries that indicate her reluctance to die.

These unlawful and cruel measures have been found necessary for the perpetration of the Sutte. Were they not used, few indeed, if any, of those who now perish would abandon their unhappy orphans; a single tear on the face of her child would force a mother to live. And can it be deemed dangerous, or improper, to interdict that which is opposed to all law, justice, and humanity; and which is supported for selfish purposes only, by inhuman relatives and

\* The Speech of T. Poynder, Esq. p. 65.

merciless Brahmins? Shall we be told to leave the suppression of the evil that has too long disgraced us by its life, to the effect of Christian instruction? We ask, if it be not the first duty of Government to protect human life; and if we are to wait, while thousands are consuming, until the Missionary has persuaded the ferocious to be clement? No, if the population of England include the pious, the just, and the humane, the answer from all her towns and cities will be, let the man of God preach, and let Government command that the voice of blood may no longer appeal to heaven for vengeance on those who shed it, and on those who permit it to flow.

But it may be insinuated, that considerable danger would attend the interference we advocate. Were this fear somewhat reasonable, which we do not admit, even in that case a benevolent people should be willing to make great sacrifices to prevent daily murder, and the commission of crimes that endanger the safety of their country. On the safety of suppressing the Sutte, we have testimony the most ample, from which we select a small part. F. Warden, Esq. one of the members of Council in Bombay, says, "I am convinced of the practicability of abolishing not only this, but also every other sanguinary practice of the Hindoos, and without endangering either the popularity, or the security of our supremacy."<sup>\*</sup>

In support of this opinion, did our space permit, similar statements could be abundantly furnished from men of the best information, of upright character, and considerable eminence. And in confirmation of all they say are the facts of our having already put down "the sacrificing of children at Saugur and elsewhere, as well as the practice of destroying female infants, and the burning alive of women. Why, if these customs, which were also generally practised, have been abolished by a humane Government, should not the practice of Sutte be abolished?" (E. Lee Warner, Esq.)

Indeed, it was the opinion of a magistrate in Jessore, which he communicated to the acting superintendent of police of the Lower Provinces, Calcutta, that "any law abolishing the Sutte would be attended with no other effect than it should have under every system of government—the immediate and due observance of its enactments."<sup>†</sup> And the Friend of India justly asserts, that "there is no instance on historic record, in which acts of humanity have ever roused public indignation." In such cases, should the selfish and cruel utter their menaces,

the voice of humanity makes them iraudible, or her hand prevents their execution.

It may be pleaded against us, that the British Government has attempted to lessen the evil we wish abolished, by her regulations respecting it; but we have numerous and respectable testimony to shew that this interference, however well intended, has been pernicious. W. Sherar, Esq. late Accountant General in Bengal, in a letter dated March 14, 1827, says, "I consider the evil of the restrictive regulations of 1812, respecting Suttees, so great and lamentable, as to require the earliest possible redress. As things now stand, all the Suttees in Bengal are each one sanctioned by the presence and acquiescence of the police officers of the British Government."<sup>\*</sup>

"God is love;" and as he gives power to men that it may be used for just and benevolent purposes, it must be pleasing to Him that we should employ every lawful means for the termination of evil in every form, and in every degree of its existence. At the proper time, then, let petitions for the immediate suppression of Sutte in our eastern dominions be presented to the British Parliament, from every city, and town, and village of our noble isle; and let daily prayers for success arise from every humane and devout heart, and, under the favour of heaven, those flames will be extinguished that should never have been kindled. We must be heard, for those who are intended for slaughter cannot. "How can a wife, a mother, withdraw from her own family? They may endure continual agony under the apprehension of the dreadful doom which they know awaits them; they may feel their anguish renewed at the sight of every female neighbour they behold led forth to the flames; they may tremble at every touch of disease that affects their husbands, and weep at every recollection of their hapless children; but can they leave the scene of suffering? Dare they betray the anguish which preys on their vitals?

Ye British matrons, husbands, sires,  
Your souls with soft compassion glowing,  
O haste to quench the horrid fires  
Whence human blood is daily flowing!

With your lov'd king and country plead,  
Implore the senate of your nation,  
That British India may be freed  
From scenes of such abomination.

"If thou forbear to deliver them that are drawn unto death, and ready to be slain; if thou sayest, behold we know it not; doth

<sup>\*</sup> Parliamentary Papers, vol. i. p. 261.

<sup>†</sup> Ibid. p. 241.

<sup>\*</sup> Poynder's Speech, p. 70.

not He that pondereth the heart consider, and He that keepeth the soul, doth not he know, and shall not he render to man according to his works?" Prov. xxiv. 11, 12.

At a Quarterly General Court of Proprietors of East India Stock, held Wednesday, Sept. 23, Mr. Lush inquired, "Whether the Court of Directors had recently received any information from Bengal, on the subject of the abolition of Suttees; or whether they had, since the last Court, made any communication to the Bengal Government relative to that abominable practice?" The Chairman answered, "that the Directors had not received any information on the subject since the last General Court; but he was happy to say they had an opportunity of knowing that the number of Suttees had decreased very considerably, and that the Government were most anxiously inquiring into the practice, and making themselves masters of every point connected with it."

ADDRESS OF THE COMMITTEE OF THE SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE.\*

The Committee of the Society for promoting Ecclesiastical Knowledge submit the following statement to that portion of the Christian public whose acknowledged principles may be considered as involving a pledge of approbation and support.

As the affairs of the Society are to be conducted by evangelical Dissenters, it is scarcely necessary to state what those views of Christian polity are which it will be found to advocate. And as the Dissenters united in it are not limited to persons of any particular denomination, it is obvious that its proceedings will not be allowed to interfere with those minor questions, by which some portions of their body are distinguished from others. The Independent, the Baptist, and some other denominations, if agreed as to the leading articles of Christian doctrine, hold enough in common with respect to church government and modes of worship, to admit of their cordial co-operation in our attempt to separate between the precious and the vile in ecclesiastical affairs. On this general basis the Society has been constructed. Its plans include the publication of tracts and treatises, original and selected, in a uniform and respectable style, according to the regulations given below.

By this arrangement a wider circulation will be procured for a class of publications, which, without transgressing the rules of

candour or courtesy, may distinguish between the laws of the Saviour's kingdom and those of the kingdoms of this world—and between the Christianity of the New Testament and those counterfeit resemblances of it which have so long obtained among the nations of the earth. The Committee are not insensible that a most zealous advocacy of particular forms of ecclesiastical polity may exist, where there is a total estrangement from the spirit of the Gospel; it will therefore be their peculiar solicitude, that all their publications be strongly characterized by the spirit and the language of genuine piety.

The Committee feel convinced, that there is much in the general aspect of the times to call for their exertion. The infidel is abroad, and is bringing an unwonted hardihood to the stale employment of assailing Christianity through the medium of its corruptions. Ought not our zeal for the advancement of a pure religion, to keep pace with that which marks the effort made to crush it in its course? If to confound the thing and its abuses be the mean policy of its enemies, shall not the effort to separate between them employ the hallowed scrutiny of its friends, and call forth an unflinching energy? Moreover, it should not be forgotten, that our activity in this cause may be expected to produce an impression in many instances, which that of the dignified and endowed among its advocates has failed to effect. It is idle to pretend that the Protestant Dissenters can have any thing to gain from this warfare, save that best of all gains, the consciousness of forwarding the interests of truth, and liberty, and happiness.

And whatever, in other respects, may have been the wisdom or the folly of that measure which of late has so materially altered the political circumstances of the Catholic, it is pleasing to reflect, that the opponent of his creed is no longer to be reproached as calling him to the arena upon unequal terms. The only weapons now left to the Protestant of these realms are reason and persuasion; and to the application of these, whatever his opinions may be on disputed questions, he is bound by every peculiar and by every common principle, to bring a new alacrity and power.

From ourselves, a disgraceful brand has been taken away. We have no more to contend for an equality of civil rights; and secular ascendancy, or state emolument, were they freely awarded to us, our principles forbid us to accept. Hence, should the cause of Protestant nonconformity continue to be sustained by the learning and devotedness which have so long adorned it, there will perhaps be some difficulty in suggesting any explanation of the fact beside the true one. Motives there must be—and

\* For the account of the formation of this Society, our readers are referred to our June Number, p. 252.

they must be spiritual or secular, generous or selfish; and where the bad are evidently unequal to the result, the good may cease to be regarded as a fiction. To the present hour, many of the most popular and accomplished of our adversaries would seem to be insensible to any cause as serving to perpetuate dissent, which may not be resolved into ignorance, faction, or fraud. These representations of our body may be found at this moment on the tables of our literary institutions, and are circulating among the members of reading societies throughout the land. Whilst this spirit shall continue to send its pestilence abroad, is it not seemly, is it not just, is it not a duty owing to ourselves, our country, our principles—and owing, above all, to the Divine Author of those principles—that our opinions should be placed more completely in the view of the public, and along with them those reasonings which render their truth obvious, their immortality certain?

With the enlightened Dissenter, it must be matter of devout regret, that these principles should be so imperfectly felt and understood by the majority of his fellow-worshippers. The effect often is, that such persons desert our ranks as soon as an improvement in circumstances, or altered connexions occur, to render their doing so *convenient*. What should be purely a question of conscience, thus degenerates into one of mere loss or gain. These considerations and many more, induce the Committee earnestly to solicit that sympathy toward their object which may encourage them in their efforts. From the Ministers of the various religious denominations they venture to anticipate a ready co-operation. Of them they therefore request an immediate effort to procure contributions. It is presumed that every minister may obtain from individuals of his congregation at least *two or three pounds* per annum, while many may have it in their power to procure a much larger sum, for which, of course, there will be the specified return in books. Valuing, as the Committee are sure he must, the great principles which this Publication Society proposes to advocate, and the important instruction it will aim to diffuse, they hesitate not to request that every friend to the object will, at his earliest convenience, inform one of the Secretaries, whose names appear on this paper, of the annual contribution which he and his friends will bestow, and which will be considered as due from the *first of October, 1829*. This information will enable the Committee to pursue their intentions with promptitude and vigour.

Among the first of the subjects for original composition, to be treated by writers of known talents and piety, are the following: *The Importance of Right Sentiments of*

*Church Government—A View of the State of the World at the time of our Saviour's Appearance—The Constitution of the Primitive Church—The Spirit of Primitive Times—The History of Christianity to the Age of Constantine—The History of the Western and Eastern Churches—The Ecclesiastical History of England—Lives of the most important Individuals during the successive Periods of Ecclesiastical History—On the Deficiencies of the Reformation—The History of Christianity in North America—On Establishments of Religion.*

Among the reprints to be earliest introduced, and adapted for general circulation throughout our congregations, will be found selections from the writings of such men as Owen, Henry, Peirce, Delaunay, Graham, and various of the Reformers.

F. A. COX, LL.D. Hackney, or University of London, J. BENNETT, D.D. City Road, R. VAUGHAN, Kensington, T. PRICE, Spital Square,	}	Secs.
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#### PLAN.

1. The Publications of the Society will consist of a twofold series—comprising Original Compositions, illustrative of the history and principles of the Christian church; and Reprints, entire or abridged, of such treatises from the works of eminent divines as have an important bearing upon the objects of the Society; preceded by brief notices of their lives and times.
2. The series of Original Compositions (price 6d.) will be published on the first day of each month, and a succession of original or selected tracts as often as may be deemed expedient.
3. Every subscriber of *half a guinea* per annum and upwards, or donor of *five guineas*, shall be a member of the Society.
4. Every subscriber shall be entitled to claim one-half the amount of his annual subscription in the publications of the Society, and to purchase any additional numbers at a reduction of 25 per cent.
5. From the body of the subscribers in the united empire, corresponding Committees shall be chosen, to further the objects of the Society in their respective localities.

#### EASTERN (SOUTH WALES).

The proceedings of a meeting convened at Zion Chapel, Merthyr Tydvil, pursuant to the 11th resolution of the South-east Baptist Association held at Cowbridge the 4th of June last,

Several ministers and messengers of churches met at ten o'clock on the 9th of September. Rev. T. Morris prayed, and Rev. D. Saunders, minister of the place,

was unanimously called to the Chair. Letters were read from different ministers who were not able to attend, expressive of their approbation of the object of the meeting, and their determination to co-operate in its measures for the achievement of the end proposed; an account was taken of the debt remaining on the several chapels, and the following resolutions were proposed and adopted.

Resolved,

I. That we do all in our power to collect penny per week, in proportion to the number of members in our respective churches, for the purpose of discharging the debt incurred by building places of worship; and that all the other churches in this Association which were not represented at this meeting, be earnestly exhorted to adopt the same method.

II. That this plan take place, and commence its operations from the first day of June, 1830; and that no one be allowed to collect for this object after that time.

III. That the sum thus collected be proportionally distributed under the superintendance of the ministers and messengers at our annual Association, according to the amount of debt remaining on each church.

IV. That no church be relieved, except it adopt the above plan, and contribute its proportion to the fund.

V. That the churches be exhorted to appreciate their more wealthy and generous friends of the proposed plan; as it is strongly hoped that by so doing they may realize much assistance.

VI. That we will cordially unite as heretofore, with the churches of the other Baptist Associations in the Principality, if it should be agreeable to them, provided they also adopt a similar plan.

VII. That in future no meeting house shall be built or enlarged, without the church or persons concerned in such building or enlargement, first consult the quarterly meeting, or the Association with which they are connected, if they intend to apply for relief to this fund.

VIII. That Brother D. Phillips of Caerleon be requested to prepare these resolutions for the press, and furnish the several churches with suitable cards for collecting.

IX. That these resolutions be published in *Greal y Bedyddwy, Seren Gomer*, and the Baptist Magazine.

(Signed) D. SAUNDERS,  
Chairman.

BAPTIST EDUCATION SOCIETY, ABERGAVENNY.

The twenty-second annual meeting of the Welsh and English Baptist Education Society at Abergavenny was held in Frogmore-street chapel, on Wednesday, Sept. 2. At eleven o'clock in the forenoon, Rev. T. Waters, M.A. of Worcester, read the Scriptures and prayed; Rev. J. Fry, of Coleford, preached from 2 Tim. ii. 15; and Rev. C. Evans concluded in prayer. The members of the Society retired to the vestry to receive the subscriptions and collections, and transact other matters relative to the Institution, which being done, the meeting was closed in prayer by the respected President, the Rev. M. Thomas.

Donations and subscriptions towards this Institution are received in London by the Rev. J. Jvimey, 14, Southampton-row, Russell-square; Rev. T. Thomas, 36, Hunter-street, Brunswick-square; and S. Marshall, Esq. High Holborn. In Liverpool, by S. Hope, Esq. and Rev. D. Jones, Minister of the Welsh Baptist Church. In Bristol, by T. Ransford, Esq. Stapleton; and E. Harries, Esq. Bristol. By the President, Rev. M. Thomas, Abergavenny; by the Secretaries, Mr. J. Tozer, Abergavenny, and Rev. D. Phillips, Caerleon; and by the Treasurer, Mr. W. W. Phillips, Pontypool.

ORDINATIONS, &c

YARCOMBE.

On Wednesday, the 12th of August, a neat Baptist meeting-house was opened for public worship at Yarcombe, a populous village in Devonshire. Mr. Baynes, of Wellington, preached in the morning, from Col. i. part of 27th verse; Mr. Crook, of Crewkerne, in the afternoon, from Phil. i. 18; and Mr. Mason, of Exeter, in the evening, from 3 John i. part of 2d verse. Messrs. Gill, Lush, W. Humphrey, Currie (Independent), and Richardson, engaged in the other services of an interesting day. The attendance of many members from the neighbouring churches evinced the interest felt for the extension of the kingdom of the Lord Jesus Christ, in this dark and benighted village. May a church be gathered and established here, to shew forth the Redeemer's praise!

# IRISH CHRONICLE,

NOVEMBER 1829.

It is mentioned in the last Annual Report, that the Committee had granted a small sum to the widow of Thomas Bushe, one of the Society's Readers of the Irish Scriptures, as a tribute of respect to his excellent conduct. The letter of thanks, now inserted in the Chronicle, sent by his grateful widow, will be read with interest.

*From the Rev. Wm. Thomas.*

*Limerick, Sept. 18, 1829.*

*To the Secretaries of the Baptist Irish Society.*

MY DEAR FRIENDS,

With this I send you the Readers' monthly journals, and the quarterly statement of the schools, which are in a very prosperous state, with scarcely an exception. This is a matter of surprize to many, considering the unabated and increased persecution of the priests, and the disturbed and outraged state of the country, particularly these parts. Since my return from England, I have been almost all the time from home, visiting the schools and preaching. On my arrival at Borrisokane last Monday week from Clough-jordan, I did not expect to see a child at the Society's school there, in consequence of the dreadful state of the place; but I was surprized to find 62, and 75 on the roll. I was much pleased with their improvement, and particularly with one little child that really surprized me, when the mistress desired her to get up to read in her Testament, which she did very well. She has been only one year in the school, and learned the alphabet correctly in a week. I sent to her mother to ascertain her age, who said she was four years old the 23d of June last; her name is Maria P. a very fine child. I was also greatly pleased at the number and improvement of the children in the Birr or Parsons-town school: they spelled, and read, and repeated the Scriptures with great precision, and committed a number of chapters to memory. The premiums gave them great pleasure and encouragement, and for which they were very thankful. I have been and am sharing what fell to my lot of the Pilgrim's Progress, which our excellent friend Mr. Garney gave the Society, and the premiums of small books which Mr. Ivimey bought for them, with as much judgment as I can; but I have not the twentieth part enough for them. Premiums excite the greatest possible emulation, and I hope our friends will send them. The hymn books which our worthy and venerable friend the Rev. Dr. Rippon gave me, I have been and am giving as premiums to the children, and the pin

and thread cases, &c. which some kind ladies gave, were very acceptable.

WM. THOMAS.

*From the Rev. J. P. Briscoe.*

*Ballina, Sept. 19, 1829.*

You will receive with this the inspector's journals, and the return of the schools. I leave the former to speak for themselves, and confine my remarks to the latter.

Our schools are all greatly opposed by the Pope's hirelings, who hate the light, neither come to the light, lest their deeds should be reproved, and this, though both the degree and the effect of their opposition vary in different instances, is the reason of the smallness of the numbers in some of the schools at the last inspection. I feel, however, convinced, from former experience, that in a short time the children will return again; and I rejoice to know, that in some cases their Reverences strut, and fame, and bluster, and even curse without effect.

The school at Shraheen is among those which have been greatly persecuted, but it is improving. The following extract is from a letter written by the master. He says, "My school, I hope, will increase in time to its former number. Eleven Roman Catholic children attended every day last week, and some of those who are yet afraid to come, are getting their Testament tasks at home. Their parents tell me they are very sorry for what has happened, that it would be a great loss to them if their children should be prevented from receiving their education gratis, and that in a short time they will send them again. I attend at some of their houses, to set them copies and to examine them in their tasks. Priest M. is to come to this neighbourhood on Wednesday next to hear confession, and I think he will say nothing injurious to my school; he is not the person who deserves most blame, but Bishop M.H."

I have learned from another source, that the said priest did go at the time appointed to hear confession, and that some of his flock complained to him that they were not allowed to send their children to the school. "O, send them, send them," said he, "but

don't say I told you." "But what if the Bishop should come to know it?" they replied. "O, the Bishop," said he; "no one can please the Bishop."

We are much obliged to the kind friend who made us the donation of the Pilgrim's Progress. I have distributed about two dozen of them with very good effect. They were very thankfully received, and have excited a laudable emulation amongst the children, who are busily employed in committing to memory a sufficient portion of Scripture to entitle them to a copy. The price I have fixed upon them is eight chapters within the quarter.

I have forwarded the account of the donation to the Hammersmith school, with a letter from Mrs. B. to Miss O. which you will have the kindness to forward. This school, I am glad to say, is improving. It was reduced to 39 scholars, but has now increased to 70.

J. P. BRISCOE.

*From the Rev. J. M'Carthy.*

Sept. 15, 1829.

#### DEAR BRETHREN,

I have the happiness of stating, that at all my places a regular spirit of bearing has been kept up, and the people seem anxious to bear whenever I can attend. When I preached at Ferbane on the 1st of August, we had a memorable time. Miss H. proposed herself as a candidate for baptism. Her father and mother have been members almost since the formation of that church. The relation of her change of mind, the work of God's Spirit in producing it, and her knowledge of the plan of redemption by Christ, was not only encouraging, but beyond what might be expected of a young woman of her age. Though the church fully agreed with me, that her change was genuine, we postponed her admission till the next visit.

On my return I visited the Clanshanny school. One fine little boy, excellent at committing the Scriptures, took ill at school, and was in eternity in a few days. The master told me he could talk of nothing but the word of God while able to articulate. There are 17 Catholics in this school. At last, you see, they are beginning to move towards it.

Lord's day, August 23, I preached at Athlone, and on Monday, on my way to Barry, I overtook two young men. I saw by their manner that they knew me. The youngest of them made, as nearly as I can recollect it, the following recital:—"Since I left home I went into a house of entertainment. A Roman Catholic priest was there. It being the Lord's day, for my own

edification I improved the time reading my pocket Bible. Priest. What book is that you are reading? Boy. The Bible, Sir. Priest. We do not allow that book to be read. Boy. I do not believe you are right in striving to prevent it, for Jesus Christ has commanded the perusal of it. Priest. Where? Boy. These are the words: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.' John v. 39. Priest. Will you read some other part of it. Boy. I will, Sir, if you will explain it. And the boy then read—'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth.' 1 Tim. iv. 1—3. Priest. Why did you choose that portion? Boy. I believe you are a priest, and I know of no other passage so applicable. Priest. I suppose you will soon become a preacher? Boy. I have no such expectation, yet I think it right that every person who knows the way of salvation should make it known. Priest. I am 'a priest for ever, after the order of Melchisedec;' nobody else has a right to preach. Boy. Another priest than him has made you one: if you were appointed of God, as Melchisedec was, you would not prevent the reading of the Scriptures, and you would teach the people nothing but what is contained in the word of God."

I asked him where he had received his education, and he told me at our school at Kennagh. He had grown out of my recollection, until he reminded me of it; then I knew him and his family. I proceeded to Barry, inspected the school, and preached in the evening. Having received information that Mrs. M'C. was worse, I was obliged to return home immediately.

Lord's day, the 30th, preached again at Ferbane, and after preaching proceeded to the river, and baptized Miss Elizabeth H. Returned to the communion. While giving my admonition to her at the table, as I always do previous to receiving them to membership, and during the whole of the meeting, I think I shall never forget the heavenly fervour that seemed to abide amongst us all. I have just returned after the inspection of the schools. The cash-roll will shew the number both of Catholics and Protestants, and otherwise shew the state of them; hence it would be needless to state it here: they all seem to prosper. The children were all joyous at seeing the Pilgrim's Progress as premiums. I did not then give any of them, but merely held

them up as rewards for the best children at the next inspection. This I am sure will excite great emulation.

When at Barry, a little boy about seven years old, who some time ago was in our school, was reading a tract against lying. His father, who was present, said to him, "Mind, liars must be turned into hell." The next day a man came to borrow money from the father: he said he had none. All that day the boy seemed quite mournful. The father desired to know the cause of it. "Oh!" exclaimed the poor little fellow, "father, you must go to hell to-morrow." "To-morrow!" said the father, "what have I done?" "You told the man who came to borrow the money, you had none. You know you had enough in the check bag. Was not that a lie? You told me liars must go to hell: That is, father, the cause of all my trouble."

The numbers attending to hear the word of God at Tullamore give me great encouragement. You will excuse further details; you must perceive I have but given you a sketch, little and sure. Brethren pray for me.  
J. M'CARTHY.

*From the Widow of Thomas Bushe to the Rev. W. Thomas.*

*Ballaboy Scariff, Sept. 3, 1820.*

REV. SIR,

I beg leave to return you my best thanks for your kindness and humanity towards me and my poor helpless family, since my ever dear husband's death, which emboldens me to hope you will pardon the trouble I now give you, in intimating my request that you will be pleased to communicate to the Baptist Irish Society my grateful acknowledgements and thanks for their benevolent and humane grant of a sum of money, equal to the half-year's salary which was paid to my late dear husband, and which I have received from you at a moment when I and my poor helpless little ones required it much; as, from my husband's long illness, and the expence attendant on having a physician in constant attendance on him, with medicines and other matters he required, on his death-bed, I found myself involved very much in debt; so that but for the humanity of the Society I would have found it difficult to have provided provision for myself and children during the summer.

I cannot tell you, Rev. Sir, the persecution I have suffered in consequence of my husband having died a Protestant, and my bringing up my children in that faith; I cannot send them outside my door, but they are called new lights, &c.; but God's will be done. My poor husband bid me look up with confidence to Him who is a father to

the fatherless, and a husband to the widow. All I can utter is my gratitude, and my prayers for the prosperity, happiness, and long life of every member of that philanthropic Society, who behaved so kindly to me.

Asking pardon for troubling you with so long a statement of my affairs, Rev. Sir, I remain your obliged and humble servant,  
BRIDGET BUSHE.

*From an Irish Reader.*

*Coolany, Sept. 11, 1820.*

REV. SIR,

I have the pleasure of informing you, that since my last I have got more of the attention of Roman Catholics to hear the Holy Scriptures read than I had for some time before; their anxiety is apparently increasing. Numbers of them do come now, and spend the evenings and part of the nights, and pay very strict attention to the declarations of the Saviour as recorded in the New Testament. I endeavour to point out and fix their attention on the coincidence that exists between the writers of the Old and New Testaments, in their affirmations regarding the ruined state of man, by his original and actual disobedience to that holy law which is so exceeding broad, extending even to the thoughts and intents of the heart, the cogency of which some do admit. A few days ago I had a pleasing conversation with an old person in this vicinity and her daughter, who after being both with the priest a few days before, in her confession she (the old woman) told him that she could not believe that the sacrament was Jesus Christ, and that every representation of him must be inferior to him, and that bread and wine was only a commemoration of him. "I fancy," said the priest, "you hear the Scriptures read." The old woman said she did. "You must now, on your knees, before God," said he, "promise me that you will not hearken to any more of that diabolical book's instructions, for I fear it has poisoned your mind, and you must do severe penance for what you have heard of it." "No!" said the old woman, "I have, I think, done no wrong in hearing its contents, nor am I now a proper object to impose penance on; therefore I hope you will have me excused." "Begone," said his Reverence, "I shall hear no more from you while you are in such a frame of mind; I fear you have imbibed heresy to an incurable degree." The old woman got up from her knees, walked off, and did not go to wait upon the priest since. Her daughter, after the mother withdrew, went on her knees before the priest, who asked her, "Pray, Miss D, do you hear the Bible read?" "Yes," replied the young woman.

"Do you go to church?" "Sometimes," said she. "I suppose," said he, "you go to hear the preachers also?" "Sometimes I do," said she. "You must now faithfully promise me, that you will in future refrain from all these evils," said the priest. "I cannot do that," said the young woman, "the Bible is read in my hearing frequently, and I shall never close my ears against it;" so he ordered her away immediately, and neither the mother nor daughter went near him since. I frequently call to see them, and read for them; indeed, they have invited me to do so. The old woman said she never would ask any of the rites of the Church of Rome nor the services of her clergy, even at her last hour: she declares that her entire confidence is placed in her crucified Saviour, that he alone has atoned for her guilt, is her only hope at present, as he will be her judge at the last day. There is now these few weeks past a Roman Catholic lodged in my house, who is inclining to read the Scriptures. O that the Lord may open his, and the eyes of all who are ignorant of the salvation of our God! Amen.

From an Irish Reader.

Kilmartigue, Sept. 12, 1829.

REV. SIR,

Since my last letter I travelled through various parts of the counties of Mayo and Sligo, earnestly endeavouring, as usual, by reading, conversation, and expounding the Scriptures, to promote the design of our Institution; and there can be multiplied evidences adduced that these humble means, with the blessing of divine aid, have been, and will continue to be, effective, in dispersing clouds of superstition, ignorance, and error, which hitherto darkened the reasoning faculties of multitudes of our poor benighted countrymen and fellow-sinners. On the 19th ult. I attended at a wake in this neighbourhood, where I read the Irish Scriptures, and talked to the people as usual. All that were present listened with respect and attention.

Some of the people whose children attend our school in Aclare, expressed their approbation of our system of education, and their thankfulness to the charitable people of England for supporting so good an Institution. The voice of gratitude is often heard even in this part of the country, from parents as well as the children, and also from the illiterate, for the instruction they receive in their own language. On the following day went to the funeral, where I also strove to conciliate my hearers, by bringing several of the precious promises recorded in the Scriptures to their consideration. Many of

the Roman Catholics themselves acknowledge that the priests are the false prophets, which come in sheep's clothing, &c. Matt. vii. 16. On Lord's day, the 23d, read portions of the Scriptures to several persons in my house, and again in the evening. One of the men then present related the following anecdote:—Some years ago his brother got ill, and he was sent for a charm, as a superstitious cure for the recovery of his brother's health, to the priest. In such cases, the priest, after uttering some form of words over a bottle having water in it, together with crossing over and over several times, for which the priest receives two, three, or five shillings, according to the opulence of the person for whom it is required; then it is drank at times, and sometimes sprinkled on the superstitious patient. But he kept the money in his pocket, and brought back some spring water, which was immediately applied, and a miraculous cure said to be performed. "But," said he, "very few persons resort to such ridiculous practices at present." "Why so?" said I. "You know that, Sir, better than I do," said he. I kept still asking him his opinion. At length he said that "the Testaments and tracts are read almost in every house, consequently the people are thereby instructed in things pertaining to godliness; therefore superstition and ignorance are every day falling to the ground."

#### CONTRIBUTIONS.

Received by Mr. Burls.

	£.	s.	d.
A Well-wisher to the Cause of Christ .....	5	0	0

Received by Mr. Ivimey.

Collection at Yeovil, sent by Rev. Mr. Chapman .....	5	0	0
Friend, by Mrs. Bailey .....	0	10	0
Mr. Joseph Wilson .....	1	1	0

Received by Mr. Pritchard.

Mr. Patmore, Colchester .....	0	10	0
Sir Digby Mackworth, Bart. ..	5	5	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 14 Southampton Row, Russell Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

# 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.

Extract of a Letter from Mr. Yates to Mr. W. B. Gurney, dated Calcutta, Feb. 19, 1829.

Having given an account of my voyage in a letter to Mr. Dyer, which you will doubtless see, I propose in this to give you a short description of the state of things, as I found them on my arrival, and of our future prospects. It was delightful for me to hear, after an absence of two years, that my dear wife and all my associates in labour were well, and the more so, when I found that several others had been removed by the hand of death—I mean the Bishop of Calcutta and Mr. Schmid, Burton of Digab, and Cropper of Cuttack. It was also truly pleasing for me to find, that though some things were languishing for want of assistance, others had advanced beyond my expectation. The church in the Circular Road was not in so flourishing a condition as when I left, but I am not without hopes, from what I have witnessed since my return, that the Lord will visit us with a revival.

I had the pleasure of baptizing two the first Sabbath after my arrival, the one a Bengalee, and the other an Indo-Briton; and we had good congregations both morning and evening. In the Native department things are more promising than we have ever known them. The inhabitants of a number of villages only a few miles from Calcutta, have invited us to preach to them the Gospel, and to instruct their children. Brother Carapeit is now labouring among them very diligently, and from the attention they pay to the word, we have the fairest prospect of success. It is a door opened which we hope no one will be able to shut. A school, in which religious instruction is imparted, has been commenced, and is rapidly on the increase.

The greatest advancement has been made

in the schools. In visiting one of the native female schools last week, I was quite astonished at the progress some of the children had made, not only in their learning, but also in religious knowledge. They had mastered two catechisms, and could answer any question that was asked them, and were learning one of the Psalms of David by heart every week, and seemed quite pleased that they were allowed to learn them. What a change is this! About ten years ago I used to visit a boy's school not far from the same spot, and could not succeed in introducing the Scriptures among them; but now female schools, which were then thought utterly impracticable, not only exist, but the pupils have not the smallest objection to read any thing of a religious nature. Little Henry and his Bearer is a great favorite with them all. In the boy's schools under our care, similar improvement is observable. In addition to the Christian instruction which they receive from the Scriptures, catechisms, &c. during the week, many of them now attend to receive religious instruction on the Sabbath-day. We have four boys, the sons of native Christians, whom we have taken entirely under our care, and they appear to be promising boys.

Since my return I have been at two public meetings, which have afforded me much pleasure; one of the Juvenile Society, and the other of the Hindoo College. They were both much better attended than I had ever seen them before, and exhibit marks of improvement superior to what I could have anticipated in the course of two years. The latter meeting was held at the Governor's house, and the Governor General, the Members of Council, and many respectable individuals were present. The Report of the Juvenile Society will be shortly forwarded.

We have had since my arrival two meetings for consultation, with a view to the direction of our future labours, and the accomplishment of that plan of operation which I submitted to the Committee. As soon as our arrangements are final, we shall communicate all the particulars in a joint letter.

In the Letter from Mr. Thomas,

inserted in our last Number, he mentions having received a letter from Soojantallee, the converted Mussulman, with which he was much pleased. We subjoin a translation of that letter, and also of another addressed by the same individual to his native brethren.

## No. I.

(This was addressed to the Missionaries.)

O Christ, shew favour!

To the Elders of the Church of the Lord Jesus Christ, love and respect from Soojantallee, a sinner.

Through the grace and mercy of the Father and the Son, I, a sinner, still live. I hope you will kindly write me concerning your welfare, and that of my Bengalee brethren. Ever since I left you and the brethren, I have felt solicitous, and this is my desire to hear of the church's prosperity (lit. good news).

Now hear my state, which is this:—I am in a measure recovered from my illness, but my wife is still afflicted. We arrived at Monghyr on the 17th of November, and the Rev. Mr. Leslie gave me eight rupees to defray my expences. I am labouring to the utmost of my ability. Every morning I attend worship with Mr. Leslie in his house, and at two o'clock in the afternoon I go out to preach; i. e. to make known the good news; and there is something done also in translation.

If the hymns are printed, I request that you will send me a few copies, one of which I should like to have bound up with a little blank paper: kindly give orders for it to be so.

Now to all the gentlemen and ladies very kind regards from me, Soojantallee, a sinner, and from my wife. My request of you, gentlemen, is, that you will pray for me.

Now may praise arise, through the mediation of our Lord Jesus Christ. Amen.

## No. II.

(A Letter of Salutation to the Native Christians.)

To my beloved Christian brethren, great love and respect from me, Soojantallee, a sinner.

Brethren, through the grace of the Lord Christ, I am well. Do write me of your state, and pray for me to the Lord Christ, for I have a strong desire to see you. To brother Paunchoo, salam; to brother Beerchund, salam; and to the brethren who reside at Chitpore, to them and to all the sisters, salam. To brother Kasee, salam; to brother Babooram, salam; to brother

Faqueera, salam; to brother Choitun, salam; and to all the sisters, salam; to brother Hureedas, salam; to the brethren and sisters who are at Howrah, salam.

Now, of all the brethren I have one request to make, if ye will kindly hear me, namely this, that ye will regard brother Faqueera\* as another brother, and receive him into fellowship in the favour of Christ. This is expedient, and moreover in the 15th chapter of Paul's Epistle to the Romans are these words: "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour, for his good to edification."

Now may the peace of God remain on all. Amen.

N.B. I have not, in several instances, translated the word *salam*. It is generally a word of respect and esteem, but often used for wishing health or peace, and in these notes is nearly or altogether synonymous with the *salutation* in Paul's Epistles.

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MONGHYR.

A Letter, just arrived from our friend Mr. Leslie, contains the following particulars respecting the progress of the work of God at that station. We regret to add, that the state of his health is far from satisfactory; though, as it will appear from the extract we are about to give, his usual labours have not been intermitted.

All the members of our little church keep steadfast, and our congregations are good; yea, they are numerous when compared with by gone times. I think, too, that a greater spirit of seriousness is manifest; and it is certain that there is not less prayer than there has usually been. We have, no less than three prayer-meetings every week, besides two lectures, not including four services on Sabbath, two English and two Hindoostanee.

Within the last fortnight we have had the open and deliberate renunciation of caste by two men, the one a byraggee (a religious mendicant) and the other a writer, i. e. a

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\* This person had been, for some months previous to Soojantallee's leaving Calcutta, desirous of joining the church; and at the time this note was written, was actually a member of it, but unknown to Soojantallee.

book-keeper to the merchants. The former was on pilgrimage to Juggernaut, but was arrested on his way in Monghyr, by the sound of the gospel from the lips of one of our native preachers. His knowledge of Christianity is yet, of course, small; but judging from his appearance and words, his heart seems to be somewhat impressed. He has, however, been so far affected as to tear off the only badge of Hindooism that he had, his mala, or religious beads, and throw them openly away, saying that having found God he would wear the badge of Satan no longer. He has been exceedingly anxious for baptism; but I have not felt at liberty yet to administer it. A little delay seems to me necessary.

The other man is a tolerably good native scholar, and has a good acquaintance with the truths of the Bible. I had him long in my employ as a schoolmaster; and for this he was the best qualified man I ever had. About a year and a half or two years ago, he left me in consequence of a disagreement which arose betwixt himself and another teacher. I was sorry to part with him, but seeing no hope of keeping him, I suffered him to go without shewing the least reluctance. Occasionally, however, betwixt that time and this, I have had very serious conversations with him on Christianity. He always admitted the truth of the system, but said it was very hard to obey it. About a fortnight or three weeks ago he was seized with fever, and imagining that his end was near, he the last week, left his house, ill as he was, and came to the abode of one of the native preachers, that he might (as he said) own publicly that which he was convinced was the truth. This he did by instantly taking up the native preachers' hooka, or smoking pipe, and applying it to his mouth. Thus his caste ceased, and now he appears as a follower of Christ. He has recovered from his sickness, and wishes also to be baptized. But to him also I have said, wait a little. He is a young man, and if he is indeed sincere, I have no doubt he will be useful among his countrymen.

Two women also, belonging to a family which renounced caste for Christianity some time ago, appear to be sincere, and are likewise anxious for baptism. These I hope to add to the church soon.

The new native meeting-house which I erected about a year since, being attended beyond all my expectations, I am now engaged in erecting another much larger in a different part of the town. Things have taken an amazing turn. When I came here first, I could not in any way, get the people to let or sell me a piece of ground for building; but, in this instance, the ground was openly obtained for me by a very influential Hindoo. The building, though substantial,

will not cost you anything. All particulars will be sent in my next letter if I am spared to write one.

Thus you see we have a little reviving. Blessed be his glorious name.

P. S. Affairs among the natives at Digah continue in the same state; but among the European soldiers there is much doing. The last letter I had stated eight candidates for baptism, others exceedingly hopeful, and the worship well attended. Mr. Moore is now on his way up to them.

The Editor begs to suggest to the friends of Mr. Leslie, that his circumstances appear peculiarly to require the encouragement which might be afforded by Christian correspondence, and that it will afford him much pleasure to receive letters more frequently, to be forwarded to Monghyr.

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#### PORT MARIA (JAMAICA).

We are persuaded our readers will be gratified by the sentiments contained in the following passages, extracted from letters addressed by Mr. Burton to the Secretary. By a recent communication, we learn that Mr. Burton was about to remove to Kingston, to take the oversight of the large church and congregation hitherto under the care of Mr. Coultart, who intends to try whether the more elevated air of Mount Charles may not be sufficiently favourable to the health of Mrs. C. to render their return home unnecessary. Under date of April 26, Mr. B. writes—

Through the very great goodness of God, I am permitted to begin another letter in the enjoyment of health, in this land of sickness, and encompassed with marks of spiritual prosperity in the region of darkness and persecution. The cause of the Lord and Saviour is proceeding in triumph and glory, with marches as rapid as any that ever were taken by the heroes of desolation and death. One victory here, too, makes way for another; and if we can but keep the arm of the Almighty stretched forth for us by the prevailing influence of prayer, or

if you can but do it for us in England, the more degraded part of the island is likely very soon to receive a mark from heaven, as being a part of the purchased possession of its King.

The language adopted by the queen of Sheba to Solomon, respecting the report concerning him, which had reached her, I have often of late, applied to the religious intelligence which came to me before being engaged as a missionary. My first conviction when I landed on the island, and when for the first time travelling across it, was, that it would be quite impossible to convey to the mind of any person, who had never left England, an adequate idea of the beauty of the scenery, or of the sublime aspect of the mountains; or indeed, an idea that came up half way to them. And after having been here nearly two years, my present conviction respecting the prosperity of the churches is something similar. With you the blessings of the Gospel descend like the dew; but with us they are heavy showers of rain. And all the work is singularly performed by God; for it is done in such a manner as to keep from the person employed the possibility of glorying, even if he had the dishonest inclination to indulge in it. Your missionaries occupy an humble station on the graduated scale of excellent means; and yet the principal part of the good which is done, is accomplished by means that are humbler still. The slaves who have received the truth, are, among their fellow-slaves, the most effectual preachers of the gospel. Poor men and poor women, whom we denominate "Leaders," because of their religious employment, are the chief instruments in filling our places of worship, and in bringing sinners unto God. And they do bring them in a manner that must give angels very much of the employment of praise. It is only necessary that you should send out ministers who are seeking after a conformity to the likeness of Christ; and when they come here, it is only necessary that they should labour and pray with earnestness, and preach with true simplicity and fervour, and love the souls of their fellow-creatures with a sincere affection; and they are sure of prospering on every side, for God has come down among this people to bless them.

The station with which I am connected, forms one among many spiritual Edens that illustrate these remarks, and also prove them. After having been at Port Maria rather more than a year, the number of attendants that come as often as they can, has increased from forty or fifty to seven or eight hundred: the number of members is about two hundred and sixty, one hundred and ten of whom have been baptized since I came. They have been baptized and re-

ceived too, in connection with as much evidence in their favour, as in their circumstances, it is possible for me to obtain or reasonable to look for. There has been the testimony of their own declaration that they are sincerely sorry for sin, and that they believed and trusted in the Lord Jesus Christ for the salvation of their souls: there has been the testimony of an altered life: the testimony of a regular attendance on the worship of God; and the favourable testimony of some good person who has lived near them, and been watching over them. And besides these things, there is certainly some evidence of sincerity in their readiness to give, and to labour, and to suffer; and to the ministers who converse with them, there is some evidence of real conversion in those expressions of attachment to the Saviour, which not unfrequently proceed from them, and the peculiarity of which makes them appear very often like inspirations from heaven. I make these observations to prevent the supposition that the persons baptized have been received into the church without examination or proper enquiry.

It is with much thankfulness to God for his great goodness, that I have to inform you that the chapel and the house are now very nearly finished. We have been living in the house since the first of January. I think I have before said that the place of worship is sixty feet long, and forty feet wide; the house is thirty-two or three feet by thirty. I have calculated the expense of land, and chapel, and house, and find the total amount to be 468*l.* sterling, of which only about 100*l.* remains unpaid. The last time I wrote to you, was when I was at Kingston, conferring with Mr. Coultart upon the propriety of succeeding him if he should return to England. I understand that his return is as uncertain now as it was then. But if he should leave, if the committee should think of any other person for the station, rather than myself, I hope they will appoint him without thinking of me for a moment. For though it has been desired by a few of the people, I have no hesitation in saying, that to the majority of the persons who attend, it is quite immaterial whether I preach, or whether any other person preaches, the plain, yet glorious gospel of our glorious Saviour. If I was to choose for myself, and was encouraged to lay that choice before the committee with the expectation of its being attended to, I should say, "Assign for me if you please, the most arduous work; do not confine me to one place, but send me from one needy station to another, that I may lay foundations upon which other persons may build. Send me to Trinidad, to form a new mission there; or send me to the smaller islands, to form new stations among them. And let

me have your fervent prayers to go with me, and I shall feel happy, supremely happy, whether life, or affliction, or death, is stretched along the path."

The following energetic appeal, contained in a more recent letter, will surely not be read in vain:—

Do pray for us, that we may be enabled to flee from all lusts, and follow after righteousness, faith, charity, and peace. Pray for us, that our meat and drink may be to do the will of Him that sent us. Pray for us, that we may not be led into temptation, but delivered from all evil; that if it should be necessary for us to be tried, we may be tried with affliction, and not with

sin; with pain, with bereavements, with the death of the dearest relatives, or with any thing else, but never, never, by being permitted to fall into wickedness.

O remember your missionaries in your prayers.

Upon this subject I have a very full heart. The prosperity of the mission depends much more upon prayers, than contributions. The money that is given may enable the committee to send ministers out; but it is prayer that secures them from perishing in the sea; it is prayer that gives them a spirit of devotion in their work; it is prayer that lengthens their lives; it is prayer that brings down the blessing on their labours; and it is prayer that preserves them from bringing disgrace upon the name of the Saviour.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Mrs. Jonathan Carey	Calcutta	February 13, 1829.
	Messrs. W. Yates, J. Thomas, J. Penney, W. H. Pearce, and G. Pearce.	Ditto	May 13, 1829.
	Rev. Andrew Lealie		
	Hendrick Siers	Colombo	May 8, 1829.
	Mrs. Chater, and Rev. J. D. Palm.	Ditto	May 8, 1829.
	Rev. B. Clough		
	Alexander and Co.	Calcutta	March 26, 1829.

HOME PROCEEDINGS.

WEST MIDDLESEX MISSIONARY UNION.

The Fifth Annual Meeting of the Baptist Missionary Union for West Middlesex and the parts adjacent, was held at Colnbrook, on Wednesday, August 12, 1829.

A sermon was delivered in the morning by the Rev. Eustace Carey, and the usual meeting for business was held in the evening, when the attendance was numerous. The Chair was occupied by the Rev. Ebenezer Daniel of Luton; and after prayer had been offered by the Rev. Wm. Southwood of Kensington, the meeting was addressed by the Revs. John Dyer, Secretary to the Parent Society, — Hall of Poyle, Eustace Carey, Whitby, Coleman, Fuller, Bailey, Hawson, Lewis and Southwood. A considerable interest appeared to be felt on the occasion, and we trust it will prove to be not without benefit.

WINCHCOMB.

A Ladies' Association was formed at Winchcomb, Gloucestershire, Sept. 22.

On this occasion the Chair was kindly occupied by B. Risdon, Esq. of Burlingham, and the assembly was addressed by the Rev. Messrs. Thomas of Cheltenham, Wheeler of Atch-Lenob, Parry of Broadway (Independent), Ward (Wesleyan), Acock of Guiting, and J. Mills, the minister of the place. The sum of 4l. 14s. 7d. was collected at the conclusion of the meeting, which, with 12l. 0s. 8½d. collected by four young ladies since the beginning of November last, makes an aggregate of 16l. 15s. 3½d.

OXFORDSHIRE.

The Anniversary of the Auxiliary Baptist Missionary Society for Oxfordshire and the adjacent counties, held its annual meeting at Farrington, Berks, on Thursday, Oct. 8.

Brother Jos. Price preached in the morning, from Ezra x. 4; Brother John Burder of Stroud, in the evening, from 1 John iv. 8—10. The devotional exercises were conducted by Brethren Copley, Williams, Howlett, Breeze, &c.

At the public meeting in the Town Hall in the afternoon, after the Report had been read by Brother Coles, resolutions were passed, expressive of devout acknowledgment to that God who has opened such extensive and promising fields of Missionary exertion, and granted such success to the labours of the Missionaries of the Parent Society, especially in the West Indies. A pleasing feeling of harmony and of cordial regard to *all* Missionary Institutions pervaded the Meeting, while it cherished the hope that all the friends of Christian Missions would be increasingly importunate for the outpouring of the Holy Spirit, as essential to their success and prosperity.

T. C.

## NEW MILL (NEAR TRING).

## Extract of a Letter to the Secretary:—

“We had a very delightful meeting at New Mill on Thursday, Oct. 15, the beneficial effect of which, I trust, will long be felt.

“In the morning Mr. Mann delivered a very impressive and appropriate sermon. In the afternoon we met for business; Mr. Mann kindly took the Chair. Suitable resolutions were adopted, and the following ministers addressed a very crowded and respectable audience:—Messrs. Gould of Dunstable, Aston (Independent) of Wingrave, Brooks of Fenny Stratford, Statham of Amersham, E. Carey, J. Simmons of Stony Stratford, and Tomlin of Chesham. In the evening Mr. Carey delivered an excellent sermon. Much interest was excited, and the collections amounted to 25l. 4s.”

D. C.

*Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1829, not including individual Subscriptions.*

	£	s.	d.
Scarborough, Collections and Subscriptions, by Mr. C. Hill.....	41	15	0
Friend to Missions (extra) .....	10	0	0
		51	15
Bradford, Wilts, Collection, &c. by Rev. Joseph Rodway.....	14	0	0
Colchester, Auxiliary Society, by Mr. Tracy, Treasurer:			
Collected by Miss Patmore .....	4	17	10
Miss Lake .....	2	12	5
Miss Bennell .....	2	6	8
Mrs. Warmington .....	1	4	8
Boutflower, Mr. ....	0	10	6
Eisdell, Mr. J. C. ....	0	10	0
English, Mrs. ....	1	1	0
Francies, Rev. George .....	0	10	6
Patmore, Mr. ....	0	10	0
Toriano, Rev. V. M. ....	1	0	0
Tracy, Mr. T. ....	1	0	0
		16	3
Edinburgh, Auxiliary Society, by Mr. H. D. Dickie .....	20	0	0
Cambridge, Auxiliary Society, by Edward Randall, Esq. ....	116	4	0
Barnstaple, Collected by Mrs. Aveline .....	1	17	0
Barnslem, Auxiliary Society, by Mr. John Hall .....	18	0	0
Nottinghamshire, &c. Auxiliary, by Mr. James Lomax, Treasurer:			
Nottingham .....	130	2	10
Barton on Trent .....	16	15	11
Sutton Ashfield.....	2	2	6
Derby .....	43	7	3
		192	8
Olney, Friends, by Mr. W. Wilson .....	10	0	0
Collected by Miss Peake, Southwark .....	0	10	0
South Devon Auxiliary Society, by Rev. John Nicholson .....	75	0	0

Clipston, Collections by Rev. Joshua Tinson .....	19	6	6	
Penny Society.....	1	4	0	
				20 10 6
Loughton, Missionary Association, by Rev. Samuel Brawn .....		4	18	0
West Glendale, Society for the Diffusion of Christianity, by Mr. Flinn .....		3	0	0
Newtown (Montgomeryshire), Collected by Sunday School Teachers :				
Mr. David Thomas .....	2	9	6	
Thomas Jones .....	1	11	0	
Miss Sarah Morgan .....	3	0	0	
Morris .....	1	4	6	
Bevan .....	1	12	0	
Master E. Morgan's Missionary Box .....	1	0	0	
				10 17 0
Tewkesbury, Collection and Subscriptions, by Mr. L. Winterbotham, (including Translations 3 <i>l.</i> Is. Female Education 15 <i>l.</i> 11 <i>s.</i> ) .....	58	10	6	
Coleford, Collections by Messrs. Birt and Tinson, and at the Public Meeting .....	15	15	10	
Speen, Bucks, Collections, by Messrs. Statham and Packer .....	3	14	6	
New Mill, near Tring, Collection at Public Meeting and Sermons, Oct. 15..	25	4	0	
Essex Auxiliary Society, by Rev. J. J. Wilkinson, viz.				
Potter-street .....	3	0	0	
Saffron Walden, Collection .....	11	1	9	
Juvenile Society.....	5	0	0	
T. Martin, Esq.....	1	1	0	
A Friend.....	1	0	0	
Mr. G. Gibson, .....	1	1	0	
Mr. J. Gibson, .....	1	1	0	
Miss Gibson, .....	1	1	0	
Mr. Day,.....	1	0	0	
				25 5 9
Suffolk, Collected by Rev. Richard Davis :				
Barton Mills, Collection .....	1	0	0	
West Row, Mildenhall, ditto .....	2	10	2	
Bury St. Edmunds, ditto, at Mr. Elven's .....	10	0	0	
Mr. Bigg, by sale of nuts .....	1	0	0	
Rattlesden, Collection .....	2	8	6	
Stowmarket, ditto .....	9	6	1	
Diss, ditto .....	1	1	2	
Mr. Jeffs.....	5	0	0	
Stoke Ash, Collection.....	2	2	9	
Eye, ditto .....	1	14	0	
Penny Society.....	0	15	0	
				36 17 8
Aberdeen, Society for Female Education, by Mrs. Duncan .....	10	0	0	
Winchcomb, Missionary Ladies' Association, by Mr. Mills .....	16	5	8	
Cambridge, Half-yearly Subscription for Female Education, by Mrs. E. Foster .....	10	7	10	
Thomas Blyth, Esq. Langham, by Rev. Eustace Carey .....	Donation	10	10	0
A Lady, .....	Do.	10	0	0
Wm. Stene, Esq. and family, Deptford, by the Secretary .....	Do.	8	0	0
Friend, at Plymouth,.....	by do.	Do.	1	0
Benj. Chaudler, Esq. Sherborne, by W. B. Gurney, Esq. ....	Do.	5	0	0
Samuel Whitty, Esq. ditto, ..	by ditto	Do.	2	0
Mr. W. Hems, .....	by Rev. T. Price.....	Do.	5	0
Mr. Anderson, .....	by ditto .....	Do.	1	0
Mr. R. Bliss, .....	by ditto .....	Do.	1	0
Mrs. Langford .....	by ditto .....	Do.	1	0
A Lady, .....	by Mr. Haddon .....	Do.	2	2
Friend at Watford .....	Do.	2	0	0
Northamptonshire, Friend, by Rev. John Peacock .....	Do.	1	10	0
Mr. Elwin, Hackney .....	Do.	1	0	0
Mr. Ludlow, Bristol, by Mr. J. G. Fuller, for Tracts for Jamaica	Do.	1	0	0
A Friend, by Mrs. Bailey .....	Do.	0	10	0

## TO CORRESPONDENTS.

Magazines have been received from Mr. Bowler, by Rev. Thomas Griffin; "a few old Magazines and some other trifles from the Ladies of Soham;" various articles of needlework for the Kingston school, from the Sunday school at Mr. Freeman's Chapel, Woolwich.

Our friendly Correspondent from Montgomeryshire is assured that his valuable suggestion will not be overlooked. The subject to which it refers has indeed already occupied considerable attention.

The subject brought before the notice of the Editor, in an anonymous communication from York, is of considerable local importance. The letter has been submitted to the perusal of an esteemed friend well acquainted with the city to which it refers, but there appears to be no other method of attaining the desired object than such as is usually adopted in similar cases.

We have been apprized of the following omissions, which have occurred in transcribing the cash documents for the Appendix to the last Report:—

Hull, Legacy by the late Mrs. Cooke, less duty and expences.....	44	13	6
Oxfordshire Auxiliary—Shipston on Stour .....	4	8	2
Stow .....	1	1	0

Mr. Legg, Bristol, by Mr. Ludlow, Life Subscription, 1825 .....

10 10 0  
At the time when the Contributions from Suffolk for 1828 were acknowledged in the Herald (February last), and for several months afterwards, the particulars of that part of the journey kindly undertaken by Mr. Hargreaves were mislaid. We have lately recovered the account, and subjoin a copy:—

Collected at Sutton.....	Mr. Squirrel's .....	3	3	2½
Beccles ....	Wright's.....	2	16	6
Halesworth	Gowring's .....	2	10	0
Otley .....	Cole's .....	13	7	9
Woodbridge	Huru's .....	2	5	9
	Mr. Thompson .....	0	10	6
Eye .....	Keene's .....	1	12	0
Diss .....	Payte's .....	3	8	0
	Ward's .....	0	14	2
Stoke Ash ..	Cooper's.....	2	18	2½
Horsham....	Harvey's .....	5	11	8
Stradbroom..	White's .....	4	19	9½
Shelfbanger, Friends .....		0	17	0
Winfarthing, Mr. Doggett and family .....		0	12	0
Ipswich, R. D. Alexander, Esq. for Schools .....		1	1	0

The proposed engagements of Mr. Carey for the present month are as follow:—

Nov. 1. Bristol.	Nov. 17. Chesterfield.
3. Newbury.	22. Hitchin.
8. Alcester.	29. Totteridge.
15. Sheffield.	

## BAPTIST MAGAZINE.

DECEMBER, 1829.

MEMOIR OF MR. JOHN JOSEPH STEVENSON.

*(Continued from p. 452.)*

HIS piety was of a high order. Grafted on an increasing acquaintance with the Scriptures, it was flourishing and fervent. It involved a deep acquaintance with his own heart, and earnest endeavours after that holiness, without which no man shall see the Lord. A few extracts from some of his papers will best illustrate this statement.

“What a dreadful thing,” he writes on one occasion, “is it to be retiring from God! We dare not run away; there is, however, such a thing as retiring from God, without turning our back upon him.\* He ought to have my heart, my whole heart. When I consider this, I begin to suspect the sincerity of my religion, and to say, ‘If the New Testament describes the religion of Christians, surely I am not a Christian.’ What anguish has this conclusion stirred up in my mind, but still against hope I exercise hope, and say, ‘I am sure my desire is to him, and to the remembrance of his name’—he will fulfil the desire of the righteous and will save them.

“A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all.”

On another occasion he says, “My thoughts have been much occupied

\* The true idea, perhaps, of backsliding from God.

on my little progress in likeness to the image of my dear Saviour, after so many years’ profession. I hope a humble confession has flowed from my heart, and an ingenuous confusion has covered my face. Oh what a change must be effected ere I can enjoy God as a holy God. There must be an agreement between my soul and his moral perfections. Oh! what a dwarf am I if I be one of those who love the Saviour—grant me O Lord to grow in faith, in love, in hope, and every Christian grace. I am not straitened in thee; thy words do good to him that walketh uprightly. I am straitened in myself; O Lord raise me higher, and grant that my love may be set supremely on thyself. The good that is found in God is unchangeable and certain, it has a fulness in it, and a perpetuity that crowns all.”

On another occasion he writes, “Oh to be emptied of righteous self and sinful self, and filled with the God of holiness. I shall be satisfied when I awake in his likeness. O why does not this engross all my thoughts; how is it that I can live a day without endearing thoughts of that blessed world to which I hasten! Ignoble soul! can nothing raise thee from the dust; can nothing awaken thy ambition! An heir of immortality, yet a slave of earth! Lord, raise my affections higher, Oh let me fly to thee!”

It would be easy to multiply extracts of this kind. The history of our friend affords an additional illustration to the multitudes be-

fore given of the truth—Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

He was on many occasions deeply afflicted; but his resignation and patience shone with meek and beautiful lustre under the cloud that enveloped him. A beloved daughter (his eldest child) was taken from him by a sudden stroke. His beloved wife also was removed almost as suddenly,\* and his only remaining daughter appeared to him, not long after, to be fast declining. On this occasion he writes—"I am touched in one of the tenderest strings that twine about my heart; she is very pleasant to me as a daughter. What whipping such a froward child as I need. Could I but feel the whip as I ought, I should perhaps be spared these frequent loving chastisements. It is my great privilege, however, that my heavenly Father does not say, '*Let him alone.*' What a worthless creature am I, to have such notice taken of my disease of sin, that my dear Saviour takes so much trouble to prescribe for me:—through the frowardness of the patient, how often have these prescriptions failed! I think I hear him say, 'How shall I give thee up Ephraim—how shall I deliver thee Israel? How shall I make thee as Admah—how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim, for I am God, and not man.' O what tender, affecting, softening language is this! I sometimes think I am made of such hell-hardened steel that even mercy cannot move. O, speak the

word with power, and I must feel and kiss the rod. O, for a submissive soul, to bear all thy will! I have discovered such rebellion, such dissatisfaction with the divine government, such disquietude and questionings, that I am filled with dismay and astonishment. O God forgive my secret thoughts; pity thy repenting child, and do with me and mine as seemeth good in thy sight!"

His last illness was very short; scarcely ten days of severe affliction preceded the departure of his happy spirit to its everlasting rest. During that time, however, he suffered very much. Between the paroxysms of pain, it was evident that his mind was sustained by the hopes of the Gospel. On being asked whether he had any fear of death, he answered, "No, my fear has been taken away long since; sin gives to death its power, but, blessed be God, sin is taken away by the blood of Christ." Putting his hand upon his breast, he said emphatically, "All is right here—matters are right between God and my soul; I have nothing to do but to die." He took even yet a most lively interest in all that pertained to the church of Christ. A friend read to him, at his desire, some very cheering accounts from the Magazines of the progress of the cause of God in Wales; and after hearing them, he said, "A revival! O pray for a revival of religion here, and labour for it too! We have engaged to be very earnest in prayer to God for a revival of his work among us, (alluding to an engagement of this kind between some of his Christian brethren,) I cannot retire for this purpose at the specified time now, but my heart is with you. O do not neglect it!" A reference was made to the approaching annual

\* See this Magazine for August, 1826.

address to the young of the congregation, in whose welfare he had always been deeply interested; on which he turned to his pastor and said, "Tell them, my dear Sir, tell them from me, a dying man, that they will never repent seeking the Lord too early. Thirty-three years ago I gave myself to the service of God; never has he forsaken me or disappointed me—never have I for a moment regretted devoting myself to Him then. What I weep over is, that I did not sooner engage in his service, and that since, I have served him so little."

To his beloved wife, with whom he had not long been united—to his friends who visited him—especially to his brethren in office, and to the young of the congregation, after expressing his thanks for their interest in his behalf, he spoke with all the seriousness and fidelity inspired by the consciousness that eternity was very near; pathetically exhorting to that zeal and diligence in the service of God, which would prove that they were really his children. On one occasion, being asked if he had any doubt, or was harassed by any temptation, he said, "I have no doubt—it is merciful that I have not. I have no rapture, like some Christians; my hope is steady, and rests upon the sacrifice of Christ." This led to an observation on the infinite power of Christ as the Saviour. "O," said he, with great emphasis, "were he not almighty, I should have no hope—but he is an infinite Saviour, God in human flesh—all-sufficient. O, Sir," he added, addressing his pastor—"preach Christ—Christ alone, as the hope of the guilty. This is the doctrine God will bless."

Very much that was similar to this passed in conversation with different Christian friends, which

cannot now be repeated. The last night of his life was a painful one. Two or three friends sat up with him, among whom was his pastor. The intervals of convulsive struggles were occupied in anticipating his victory and eternal reward. We felt as at the gate of heaven, while we heard him repeatedly say—

"Cease, fond nature, cease thy strife,  
And let me languish into life."

"Come, Lord Jesus, come quickly!" After an interval of great distress, occasioned by the sufferings of our beloved friend, I leaned over him, and said in a whisper, "You feel Christ precious to you now." "Yes," said he, with astonishing fervour, though he could scarcely articulate, "he is precious—he is precious." I began the line of Watts, "If sin be pardoned"—here he stopped me.—"I'm secure," said he, "secure—secure;" and then repeated the remainder of the verse, laying great stress on the last line—"Christ my ransom died."

Towards the middle of Saturday (Jan. 3, 1829), which was his last day, I saw him again, and took an opportunity of saying to him, "It has been a pleasure to you to serve the Redeemer on earth, and now he is about to give you a reward." "Yes," said he, "I have tried to serve him a little imperfectly, and now I am looking for a reward of grace—of grace—all of grace."

An hour or two previously to the last convulsive effort of expiring nature, a Christian friend, desirous of obtaining his dying testimony, said to him, "When I pass through the valley of the shadow of death" he caught up the passage, "I will fear no evil,"—"thou art with me—with me—with me"—dwelling upon it with the most intense and sacred interest. These were his last words.

On the Sabbath following his interment, funeral sermons were preached for him, by the friend of his youth, Mr. Hogg, (who had engaged to perform this service should he survive him,) from Eph. ii. 8—10, a passage chosen by himself; and also by his afflicted pastor, from Nehem. vii. 2. "He was a faithful man, and feared God above many."

S. GREEN, Jun.

Thrapston, Aug. 10.

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ON MAN'S REPUGNANCE TO THE  
GOSPEL.

(Concluded from p. 15.)

PERHAPS it may throw some light upon this question, if we consider the nature of man as he came from the hand of his Creator—a being morally perfect; and some clue may thence arise to the *method* in which sin has vitiated his heart and blinded his understanding.

We learn, from the perusal of the inspired writings, that man has two distinct capacities of existence (one material, and another immaterial), though both are intimately connected, and are commonly spoken of as one nature. As a created being, some obligation must have been laid upon his original nature; and that must have been strictly undeviating conformity to the will of his Creator. God, his Maker, being an abstractedly pure spirit, man, "a living soul," in his relation with him, owes obedience as a spirit. Thoughts and desires are actions of the spirit, and sufficiently manifest to God its conformity or non-conformity to his will: but man has also a body, whose motions are governed by his spirit; it follows, therefore, that a series of material actions must be established, involving certain consequences; and the execution and

non-execution of these actions furnish our *ideas* of virtue and vice. A morally perfect man, then, consisting of soul and body, will have his soul so completely under the primary and pure law of his divine Author, as to be disinclined to any thing offensive to His Holy Nature; and the power of this uncontaminated soul over the body is perfect, and uncontrolled by any circumstance of time or place, and is independent of every thing but God. This pure constitution of spirit produces a constantly conformable series of actions, which, as resulting from the promptings of an immaculate mind, present an image of the mystical perfection of the Deity.

The induction of sin, or a principle of nonconformity to the divine nature, cannot destroy the obligation, though it defeats the influence of moral perfection; and thus it entails upon its subject the dreadful curse of omnipotent displeasure. That "good and acceptable will of God," which was before a law to the mind—the sole regulator of its action,—is *defaced*; the body usurps the office of the soul, and thus the economy of man's perfect nature becomes reversed.

The body, indeed, cannot act without the direction of the soul; but the soul is constantly biassed by the appetites of the body: and though generally conscious of iniquity, and consequent obnoxiousness to eternal justice, has not the power to regain its pristine ascendancy. Hence, when the truths of revelation and the promises consequent on their reception, are offered to men's acceptance, they cannot estimate their importance, because animal tastes and animal inclinations influence their minds, and they can only view them through the blinding mists of sense, which effectually obscure the light.

of the Gospel. "They loved darkness rather than light," says the Saviour; and, to confirm what has been already advanced, we shall quote the latter part of the same passage, where the reason for men's hatred to the light (i. e. the Gospel) is given—"because their deeds were evil."

The subjection of the soul to the influence of the body, we believe to be a principal mode by which "the god of this world hath blinded the minds of them which believe not," and rendered them morally incapable of the abstraction and purity of spirit necessary to perceive and embrace that system of truth, which the inspired writers themselves declare can be only "spiritually discerned."

*Incapacity* of spiritual discernment, however, affords no excuse for rejecting the Gospel; because that incapacity originates in an evil principle. Even in human jurisprudence, inability to obey the requisitions of law, in consequence of previous criminality, provides no absolution from further penalty; and if this rule is obvious enough to be recognized in temporal institutions, how shall we dare to impugn its justice in divine legislation?

The curse of God was upon *sin* before the publication of the Gospel; and since its publication it is not the condemnation, but only the *immediate object of condemnation*, that has been changed. *Unbelief*, the manifestation of sin, is now the accusation;\* before, it was the *principle of sin* itself;† and the justice of God is now made manifest in the condemnation of all who make him a liar, by disbelieving the record he has given of his Son, ‡ while at the same time his infinite

mercy is graciously and abundantly shewn forth "unto all and upon all them that believe."\*

Having briefly adverted to the mode in which the "power of the enemy" thus depraves the heart and benights the understanding, it may be interesting to observe the character of that truth which unregenerate man is so unwilling to receive, as though it were inimical to his welfare instead of "being worthy of all acceptance," bringing "life and immortality to light."

From what has been already stated, it will appear that mankind, not fulfilling the requisitions of Divine Perfection, are exposed to the wrath of his offended justice. By what precise infliction God will ultimately punish "the workers of iniquity," it is not in us to determine. We have not in visible creation anything to give us an idea of that intensity of anguish, nor anything in language to express that depth of woe which inspiration has declared to be unutterable. There are upon earth means of torturing the frame till every separate fibre shall writhe in its own peculiar agony; and there are calamities which can afflict the mind till humanity shall dissolve beneath the suffering; and there may be even something acutely painful beyond this; but "to fall [unpardoned] into the hands of the living God," must be an infinitely more "fearful thing." The dread of such a catastrophe is deep in the conscience of every guilty son and daughter of Adam; and there are times when the boldest scoffer and the most insensibly obdurate are dismayed, and tremble in their inmost souls through fear of "the terrors of the Lord."

Before offended deity the united

\* Mark xvi. 16. † Rom. ii. 14.

‡ 1 John v. 10.

\* Rom. iii. 22.

energies of all created spirit and matter are but as a feeble feather raised against a whirlwind. There is no darkness so obscure that his eye cannot penetrate. There is no depth so profound that he cannot fathom. There is no height so lofty that he cannot reach. "He hath his way in the whirlwind and the storm, and the clouds are the dust of his feet. He rebuketh the sea and maketh it dry, and drieth up all the rivers. The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world and all that dwell therein." "Hell is naked before him, and destruction hath no covering; the pillars of heaven tremble and are astonished at his reproof; and the thunder of his power who can understand."

As man is without escape from the power of Omnipotence, so earth has no sacrifice to appease his indignation or atone for the delinquency of a single soul. The reeking blood of all the human and brute victims that have been immolated, and the sweet odours of all the incense that has been burned upon the altars of zealous superstition, as attempted propitiation, are to him but an abominable thing. The caverned riches of the earth and the pearly treasures of the deep are but profitless dross in his esteem. Where then shall we find a sacrifice for sin? what must be the atonement for man's transgressions? There must be immaculate purity and strict obedience to the will of God, and that obedience, too, rendered by one upon whom it is not an obligation. To this independent perfection must be added a willingness to submit to the punishment of sin for the sake of man, that the demand of eternal justice may not be compromised.

Shall we find this offering of right-

eousness among men? No: "they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one." Shall we ask among the angels of God. No: they are holy—but their holiness is their individual duty—the very tenure of their being. Is there none who, without created obligation, can fulfil the law of God, and have love enough for men to suffer for their sins, lest they all perish "by the blast of the breath of His nostrils." Yes! there is one "who thought it no robbery to be equal with God," yet "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man," he saith to Almighty justice, "Lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart;" and though "he did no violence, neither was any deceit found in his mouth," yet "the Lord laid upon him the iniquity of us all;" and he "humbled himself and became obedient unto death, even the death of the cross." Thus did Jesus Christ offer himself "through the eternal spirit, without spot to God;" and after this "one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting until his enemies be made his footstool."

Here, then, is a sufficient price for the redemption of a lost world. Here is "a fountain of living water opened for sin and uncleanness," that shall wash the soul from every stain, and "purge the conscience from dead works." This is the publication of peace; this is the "glad tidings of great joy;" this is "the glorious gospel of Christ, who is the image of God," and "the brightness of his father's glory."

The immediate consequence of "believing with the heart unto righteousness" this divine testimony, is *sanctification*—a purifying of the mind by the influence of the Holy Spirit. The most obvious demonstration of this is a sense of spiritual freedom from the deadly influence of sin. Not, indeed, that sin is at once completely eradicated from the whole man, or that his conduct from the instant of belief to the end of life, is without a single spot; but his mind is informed by the "good and acceptable will of God," and through the knowledge of that will, sin becomes exceedingly hateful. Its indulgence no longer affords pleasure, the society of its votaries is irksome; and even what are termed innocent gratifications (an unrestrained indulgence in which leads to so much actual crime), become tasteless, and of infinitely inferior consideration, compared to that acquaintance with God to which the soul so ardently aspires. The truths of revelation take their place in the mind as subjects of constant thought. They are no longer enveloped in gloom; the mist which formerly concealed them is dissipated; the veil is removed from the mental sight, and, "with open face beholding as in a glass the glory of the Lord," the believer himself is "changed into the same image, from glory to glory, even as by the spirit of the Lord."

Habitual contemplation of the divine purity, the patient suffering, the dying love, and the redeeming sacrifice of Christ, excites in the heart an active principle of assimilation to his character, which predominates over animal inclination, and becomes progressively more powerful, sanctifying the thoughts and desires, and words and actions, till death shall de-

stroy every vestige of evil ascendancy; and the soul, escaping from corruption, shall be arrayed in the lustre and beauty of perfect holiness, and, gazing with unclouded vision upon the glory of the heavenly majesty, shall mingle "with exceeding joy" in the rapturous chorus of beatified saints around the Eternal Splendour.

Such is the happy consummation of human destiny under the influence of faith in the gospel of Christ, and the guidance of the Holy Spirit.

The message of this great salvation is addressed to all mankind without distinction. Its author decides not by external circumstance. With him riches are no recommendation, and poverty is no bar. He speaks to all as guilty needy creatures, whether starving in squalid rags, or attired with princely apparel. "The rich and the poor, [the learned and the ignorant,] the wise and the foolish," meet together in his presence, and he "hath concluded all in unbelief, that he might have mercy upon all."

And now, reader, let us with earnestness enquire if you have yet "received with meekness this engrafted word, which is able to save the soul." Again it is addressed to you. This is another instance of long-suffering kindness and tender mercy. We beseech you, lift not suicidal hands against your immortal soul: let not another rejection of a Saviour's love be added to the amount of your offences. Oh, "return to the Lord and he will have mercy upon you; and to our God, for he will abundantly pardon."

But, perhaps the "things that are seen" have more inviting attractions for you than the lowly "Man of Sorrows;" and you hide

your face from Him who, for the sake of sinners, "was acquainted with grief." There is, however, a time approaching when the testimony which God has given of his son will appear so distinctly luminous, that even your dark minds will acknowledge its truth. It will be then too late. Infinite wisdom will not be contemned for ever. If you *will* not have him to rule as a father, you *shall* have him to reign as a sovereign; and He who now invites you to his presence with accents of the kindest love, will then say—"Depart from me ye cursed." Yes—and the memory of this one and those other former instances of your guilty blindness will be branded in imperishable characters upon your conscience, and will add a pang to every torture, an acuteness to every agony you will suffer amid the woes of that place, "where the worm dieth not, and the fire is not quenched."

How different is your situation from that of the man who, not finding in himself any thing on which to depend for happiness, has placed his whole reliance, with unhesitating faith, upon the all-sufficient love and atoning sacrifice of Christ! He lies down with confidence, and awakes with hope. "In the valley of the shadow of death he fears no evil;" but his "peace passeth all understanding," for "he knows that his Redeemer liveth;" and this recollection goes with him through all his trials and sorrows, shedding a light around his steps, and cheering the dreariness of his journey to that heavenly rest, where He whom he hath believed "shall lead him to living fountains of water," and where "God shall wipe away all tears from his eyes."

G. L.

THE LAST ADDRESS OF THE LATE REV. JOHN KEEN HALL, M. A. OF KETTERING, TO THE PEOPLE OF HIS CHARGE.

*To the Editor of the Baptist Magazine.*

SIR,

THE following solemn and faithful Address of my departed friend, delivered at the close of the morning and afternoon services of the Sabbath, March 18, 1829, was not only the last public exercise of his ministry, but the last subject of his private and devout meditation, for public exhortation to his beloved people, for whose spiritual and eternal welfare he had laboured as their pastor fourteen years.

It is not presented to the readers of your work, as a specimen of its author's talents. Had my object been to exhibit these to their admiration, I should rather have referred them to his discourse on slavery,\* in which the energies of his mind, and the elegance of his composition, are more apparent. But here we have the milder radiance of a setting sun; and there is not, perhaps, in the moral world, a more solemn or impressive scene than that of a pastor delivering his final admonition to the people of his charge: clearing his own conscience, by resting the burden of the responsibility on theirs, when about to return to Him from whom he received his commission. That its impression may be permanent and efficacious in the hearts of those to whom it was immediately addressed, and that we may all derive from it the instruction it is calculated to convey, is the ardent prayer of,

Yours, &c.

JOHN MACK.

*Clipston, Nov. 16, 1829.*

\* See our Review of this excellent Discourse in the Number for March, 1825, p. 117; a Discourse certainly of rare merit, and full of the richest and most glowing sentiments.—Ed.

My dear Friends,

I have lately been thinking much upon the importance of the relation subsisting between a minister and his congregation. This connection is infinitely momentous, as it must have a most powerful influence upon our most serious and valuable concerns, and must affect deeply, and for ever our future state. I am the bearer to you of that message from God, which is the savour of life unto life, or of death unto death. I have already conducted many to the verge of that eternity into which they have been summoned; into that eternity I shall myself shortly enter; and there I shall at length stand in the presence of our Judge, surrounded by you my congregation. How desirable is it that we should meet in joy, and not in sorrow; not only that I should have been found to have been faithful, but that I should be able to "present every one of you perfect in Christ Jesus."

Allow me, therefore, affectionately and urgently to request that you will, with all your hearts and souls, not only in justice to me, but in compassion to yourselves, concur with me in this mighty undertaking.

Your minister stands greatly in need of constant divine illumination and instruction, and of a perpetual and an abundant supply of divine influence, that he may see more clearly, and feel more deeply the excellency of Christ, the beauty of holiness, and the value of souls; and that he may be able rightly and affectionately to point out the way of salvation, to illustrate and enforce the Scriptures, and to discharge the arduous duties of his office; and you stand in need of the same spiritual influence, that by the blessing of God on his ministrations, your consciences may

be aroused, your understandings enlightened, your hearts renewed, your comfort promoted, and that you may be "rooted and built up in Christ, established in the faith, abounding therein with thanksgiving, and unblameable in holiness before God."

Let each of us then seriously consider, and resolutely adopt every method, by which it is likely that the blessings of grace may be secured to himself, and to the church and congregation.

On a review of our state, we shall see much reason for ardent gratitude, and at the same time for deep humiliation, for earnest prayer, and for strenuous exertion. The congregation, though it has from obvious causes somewhat declined, is still considerable, the regularity of most of our friends from the villages, and of many in the town is truly exemplary; and the general attention which prevails, is a pleasing evidence that the greater part of the hearers are interested in the services. The church, notwithstanding its losses by an unnecessary division, and by an extraordinary number of deaths and dismissions, has decreased since the death of Mr. Fuller, by only thirteen members; and I am most happy to be able to state, that for some years it has walked in love and peace, and has enjoyed the consequent advantages of christian comfort.

There has been, I trust, in many, an increase of piety and of zeal, there has been a renewal in the attendance on our weekly meetings, and the frequenters of our Sabbath evening prayer meetings, were never before so numerous. Those valuable institutions, the Sunday Schools, are on the whole in a prosperous state, and continue to enjoy the sanction of the contributors, the visitors, the parents,

and the teachers. Your minister receives increasing and unequivocal proofs of the esteem and cordial approbation of his people, in expressions and acts of kindness, which at times produce in his mind overwhelming feelings of gratitude, and of pleasure. And what is most of all, the word of God appears to have been in a considerable number of instances, attended with success, and to have been rendered effectual to the salvation of souls.

But amidst these pleasing appearances, there are many things which occasion discouragement and regret. The attendance of some of the people is exceedingly irregular and remiss: too many content themselves with appearing in the house of God only once in the day, as is evident by the comparative scantiness of the morning congregation; and hence both these classes lose many of the discourses which are most calculated to do them good. The places of those, who have been removed by Providence, are not all supplied by a succession of hearers.

The monthly prayer meetings are not so well attended as their importance demands; and these, as well as the weekly meetings, are neglected, even by some of the members of the church. The lives of some, to say the least, are not highly ornamental to their profession, and they display but little zeal, and make but few and feeble efforts for the salvation of souls, and for the increase of religion.

There are among us many christians, who have declined for years to unite themselves with the church, and some of whom have grown old without observing the ordinances of God. But what is most distressing are the awful facts, that there have been many who after having long attended here, appear to have entered into eternity in ig-

norance, in impenitence, and under the tremendous weight of unpardoned sin; and that there are still numbers amongst us, in all the stages of life, whose consciences are asleep, whose hearts are unchanged, and who are pursuing those paths, which inevitably lead to eternal death. Now my object in this address is to arouse all our minds to a solemn sense of the necessity of doing all in our power to avert these evils, which are of various magnitude, but the least of which may be pronounced *infinite*. Let me urge *you* who are in an unconverted state to think of the perils of that state, and to flee without delay, and with all your might, from the wrath to come. Cast off all base fear of man, and all false shame under the imperious influence of the fear of God, and the apprehension of that everlasting shame and contempt to which the wicked shall awake. Apply to *all the means of grace*, apply to your Bible, apply to the throne of mercy, apply to the Saviour of sinners, and you shall find that "the same God over all, is rich unto all that call upon him, and that whosoever shall call upon the name of the Lord shall be saved."

Let me entreat you, who through the grace of God have believed, to unite yourselves at once to his professed people. For this the early stages of religion are the most favourable. The church is the vineyard of God, and there should be planted the young trees of righteousness, for there will they be more secure, and appear more ornamental, and there will they flourish in richer luxuriance and fruitfulness.

Your present conduct is discouraging to your minister, and to your pious friends. It is detrimental to yourselves, as it robs you of the peace which springs

from obedience, and deprives you of the benefits of Divine Institutions: it undermines and weakens the church of God, for you not only withhold from it your own support, but so far as the influence of your example extends, you diminish in the minds of others their ideas of its importance. You are guilty of treating with practical contempt the visible kingdom of Christ, and the holy ordinances of religion, and thus your conduct is injurious to men and offensive to God.

Allow me further to stimulate professing Christians to perform their part in endeavouring to obtain the divine blessing; that they may enjoy prosperity in their own souls, and may have the happiness to behold it in the church and congregation.

Much depends upon you. Ye are the lights of the world. Oh! hide not, obscure not, in this state of night, where sinners are wandering around in darkness, the light which the Holy Spirit has kindled. Seriously, and with prayer examine yourselves, and consider the state of the church and congregation. Is there any sin or inconsistency of which you are guilty, is there any means of grace, or of usefulness, of which you are negligent? Might you not derive more advantage from the reading of the Scriptures, and from public worship? Might not your prayers be more constant, comprehensive, and devotional? Are there not persons whose ignorance you might remove, whose consciences you might alarm, whom you might lead to the house of God, whose souls, by a blessing on your vigorous efforts, you might possibly save? Are there not Christians, whose fears, difficulties, and errors you might remove, and whom you might induce to unite with us, to the pro-

motion of their own comfort and improvement, and to the advantage of the church? "Whatsoever your hand finds to do, do it with your might." I proposed at church-meeting, on Thursday last, with the full concurrence of those present, that all the members should make a point of attending the church-meetings, that all should come prepared to unite in earnest prayer for the church and congregation, and that two members and the minister should engage at every meeting, until each has had an opportunity of expressing in his own language his solemn supplications in the presence of his brethren, and of his God. These methods appear to me, for many reasons which I shall not now mention, to be preferable to those especial meetings which some recommend. Should they be adopted, and should they succeed, they will encourage me, if blessed with life and renewed health, to labour among you with increasing pleasure, to promote your immortal interests and the glory of God.

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ON THE APPLICATION OF THE TERMS  
*Reverend* AND *Divine* TO THE MINISTERS OF THE GOSPEL.

(In Answer to the Queries in the September and October Numbers.)

To the Editor of the *Baptist Magazine*.

SIR,

As your Correspondents have begun to notice some existing evils amongst Protestant Dissenters, it is the wish of the writer and his friends that they would proceed, until they have cleansed the Aугean stable of all its defilements. I allude to the notices which have been paid in your Magazine to the words *Reverend* and *Divine*, as applied to poor erring mortals. If my advice could be followed, I

would recommend that you publish in your work an Index Expurgatorius, (and in *this* instance imitate the Mother of Abominations,) which shall include such titles, &c. as ought to be for ever banished from the lips and writings of the persons alluded to above, I mean *Protestant Dissenters of all denominations*.

I begin with the word *Reverend*. If I mistake not, this word is only once to be found in sacred writ, and there it is applied to the Divine Being, "*holy and reverend* is his *name*;" not prefixed or appended to any other name, but the name itself. Now, if rightly considered, is it not bordering upon *blasphemy* thus to assume the name of the great and blessed God? If the word "*reverend*" must be taken, why not the other word, viz. *holy*? Upon the same principle, may not the name *Jehovah* be assumed, or any other name by which the blessed God has revealed himself? Let the Pope, the Man of Sin, style himself not only holy, but *Holiness*—but must Protestant Dissenters thus ape him, at least in part? Did the apostles and first ministers of the Gospel ever assume such titles? Plain Paul, Peter, John, &c. satisfied them. Did not our blessed Lord forbid his disciples to be called *Rabbi*, and enjoin it upon them to call no man *Master* upon earth?

Let your readers, Sir, but recur to first principles, and they will perceive that the religion of the blessed Jesus needs no such support, and is in the spirit of it incompatible with such appendages. The promise is not made to those who honour themselves or one another, but "they that honour me," saith the Lord, "I will honour." Let us remember that God is a jealous God; and as he will not give his glory to another, or his

praise to graven images, so neither does he allow those whom he has condescended to employ in his service, to invest themselves with his dignity, or arrogate any of his titles.

I remain, I hope I can say, a well-wisher to the cause of genuine Christianity,  
P. Q.

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To the Editor of the Baptist Magazine.

SIR,

The term *Reverend*, which is used only once in the Scriptures, (Ps. cxi. 9.) is applied to the Supreme Being. This is thought by some to be a sufficient reason why it should never be given to man. Now, to the writer, it appears futile to object to it on that ground; for once admit the principle, that the appropriation of a name or title to the Deity precludes the application of it from mortals, although employed in a very different and inferior sense, and the admission would conduct to consequences where the most pious objector to such terms would be afraid to follow it.

The objection appears to the writer to assume this capital error, viz. that words have an abstract meaning of their own, which they retain in relation to every topic; thus conveying to the mind precisely the same idea, independently of the subject to which they are applied. This, however, is not the fact. Surely it will not be maintained that the pious and intelligent, who think proper to *revere* their *fellow-creatures*, give to them the same *kind* and *degree* of reverence as that which they ascribe to the Almighty. To say that in a lower and qualified sense the *same terms* may never be given to man, which in their full and highest import are applicable only to his Maker, would be to impeach the character of that

exalted Being for whose honour we are professedly contending.

Jehovah, on one occasion, told Moses, that he had made a *god of him* to Pharaoh, Exod. vii. 1. Magistrates and civil rulers, we find, are frequently styled gods, as in Exod. xxii. 28; Ps. lxxxii. 6; John x. 34; but no one possessed of common sense will suppose that the same obedience is due to men, however dignified and exalted their official character, which is due to the Supreme. Besides, we know that God is expressly called *Father* in very many passages of Scripture: so also is our earthly parent: but who ever thinks that God is a father in the same sense that an earthly parent is? And yet God says, "A son honoureth his father, and a servant his master; if I then be a *father*, where is mine honour?" &c. It is certainly the duty of children to honour their parents, inasmuch as God himself commands it; and he has said of himself too, "them that honour me I will honour." But who among those that are parents ever thought of teaching their children to honour them with the same *kind* and *degree* of honour which they should render to the Great Creator of all things? Moreover, an apostle says, "We have had fathers of our flesh who corrected us, and we gave them *reverence*:" which, be it observed, the inspired writer does not at all object to; but he further remarks, that we certainly ought "*rather* to be in subjection to the Father of spirits and live;" i. e. if an earthly parent be deemed worthy of reverence, much more should the Great Eternal be thought worthy of it. Hence the apostle adds, in the same chapter, "Let us have grace, whereby we may serve God acceptably with *reverence* and godly fear."

The writer is occasionally in the

habit of corresponding by letters with different individuals, some of whom address him by his name, with the addition of "*Mr.*;" while others add the term "*Rev.*" With regard to his own feelings, it matters not which; for he thinks it beneath the dignity of a man to notice any thing about it in a way of animadversion. He would rather say, with a living author, who also, as well as your Correspondent PHILALETHES, resides in KENT, "I ask no man to call me *Reverend*; if any one thinks fit to give me that title, esteeming it a suitable token of respect, he is at perfect liberty to do so; but I assume it not myself, and am offended with no man because he withholds it."—See *Grosier's Lectures on Popery*.

But now, perhaps, it will be said, "If the writer is not fond of the title *Reverend*, what induces him to contend for the use of it?" To which he begs leave to reply, that he does not contend for its use, but simply maintains that the reason urged against the propriety of using it, is not a valid and legitimate ground of objection. To him it appears altogether a matter of indifference, being neither commanded nor prohibited in the Sacred Scriptures. At the same time, we know that in those inspired pages, the names of God, Lord, Master, Father, &c. are frequently applied both to the Divine Being and to man; though, as already observed, in a widely different sense.

To maintain, that because the terms cannot be applicable to the Infinite Jehovah and to mortals in the *same* sense, that therefore they are in *no* sense applicable to both, would be an impeachment of the divine wisdom, which in the sacred volume has indiscriminately applied them. In a limited and subordinate sense, many of the rela-

tionships subsisting between man and man may be expressed by those terms which, in their unqualified acceptance, it would be profane to apply to any Being less than the Eternal. It is in reference to this latter sense that Jesus Christ has expressly said, "Call no man *master*," and "Call no man *father*;" whilst in the former sense Paul enjoins the duty of obedience to man under both these characters. So likewise the infinite Jehovah is to be had in reverence by all them that are round about him, in a sense that it would be idolatry to exercise towards any other being in the universe. And yet notwithstanding this, children are taught to reverence their parents: and an apostle speaking of conjugal duties, hesitates not to command. "Let the wife see that she reverence her husband." The terms *good* and *holy*, it is conceived, might be objected to on the same principle. In their absolute sense they are applicable only to the Deity. He is immaculately pure, and "there is none good but one, that is God;" but there is a sense in which the same terms are applied in Scripture, both to men and things; where the former have been sanctified by the divine spirit, and the latter consecrated to his sacred service.

The same or similar remarks might be made in reply to your correspondent at Bath, who in the number for October, objects to the application of the term "Divine" to ministers. No man of common sense ever imagines that ministers claim or wish for "*divine adoration*." Far be that from them. His paper must be intended as a burlesque, and as such it may be dismissed.

J. M.

New Romney, Kent.

Oct. 22, 1829.

To the Editor of the Baptist Magazine.

SIR,

Your correspondent *Elihu*, seems to have been dreaming, and under that harmless appellation, a "Divine," as applied to a *man*, to have seen a vision almost as terrific as that of Eliphaz the Temanite.

A "Divine" evidently means nothing more than "a man who has made *divinity* his study." Hence, we say, "a *learned* Divine," "a *pious* Divine," "an *able* Divine," "a *judicious* Divine," "a *profound* Divine," "a *shallow* Divine," &c. I do not mean to insinuate that the last of these epithets is applicable to our modern *Elihu*, of whom I know no more than he knows of *me*.

IGNOTUS.

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#### ON THE STYLE OF THE EVANGELISTS

THAT eminent critic, Dr. Campbell remarks, "The style of the Evangelists is chaste and simple; no effort in them to say extraordinary things in an extraordinary manner. The diction, if not, when judged by the rhetorician's rules, pure and elegant, is, however, natural, easy, and modest. Though they did not seek out fine words, the plainest, and, to that class of people with whom they were conversant, the most obvious, came unsought. They aimed at no laboured antithesis, no rounded periods, no ambitious epithets, no accumulated superlatives: there is a naked beauty in their manner which is entirely their own."—*Note on Matt. ix. 26.*

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\* See Job. iv. 13—16.

## P O E T R Y.

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### REPENTANCE NOT TO BE REPENTED OF.

Jesus, shall I the Cross forego,  
And in the wild complain?  
Such was thine heritage below,  
Thy pilgrimage of pain.

But thy vast sorrows—there methinks  
All other griefs are drowned:  
As earth's unfathom'd ocean drinks  
The seas that wander round.

Thou mighty Mourner! o'er the deep  
That roll'd its wave on thee,  
The world repentant woes might weep,  
And such my woe shall be.

But when, above this guilty sphere,  
On thee I fix my eye;  
Thy smile upon its latest tear,  
Shall leave the channel dry.

W. G.

### THE STRANGER.

The mild sun of autumn at evening was  
shining,

Mid vistas and bowers of golden light;  
His orb on the bosom of ocean reclining,  
Beau'd forth on its waters in calm de-  
light.

'Twas a scene that might well for a moment  
arrest me,

And I linger'd, its beauty and glory to  
see;

When a stranger advancing, abruptly ad-  
dress'd me:

I remember her words—and will give  
them to thee.

"Sister, are those sunbeams shining  
On the morning of thy days?  
Youth and home their charms combining,  
Buoyant hopes thy spirit raise?"

Does a mother's smile beguile thee,

Art thou to her bosom prest?

When sorrows grieve, and fears assail  
thee,

Does *she* soothe thee into rest?

Cherish then the blessing given,

Dearly prize the precious boon;

Thy fondest love be hers—to heaven

Thy praises render—*I have none!*

Does a sister's voice befriend thee,  
Does her cheek on thee recline?  
And still, whatever ills attend thee,  
Does her bosom heave with thine?

Holy and pure the flame that trembles,  
Enkindled from a sister's love;  
Unearthly fire—that best resembles  
The flame that burns so bright above.

May heavenly blessing rest upon thee!  
Be all your thoughts, your wishes one;  
And dark the hour that sends her from  
thee,  
And deep the sorrow—*I have none!*

And when thy mother, sister's near thee,  
O think upon a lonely one;  
And lift thy prayer—for He will hear thee,  
Think on the Stranger—*she has none!*"  
E. P.

### HYMN

FOR THE COMMENCEMENT OF PUBLIC  
WORSHIP.

Once more we leave the busy road  
Of worldly toil and care,  
To worship our Redeemer God,  
In his own *house of prayer*.

As strangers in a land of woe,  
We pass our mortal days;  
Yet now and then rejoicings know,  
In God's own *house of praise*.

Ye mourning Christians, join the song,  
Your harps once more employ;  
Remember, as ye pass along,  
This is the *house of joy*.

Dear Saviour, in thy temple shine,  
Then shall our souls be blest;  
And know and prove the truth divine,  
Thine is a *house of rest*.

An emblem of our future bliss,  
Thy temple, Lord, we love;  
While we anticipate in this,  
Our *Father's house above*.

J. L.

Poplar, Middlesex.

## R E V I E W.

*Account of the Edinburgh Sessional School and the other Parochial Institutions for Education, established in that City in the Year 1812. With Strictures on Education in General.* By JOHN WOOD, Esq. 1829. 4s. 6d.

IN a country which has nobly distinguished itself as the first to produce one of the fairest fruits of civil and religious liberty, the general education of the people,—we should naturally anticipate just and enlightened sentiments on the important subject of education; an expectation which the very interesting work before us will not disappoint. We especially recommend a careful perusal of it to those who are actually engaged in establishing or superintending schools; for we are persuaded they will find, in the Edinburgh Sessional School, an admirable model for such institutions. Its directors have selected and combined the best elements of the new modes of teaching, so as to render their system most efficient in securing the mental and moral progress of the pupils. The benevolent author appears to have been the chief agent in perfecting this system, of which he is the warm, yet temperate advocate, happily avoiding the egotistic dogmatism which so often disfigures works of this class. The views upon which it is founded are of universal application, based upon the immutable and eternal principles of nature and common sense: and supported by the best of all evidence, the results of actual experiment. What these views are will appear in the following quotation.

“The truth is, that the conductors of this establishment never had the slightest desire to hold themselves out as the inventors of a new system, but have, on the contrary, uniformly attributed any success which may have attended their humble labours, not so much to any novelty or peculiarity of external arrangement, as to their having made it their anxious endeavour, to keep steadily

in view, and to bring into active operation, those simple and obvious principles which they conceive nature herself must have dictated to every parent and teacher previously to more artificial contrivances. To open up a royal road to learning, by which all the advantages of superior education might be attained, without any trouble on the part either of the teacher or scholar, undoubtedly never for a single moment entered into their contemplation. But they were by no means, on that account, less anxious to do every thing in their power to render the duties of both as easy, as pleasing, and profitable as possible; and particularly to study the capacity and the inclinations of the learner. In all their arrangements they have regarded their youngest pupil, not as a machine, or an irrational animal that must be driven, but as an intellectual being who may be led, endowed not merely with sensation and memory, but with perception, judgment, conscience, affections, and passions; capable to a certain degree, of receiving favourable or unfavourable impressions, of imbibing right or wrong sentiments, of acquiring good or bad habits; strongly averse to application where its object is unperceived or remote; but, on the other hand ardently curious, and infinitely delighting in the display of every new attainment which he makes. It has, accordingly, been their anxious aim to interest, no less than to task, to make the pupil understand (as much as possible) what he is doing, no less than to exact from him its performance; familiarly to illustrate, and optionally to exemplify the principle, no less than to hear him repeat the words of a rule, to speak to him, and by all means to encourage him to speak in a natural language which he understands, rather than in irksome technicalities which the pedant might approve; to keep him while in school, not only constantly, but actively, energetically employed, to inspire him with a zeal for excelling in whatever is his present occupation, (whether it be study or amusement,) and even where he is incapable of excelling others, still by noticing with approbation every step however little, which he makes towards improvement, to delight him with the consciousness of excelling his former self.

“These obvious principles may be grafted on a variety of systems of external arrangement, adapted to the particular circumstances and object of each individual seminary; but for any defect of the principles themselves,

of a due sense of their paramount importance, we conceive that no system of external arrangement, however beautiful; no selection of books, however judicious, no talents or accomplishments on the part of the instructor, however brilliant and transcendent, can ever in any degree compensate."

The explanatory method of teaching to read, which we believe infant schools have been the means of rendering deservedly popular, is carried to a high degree of perfection in the Sessional School.

"How many fine passages have been read in the most pompous manner, without rousing a single sentiment in the mind of the performer! How many in which they have left behind them only the most erroneous and absurd impressions and associations! Of such associations, if we remember right, Miss Hamilton in one of her works on education, affords some striking examples from her personal experience. To these we may add another, furnished by a gentleman of our acquaintance, which, strong as it is, will we believe, be recognized by most of our readers, as too true a picture of what, from a similar cause has not unfrequently occurred to themselves. He had been accustomed, like most schoolboys to read, and probably to repeat, without the slightest attention to the sense, Gray's Elegy, not uncommonly known in school by the name of "The curfew tolls." What either 'curfew' or 'tolls' meant, he according to custom, knew nothing. He always thought, however, of toll-bars, and wondered what sort of tolls were curfew tolls; but he durst not, of course, put any idle question on such a subject to the master. The original impression, as might be expected, remained, and to the present hour continues to haunt him, whenever this well known poem comes in his mind.

"But in the last place they little know the full value of the explanatory method, who think it unnecessary in any case, to carry it beyond what is absolutely essential to enable the pupil to understand the meaning of the individual passage before him at the time. As well, indeed, might it be maintained, that in parsing, the only object in view should be the elucidation of the particular sentence parsed; or that, in reading Cæsar's Commentaries in a grammar school, the pupil's sole attention should be directed to the manner in which the Gallic war was conducted. A very little reflection, however, should be sufficient to show how erroneous such a practice would be in either case. The passages gone over in school

must of course be very few and limited, and the direct information communicated through them extremely scanty. The skill of the instructor must therefore be exhibited not merely in enabling the pupil to understand these few passages, but in making every lesson bear upon the proper object of his labours, the giving a general knowledge and full command of the language, which it is his province to teach, together with as much other useful information, as the passage may suggest and circumstances will admit. As in parsing, accordingly, no good teacher would be satisfied with examining his pupil upon the syntactic construction of the passage before him as it stands, and making him repeat the rules of that construction; but would also at the same time, call upon him to notice the variations, which must necessarily be made in certain hypothetical circumstances; so also in the department of which we are now treating, he will not consider it enough, that the child may have, from the context or otherwise, formed a general notion of the meaning of a whole passage, but will also, with a view to future exigencies, direct his attention to the full force and signification of the particular terms employed, and likewise, in some cases at least, to their roots, derivatives, and compounds. Thus for example, if in any lesson the scholar read of one having 'done an unprecedented act,' it might be quite sufficient for understanding the meaning of that single passage, to tell him that 'no other person had ever done the like;' but this would by no means fully accomplish the object we have in view. The child would thus receive no clear notion of the word *unprecedented*, and would therefore, in all probability, on the very next occasion of its recurrence, or of the recurrence of other words from the same root, be as much at a loss as before. But direct his attention to the three-fold composition of this word, the *un*, the *pre*, and the *cede*. Ask him the meaning of the syllable *un* in composition, and tell him to point out to you, (or if necessary, point out to him) any other words, in which it has this signification of *not* (such as *uncommon*, *uncivil*,) and if there be leisure, any other syllables which have in composition a similar effect, such as *in*, with all its modifications of *ig*, *il*, *im*, *ir*, also *dis* and *non*, with examples. Next investigate the meaning of the syllable *pre* in composition, and illustrate it with examples, such as *previous* *premature*. Then examine in like manner the meaning of the syllable *cede*, and having shown that in composition it generally signifies *to go*, demand the signification of its various compounds, *precede*, *proceed*, *succeed*, *accede*, *recede*, *exceed*, *intercede*. The pupil will in this manner, acquire not only

a much more distinct and lasting impression of the signification of the word in question, but a key also to a vast variety of other words in the language. This too he will do far more pleasingly and satisfactorily in the manner which is here recommended, than by being enjoined to commit them to memory from a vocabulary at home as a task. The latter practice, wherever it is introduced, is, we know, regarded by the children as an irksome drudgery; the former, on the contrary, is an amusement. The former makes a strong and lasting impression upon the mind; under the latter the information wished to be communicated, is too often learned merely as the task of the day, and obliterated by that of the next. It is very true that it would not be possible to go over every word of a lesson with the same minuteness, as that we have now instanced. A certain portion of time should therefore be set apart for this examination; and, after these explanations have been given, which are so necessary to the right understanding of the passage, such minute investigations only may be gone into as time will admit. It is no more essential that every word should be gone over in this way, than that every word should always be syntactically *pa.sed*. A single sentence well done may prove of the greatest service to the scholar in his future studies."

It is only matter of surprise to us, that so obvious and easy a mode of interesting and instructing the youthful pupil, should have been so long overlooked, especially as the *spirit* and almost the *details* of this and other modern improvements in education were long since so ably enforced and illustrated in Dr. Watts' invaluable work on "The Improvement of the Mind :—" but so slow is the dull and inert mass of society, pressed down as it is by habit and prejudice, in receiving the leaven infused into it by some master-mind, that before the lump is thoroughly imbued with its influence, the means which first impregnated it are forgotten, and the whole appears like a novel discovery. We cannot withhold from our readers the following striking example of the advantages of this method of teaching :—

"We regret that we have it not in our power to give any particulars of poor 'Jamie's' history, beyond those which fell under our own observation. His father, on introducing him to the school, candidly informed the master, in our absence, that he had no expectation of his son profiting in

the way of education, and that his principal object in bringing him to us was to have him kept from the streets. When we first cast our eyes upon him, we must acknowledge that our emotions were nearly akin to those of the king of Israel, when Naaman the leper presented to him the letter of the king of Syria. His countenance was vacant, luring, and dejected; and his general aspect (if we may judge from our own first impressions) rather repulsive, than of a nature calculated to excite unmingled sympathy. He seemed quite indifferent about every thing, and unwilling to be taken notice of, and continued in this state for some time after his introduction to the school. He could give no account of his age, but was, in point of height, as tall as any of the biggest boys in the school, who are from 12 to 15 years. It was found necessary to place him in the lowest class, among children of five or six. These, as might naturally be expected, when they found their gigantic class-fellow hardly able to keep pace with the dullest of themselves, and not venturing to resent any indignities offered him even by the youngest, began to entertain towards him feelings of no very high respect, and to annoy him with every kind of little childish tricks; very different were the feelings and behaviour of the elder scholars. They not only were at pains to protect Jamie from every insult, but also, latterly, took the deepest interest in his progress, which they anxiously watched with an eye at once of eager curiosity and of tender affection, while they also made him the subject of their own frequent conversation. At first he entered upon his lessons obviously as an unwilling task; not long afterwards, however, we were led to think that the explanations given him by his monitor, of the little words which he was now able to read, and the account of the things themselves which these words indicated, though they could present little novelty to any other of the same age, were listened to by him with considerable interest. Standing by accordingly one day, when the monitor was explaining to his class, that an ox was the animal they saw so often passing to the market, and which gave them beef, the writer of the present account turned round to Jamie, and asked him if he knew what an ox was? "Oh, ay," was his answer, "it sticks folk." This answer, simple as it was, had so much more in it of the nature of a gratuitous remark, than any thing else that had yet dropt from the same quarter, and seemed to give such pleasure to himself, that he did not lose the opportunity of bestowing upon it high commendation, which was immediately received with a smile of self-complacency that afforded us infinite satisfaction. That

principle of self-emulation on which we have always placed so much reliance, being thus awakened, we were at all pains to encourage him to make similar remarks, which every day became more and more shrewd; not satisfied with emulating himself, he soon took no less delight in rising above his Lilliputian companions; and his ordinary place, at length, in a class of 24 or 25, was about third, or fourth; while he not unfrequently rose to the top. It is well worthy of remark, that, from the time he thus began to rise in his class, he never heard any thing more of indignities offered him by those whom he was now surpassing. In place of declining to be spoken to, nothing now gave him greater pleasure than to have an opportunity of display; and whenever he saw the author approaching for the purpose of examining his class, his countenance began to brighten, and he used to turn round to his class-fellows on either side of him with much eagerness, exclaiming, 'There's Mr. Wood, there's Mr. Wood.' His general aspect, too, now indicated greater intelligence, and undoubtedly greater happiness. As a proof of this, we may mention the following incident: a lady, who happened to see him soon after his admission into the school, having occasion to repeat her visit, requested, in the course of it, to be taken to the class where Jamie was. The truth was, she had already seen that class, and had heard this very lad examined at uncommon length, along with the rest of his companions, but had not recognised him. We had much difficulty in convincing her of his identity. She said, that in consequence of his being so much taller than those about him, she had taken particular notice of him; but from the intelligent answers which he returned, and his happy looks at the time of giving those answers, so different from what she had seen him on her former visit, she had immediately banished from her mind all idea that this was the same individual."

When knowledge first threw off its old and cumbrous disguises, and began to walk abroad among all classes, in a new and more inviting dress, memory was the first faculty taken into his service, and was unhappily elevated above, instead of being made only the handmaid of the nobler qualities of the mind; but this error is corrected, and the cultivation of the intellect is beginning to receive the attention it merits; while in the seminary we have been considering, as well as in many others, both are rendered subservient to the highest of

all objects, the amelioration of the heart. It is in subduing pride, passion, and selfishness, and implanting sentiments of patriotism, benevolence, and piety; in rendering the wonders of nature a theme of praise to the divine Creator, and the lessons of history a warning against vice or an incentive to virtue, that education will perfectly fulfil her high vocation. Without this, however proudly the tree of knowledge may lift its aspiring head, we shall seek in vain for shelter beneath its branches, or sweetness from its fruit. Our author devotes one chapter to the consideration of the much contested subject of emulation, and the scriptural arguments by which he maintains its propriety we will proceed to quote.

Alluding to an opponent of this principle, Mr. Wood says:—

"Mr. Cambell sweepingly tells us, that 'the apostle Paul expressly proscribed emulation, as one of the works of the flesh.' But if the apostle, in the passage referred to, is to be considered as proscribing under the word 'emulation' all generous rivalry, as well may he be supposed to have condemned under the word 'wrath' in the same passage, all just and virtuous indignation; and under the term 'variance,' all difference of sentiment, however honest and sincere; nor assuredly is it in the *practice* of the great apostle, that we shall find any proscription of the principle. No man knew better than he, its predominance over the human soul; or ever wielded it more powerfully towards the accomplishment of his own important ends. He tells us himself the use he made of it, in his attempt to convert and save his own countrymen, by twitting them with the superior privileges which the Gentiles, whom they despised, were now earning to themselves. With an evident reference to a passage in one of their prophets, recently quoted by him, which contains the following remarkable expression, recognising the same principle: 'I will provoke you to jealousy by them which are no people;' the apostle proceeds, 'I say, then, have they stumbled that they should fall? God forbid! but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy. For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles. I magnify mine office, if by any means I may provoke to emulation them which were my flesh, and might save some of them.' Nor can any thing exceed the skill with which he em-

plays the like principle, in the management of his various churches. To the Macedonians he boasts of the forwardness of the church at Corinth to contribute for the saints ; while to the latter, he is careful to communicate this boast, in order that they might shew themselves worthy of it. ' I know,' says he to the Corinthians, ' the forwardness of your mind, for which I boast to them of Macedonia, that Achaia was ready a year ago ; and your faith hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be vain in this behalf ; that, as I said, ye may be ready : lest haply if they of Macedonia come with me, and find you unprepared, we (that are say not ye) should be ashamed in this same confident boasting.' What a contrast does a tact like this, founded on a thorough knowledge of human nature, exhibit to the visionary schemes which are our present object of consideration." pp. 118.

We particularly invite the attention of Sunday School teachers to this reasoning, as we fear those invaluable institutions have in many cases received much injury from the well-meant, but injudicious attempts to exclude emulation.

For ourselves we think that the nature of the feeling excited among children by the plan of precedency and prizes, has been much misunderstood. It does not appear to us so much a spirit of rivalry as a desire of approbation and reward. On younger children especially, we have observed that merely getting above their fellows has little effect, unaccompanied by the expectation of entitling themselves to the ticket or other mark of distinction attached to the highest place. We believe that the feelings of the solitary child, instructed by maternal tenderness beneath the domestic roof, on receiving the promised kiss, or book, as a reward for mental exertion, will be found very near akin, if not precisely similar to those of the pupil at a public school on having attained the head of his class ; his pleasure does not arise from looking back with self-complacent exultation upon those he has surpassed, but from looking forward with the consciousness of successful exertion, to the praise of his tutor, and the possession of the merited reward. It is the most pure and power-

ful of the motives which urge mankind to the pursuit of excellence, previous to the implantation of a religious principle ; and even then it is not discarded, for our divine Master himself not only proposes his own glory as our ulterior object, but graciously encourages us to run with diligence the race set before us, by the promise of his favour here, and the future possession of that "crown of glory" which he has promised "to them that love him." *Self-love* then, which is often confounded with selfishness, though the latter is rather the rust of depravity which gathers upon it, is an allowed motive even in the Christian course, and as it relates to worldly affairs, it is most evidently one of the essential conditions of our existence. The principle of emulation is only one of its manifestations. In order "to love our neighbour as ourselves," it is not necessary that we should refuse to exert our skill and industry, because we will not surpass the ignorant or the idle ; the former must of necessity win, and the latter lose the prize. By attempting to be wise above Scripture, fastidious beyond nature, and jealous without reason, many errors have been introduced into other matters as well as into systems of education. Some persons decline uniting, even in the noblest schemes of benevolence, because they cannot perfectly approve the characters and motives of all the individuals with whom they must associate. Others refuse their aid to societies because some of the regulations are opposed to their own peculiar views and prejudices on minor points. Many truly pious and estimable individuals of contracted views, tremble at the progress of knowledge, and keep aloof from Mechanics' Institutes and other similar institutions, with which religious information is not professedly connected, fearing lest the snares of infidelity should be concealed under the specious guise of free discussion, and atheism lurk beneath the philosophy of nature. But these apprehensions, however unfounded, should rather lead them to take part in these plans, in order that their influence may be exerted in

guarding the sacred springs of knowledge from pollution, and to evince that their religion is not one which shrinks from scrutiny, but which will rather grow brighter and brighter, as it is submitted to the full radiance of advancing light. We must find room for the concluding passage from the chapter on the "supposed dangers of general education."

"Neither are we sanguine enough to expect that by instilling right principles, we shall uniformly ensure right practice, or by communicating the most perfect knowledge of the important truths of religion, secure a steady performance of its sacred obligations. But, at the same time speaking both theoretically and practically, we have no hesitation in declaring, that we know no human device better calculated to promote the welfare of our species, to advance the cause of religion of virtue, and of social order, and to send forth the young into the world, prepared to meet its dangers and its trials, to encounter at once the sophistry of the infidel, the seductions of the profligate, and the intrigues of the factious—than that education which is founded upon the eternal basis of Christianity, which renders the pupil acquainted with the works and ways of God, calls forth the faculties of his understanding into exercise, infuses sound principles into his soul, and provides an innocent and ennobling occupation for his leisure hours. Who is there, endowed with the least reflection, that could for a moment think of debarring the lowest of his brethren from such an inestimable blessing? Who is there that will not be ready to deolare with one, who was never accused of those pernicious levelling principles, which are the offspring of ignorance and the outcasts of education, that "he should consider it as great a crime to bide such knowledge from the people, as it would be to hide from them the light of the sun, if we had that in our power."\*\*

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*A Course of Lectures on the Apocalypse.*  
By WM. JONES. *Author of the History of the Waldenses, Biblical Cyclopaedia, &c.*

WHATEVER be the cause which produces it, we have reason enough to la-

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\* Speech of Sir W. Scott at the Annual Meeting of the Edinburgh School of Arts, 1st June 1821.

ment that so many preachers and writers, in the selection of subjects, desert the plain for the obscure; the useful for that which is of small practical worth. We have reason to fear that a love of distinction will sometimes account for this folly. He who is determined to be gazed at, will secure notice in the way he deems most sure of succeeding. If he cannot excite attention by the elegance of his attire and his movements, he may by their vulgarity and awkwardness; and should he be unable to attain an honourable distinction by the illustration and enforcement of the more necessary and useful doctrines and precepts of the sacred oracles, he may reach notoriety by bold, and often pernicious conjectures, relative to their predictions.

We have been induced to write thus, by the observance of some men in these times, who seem not remarkably well informed, but much distinguished by boldness, and even arrogance of spirit, and who are continually uttering "divers and strange doctrines," which they profess to have learned by the study of unfulfilled prophecy.

Mr. Jones has undertaken to provide an antidote to this modern poison; for which salutary work he is soundly qualified, and in which we wish him good success.

The lectures he has here given to the public are admirable, and will not fail to inform and to sanctify all who attentively and prayerfully read them. They are published in parts, each containing seven or eight lectures; five of which parts have been published. Until the entire course is finished, all attempt at analysis had perhaps better be avoided, and a general opinion of what has been done be only given.

In reference to all that has been written on that part of the sacred volume which the lectures before us attempt to explain, it may perhaps be justly affirmed, that these human expositions can claim little more than greater or less degrees of probability. The very opposite views which have been taken by men of erudition and good intentions of many parts of the Apocalypse, seem

to indicate that we must wait until Providence has shed more light on these at present dark pages, before we can attain to a certain knowledge of what they represent.

But whatever be our opinion of the wisdom of attempting at present to expound the volume on which Mr. Jones has laboured, we deem his Lectures now on our table equal, if not superior, to any thing on the same subject that has hitherto appeared. They are replete with historical and theological information of the highest worth. The historical is full and various, and the theological generally respects the personal dignity and official character of Jesus Christ, the nature of his kingdom on earth in all its parts, and the glory of that state of eternal blessedness into which he will finally elevate his servants. Indeed, our author manifests throughout his work an extensive knowledge of the Scriptures, and great ability in using that attainment. Nor does he ever forget that Jesus Christ is the only monarch of the true church, and that men should only obey his laws, as they are found in the inspired page. The ecclesiastical enactments of popes and monarchs he treats with just as much respect as the chaff that has been left on the top of a mountain would receive from a mighty wind. He is uniformly the determined enemy of that corrupt and malignant union of ecclesiastical and civil policy and power, in the government and extension of the Christian church, which have been too often employed; a union, as faithful history shews, that has debased religion, created, extended, and maintained heresy; and shed rivers of the blood of the best part of the population of our earth.

In these Lectures, no fair opportunity is omitted of conflicting with every corruption of the doctrines and institutions of the Gospel; the author acting, as it appears to us, under the just conclusion, that the principles and rites which descended from heaven, under the divine influence, are alone able to sanctify and save the human soul.

In a clear and able manner, Mr.

Jones exhibits the rise, progress, and deformities of popery and Mahometanism, two of the most filthy and ferocious systems of evil that have ever degraded and ruined man.

The style of these discourses is manly and perspicuous, and their author every where appears distinguished by a desire to benefit his readers. He has, with becoming diligence, referred to the soundest authorities on all the subjects where information was needed, and in a very condensed form, given a vast amount of that valuable commodity.

That the work on which we have animadverted is not perfect we admit, but its delinquencies are few, and scarcely deserving of notice. Mr. Jones, we think, is sometimes too confident of the correctness of his opinions and explanations; a fault too common with men of an independent spirit. A part of the sacred writings on which such men as Bishops Newton, Hurd, and Warburton; and Messrs. Lightfoot, Scott, and Faber, have given different expositions, should be treated with that modesty which effects all it can, and then almost trembles lest some of its labour should be incorrect. We fear, too, that our author is disposed to contend for an agreement in thought among good men, of greater exactness than he will ever see realized on this side heaven; and that he is not quite enough in love with that union of affection that does live on earth, and may be still further extended.

As a specimen of the style and spirit of these Lectures, we give the following passage. Remarking on Rev. xiv. 9—11, this able Lecturer says—

“ I cannot forbear remarking to you, my brethren, a consideration, which the bare reading of these verses is calculated to impress upon all our minds, namely, that it is no trifling concern for any of the human race to be found following in the train of the beast, or dwelling in the camp of those who worship his image, or even to receive his mark, either in the hand or forehead. Thoughtless mortals may trifle with these matters, in this the day of their merciful visitation, and say, as thousands are saying daily, ‘ What does it matter whether we

belong to the church of Rome, or to the church of England, or to the kirk of Scotland, or to any dissenting church? If we do justly, love mercy, and walk humbly with God, it is all that he requires of us, without perplexing ourselves about rites or ceremonies, or forms and modes of worship; these are only the anise, mint, and cummin, which are tithed for the use of the priesthood.' Now, if there be any meaning in such an harangue as this, what, I ask, does it amount to? Is it not this, that all the terrible denunciations which the word of God contains against the corrupters of the Gospel, against those who secularize the kingdom of Christ, is idle rhodomontade, unworthy the attention of a man of sense? My brethren, be not deceived. God is not mocked; neither does he mock any of his creatures with idle threats. There is such a thing as the beast and his image—there is such a thing as worshipping this beast and his image—and there is such a thing as receiving their mark in the hand or forehead; and you see what is here said concerning such. Read the verses again at your leisure, in your retirement; ponder them well, and ask yourselves whether these things apply to you, for they are of extensive import; and remember that 'it is a fearful thing to fall into the hands of the living God.' 'Fear God, and give glory to his name, for the hour of his judgment is come; worship him that made heaven, and earth, and the sea, and the fountains of waters,' ver. 7.

"This is what the everlasting Gospel calls you to do; it directs you to the only acceptable way of worshipping him, namely, through a mediator, and that mediator his own Son, Christ Jesus the Lord, who is the way, the truth, and the life, leading unto the Father.' Remember, that they who worship acceptably, must worship him 'in spirit and in truth,' for the Father seeketh such to worship him. But to worship in spirit and in truth, is not merely to do it in sincerity and earnestness, with fervour and devotedness of heart; but it is to worship him as he has revealed himself in the person and work of his beloved Son, as the just God and the Saviour, with a conscience purified from the guilt, pollution, and love of sin, by faith in the atoning blood of Christ, and drawing near to a throne of grace with true hearts, in the full assurance of faith. Heb. x. 19—22. But all this is in flat opposition to the worship of the beast and his image, which discards the atonement and sacrifice of Christ, or virtu-

ally annuls them; and in place of his one offering, has its masses, indulgences, penances, oblations—its worship of angels, saints and images; all the inventions of men, and an abomination to the Most High."

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*Cottage Similes, or Poems on Domestic Occurrences, designed for those in humble Life.* By the Author of "the Female Missionary Advocate."

IF the piece entitled "On seeing a little Boy much delighted at being able to spin a top," were not quite so long we would quote it, as a happy effort of the humble muse. We will, however, introduce another, which will shew that the author is capable of writing piously and usefully. In truth, some of these unpretending productions are much better than many pretending ones.

"*The poor Christian's Monday Morning.*

Again, ah! trifling world, again  
I must return to thee;  
Thy toils, thy cares, a num'rous train,  
Must now my portion be.

Dear house of God! awhile farewell!  
Another duty calls,  
Less pleasing than the joys that dwell  
Within thy sacred walls!

Now all my art and strength must join  
To keep alive this clay;  
While worldly thoughts and cares combine  
To draw my soul away.

Yet leave me not, O Thou! whose power  
My heart can purify;  
In every place, at every hour,  
May I behold thee nigh.

And while I strive, at thy command,  
To earn my daily bread;  
May faith discern my Father's hand,  
By whom my life is fed.

Ah! when will heaven's bright gates unfold  
A Sabbath without end?  
And I, without a veil, behold  
My Saviour, and my Friend!"

## NEW PUBLICATIONS.

1. *A Plea for the Lord's Day.* By the Rev. James Sherman, of Reading.

The sacred day being much profaned in our time, even in this land which is so richly supplied with the means of christian instruction and holiness, we are happy to be the means of introducing to the public notice this small volume on the claims of the christian sabbath. It is perspicuously written, contains sound sentiments, and is much adapted for usefulness; and has the great advantage of being peculiarly reasonable.

2. *The Union Collection of Hymns, additional to the Psalms and Hymns of Dr. Watts; comprising that part of the Union Collection of Hymns and Sacred Odes adapted to Public Worship.* Second edition. 48mo. 2s. 6d.

3. *An Address to the Younger Members of Religious Families, on Subjects connected with the Revival of Religion.* By the Rev. S. R. Allom.

4. *Man's Enmity to God, and Mercy for the Chief of Sinners; two Discourses.* By the late Stephen Charnock. 32mo. 2s. 6d.

5. *The Scripture Readers' Guide to the Devotional Use of the Holy Scriptures.* By Caroline Fry. Second edition. 2s. 6d. hf. bd.

6. *The Child's Commentator, Vol. II. with a Frontispiece.* By Ingram Cobbin. 18mo. 2s. 6d. half-bound.

7. *The Child's Prayer Book.* By the same Author. 1s. 6d.

8. *The Grammatical and Pronouncing Spelling Book.* By the same Author. 1s. 6d.

9. *The Scriptures Fulfilled, or the Bible the Word of God. In Seven Lectures on the Fulfilment of Scripture Prophecies, especially those whose Fulfilment may be seen in the present day.* By Robert Weaver.

### *In the Press, &c.*

A Memoir of the Life, Letters, and Pulpit Recollections of the late Alexander Waugh, D.D. composed from materials furnished by his family, friends, and numerous connections. By Henry Belfrage, D.D. and James Hay, A.M. will appear early in January.

The Society for the Promotion of Ecclesiastical Knowledge announces for publication on the 1st of January next, No. I. price 6d. of the *Library of Ecclesiastical Knowledge—On Free Enquiry in Religion.*

An Address to a Wedding Party. By John Clayton, jun. Printed at request.

In one vol. 8vo. a fourth edition of *Lectures on the Principles and Institution of the Roman Catholic Religion*, with several important additions, and an Appeal on the Duty of Protestants at the present crisis. By the Rev. Joseph Fletcher, A. M.

Messrs. Westley and Davis announce for publication early in the ensuing year, an Edition of the Old Testament, according to the old established Version, with the exception of the substitution of the original Hebrew names in place of the English words LORD and GOD, and of a few corrections thereby rendered necessary. With Notes by the Editor.

Notices of the Brazils in 1828-9, by the Rev. R. Walsh, LL.D. will shortly appear.

A new edition of the Rev. H. F. Burder's *Mental Discipline*, with many additions.

Satan; a Poem in three books. By the Author of "The Omnipresence of the Deity."

The Treasury of Knowledge. In two Parts. By S. Maunder.

The Civil and Ecclesiastical History of England, from the Invasion of the Romans to the passing of the Catholic Relief Bill in 1829. By C. St. George. 2 vols.

Eighteen Hundred and Twenty Nine, a Poem. By Edward W. Coxe, Author of "The Opening of the Sixth Seal."

A School Edition of the Omnipresence of the Deity. Intended as a Poetical Class Book.

Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By Jonathan Dymond. Second Edition. 2 vols. 8vo.

The Executor's Account Book; or a safe and easy Method of keeping Executorial Accounts; with an adequate number of ruled pages, so arranged as to be adapted to the circumstances of every Estate, and copious Instructions, conveyed through the medium of a fictitious Will, the accounts under which are accurately arranged and posted. By John H. Brady, late of the Legacy Duty Office, Somerset House, Author of "Plain Instructions to Executors," &c.

The Listener. By Caroline Fry, Author of "the Scripture Readers' Guide."

# INTELLIGENCE.

## FOREIGN.

### HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

(Continued from p. 474.)

**XVIII. RAGGED ISLAND.**—The Missionary labours of Rev. David Nutten in this region were rendered useful, and in 1821 a church was gathered, consisting of 44 members. There appears to have been a church here formerly, which had become extinct. The present, it is to be feared, does not prosper. It is under the pastoral care of Rev. John Craig. We have not been informed of any change in their number, but from what we can learn, judge that it does not contain more than 20.

**XIX. HAMMOND'S PLAINS.**—The labours of Mr. Burton of Halifax, Mr. Davis and others in this place, had been productive of good, and in 1821 a church was formed consisting of 28 members. Rev. George Richardson, a native of Ireland, who is their present pastor, was ordained over them. In 1824, they appear to have enjoyed a revival, and 15 were added to their number, which is now 37.

**XX. CHUTE'S CAVE.**—This church seems to have been gathered by the labours of Mr. Elder of Annapolis. It was constituted in 1824, with 9 members. During the following year, 12 more were added. It has no pastor, and has latterly been reduced, so that it now contains but 10.

**XXI. RAWDON.**—Some members of the Newport church had resided in this township ever since 1807. In 1817, and several years after, Mr. James Munro, now of Onslow, occasionally laboured here with success. In 1823, there was a church constituted consisting of 24 members. One of their number, Mr. Richard McLearn, has been called to the ministry, and having preached for about two years, to good acceptance, was ordained in March last, and is now their pastor. This church has hitherto prospered, and the prospect is cheering. Their number is 31.

**XXII. CLEMENTS, (Second Church.)**—This church was formed in 1824, and contained 27 members, dismissed from the first church in that township. It appears that Mr. D. Harris spent some time with them while he resided in Lower Granville. In 1826 they received 14. They have no pastor, and the last number reported was 38.

**XXIII. LITTLE FORK.**—Some of the people by whom this place was settled, though they had experienced religion, thought lightly of the ordinances of the gospel, as has been, and in some instances still is, the case with too many in these Provinces. Messrs. Samuel M'Calley, David Harris, and the writer, laboured occasionally with them; and in 1818, some professed to be born again, and the views of some others were changed, so that several were baptized. There was not, however, any church formed till 1824. It is destitute of a pastor. The present number is 33.

**XXIV. NORTH WEST TOWN, (Near Sydney, on the Island of Cape Breton.)**—A church was constituted here in 1825, consisting of 9 members. It was collected by the missionary labours of Mr. J. Dimock. In this region he baptized two Congregational, or New Light Preachers, Messrs. John and Hezekiah Hull; the former of whom has since been ordained, but they have both removed to the United States. Mr. Dimock visited this church in 1826, when 5 more were baptized. Rev. William Burton has recently spent some time with them, and he informs me, that the change effected here is great, and that the prospect is encouraging. They have no pastor. Their number is 14.

**XXV. ANTIGONISH.**—The church in this place also is the fruit of missionary exertions. It seems to have been constituted by Messrs. W. Elder and R. Davis, about the year 1820, but did not join the Association till 1826. It was visited that season by Mr. J. Dimock, who baptized 4 persons. Messrs. J. Munro, T. S. Harding, and W. Burton, have recently each spent a Sabbath with them; and they found them in a state of harmony and prosperity, though without an under-shepherd. Their number is 28.

**XXVI. PARRSBOROUGH.**—The writer spent a considerable part of the years 1817 and 1818 in this region, and baptized a number of persons. No church, however, was formed till 1825, when Mr. R. Davis, on a missionary tour, immersed several more and united such as resided adjacent to each other, in church order. The number was 11.

In July last, Rev. William Burton was ordained, and took the pastoral charge. He is a native of Cape Breton, and had preached some time as a Congregationalist, when seeing cause to change his views of the ordinance of baptism, that rite was administered

to him by Mr. J. Dimock. The church under his care contains 20 members.

**XXVII. TRYON AND BEDEGUE, (Prince Edward Island.)**—The writer was employed to spend a short time in this region in missionary labour, in the spring of 1825. He found some Baptist brethren who had been united in a Scotch Baptist church, that was now in a disorganized state. He was kindly received, and deemed this field of labour inviting.

In the fall of 1826, Messrs. J. Crandall and T. S. Harding visited them, and each baptized several converts. The latter constituted a church, consisting of 23 members.

In 1827, the writer paid them a second visit, and was gratified to perceive that they were walking in harmony. It was evident to him, that his own labours and those of his brethren on former tours, had been blessed of God to the good of souls. He baptized 7 at this time, making the total number of the church 30.

**XXVIII. HALIFAX, (Second, or Granville Street Church.)**—This church was constituted on the 30th September, 1827, consisting of 7 members. Several individuals of the Church of England, of very respectable standing in society, had experienced a work of grace some time previous to this period, and a number more had been led to a conviction of the reality of experimental religion. For a time they had opportunity to hear evangelical preaching in that church, but when circumstances beyond their control deprived them of that privilege, they were induced to seek spiritual edification elsewhere. On becoming acquainted with the views of the Baptists, of which they had formerly very little knowledge, and against which they had strong prejudices, they were satisfied of their accordance with the word of God, and consequently embraced the same.

For some time they attended worship in the old Baptist Meeting-house; but as that was too small to accommodate the increasing congregation, they had a new stone Meeting-house opened, (75 feet by 47,) when the church was constituted. Professor Alexis Caswell, from Columbian College, (Washington, U. S.) took the pastoral charge, and laboured with them, to general acceptance, till the latter part of July past, when he accepted an urgent call from Brown University. At that time the church had increased to 50.

They have subsequently called Rev. Henry K. Green from the Theological Institution at Andover, (Massachusetts, U. S.) who has lately commenced his labours in that place with very pleasing prospects. Mr. Green has recently baptized 11, by which accession the church now amounts to 61.

**XXIX. WATERFORD.**—Rev. T. S. Hard-

ing having laboured some time here as a missionary, with success, constituted a church on the 1st of November, 1827, consisting of 6 members. A number more were added during his stay. They have been visited by other ministers, and very recently by Mr. Harding, who has baptized some more, so that their number is now 42.

**XXX. YARMOUTH.**—A church was formed in this place many years ago, and Rev. Harris Harding was, and still is, their pastor; but as mixed communion was retained, it has not been connected with the Association for nearly 20 years past. In October 1827, Mr. G. Ansley visited them, and laboured in connexion with Mr. Harding, for some months. An extraordinary revival of religion ensued. Backsliders were reclaimed, sinners were converted, and many joyfully came forward to own their Redeemer.

On the 19th of December 1827, the articles of the Association were adopted. In the course of eight months, 186 were added by baptism, making the total number of the church 344.

**XXXI. CORNWALLIS, (Second Church)**—This church, which is situated in the western part of the township, was formed of members dismissed from the first church, on account of their local situation, on the 9th of January 1828. It contains 50 members.

Having now given you a brief account of all the churches that belong to the Nova Scotia Baptist Association, it will only be necessary to add a few remarks in reference to that body.

An Association, embracing Baptists and Congregationalists, was commenced about the year 1798. The sentiments of the former, however, greatly prevailed; and, as various inconveniences had arisen from attempts to compromise respecting the commands of the Saviour, the present system of unmixed communion was adopted in 1809.

The churches of New Brunswick were united with those of Nova Scotia till the year 1821, when on account of numbers and distance, it was mutually agreed that they should be formed into a separate Association. You, doubtless, have received an account of them from another hand: it will not, therefore, be needful for me to add.

In 1810, when the first minutes were printed, the number of churches in Nova Scotia belonging to the Association was 9, ministers 7, and members 714.

This Association now, (1828) contains 31 churches, 19 ordained ministers, 4 licensed preachers, and 2017 members. There has, therefore, been an increase in 18 years

of 22 churches, 12 ministers, (besides 4 licensed preachers,) and 1303 members.\*

A correspondence has been maintained for some years, by messengers and minutes, with several Associations in the United States, and with that of New Brunswick. We are desirous also to cultivate an acquaintance with our brethren in Great Britain.

A Missionary Society has been connected with the Association for a number of years.

After Mr. Henry Alline's decease, the preachers that were raised up, whether Congregationalist or Baptist, travelled much among the destitute in these provinces. Messrs. T. H. Chipman, J. Payzant, H. Harding, Edward and James Manning, J. Dimock, T. S. Harding, J. Bailey, J. Crandall, and others, were engaged in this *labour of love*. In process of time, however, when churches were collected, most of them became pastors, and consequently their missionary labours were more restricted.

Some missionaries have visited these provinces from the United States, and their labours have been useful, but the harvest was, and still is great, and the labourers few.

The Missionary Society in this province may be said to have commenced at the session of the Association in 1815, when a contribution was taken to the amount of 29*l.* 13*s.* and Messrs. J. Crandall and J. Munro were employed to travel each three months, in the region east of Halifax. In fulfilling their mission, they found the need of missionary exertions in that part of the province (viz. along the eastern shore, at Guysborough, Manchester, Antigonish, &c.) very great, as the people were exceedingly destitute of the means of religious instruction, some men and women having never heard the Gospel.

Since that time some brethren have been sent as missionaries every year, who have travelled east of Halifax, on the Island of Cape Breton, Prince Edward Island, on the south shore of the province, &c. By their exertions much light has been diffused, many sinners converted, believers edified, churches formed, destitute churches strengthened, and in various ways, incalculable good has been effected.

The Nova Scotia Baptist Education Society, was formed at the last session of the Association, June 1828. Its object is the establishment of a Literary and Theological Institution, for the benefit of young men called to the ministry, and for the purposes

of general education. Premises are purchased in Horton, a central and pleasant part of the Province, and it is expected that instruction will soon be commenced.

Although we who are now in the ministry have not enjoyed the advantages of liberal education, we are sensible of its value, and are desirous that our successors should possess that privilege.\*

Our ministers do not generally receive an adequate support. It is to be considered, however, that very few of the members of our churches are wealthy, yet, in too many instances, it cannot be denied, the importance and advantage of enabling men engaged in the ministry to give themselves wholly to that great work, is not rightly understood, nor duly felt.

As to our doctrinal sentiments, you are aware that they are those usually called "Calvinistic." We have sometimes been charged with *antinomianism*; but we deny the charge, as we strenuously maintain the necessity of a holy life, proceeding from a principle of gratitude, as the fruit of faith. Some Baptists were indeed tinctured with the wild ideas that were formerly disseminated in these provinces; but their views generally are now built on a rational and consistent exposition of Scripture.

It must be acknowledged, however, that there is not always sufficient care taken in the reception of members, nor due promptitude exercised in excluding such as prove to be immoral. Discipline is most frequently neglected in churches that are destitute of pastoral aid; yet such are sometimes found to be very strict.

You will have observed, from this brief account of our churches, that they have been chiefly planted, and principally increased, by what are termed "Revivals of Religion." Of these the enemies of vital piety sometimes question the utility, and deny that they are the work of God. It is true that they are not unfrequently followed by declensions, in which some who have professed conversion turn to immoral courses. No enlightened person, however, who has carefully observed and impartially considered their nature and effects, can scruple to acknowledge that they generally proceed from the influence of the Divine Spirit, and are eminently useful in promoting the spiritual, and even the temporal welfare of men.

Though our churches are yet in an infant state, and there is much room for improvement, in various respects, you will perceive, my dear brother, that there is great cause

\* It is proper to remark, that several of these churches were previously formed, and had pastors; but they were not united with the Association in 1810.

\* Any assistance, (which is greatly needed) donations of books, &c. from our brethren or friends in England, or elsewhere, will be very gratefully received.

for gratitude to God, for the displays of his grace among us, and much ground for encouragement.

E earnestly desiring the prosperity of my brethren in Great Britain, and wishing you abundant success in the work of the Lord, I remain, dear brother, yours in the bonds of the Gospel of Christ,

CHARLES TUPPER, Pastor of the Baptist Church of Amherst, N. S.

P. S. You will not suppose that I consider piety in this province to be restricted to the Baptists; but a brief sketch of their history is all that I have attempted.

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## DOMESTIC.

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### Recent Deaths.

Died at Newport House, in the parish of North Curry, Somerset, the 1st Oct. 1829. Philip Foster, Esq. aged 80 years. Mr. F. was a worthy deacon of the Baptist Church in North Curry, from its commencement to his death. He was founder of the noble and well built chapel in this place, gave more than 500*l.* towards its erection, and left it free of all debt. His name will be ever dear to this church and people, and his praise will long be in the churches. Mr. F. was ill about three months, he bore his painful affliction with great patience and resignation to the will of his heavenly Father, and died happy in the love of God, resting only on the finished work of his Redeemer. He was interred on the 7th, and his death was improved by Mr. W. Gabriel, pastor of the church, Oct. 11th, to a very large and respectable congregation, from Psalm cxvi. 15. May the Lord raise up many more such worthy men for the good of his church, and to the praise of his grace.

Died on Wednesday, Oct. 1, 1829, aged 61 years, after a long and painful illness, Mary, the wife of James Chandler, Baptist minister at Widmore, Somerset. Mrs. Chandler was the subject of regenerating grace upwards of forty years, and a member of a Baptist Church thirty-three of that period. She lived and died resting on the all-sufficiency of the death and merits of Jesus Christ for her acceptance and salvation. The righteous bath hope in his death.

On Thursday, Nov. 19, died Avery Benham, Esq. who had for many years been a very honourable and useful deacon of the church at Maze Pond. As a Christian, Mr. Benham had, for upwards of half a century, displayed a high degree of integrity, humility, benevolence, and godly simplicity.—The church of which he was so long an

honourable member and useful officer, will long cherish an affectionate regard to his memory, as one whose labours were unwearied to promote their welfare and prosperity.

Died on the 18th of November, the Rev. Thomas Powell, of Holloway, who had been 46 years pastor of the Baptist church at Mitchell-street.

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### HUMAN SACRIFICES IN INDIA.

The public attention has of late been directed in an unusual degree to the long neglected fact of our administration in the East having permitted, as many of the best informed contend, most unnecessarily, the continuance of human sacrifices, as a means of placating "them that are no gods; that have eyes, and see not; and ears, and hear not; neither is there any breath in their nostrils." When it is considered that this is the administration of a professedly Christian country, whose ecclesiastical establishment in India has not merely been recognized by the British parliament, but has been, of late years, supported by British munificence, in the provision of certain dignitaries of the national church, it might have been hoped that one of her own bishops would not in vain have detailed, from personal inspection, the misery and degradation of our own fellow-Christians and fellow-subjects in the East (among whom he soon afterwards breathed his last); but that the English nation should, ere this, have responded as one man to his scriptural and benevolent appeal; and that, after having effected the extinction of political slavery in Africa, she should, with equal readiness, have decreed the suppression of religious murder in Asia. That time, however, has not at present fully arrived; but we trust, for the interests of piety and humanity, that it is not now far distant.

A late attempt was made at the East India house to interest that corporation and the country at large in the interdiction of these abominations, which attempt had been preceded by some less ostensible, but not less important motions of Mr. Buxton in the House of Commons, for the production and printing of a voluminous mass of official information received from India, in the shape of regular returns of the sacrifice of human life. It is probable, that had not the illness of that gentleman shortly followed those motions, we might, before this, have witnessed some legislative enactment as the result. At all events the documentary evidence thus collected has been of the highest importance; and it is certain, that without it, the motion made in the court of proprietors at the East India house, could

either never have been brought forward at all, or would have been attended with no success. As it was, the motion in question was carried by the proprietors, in exclusion of an amendment proposed upon it by the directors, and the following is a copy of such motion: "Resolved, 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, consistently with all practicable attention to the feelings of the natives."

It may not be generally known, that in consequence of this motion of the general proprietary, the court of directors, however defeated in their opposition to it, were honestly desirous, as became them, of transmitting such resolution to India; but on submitting, as was necessary, their letter of instructions containing it to the late board of control, that board determined that this resolution, adopted, as it had been, after two days' solemn discussion, and guarded as it was from every imputation of precipitance and intemperance, *should not be sent to India*: in consequence of which, the solemn expression of opinion thus recorded at the India house, has not, to this hour, officially found its way to our Indian empire; and half a dozen individuals have thus thought it their duty to array themselves against the recorded vote of the great body of East India proprietors, and to contract the deep and dangerous responsibility of withholding from an entire empire one of the greatest boons which could have been conferred upon it, in answer to the wishes and prayers of every friend of religion and humanity abroad and at home.

Since the above motion was carried by the Court of East India proprietors (now nearly three years past), nothing has transpired at the India house beyond an occasional enquiry by different proprietors at the general courts, whether any further information had been received, and whether any hopes might be entertained that either the Indian government abroad or at home, were any nearer to the suppression of the many atrocious and now recorded cruelties of the Hindoo idolatry. To these enquiries only the most general, and of course unsatisfactory, answers have been obtained from the directors, and thus the matter at present stands.

Under these circumstances, we hail, with no little joy, the increased attention which the deeply interesting subject of human sacrifices in India appears to be receiving

from our own enlightened population\*, and in the hope of contributing to the better understanding of so important a question among ourselves; and, above all, to provoke such increased exertions on the part of all, who call themselves Christians, "to cleanse our beloved country from the guilt of blood, we shall now add a few further observations, having more especial reference to the practice of SUTTEE, as apprehending that in the moment that so flagrant an evil as that of widow-burning shall fall before the ark of the living God, the other dangers of infanticide, burying alive, exposure of the sick, and destruction of the dying, &c. will equally fall, in their turn, before the earnest prayers, and well directed efforts of our Christian population.

1. It appears from the papers published by order of Parliament, from the official returns of the East India Company, that the sanguinary and revolting practice of burning living widows with the bodies of their deceased husbands, under pretext of religion, amounted to not less than the number of 6572 in ten years, viz. from 1815 to 1824 inclusive, being an average of 657 per annum.

2. That of these sacrifices, it appears from the same source, that the number of 5997 took place during the period in question, in the single presidency of Bengal alone; demonstrating that the evil, however great where it prevails, is not generally diffused over India, but is of a local character, being confined to a comparatively small portion of that immense empire, and having, therefore, no such connection with the general religious principles or feelings of India at large, as has been industriously reported.

3. That it is evident, from the most accurate translations of the sacred books of the Hindoos, that the practice in question, however sanctioned by long usage, and supported by a corrupt and interested priesthood, is no where expressly commanded or enjoined, as an essential part of the Hindoo religion, but is merely permitted by it, while the best interpreters of the sacred books are decidedly opposed even to the permission of the rite.

4. That all late attempts on the part of the Indiau government to prohibit such sacrifices as were understood to be contrary to the native regulations (such, for instance, as the cases of the employment of force; and the burning, in time of pregnancy; and when under the influence of intoxicating drugs, or below the age of sixteen), have

\* We understand that a public meeting, in the city of London, is very shortly intended to be held, for the purpose of petitioning Parliament on the subject.

not only entirely failed of accomplishing their professed object, owing to the inefficiency and corruption of the native police, and the absence of all adequate penalties for disobedience, but have tended greatly to increase and aggravate the existing evil, by favouring the belief, that in all other cases, except those expressly prohibited, the sanction of the British government was intended to be given to the sacrifice; an impression very naturally encouraged by the painful and humiliating fact, that the written order of a resident British magistrate is now, in all cases, directed to be given before the sacrifice takes place; the effect of which has been to legalize an act, which before was of questionable authority, and virtually to make the government itself a party to the destruction of its most defenceless subjects.

5. That although in the course of the voluminous evidence collected upon this subject by Parliament, a very few instances may be found in which opinions are recorded, which are in some degree unfavourable to our interference for the suppression of this evil, yet, that the great, and almost entire current of testimony, runs in a totally opposite direction; and that the most abundant and numerous statements from the highest civil officers, judges, magistrates, collectors, and other functionaries of the East India Company, concur in establishing, in the fullest and most satisfactory manner, the perfect safety with which the prohibition of this unnatural practice would be attended; while it is further observable, that these are not merely the opinions of such persons as have quitted India, and would not be personally affected by the consequences of an erroneous judgment, but of accredited agents, now holding the most public and prominent situations, and actually residing in the midst of the people.

6. That the whole course of British policy in India has been invariably opposed to the authority and influence of the priesthood, whenever it was found necessary for the general security; and that the Bramins are daily made amenable, both in their persons and property, to the criminal code; while the well known and recorded triumphs of our Christian government over the sanguinary sacrifices of idolatry at Saugor, Juanpore, and Guzzerat, afford so many practical evidences of successful interference on our part, in the suppression of bloodshed and crime, rendering it equally certain that while the natives have invariably acquiesced in the protection afforded by government to so many defenceless members of society, they will, with equal readiness, submit to any enactment which shall have the further effect of contributing to the preservation of human life.

MINISTERIAL SUPPORT; A TIMELY HINT.

To the Editor of the Baptist Magazine.

SIR.

We live in an age of moral improvement and Christian benevolence; but while much has been done for the temporal and spiritual benefit of mankind, there remains yet much more that might be performed. A great deal has been written and said in favour of ministerial support; but it is not enough to talk and write, we must act, for "whilst the grass is growing the steed is starving." The season is near at hand, when many people feel it their duty to bestow Christmas gifts on those around them, as a token of their gratitude to Him who "came into the world to seek and to save that which was lost." The ministers of Christ should not be forgotten at this season of the year. Every Christian congregation would do well to make a private collection when they meet the friendly circle, and send it to their minister who employs his time, talent, health, and sometimes sacrifices his life in their service, and for their everlasting interest.

Many congregations have adopted this plan, and annually forward to their pastors valuable presents. This has been often done with pleasure to the congregation, and received with gratitude by the minister, who cannot so well plead his own cause, and therefore is often obliged to weep alone. I wish all congregations would go and do likewise; for it would have a tendency to wipe the tear from his eye, and comfort that heart which so often aches when his people know it not.

I hope you will, Mr. Editor, insert the above in your Magazine for December, that the deacons of churches may take up the subject with spirit in town and country, looking to God for his blessing, that ministers may be benefited; for I am sure they need help whether they complain or not. If what has been written should be the means of adding to the comfort of any minister of the gospel, it will answer the end of

ΦΙΛΑΝΘΡΩΠΙΟΣ.

NORTHAMPTON BUILDING FUND.

At a Meeting held in College Street Meeting-house, on Thursday evening, May 21, for the purpose of fixing a Plan to regulate the Admission of Cases, the following Resolutions were adopted:—

1. That we consider it incumbent upon us as Christians, and as Protestant Dissenters, to render occasional assistance, according to our ability, to those congregations, particularly of our own denomination, who may be unable to defray the whole expenses

of building, enlarging, and repairing their Meeting-houses.

2. That a Society be now formed, to be designated *The Colley Street Building Fund Society*, its operations to be conducted by a committee, treasurer, and secretary.

3. That, from a conviction, many and serious evils arise from the usual practice of personal application, it is our determination as a Society, to give assistance only to such cases as are sent by letter, to be laid before the committee for their consideration.

4. That every subscriber of not less than ten shillings shall belong to the Committee.

5. That the funds of this Society be raised by annual subscriptions and donations and a public collection once a year.

6. That suitable persons be appointed by the committee, to collect and receive the subscriptions and donations, who shall pay the same to the treasurer, as the committee shall appoint.

7. That the appropriation of money be made twice in the year, in the months of June and December: that the proportion of money voted to cases, be regulated by circumstances attendant thereon, together with the state of the finances of the Society, of which the committee for the time being shall decide, seven of whom shall be present, in other meetings of the committee, to be held in the last week of March and September, five shall form a quorum.

8. That the contributors to this Society, shall have power to alter and add to the rules at their annual meeting.

9. The subscriptions to be considered as beginning at Midsummer next.

10. That Mr. W. Rice be requested to be Treasurer, and Mr. T. Bumpus, jun. Secretary, to whom, or to the Rev. W. Gray, all communications are to be addressed (post paid.)

#### LINCOLNSHIRE HOME MISSIONARY SOCIETY.

On Tuesday, Aug. 25, a Public Meeting was held in the Baptist Chapel, Lincoln, for the purpose of forming a Home Missionary Society for the county. The Rev. J. Craps, minister of the place, was called to the chair, and the resolutions were moved and seconded by the Rev. Messrs. Marston of Grimsby; Gladstone of Lincoln. (Indep.) Blackburn, of Carlton; Clegg, of Lincoln, (Wesleyan); Thomas of Gainsborough; Wall of Lincoln, (Indep.); Pope of Sutton: and Kingsford of Lincoln, (Gen. Bap.) From the statements which were made by the different speakers, it appears that the number of Baptist churches in Lincolnshire is very small, and many of the villages and

hamlets are in a state of deplorable darkness. May this effort to promote the spread of the gospel at home be owned and blessed by the great Head of the Church; the harvest truly is plenteous, but the labourers are few: may the Lord of the harvest send forth labourers into his harvest. Subscriptions and donations will be thankfully received by Mr. Doughty of Lincoln, Treasurer; the Rev. S. Marston of Grimsby, Secretary; the Rev. J. Craps of Lincoln; and the Rev. J. Blackburn of Carlton. Donations of books and religious tracts will be very acceptable for distribution in the villages.

#### ORDINATIONS, &c.

##### SHEPHERD'S BURTON, FROME.

On Thursday morning, Sept. 3, the Rev. W. Jones, formerly of Stepney and since at Edinburgh, was ordained pastor over the Baptist church in Shepherd's Burton, Frome. The Rev. P. J. Saffery of Salisbury delivered the introductory discourse, proposed the usual questions, and received from Mr. Jones a most interesting relation of his religious experience, and of his views and feelings in reference to the Christian ministry; the Rev. J. Viney of Beckington, offered up the ordination prayer; after which the Rev. J. Hoby of Weymouth delivered an impressive and animated charge.

In the evening, the Rev. W. Murch, Theological Tutor of Stepney Academy, preached to the people a sermon of great power and interest. It was consolatory and delightful to observe a church so cordially united in the choice of a minister, whose ordination was only twelve months distant from that of his beloved, and lamented, and valuable predecessor, the late excellent Rev. E. Daniel.

##### FORD, BUCKS.

On the 6th inst. the Rev. Samuel Diprose was ordained pastor over the ancient General Baptist Church, at Ford, Bucks, when Mr. Terry of Princes Risborough, delivered the introductory discourse; Mr. Hobbs of Berkhamstead, (Mr. D.'s father-in-law) proposed the questions to the church and minister, and offered up the ordination prayer with laying on of hands; Mr. Sexton of Chesbam, delivered the charge from John xv. 5, last clause; Mr. Tyler of Haddenham, preached to the people from 1 Thess. v. 23; Mr. Brooks, Fenny Stratford, preached in the evening from Rev. xxi. 6. Messrs. Field, Gunn, Jones, Brockley, Adey, Brooks, Butcher, Tyler, and Diprose engaged in other parts of the service. During the day

the attendance was very numerous and respectable, and we doubt not it was a time of refreshing from the presence of the Lord.

## SALISBURY.

On Wednesday, the 16th of September, the new Baptist chapel in Salisbury was opened for divine worship, on which occasion sermons were preached, in the morning by the Rev. F. A. Cox, LL.D.; in the afternoon by the Hon. and Rev. G. H. R. Curzon; and in the evening by the Rev. C. E. Birt, J.A.M. The Rev. W. Copley of Oxford preached on the preceding evening, in a chapel with which the congregation have been kindly accommodated, during the erection of their own, by their Wesleyan friends. The collections amounted to 166l. 12s. Between 700l. and 800l. were raised, in addition to this sum, before the end of the week, making the amount of contributions in the congregation, to this object alone, upwards of 2000l. during the past year.

## ATCH LENCH.

On Wednesday, Sept. 9, 1829, a neat and commodious Baptist chapel was opened in the village of Atch Lench, near Evesham, Worcestershire, and the Rev. B. Wheeler, late a student of Bradford Academy, was ordained pastor over the church formed there, June 8, 1825. The Rev. W. Liddell, of Alcester, commenced the services by reading and prayer; the Rev. J. Price, of Alcester, explained the nature of a Gospel church, and asked the usual questions; the Rev. D. Davies, of Evesham, gave the charge; and the Rev. J. Smith, of Astwood, offered the ordination prayer.

In the afternoon, the Rev. W. Downes, of Evesham, engaged in prayer, and the Rev. W. Copley, of Oxford, preached to the people.

The Gospel was introduced into this village nearly a century ago, and was long fostered by the late venerable Mr. Romford, who bequeathed the ground and a house for the minister. His sons, residing in the village, have carried the wishes of their father into effect, by erecting this place of worship, and subscribing liberally towards it. The whole of the services were truly solemn and interesting, and lively feelings were excited for the welfare of this hill of Zion. May the little one become a thousand!

## HEMPLAND, STOURBRIDGE.

A commodious place, originally used as a school-room, but since occupied as a Baptist chapel, in Hempland, Stourbridge, having become void (by the removal of the existing society to their new place), was taken by some friends, for the purpose of

raising a second Baptist interest in this town. It was opened on Monday, February 9, 1829, when two sermons were preached, by the Rev. Messrs. Morgan and Swan of Birmingham. Messrs. Smith, Matthews, Rogers of Dudley, Maurice, Wheeler (now of Atch Lench), Dorney, and Brindley, took-part in the services of the day. On Monday, September 14th, a Baptist church was formed in the above place, consisting of 18 members. The services commenced at half-past three P.M., the Rev. W. Maurice (supplying at Providence, near Dudley) read the 12th chapter of Romans, and prayed. The Rev. H. Smith, M. A. of Kidderminster, delivered a concise, but impressive address, on the design of the meeting, and the nature of a Christian church. He then read over the names of the brethren and sisters who were about to form the union, and who had received letters of dismission for that purpose from the churches of Brettle-lane and Cradley; after which, Mr. S. requested them to hold up their right hands, in token of their desire to unite; and also in the appointment of two of their brethren, whom they had selected as deacons. And Mr. S. having given them the right hand of fellowship, the Rev. S. H. W. Miles, supplying at Brettle-lane, closed the service by prayer. The Rev. T. Matthews of Cradley delivered an interesting discourse in the evening.

The population of Stourbridge is very considerable; the place is well attended; the prospects are encouraging; some brethren have already joined them, and several others will obtain dismissions from their respective churches for the same purpose.

Sept. 26th, 1829.

## NOTICES.

We are requested to state, that on Lord's day, December 13th, the Rev. Eustace Carey will preach on behalf of the Baptist Missionary Society, at the Rev. O. Clarke's chapel, in Somerset-street, Bath. The Rev. John Leifchild, of Bristol, has kindly consented to advocate the cause in the same place on Monday evening, the 14th; and a public meeting will be held there in the following evening when several ministers, together with Mr. Carey, are expected to attend.

We are authorised to state, that in order to secure an equivalent for the freehold of the alms-houses adjoining Dr. Rippon's meeting-house, in Carter-lane, which will shortly be taken down, on account of the approaches to the New London Bridge, the sum of 1500l. 4 per cents, has been transferred at the Bank of England, into the names of the Deacons of the Church, in Carter-lane, in connexion with that of a respectable Minister of our denomination.

# IRISH CHRONICLE,

DECEMBER 1829.

THE Committee of the Baptist Irish Society are compelled to call earnestly upon their friends to assist them with pecuniary help, as the Treasurer is very considerably in advance.

*To the Secretaries of the Baptist Irish Society.*

*Cumas, near Bruff, Oct. 19, 1829.*

MY DEAR FRIENDS,

After arriving here on Wednesday night, I explained a chapter in the family. I preached twice on Thursday, twice on Friday, twice on Saturday, twice yesterday, the Lord's day, and again this morning. Shall preach again, please Providence, this evening, and to-morrow morning, if I am let go there. How pleased you would be, my dear Sir, and all the friends of the Society, to see such numbers bearing attentively, some with many tears, the word of life, which is the power of God to salvation. There was a large congregation at ten o'clock yesterday morning. I did not expect to see so many, as I thought they would have gone to mass. The priest raved in a desperate manner, that he would denounce and deny the rights of the church to any that would hear the — new light, turn out and never allow any to enter his fine new chapel, that would. One of my hearers, of whom I have decided hopes, said, "he may when I trouble him." But after all, the priest said, it was pleasing to see the spacious and closely-seated room crowded out in the afternoon at three o'clock. Nothing can exceed the exertions of the eminent, pious, and highly-talented Mrs. M—— B——, whom I lately baptized in the cause of her blessed Lord. May all who have put on the Lord Jesus Christ, so walk in him! After considerable exertion, I was up last night till near twelve o'clock, answering the inquiries and explaining the truth to some who came five, ten, and twelve miles to hear, who were kindly asked to stop for the night and this day: when the soul-destroying, Christ-degrading doctrines of popery, the smoke of the bottomless pit, were contrasted with the truth, some appeared stunned, and could not have believed they were so deceived.

With this I also forward to you a juvenile poetic production of a young man, eighteen years old, who has heard me here. It was written and dedicated to Mr. Bevan, on his own departure from popery. I think it would

not disgrace the pages of the Irish Chronicle in the Baptist Magazine. I expect a great deal from this young man, with the Lord's blessing. He has a good character; I believe he is sincere, and knows the gospel. I am anxious that the gentlemen of the committee would employ him as a reader, and give him a trial for a few months. He has finished his education as a good English scholar. I trust he will be a useful man, and that the Lord's people will encourage the committee to employ and support him. His name is Michael Lynch. This is the second time I have been here since my last letter, and endeavoured to exert myself in the same manner that I have now mentioned.

On last Saturday week I went 25 miles, to Kilfinon, south of Limerick, and preached on Lord's day. A considerable number attended, and I returned on Monday. Tuesday I expounded the 34th psalm to several respectable persons who came to my house; and on Wednesday morning, before I came here, 35th of Isaiah, to a number of persons who requested I should, in another house in Limerick. The first Lord's day of this month I was at Cloughjordan as usual, to preach and administer the ordinance of the Lord's Supper. I expounded the Scriptures about five miles from it in the evening; the next at Claremont. Cloughjordan is about 30 Irish miles east from Limerick. On the preceding Lord's day, the last in the former month, I preached at Mount Pelier and O'Brien's Bridge, and next day inspected the schools in these places, which were doing very well, and the Society's western Irish school under John Nasb at Kiltera. The person from whom he rented the school-house in which he lived has given him notice to quit the 25th of March next. We must get another school-house, and shall want furniture for it.

W. THOMAS.

*From the Rev. Josiah Wilson to the Secretaries.*

*Llugo, Oct. 19, 1829.*

DEAR BROTHERN,

It gives me pleasure to state, that another month has passed over without any

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thing very publicly or extensively having occurred, in the way of opposition to the proceedings. One school, that had hitherto escaped without opposition, has been particularly noticed by the priest of the parish, and is considerably reduced; but most of the others are going on well. I am now fully occupied with my inspections, being anxious to see all the schools before the general digging of the potatoes; and I am happy to say, though it is not more than two months since the last inspection, that the children in many of the schools have answered very much to my satisfaction. Among those already examined, in one school seven premiums of Bibles and seven other premiums were merited, and in another eight Bibles and thirteen other premiums. In many other cases Bibles were obtained, and the most strenuous exertions were made by the individuals, many of whom were labouring in the fields during the day, and at the Testament at night, in order to secure the Bible, that they might have it to read during the coming winter. And I would here take the liberty of suggesting, that on the next application that is made to the Bible Society, some *marginal* Bibles be requested, for in every case, that is now what is solicited by any of the grown children and adults who have merited them.

Before I quit this subject, I must express my regret that I have not received any thing in the way of premiums but some copies of the Pilgrim's Progress, the fifteen shillings worth of books for the Dean-street school, and paper from Mr. West. I have repeatedly mentioned this subject, hoping that if my letters appeared in the Chronicle, some kind friends would assist, and save the Society some of the expense which it will cost for paper: for as my old stock of premiums is exhausted, the amount for paper will be considerably increased, if the present system of committing and retaining Scripture in the memory be pursued.

The children will thankfully avail themselves of the opportunity of learning to read, write, and cypher; and the girls, needlework; but they must have other encouragement to commit the Scriptures; and half a quire of paper, or a small book, is deemed ample compensation.

I have already permitted eight of the teachers to open each a night school, and about four more will be opened in the direction that I am travelling this week. Whether the state of the country will warrant their continuance, remains to be proved. I am not very sanguine of this, but as so many pressing applications were made for them, by persons desirous of enjoying the opportunity, I could not resist them.

J. WILSON.

From the Rev. Stephen Davis to the Secretaries.

Dublin, Oct. 28, 1829.

MY DEAR SIRS,

I arrived here last night, and as Mr. West's packet is not gone, I embrace the opportunity to send a line by it. I hoped to be in Scotland by this time, but in consequence of the Reformation Society having a deputation coming to Clonmel, consisting of Lieutenant G. and another gentleman, it was particularly requested I would not leave until after their meeting last Wednesday. The same night I received a letter from Thurles, that our esteemed deacon there, Mr. Benjamin Langley, was dying, therefore I had to go to T. next morning, and found he deceased the night before.

On Friday he was buried in the churchyard, when the rector read the burial service, and I addressed the attendants, among whom were a good number of Roman Catholics, by whom, as well as the Protestants, he was greatly respected. On Lord's day I preached at T. and the funeral sermon in the evening was attended by a respectable company. It is a sore loss to the little interest there, as he was the father of it, and looked up to in that character by all the families. There are very few with whom I am acquainted so truly ornamental to the gospel, and so perfectly acquainted with its distinguishing doctrines, and the principles of our denomination as our late friend was; and he had such a happy talent for conversation on the doctrines of grace, and such a weakness of disposition, that many heard the true gospel of Christ from him who most probably never heard or could hear it in any other way. O that God would appear for his own cause, and raise up many more such for his glory!

Mr. Hamilton arrived at Clonmel the day I left, for which I am very happy.

S. DAVIS.

From a Scripture Reader.

Ashfield, Oct. 10, 1829.

REV. SIR,

After giving you my last letter on the 14th ult. I proceeded to inspect our schools in the neighbourhood of Ballina, Foxford, and Turlough. During my stay in that part of the country, I availed myself of many favourable opportunities of conveying religious instruction to poor, ignorant, misled Roman Catholics, by conversing with them, in their own language, on the most important of all subjects, many of whom are anxious to hear me speak about the doctrine of the atonement, particularly those with whom I was already acquainted; and I have rea-

son to believe that my labours among them were not in vain, as I remarked many of the people of the several villages that I passed through, manifest a desire more than usual to hear the Scriptures read to them.

On the 16th, as I was travelling convenient to Strade, about five miles beyond Foxford, a poor woman asked me was I the friar's (that lived in that neighbourhood) brother. I then asked her why. She then told me, that she came the day before seven miles, for the purpose of getting an office read for her son who was at the point of death, and he refused giving it until she would give him five shillings for his service; that as she had no money, she was obliged to go home again to borrow it, and that it failed her to procure more than three shillings, but that she had a pledge to leave him for the remainder, until she would be able to pay him. She hoped if I was his brother, I would intercede with him to accept it. I told her that I was not, and after a long conversation prevailed on her to return home, and commit the cure of her son to Him who hath the power of healing all manner of diseases: and I advised her to buy nourishment for her son with the money she had. She returned apparently well satisfied. O may the divine blessing accompany the circulation of the Scriptures, which is able to banish idolatry and superstition from this benighted land.

On the 17th, called to see E. H. late the teacher at Croughan; he seemed to be very much recovered from his illness since I saw him before. When I asked him how he did, he told me that he was prepared to meet Jesus Christ his Saviour, and that he saw no consolation this side of the grave, but from what was revealed in the precious promises of the gospel; and also said that he knew that if his earthly house of this tabernacle were dissolved, he had a building of God, an house not made with hands, eternal in the heavens.

When I came to that neighbourhood again on the 29th, I found that he had changed his earthly habitation the day before. From his conversation, the account that I got of his death, together with the Christian firmness with which he objected against the mark of the beast, &c. I have reason to believe he is inheriting the mansions of bliss. This poor man about eight years ago, when he was employed by the Rev. Mr. Wilson at the request of Col. J. to teach at Croughan, was destitute of the least shadow of scriptural knowledge, and was consequently very much prejudiced against the truth, being at that time a rank, rigid Roman Catholic.

On the 7th instant, attended at a wake in this neighbourhood, for the purpose of reading portions of the Scriptures, and had a favourable opportunity of conveying Scrip-

tural instructions to several persons that were then present, as all the assembly paid great attention while I answered all their questions from the Scriptures. This day read portions of the Scriptures for a sick relative, which seemed to give great consolation to her and all that were present; and I am invited to come there as often as my time will permit.

M. MULLARKY.

The following lines are printed, not on account of any poetical excellence, but to shew the influence of the Scriptures on the mind of a young man educated in the Church of Rome, only eighteen years of age, lately employed as a Scripture Reader.

I leave a faith in which my fathers trod,  
A faith repugnant to the word of God;  
Where headstrong millions, ah! too blindly  
run,

To meet a fate which Heaven commands to  
shon.

Thanks to my God, the all-cheering rays of  
truth

Beam with full lustre on my doubting youth,  
Illumine my soul, and point the righteous way  
That leads from earth to never-ending day.

While fear had kept me 'neath a base control  
A Gothic darkness brooded o'er my soul;  
Drear was the prospect, everlasting woe,  
And short the days of sinful man below.

But the Almighty, whose propitious grace,  
Abundant, fell and blest a rebel race,  
With friendly pity saw, and deign'd to pour  
A stream of mercies in that painful hour.

Within my heart the heavenly influence grew,  
And truth refulgent beam'd before my view.  
My fetter'd reason fled the fraudulent den,  
Where souls are kept by base and sinful  
men.

By God's command, I search'd his sacred  
word,

I por'd with gladness on thy laws, O Lord!  
There awful truths in mystic colours shone,  
I there perceiv'd what long was kept un-  
known.

O mazy error! O deceitful gloom!  
Destructive power more dreary than the  
tomb,

How long will men, with sense and reason  
blest,

Remain enshrouded in thy sable vest?

What must avail the learned works of Paul,  
 The pangs of Christ, who spilt his blood for  
 all,  
 When sinful millions, to their interest blind,  
 Stop up the ear, whilst error fills the mind?  
 O, would they stop to pause, as I have done,  
 Upon the race they blindly strive to run,  
 The blood of Christ for nought had not been  
 spilt,  
 Its gushing streams would wash away their  
 guilt.  
 O how can men the spouse of Jesus guide  
 Whose hearts are callous with the vice of  
 pride ;  
 Who make a traffic of the goods of God,  
 And force opinion by invective's rod ?  
 Christ says his kingdom is of heavenly birth,  
 That all is short and transient on this earth ;  
 Terrestrial glory shortly disappears,  
 And man decays and withers on with years :  
 But Christ decays not, " was and is the  
 same ; "  
 'Tis alone our greatest works should  
 claim.  
 The proud, the sordid, covetous and base,  
 Were never favour'd with the sign of grace ;  
 Can be who'd deluge his own house with  
 blood,  
 Make Heaven's decrees and wishes under-  
 stood ?  
 Can those who dare to glory in their shame,  
 Adore with reverence God's eternal name ?  
 If drunk'ness, pride, and whoredom are no  
 crimes,  
 If murder cease to stigmatize the times,  
 Then Popish guides can safely lead us on,  
 And preach the will of God's eternal Son.  
 But let me say, how different is the case,  
 On such misdeeds God never pour'd his  
 grace ;  
 To prayers iniquitous, he shuts his ears,  
 His eyes are clos'd to unrepentant tears.  
 But God was always merciful and just,  
 Restrain'd his wrath from crushing sinful  
 dust ;  
 Gave man e'eu teachers that proclaim his  
 will,  
 Adore his name, and reverence virtue still.  
 Yes, gen'rous B\*\*, God's peculiar care,  
 Who makes his house the residence of  
 prayer,

Instructs the weak their long-lost God to  
 find,  
 And by his counsel calms the doubting mind ;  
 Is such a guide as ancient Christians saw,  
 When chosen Peter gave the Gentiles law ;  
 The indulgent master, and the steady friend,  
 Strong to reprove, and faithful to commend ;  
 Devout observer of Jehovah's word,  
 Concern'd in nought but what concerns his  
 Lord ;  
 Where such a guide is, doubting man, repair ;  
 Religion's balm shall heal your sorrows  
 there ;  
 Exalt your soul, and point the blest abode,  
 Where reigns supreme your Father and your  
 God.

**CONTRIBUTIONS.**

*Received by Mr. Burls.*

	£.	s.	d.
Collection at Olney .....	3	6	10
For Lyne School, per Mrs. Flight	6	0	0
Great Yarmouth, per Rev. Mr.			
Goymour .....	4	10	0
Kington Association, per Rev. Mr.			
Blakemore .....	5	0	0

*Received by Mr. Ivimey.*

Collection at Saffron Walden, re- mitted by Rev. Mr. Wilkin- son .....	11	5	0
Collected at Loughton, Essex, by Mr. Ivimey .....	12	0	0
Friend, by Rev. J. Dyer .....	1	0	0
J. D. London .....	2	0	0
Mr. J. Studdart, Banbury .....	0	10	6
Collected in Wales, by Rev. Mr.			
Rowland, of London .....	26	7	0
Friend, by Rev. J. Jenkinson, Kettering .....	5	0	0
Collected by Rev. B. Coombes, of London, at several towns in the West of England .....	41	1	8

*Subscriptions received by W. Burls, Esq.*  
 56, Lothbury, Treasurer ; Rev. J. Ivimey, 14,  
 Southampton Row, Russell Square ; and Rev.  
 G. Pritchard, 16, Thornhaugh Street, gra-  
 tuitous Secretaries.

# 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.

Quarterly Letter from the United Missionaries to the Committee, dated May 13, 1829.

Dear and respected Brethren,

We have the pleasure of submitting to you an account of our operations for another quarter, and hope it will be found satisfactory. It contains a simple statement of what we have done, or intend to do, should our lives be spared ; and whilst we labour in the service of our Lord, we hope to enjoy the benefit of your prayers, that these labours may be crowned with more abundant success.

#### CALCUTTA.

##### NATIVE WORK.

In reference to this department of labour, we wish we could give a more pleasing report than what these pages will convey ; though we desire to feel grateful to our ever gracious Redeemer that we are able to say any thing calculated to afford encouragement. We endeavour to persevere according to our ability, and feel a satisfaction in the thought that the word of life is made known to considerable numbers, some of whom hear with attention, and we sometimes think with profit, though we do not hear them crying out, "Sirs, what must we do?"

Owing to our esteemed brother Carapeit having been latterly very much engaged in Missionary operations in villages to the eastward, our strength has been diminished in Calcutta : still, however, services for the benefit of Hindoos or Mussulmans, are conducted on most days of the week, sometimes in the morning, at others in the evening, and some days morning and evening. The attendance varies, and so does the deportment of the people. Mussulman pride and enmity to the gospel, sometimes discover themselves in no small degree, but this only tends to evince the badness of that religious system which fosters them. Of those who were stated hearers a few

months ago, some have left Calcutta, others entered situations which prevent their coming ; some have disappeared we know not why, and others continue to attend more or less frequently. Now and then we are refreshed with what appear attentive, thoughtful, and interested hearers, who not only assent to the truth of what they hear, but seem to have some sense of their sin and danger. Of this kind there is a Mussulman who has attended several months, and whose impressions so far as we can discover, are becoming deeper and deeper. Another person who is also a Mussulman, has more recently commenced attendance with much regularity and apparent interest. From his first coming he has appeared to be the subject of conviction for sin, and to listen to the gospel message with a considerable degree of pleasure as what is suited to his case. He visits our native brother Soojatallee, and at present conducts himself so as to encourage our hopes respecting him. Oh that both these persons may prove the genuine sons of Abraham !

##### ENGLISH DEPARTMENT.

As the church in Circular Road had been waiting with anxiety a considerable time for the return of brother Yates, they immediately on his arrival, invited him to the pastoral office, which they considered him virtually to have sustained before his departure. And it was the unanimous opinion of the brethren that he ought to accept of it. Under such circumstances, with the united voice of the church and his brethren calling him to take this charge, he thought it his duty to submit to their wishes. We all feel that it is a pity for a person who has acquired the languages necessary to communicate religious knowledge to the natives, to be in a great measure prevented from preaching to them by engagements in English ; and yet we know not how it could with propriety possibly be avoided under present circumstances.

The church is in a peaceful state and we hope will continue to increase in its numbers, gifts, and graces. Two have been baptized, a native and an Indo-Briton, since brother Yates' return, and three or four

others are coming forward as candidates. The members have resolved in future to support their own pastor, which, in addition to the efforts they make in various other ways to forward the objects of the Mission, will require very considerable exertion on their part.

#### TRANSLATIONS.

We have taken the subject of the translations of the Scriptures into serious consideration, and have resolved now, that brother Yates is returned to us, to devote to it a considerable portion of our attention. We are maturing a plan which we trust will effectually promote our usefulness in this department, and propose to submit it to you at a very early period.

#### PRINTING OFFICE AND TYPE FOUNDRY.

Since we last addressed you, both these departments have been in active operation under the superintendence of brother W. H. Pearce. Besides supplies more immediately for our own use, we have lately cut and cast by order of our American brethren, a new font of Burman Type, which is to be immediately applied to the printing of their translation of the New Testament in that language, and have also furnished for our brethren at Singapore, a font of Arabic Malay, in which an improved version of the Gospels, prepared by them, will be now executed. It is to us exceedingly gratifying to have our establishment thus employed in facilitating the labours and contributing to the success of our brethren of various societies.

Besides School-books in various languages, we have also, since we last wrote you, printed upwards of 20,000 Tracts in English, Bengalee, Oriya, Hindoosce, or Hindoostanee, chiefly for the Calcutta Christian Tract and Book Society. Among these we may mention, as more particularly connected with our own exertions, some Hymns in Hindoostanee, composed by our native preacher Soojatallee; the Parables of Christ in the same language, compiled by brother Thomas; the History of Lady Jane Grey, in Bengalee, translated by brother G. Pearce; with a fourth edition of the True Refuge, a Tract designed to exhibit the fallacy of every other hope of salvation, except that presented by the Gospel, composed by brother W. H. Pearce. We are happy to add, that the avenues for the useful distribution of religious tracts in India, are so evidently increasing in number and extent, that the Committee of the Calcutta Society have resolved on printing 6000 copies at least of each popular Bengalee Tract in one edition. The wide circulation of publications in the printed character, the establishment of numerous schools, the decrease of prejudice, and we trust, we may add, a more extensive spirit of inquiry, have all contributed their share in exciting the demand which these enlarged efforts are designed to supply.

Besides these and other publications of a direct Missionary nature, many works connected with general literature or science, or executed for the use of government, have passed through the press. The pecuniary advantage derived from these works, to the Missionary fund, is important. Since we last wrote to you, considerable assistance has been in this way afforded towards securing a share in the widow's fund for those brethren who have last joined us—this object being now happily accomplished, we indulge the hope that in case of the death of any of the brethren composing our union, the Society at home would be almost entirely relieved from expense in the support of their families, and thus be enabled to apply what they may raise for this purpose to those for whom no such provision is made.

#### BENEVOLENT INSTITUTION.

The number of scholars in this Institution under the care of brother Penney and his wife, is nearly 300. We are happy to say that the general attendance and the improvement of the children continue every successive year to afford additional satisfaction to the friends of the institution, and pleasure to those who are more immediately engaged in imparting instruction. There are numerous instances both from among the native as well as from among the Portuguese youths, of beneficial effects of education, particularly where they remain a sufficient length of time to complete their studies. The raising of their moral characters, and the improvement of their temporal condition, are strikingly evident, and it is not in a few cases that we have had to rejoice in the conversion of some from Roman Catholic superstition, to the simplicity of the gospel; and in others, from the worship of dumb idols to the service of the living and true God. There are at the present time, five youths in the school, who, we trust, are decidedly pious, one of whom has been for some time a member of the church. It is pleasing to state respecting him, that he has by his pious and amiable deportment, exercised a salutary influence over his school-fellows in constraining them to follow his example. He has for some time conducted a prayer-meeting after school hours, at which those who are seriously disposed are affectionately invited to attend. There are also two young men that have been called out of darkness into marvellous light, who regularly attend the Circular Road Chapel, and who received their first impressions while under instruction in this institution. It is expected that they will shortly offer themselves as candidates for baptism and church fellowship. The same may be said of some of the girls who, through the instruction received in school, are now members of churches, and are training up their children

in the fear of God. It may, therefore, truly be said that in this department, we have neither laboured in vain, nor spent our strength for nought.

#### SUNDAY SCHOOLS.

A Sunday School has been kept up for several years in the Benevolent Institution, with the assistance of the young friends connected with the Juvenile Society, but owing to most of the children being either Roman Catholic or heathen, very few can be persuaded to attend, particularly during the Catholic festivals and the heathen holidays, which are degrading times of idleness and dissipation, and exceedingly injurious and discouraging to all Missionary efforts. Our Sunday School averages from twenty to thirty. Although it is the day of small things, yet we have sufficient success and pleasure in the work to keep us from being weary of well-doing.

#### NATIVE SCHOOLS.

The generosity of Mr. Deakin of Birmingham, having led him to engage to support two schools at his own expense, we have thought it desirable to have one of them a Bengalee school, and the other a Hindoostanee one. We have with this view accepted from our friends of the Church Mission a school situated very near our Mission House, which their Missionaries had long superintended, but which, from the deficiency of labourers and its distance from their station, they were now desirous of relinquishing. As we insisted on the pupils attending at the Mission House for Christian instruction on the Sabbath, the master formerly employed left the school, and through the exertion of his local influence the number of pupils was for some time much reduced. It is now, however, on the increase under another master, and the school contains nearly fifty pupils. Of these the higher classes have, during the last three months, come on the Sabbath to read the New Testament, repeat the parables and miracles of Christ, with commentaries, &c. They have lately joined in singing hymns, and seem much pleased with the employment.

#### FEMALE SCHOOLS.

We have not room in this letter to enlarge on the subject of our Native Female Schools, nor is it necessary as you will ere this have received the last report of them. It may be proper to add that Mrs. Pearce having taken the schools at Doorgapore, Mrs. Yates is now endeavouring to establish others in Entaly. The contributions received from our friends at Leicester and Bath, will go towards this object, although we are anxious, as we mentioned in our last report to be relieved from the necessity of calling the schools by the names of their individual supporters, as we find it attended with much inconvenience which we had not

at first anticipated, particularly in making us hesitate as to the propriety of condensing several schools into one, when the doing so would be doubtless a saving of expense, and an increase of efficiency. We trust our views on this subject will meet the concurrence of those, of whose generous contributions we are privileged to superintend the expenditure.

#### DOORGAPORE STATION.

The services among the Native Christians residing at Doorgapore have been regularly attended to both on the Lord's day, and during the week, on which occasions the attendance of the Native brethren and sisters has been uniformly good, and from their consistent behaviour it is presumed that they visit not the house of God in vain. Since the return of brother Yates, brother G. Pearce has been enabled to spend the Sabbath morning in their instruction in divine things, and our native brother Paunchoo has conducted the evening service. By this arrangement our brethren W. H. Pearce and Aratoon have been relieved from the labour of visiting Chitpore on the Lord's day, to employ their energies in districts nearer home.

In consequence of these changes, it has been thought advisable to form the native Christians at this station into a separate church, under the care of brother Pearce, a measure that has met the entire concurrence of the native brethren residing here.

The happy restoration of Panchoo to his place in the church and work of preaching the Gospel, has enabled brother Pearce to re-open the two chapels situated at Chitpore and Boronogor, where, for some weeks past, the Gospel has been published regularly four times a week. These services are conducted early in the morning, and, therefore, do not interfere with brother Pearce's duties in the school. On these occasions the people have generally listened with attention, some have appeared considerably impressed with what they have heard, so much so as to accompany our native brother to his residence for religious conversation. Thus has the seed of the kingdom been sown. We earnestly pray that God may cause it to fructify abundantly by pouring down showers of divine grace.

Brother Pearce has also gone to a distance from home to make known the gospel. In some of these excursions the native preacher accompanied him, particularly in visiting the villages situated on the banks of the river as far as Serampore, at which time they went from place to place in rotation, and generally met with encouragement to renew their visits. The banks of the river being considered peculiarly holy ground, are much more thickly peopled than the country a few miles inland, and being easy of access, become therefore a fine field for Missionary labour.

At the beginning of the year brother Pearce took a Missionary excursion through the Sunderbunds as far as Barrisaul. During this journey, which occupied fourteen days, many favourable opportunities were embraced of communicating the good news of salvation. It was pleasing to find in several obscure villages, persons that had heard the gospel in Calcutta, and Christian books preserved with great care. From this fact may it not justly be concluded, that although unknown and unseen by us and other Christians, the leaven of the gospel is secretly working its way, excited, guided, and seen by God, to be witnessed by his servants in the last great day when he shall call them to receive their reward.

In addition to the preaching of the gospel, the Word of God is read from house to house, and from place to place in the vicinity of Chitpore by one, after the manner so generally adopted in Ireland. For this mode of conveying divine truth, the manners of the Hindoos are peculiarly favourable. In consequence of their indolent feelings, in almost every house some idlers may be found at home, who spend their time in smoking or talking, sleep, &c. Every court-yard, therefore, furnishes a congregation to the Bible reader, who taking his seat in the midst of them, generally becomes an acceptable guest.

#### THE NATIVE ENGLISH SCHOOL

Has maintained its former flourishing condition, excepting that the numbers of scholars in daily attendance have somewhat diminished since the setting in of the hot weather. This may be regarded, however, as only a temporary discouragement.

#### THE BOARDING SCHOOL FOR CHRISTIAN NATIVE BOYS

Is still carried on and prospers. The behaviour of the children has been on the whole very satisfactory and their progress in Christian knowledge, such as to afford the hope that their future characters will evince the benefit of the instructions now afforded to them. In addition to what they receive during the week, brother P. generally devotes the afternoon of the Lord's day to their religious instruction at his residence.

#### HOWRAH STATION.

Little that is encouraging can be said of this station. Continual removals have almost reduced the English congregation to nothing. What will be the result we cannot say. We fear the interest here cannot be maintained unless a Missionary reside on the spot. It seems truly a pity to abandon so convenient a chapel and so populous a neighbourhood. We hope, therefore, that the committee will speedily send a person to occupy this post. Howrah seems in many points of view a most eligible mis-

sionary station. Not only is the English population considerable, but the country to the west is thickly covered with villages that are easy of access, and the ground is at present unoccupied in a missionary point of view, except by some schools belonging to the Propagation Society. We believe that the gospel is not preached to the natives in this vicinity by any one society.

#### BONSTOLLAH STATION.

In this village to the east of Calcutta, our Auxiliary Society has commenced operations. We have succeeded in raising a boys' school containing about fifty children. For several weeks past our brother Carapet has spent the chief part of his time there, which is occupied partly with the children in the school, partly with an evening school for adults, which he has recently commenced, and partly in giving more directly religious instruction to the villagers. The attention given to the word is pretty encouraging, though no instance of conversion has occurred. Our brother is often visited by persons from other villages, some of which lie at a considerable distance. On a late occasion eighteen persons came from villages from ten to thirty miles off. These all professed to come for Christian instruction, and gave their names as inquirers; when this was done, brother Carapet asked some of the inhabitants of Bonstollah who were present if they would allow him to put down the names of others and not insert theirs? They replied they were considering about the matter. On the following day these eighteen persons returned to their respective houses, previous to which they were called together by brother Carapet who writes, "we sang two hymns in Bengalee, and I read the 23d psalm. After reading this psalm, I raised my head to look at my hearers and to address them, but my mouth was stopped for joy at seeing these poor naked and ignorant idolaters coming to Christ to be reconciled with their Maker. I was unable at first to address them, but prayed to God for his blessing and the out-pouring of his Spirit. You, dear brethren, will doubtless, add your amen to such a prayer. On every Sabbath since the one referred to, individuals have visited the station, varying in number from ten to upwards of twenty, some of whom belonged to those eighteen, and others were strangers who accompanied them. The schoolmaster has given up his cast, and wishes to be received into the Christian church." Taking all these things together, we feel greatly encouraged, and do hope to see brighter days, and desire both to labour and pray for their speedy appearance. We remain, Dear Brethren, your affectionate Friends and Servants in the Gospel,

W. YATES, J. THOMAS, JAS. PENNEY,  
W. H. PEARCE, GEORGE PEARCE.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	....Rev. James Thomas	..... Calcutta	.....April 16, 1829.
	W. Robinson	..... Ditto	.....April 27, 1829.
WEST INDIES	.... Rev. James Coultart	..... Kingston	.....September 7, 1829.
	William Knibb	..... Savaona la Mar	..... August 20, 1820.

DEPARTURE OF MISSIONARIES.

On Thursday, Oct. 29, our respected friends Mr. and Mrs. Tinson, with the three Missionary brethren whose designation was announced in our Number for September, embarked on board the Garland Grove, Capt. Pengelley, at Gravesend. The wind being favourable, they sailed immediately, arrived off Plymouth on the following Monday, from whence they sailed again on the, 7th Nov. and we trust will have accomplished the greater part of their voyage by the time this paragraph meets the eye of our readers.

As each of our Missionaries was married, we have thus been permitted to reinforce our stations in Jamaica with eight labourers, who have, we trust, both male and female, gone forth under the influence of that spirit of devotedness to the great work which is so indispensable in all who engage in it. They were accompanied also by a negro and his wife, members of Mr. Coultart's church in Kingston, who had been for some time in London, and to whom such an opportunity of returning to Jamaica was peculiarly acceptable.

Of the brethren now added to our Missionary hand, Mr. Clark, who had been previously occupied in the work of tuition, and had enjoyed the advantage of attending the Borough-road school, is intended to supply the vacancy occasioned by the removal of Mr. Knibb from Kingston: Mr. Cantlow will proceed to join Mr. Burchell and Mr. Mann at Montego Bay; and Mr. Nichols will probably be fixed at Manchioneel, where the residence of a Missionary has long been earnestly desired.

As our kind friends, Messrs. George F. Angas and Co. had expressed their readiness to convey a part of our missionary company gratuitously, as on former occasions, by the Ocean, Capt. Whittle, it was at first designed that Messrs. Clark and Nichols should proceed by that conveyance; but when it was found that Capt. Pengelley, whose disinterested services to the cause we have had former occasions gratefully to mention, had occasion to vary from his usual course, and touch at Kingston before going to his regular port, Montego Bay, it was resolved to seize so favourable an opportunity, and dispatch the whole of our friends together, so that all may be aided by the experience of Mr. Tinson. This arrangement was highly gratifying to all parties, and was attended with advantages more than equivalent, it is presumed, to the additional expence.

MANCHESTER.

We feel a grateful pleasure in stating, that the spirit of Christian liberality, which has been evinced in this populous town in favour of some kindred Institutions, has also, within the past month, been extended towards our own Society. In the absence of any other details, we insert the account as published in a respectable local journal, the *Manchester Times*.

"On Monday evening last, the 19th inst. the annual meeting in aid of the Baptist Missionary Society, was held in York-street Chapel. The Rev. John Birt, the minister of that congregation, was called to the chair; and after prayer had been offered by the Hon. and Rev. G. H. Roper Curzon (son of Lord Teynham), the meeting was addressed by the Rev. Eustace Carey, J. A. Coombs, Hon. and Rev. G. H. Roper Curzon, Rev. W. Roby, R. S. M'All, A.M. Jabez Bunting, A.M. and by Messrs. Fletcher and Hadfield. Mr. Carey, in a most touching and captivating manner, expatiated on the duty of Christians to attempt the conversion of the heathen. He drew an affecting picture of their present miserable condition, and gave some delightful instances of the simple and ardent piety of the native converts. Mr. Coombs, with a feeling, and in terms at once fervent and convincing, avowed a brother's sympathy in the vicissitudes of the Baptist Missionary Society. Mr. Curzon dwelt very forcibly on the necessity of the influences of the Holy Spirit to the success of all missionary enterprises; and was well sustained by the weighty and powerful appeals of the venerated Mr. Roby. Mr. Fletcher, with a most animated eloquence, vindicated the rightful claims of Christ and his cause over the whole persons and possessions of his disciples; which was followed up by Mr. Hadfield, in his vigorous, pointed, and practical style of address. It soon appeared that a feeling was excited in the meeting, similar to that which had operated on some former occasions in this town; and while this was diffusing itself through the audience, Mr. M'All, in a strain of the purest and richest irony, and with his peculiar command over the English language, and over the understandings and hearts of his bearers, reiterated and reinforced Mr. Hadfield's most striking and pungent remarks, giving to them, at the same time a most felicitous and irresistible expansion. The flame soon broke out, and Mr. Hadfield having made a commencement with a liberality as

unrestricted as his Christian affections, other friends soon followed, and about *one thousand and forty pounds* were raised by the persons then present. During the progress of these contributions, Mr. Bonting addressed the audience with his usual suavity of manner and beautiful variety of statement and illustration; and administered, in a very high degree, to the holy liveliness of the evening. The lateness of the hour at which the contributions were closed, prevented Dr. Clunie, and other friends, from addressing the meeting. The whole sum raised in connexion with

this anniversary, is little short of *twelve hundred pounds*.—We were much delighted with the catholic and affectionate spirit so evidently displayed at this meeting; where we saw ministers and others, not of the Baptist denomination, not only earnestly pleading the cause of the Baptist Missionary Society, but also liberally imparting to its pecuniary exigencies. This is to "love not in words, neither in tongue; but in deed and in truth."

[We are compelled, by want of room, to defer the accounts of the meetings at Bristol, Northampton and Broseley, to our next number.]

*Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1829, not including individual Subscriptions.*

	£	s.	d.
Bristol Auxiliary Society, by Robert Leonard, Esq. Treasurer:—			
General Purposes .....	110	5	11
West India Fund .....	15	0	0
Translations .....	2	0	0
Female Education .....	10	0	0
On account of the current year .....	400	0	0
Halifax, Contributions, (G. B. Browne, Esq. £1) by Mr. Walker.....	12	10	0
Shrewsbury, Auxiliary Society, by Rev. Manoah Kent .....	10	0	0
Nottingham and Derby Auxiliary, by Mr. James Lomax:—			
Swanwick and Riddings .....	16	13	1
Belper .....	3	15	1
Reading, Ladies' Working Society, &c. for Jamaica, by Rev. J. H. Hinton	50	0	0
Plaiastow, Friends .....	12	0	0
Exeter, by Mr. W. Moxey:—Society at Bartholomew-yard Chapel	4	0	6
Sir John Kennaway, Bart. ....	5	0	0
Mr. Moxey .....	1	1	0
Monmouthshire, Ladies' Society, for Female Education, by Mrs. Conway..	40	0	0
South Wales, Sandries, by Rev. John Rowland .....	8	5	6
Ditto by Rev. E. Carey .....	4	4	0
Association, by Rev. Timothy Thomas .....	20	0	0
Laverton, Collection (Friend £1) by Rev. John Dyer .....	7	8	9
Warnminster, Collected by Miss Jutson, by ditto.....	2	12	0
Broseley, Collected by Hon. and Rev. G. H. R. Corzon .....	15	5	6
Shiffnal, ditto.....ditto.....	3	0	0
Portsmouth, Portsea, and Gosport Auxiliary Society, on account, by Rev. C. E. Birt.....	105	0	0
Woodstock, Contributions, by Rev. C. Darken .....	5	0	0
Chesham, Penny Society at Rev. J. Hall's.....	0	10	6
Chatham, Juvenile Society, Capt. Pudner, Treasurer.....	18	0	0
Kislingbury, Sundries, by Rev. T. W. Wake.....	8	10	1
Yarmouth, Collection, by Rev. E. Goymour .....	2	13	0
Hall and East Riding Auxiliary, on account, by John Thornton, Esq. ....	100	0	0
Kington, Missionary Association, by Rev. Samuel Blackmore .....	10	0	0
Northamptonshire Union, by Mr. J. C. Gotch:—			
Road .....	4	2	9
Hackleton .....	5	0	0
Earls Barton .....	3	0	0
Bugbrook .....	5	16	7
Woodford .....	1	12	6
Newport Pagnel .....	2	12	7
Olney .....	12	5	4
	34	9	9
Western District, by Rev. Richard Horsey:—			
Bridgewater .....	7	17	3
Collumpton .....	3	5	3
Chard .....	8	5	1
Honiton .....	0	10	0
Isle Abbots .....	1	16	0
Sidmouth .....	2	1	0
Tiverton .....	9	0	0
Upton .....	1	0	0
Wellington .....	21	1	10
	54	16	5

Suffolk, Collected by Rev. Thomas Thomas							
Stradbroke, Collection	2	15	0	Mr. H. Ridley	0	10	6
Horham	1	17	2½	G. Christopherson	0	10	6
Otley, Collection	4	15	2	Subs. by Miss Christopherson	0	15	6
Subscriptions	5	14	10	Mr. H. Ridley	0	10	6
Grundisburg, Collection	4	0	0	Mr. G. K. Hadwell	1	0	0
P. Thompson, Woodbridge	0	10	6	Mrs. Everett	1	0	0
Friend	0	2	6	Mr. Wm. Ridley	0	5	0
G. F.	0	5	0	J. D. Everett	1	1	0
Sutton, Collection	0	11	2½	Salem Chapel Collection	2	12	0
Subscriptions	1	8	0½	Mr. Carter, half-year	0	7	6
Tunstall, Collection	1	0	0	Mr. Le Overett	0	5	0
Halesworth, ditto	1	3	8½	Mrs. Le Overett	0	2	6
Ipswich:—Stoke, Collection	6	1	8	Mrs. Edward, half-year	0	3	0
Mr. Jabez Bayley	1	1	0	Mr. Dickenson	0	5	0
J. Notcutt, Esq.	1	1	0	Mr. Lunmer	0	5	0
Mrs. Gardiner	0	10	0	Walton, Collection	2	0	7½
Dr. Williams	1	1	0	Rev. Mr. Cowell	1	1	0
Mr. Thomson	0	10	0	Mrs. Cowell	0	10	0
S. H. Cowell	1	1	0	By Mr. Pollard:			
G. Bailey	1	1	0	Waldringfield, Collection	2	16	6
W. Ridley	0	10	6	Mr. Petit	1	0	0
Lacey	1	0	0	Osborn	1	1	0
Subscrip. by Mrs. Lacey	1	10	0	Harwood	1	1	0
Mr. J. Ridley	1	1	0	Pollard	1	1	0

Manchester:—by Joseph Leese, Esq. Treasurer. (as below) 1161 13 4

Collections at York-street Chapel	135	0	9	Rev. Wm. Roby	5	0	0
Ditto at Mr. Gadsby's, for				A poor Man, by Mr. Thos. Bury	3	0	0
Translations and Schools	19	0	6	Mr. Samuel Dewhurst	5	0	0
Mr. Joseph Leese	125	0	0	Mr. James Jones	5	0	0
Mrs. Leese	50	0	0	Mrs. Jones	5	0	0
Mr. Joseph Leese, jun.	10	0	0	Master Jones	5	0	0
Miss Leese	10	0	0	Mr. Harbottle	5	0	0
Miss Ann Leese	10	0	0	A Friend to York-street, by Mr.			
Miss Eliza Leese	10	0	0	Holbrook	1	1	0
Miss Maria Leese	10	0	0	York-street School	2	0	0
Mr. H. Kelsall	120	0	0	Rusholme-road Sunday school,			
Mrs. Kelsall	60	0	0	by Mr. Griffin	5	5	0
Henry Kelsall, jun.	15	0	0	A Friend to York-street, by Mr.			
Miss Kelsall	15	0	0	Culverwell	5	0	0
Miss Emily Kelsall	15	0	0	A Labouring Man	1	0	0
George Hadfield, Esq.	100	0	0	A Friend, by Mr. Holbrook	1	0	0
Mr. Callender	25	0	0	A Friend, by ditto	1	0	0
Mr. Kershaw	25	0	0	A Female Friend, by ditto	3	0	0
Samuel Fletcher, Esq.	25	0	0	A Female Friend	1	0	0
Thomas Thompson, Esq.	20	0	0	A Friend to the Cause, by Mr.			
Mr. G. Blackburn	20	0	0	Culverwell	5	0	0
Master George Blackburn, early savings	2	2	0	Mr. Kirkham	5	0	0
Richard Robarts, Esq. for Mr. M'All and Friends in Moseley-street Chapel	20	0	0	Mr. Stott	10	0	0
Samuel Pope, Esq.	15	0	9	Mr. Withnall	10	0	0
Joseph Ruston, Esq.	15	0	0	Mrs. Withnall	5	0	0
Mr. James White	15	0	0	A Friend, by Mr. M'All	1	0	0
Mr. Smith	10	0	0	Small sums from a Missionary			
A Friend, by Mr. Culverwell	5	0	0	Box (J. Culverwell)	0	15	0
Mr. Armitage	10	0	0	Mr. Whitehead	1	0	0
Mr. Armstrong	5	0	0	Mr. Wilkinson	1	0	0
Mrs. Armstrong	2	0	0	A poor Friend, by Mr. Holbrook	1	0	0
Rev. John Birt	5	0	0	Ditto, by Mr. Culverwell	1	0	0
A Thank-offering	5	0	0	A Friend, by Mr. Holbrook	1	1	0
A Friend to York-street	10	0	0	Mr. John Sheldring, 12 months savings, by Mr. Culverwell	1	0	6½
A Lady from Rochdale	5	0	0	A Mealman	5	0	0
				A Servant maid	0	10	0
				Mary Bancroft	0	5	0

Mr. James Hulme .....	5	0	0	Rev. John Coomba .....	5	0	0
Small sums, by Mr. Culverwell	1	10	0	Rev. Mr. M'All .....	5	0	0
G. Lawton, Mosley .....	0	5	0	A Friend, by Mr. Roby .....	5	0	0
A Friend, by Mr. J. Jones .....	5	0	0	Mr. John Leo .....	2	0	6
A Servant man .....	0	5	0	Bankers' Commission .....	2	10	0
A Friend, W. ....	5	0	0	A Friend to Missions, by Mr.			
A ditto, J. C. M. ....	0	10	0	M'All .....	5	0	0
Mr. Bowker .....	2	0	0	Rev. Jabez Bunting and friends	10	0	0
A Friend to the Cause at York-				Mr. W. M. Bunting .....	5	0	0
street, by J. Leese .....	50	0	0	Mr. Harbottle, for self and			
A poor Female .....	0	1	0	friends .....	7	2	5½
Onesimus .....	by the Secretary .....			Donation	40	0	0
Friend at Manchester .....	by Rev. E. Carey .....			Do.	20	0	0
A Mother, for Female Education..	by ditto .....			Do.	0	5	0
Londinensis .....	by the Secretary .....			Do.	5	0	0
Mrs. Wedd .....	by Jos. Gutteridge, Esq. ....			Do.	5	0	0
Friend at Chesham .....	by Rev. E. Carey .....			Do.	2	2	0

#### WIDOW AND ORPHANS' FUND.

Share of Profits on first edition of Mrs. Judson's Memoirs ..... 19 16 11

#### TO CORRESPONDENTS.

The thanks of the Committee are presented to their unknown Friend, by whose direction 389 copies of the last printed Sermon of the late venerable Mr. Soott, Rector of Aston Sandford, were placed at their disposal, through Messrs. Seeley and Sons.

We should have acknowledged, in our last Number, a parcel, containing articles of needlework, from several Ladies at Woolwich, by Mrs. Freeman. A valuable parcel of the same description has also been received from the Ladies' Working Society, Reading.

Mrs. Tinson requested, before her departure, that her grateful acknowledgments might be presented to Miss Wilson, and the young Ladies at Mrs. Greenhough's School, Bow; Miss Sargeant, Mrs. More, Mrs. Poulson, Miss Bell, for various articles for the use of the children in the Kingston Schools; and also to Mr. Joseph Gurney, Mr. Proctor, and Miss Marten, for various books and tracts.

Our much-esteemed Friend in Wiltshire, who inquires after a pious Female, qualified to take charge of an Infant School, is informed that the Editor has not yet succeeded in finding one.

The kind Friend who forwarded an anonymous Donation to the Secretary on the 9th of June last for a particular purpose, and who has intimated his intention of repeating it if that purpose can be accomplished, may be assured of perfect secrecy if he will allow a written communication to be made to him. By that means, he would probably receive satisfactory information of the method in which his prudent and benevolent wishes have been attended to.

Had the parcel from Canterbury, for Mr. Burton of Jamaica, been forwarded in time, it would have been sent by our friends who have just sailed for that island. It shall be sent by the first suitable opportunity, but its detention will occasion both delay and expense.

The Editor has no recollection whatever of the pamphlet mentioned by his friend at Fenny Stratford. If more explicit information be given, he will act upon it.

Full information on the points mentioned by J. G. F. is shortly expected from the proper quarter. Sufficient reasons exist for omitting all allusion to it in the pages of the Herald.

*The Editor feels himself under the necessity of requesting, respectfully, but earnestly, that all his Correspondents, foreign and domestic, will have the kindness to write their communications in a hand easily legible, and with black ink. No one would deem this request unreasonable, who was aware of the time occasionally required to decipher communications, where these obvious rules have been neglected.*

## BAPTIST MAGAZINE.

SUPPLEMENT, 1829.

THE FESTIVAL OF THE TRANSLATION OF THE SCRIPTURES: BEING THE NARRATIVE OF AN INCIDENT BELONGING TO THE TIMES OF THE REFORMATION. BY THE REV. F. A. COX, LL.D.

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ONE of the most important events in history is, by universal consent, the *Reformation*. Whether we advert to the nature of the subject itself, which excited the fierce discussions of that period; to the magnitude of the interests involved in their result; to the influence of the great questions which were then agitated, both upon cotemporaneous and succeeding movements in the religious and political communities; or, lastly, to the extraordinary developments of mental energy and moral character which were then elicited,—scarcely any era can so much deserve the consideration of the philosopher and the Christian. Accordingly, it wants nothing, even of the interest, and we might almost say, of the excitement at first awakened, although three centuries have elapsed since the commencement of the mighty struggle,—the *commencement* it may reasonably be termed, because the two ecclesiastical systems, which were then brought into conflict, are still in hostile operation; and, from the very nature of their principles respectively, can admit of no compromise.

The general progress of knowledge, the increase of civilization, and the degree of ascendancy in the scale of nations acquired, and at present maintained, by the peo-

VOL. IV. 3d Series.

ple who are the most zealous and effective supporters of Protestantism—which, although then only struggling into existence, now sways the councils of princes, and the sentiments of millions,—undoubtedly tend to modify the *character* of the warfare, and the language of those who urge it forward. It is, nevertheless, momentous and vital, as well as continual, necessarily implicating the highest interests of the human race. As Christianity itself, in conformity with the predictions of its divine Author, has triumphantly resisted the opposing forces of the world, and secured a spiritual rule amidst the downfall of successive empires, we anticipate, and upon the same authority, that *pure*, in contra-distinction from *corrupted* Christianity, must obtain a final and everlasting dominion.

To either of the two, therefore, which have a kind of natural contrariety in principle, admitting, as it has been just intimated, of no compromise, may be applied, and with a cheerful confidence as to the issue, the celebrated test of Gamaliel,—“If this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.”

All the world is now acquainted with the general outline of the story. Albert, Elector of Mentz, having received the commission from Leo X., to dispense indulgences in Germany, sent Tetzl, a Dominican friar, into Saxony, as

c c

his agent. This man possessed an insinuating eloquence, which was combined with sufficient effrontery and zeal in the cause. The success of his efforts in the immediate vicinity of Wittemberg, roused the indignation of Luther, who was, at the time, professor of theology and philosophy in the University.

About the end of September, 1517, this indignation burst forth in his publicly maintaining ninety-five propositions against indulgences, which were afterwards affixed to the doors of the principal church. Tetzel published two theses in reply, and burnt his opponent's writings. The students, contrary to their professor's wish, recriminated on Tetzel in a similar manner. The controversy was, for some time, of a private nature, till the Pope summoned Luther to appear before him at Rome, within sixty days, to answer for his heresies. The Elector Frederic, however, screened him from the papal violence, by representing that his case belonged entirely to the jurisdiction of a German tribunal, and must be decided by the ecclesiastical laws: upon which, it was referred to Cajetan, the cardinal legate at the diet of Augsburgh; and afterwards to Miltitz, a Saxon knight, at the Romish court.

Subsequently, a public disputation was held at Leipsic, whither Luther and Melancthon accompanied their friend Carlostadt, the divinity professor, who was engaged to discuss the points of difference with Eckius. Luther himself, at length, took the place of Carlostadt in the dispute: the chief result of which was, on the one side, to envenom the popish party; and on the other, to rouse Melancthon into a more avowed attachment to the reformed cause.

In June, 1520, the Pope, at the instigation of Eckius and the Do-

minicans, issued a bull of excommunication against Luther; who, on the 10th of December following, publicly committed it to the flames, together with the decretals of the pontiffs, in token of his resolved and final separation from the Romish communion.

Leo applied to Charles V., immediately after his coronation as emperor, to punish the great offender; but the influence of Frederic, surnamed The Wise, whose sagacious policy was, throughout, of eminent service to the newly promulgated doctrine, was sufficient to procure a diet at Worms, professedly for the purpose of fair inquiry. At this crisis, the friends of Luther became excessively alarmed, while his own intrepidity increased with the danger; and, as his friend, expresses it, "*he would have willingly purchased the advancement and glory of the Gospel at the price of his blood!*" His person was indeed unmolested, at which we may be justly surprised; but an edict was issued in the name of the emperor, declaring him a member cut off from the church, a schismatic and heretic, and interdicting all persons from receiving or protecting him, under penalty of high treason. Frederic, however, contrived to have him seized, as if by ruffians, on his return, and conveyed to the castle of Wartenberg, near Eisenach. The consequences of this event were, in various ways, favourable to the Reformation; in despite alike of Henry the Eighth's virulent hostility and his defence of the seven sacraments, and the condemnation of Luther's writings by the divines of the Sorbonne in France.

The "*Loci Communes Theologici*" of Melancthon, first issued in 1521, contained a plain exposition of the leading sentiments of the

Reformers, and proved of great importance in diffusing religious truth. The noblest achievements however, of this, and a few subsequent years, was the Translation of the Scriptures into the German language. This noble work was begun by Luther, during his temporary banishment; and afterwards carried on to its completion, by the united efforts of himself, Melancthon, Caspar Cruciger, Justus Jonas, and others.

Notwithstanding the intemperate zeal of Carlostadt, the blind enthusiasm of the Anabaptists of Muncer, the rise of the sacramental controversy which had a tendency to divide chief friends, the death of Frederic the Wise, and other apparently untoward events, the reformed cause was placed, by this achievement, upon a foundation sure and impregnable. The "seed of the kingdom" was now effectually sown; and though storms might agitate the atmosphere and deluges descend, they could not affect, except beneficially, the secret and powerful vegetation of the imperishable word. It took "deep root downwards," and produced "much fruit upwards!" working its way, and diffusing its resistless influence in every direction.

After the completion of this important labour, it was the custom of Bugenhagen (called also, Pomeranus, from his country), to celebrate the event, in a manner consonant with his benevolent disposition. It was his custom to invite a select company of friends to his house, at each returning anniversary. This meeting acquired the name of *The Festival of the Translation of the Scriptures*. The reader may not be disinclined for once to make one of this illustrious, though small assembly: he is requested, therefore, to plume his imagination to the backward flight over three

centuries of time, and enter the dwelling of the venerable pastor of Wittemberg.

It is now the year of the Christian era 1535.

Upon the countenance of *Bugenhagen* might be seen depicted that gentleness and kindness, which even his bitterest enemies admitted to be a characteristic feature of the mind. The force of conviction had united him with the friends of the Reformation, after he had long persisted in disseminating opposite doctrines; but, having once embraced the truth, he laboured with indefatigable assiduity to diffuse it, in Hamburg, Lubeck, Denmark, and other places. His zeal, however, was undebased by asperity and virulence. He won his way by sound argument, supported by an extensive erudition; and having afforded valuable assistance in preparing the German version, this anniversary was, to him, a day of peculiar and holy excitement. Although he had now lived fifty years in the world, and had engaged, with all his intellectual vigour, in the painful struggle which had marshalled so many mighty spirits on either side, the placidity of his temper, the benevolence of his feelings, and the piety of his heart, were such as to give him an air of comparative juvenility, and he seemed like a verdant plant beside the rivers of waters.

Opposite to this excellent man, occupying what, in modern times, we should call the vice-presidency of the convivial board, sat one who was his junior by several years, but perhaps his equal in solid and various learning. This was *Justus Jonas*, principal of the college, an office he had now discharged for fourteen years, with distinguished honour to himself, and advantage to the reformed cause. Educated a lawyer, he had become, under

the combined influence of circumstances and religious feeling, a preacher. Perhaps his general appearance bespoke thoughtfulness, rather than ardour; but with the penetrating eye of his original calling. It was evident that his opinions had great weight with his friends, and his conversation was often tinged with classical allusion.

On the one side of Jonas was *Awogallus*, whose patient labour and industry were of eminent service in advancing the new translation; a sober, well-instructed man, and teacher of languages, at Wittenberg. Near him, *Rovarius*, the indefatigable corrector of the press, was seated.

The youngest of this venerable party, *Caspar Cruciger*, was not, however, the least in point of literary attainments. In Chaldee, especially, he was acknowledged to be pre-eminent; and he well merited an honourable place at this feast of friendship, with *George Major*, of similar age.

In this illustrious group of Christian heroes, there were two, towards whom the eye of every spectator, had spectators been admitted, must have instinctively turned; for, independently of the part they had taken in the religious movements of the age, there was an attraction about their appearance respectively, though each was strikingly different from the other, that rivetted attention at once. The one, who occupied the seat on the left hand of the president, was tall and muscular in his figure. His eye was generally bent downwards, with an expression of modesty, not to say of diffidence; yet, whenever it was raised, there was a fire in it which bespoke alike acuteness and imagination. His smile occasionally bordered upon a sarcastic expression, alto-

gether remote, however, from malignity; but in general it was all benevolence. His manner indicated that he was always willing to learn; but his countenance and language proved that he was born to teach. He possessed, undoubtedly, the most cultivated mind in the circle; and in rank, both as a learned man and a reformer, was pre-eminent. Conversible, but not obtrusive; affectionate, perhaps pliant, but not weak; acute, but not querulous; facetious, but not inconsiderate, or prone to levity; learned, but not vain; great in intellect,—greater in activity,—greatest in piety. Can it be doubted that this was *Philip Melancthon*?

The master spirit of the age only remains to be introduced. Introduction, indeed, he needs not; for the stout, open-faced, bold-looking occupant of the chair on the president's right, could be no other than *Martin Luther*. His enterprising, intrepid spirit, breathed in every word, in every look, in every attitude of his body. He was, nevertheless, kind, though still somewhat dogmatic, to his chosen few; and on this occasion naturally shone as the sun of the system. Light and cheerfulness were spread around him; and if he evinced at times, even here, the vehemence and arrogance of his mind, and the rudeness of an unpolished manner, it must be recollected that his redeeming qualities (and who could regard the *exterior* only?) were precious jewels in that inelegant casket.

But we will no longer detain the reader from the animated conversation we wish to record, and in which he may not find it difficult to trace some of the peculiarities of the individuals concerned, while he is led to perceive the general position in which the affairs of the

Reformation stood at that juncture.

*Bugenhagen.* Well, Jonas, what think you by this time of the *Lutheran Tragedy*?\*

*Justus Jonas.* Truly, my friend, I must confess that a festival is rather an inappropriate scene in a drama of such a character; unless, indeed (which I trust will not be the case), it is to issue in a melancholy catastrophe. With reference to the church of Rome, the description may not be inapplicable; for the last thirty-seven years have been sufficiently afflictive to the Popedom, the whole body of which seems to writhe with anguish, like the gladiator who has received the mortal stroke.

*Luther.* Yes; and I fancy it has been a period tragical enough to him who invented the expression. With all my feelings of indignation at the vacillating conduct of Erasmus, I can hardly help mingling those of real pity. He seems ever to have been goaded by conviction, yet bridled by fear. I admire his fine and cultivated mind, while I detest his miserable indecision. The fact is, he has always been desirous of conciliating, without venturing openly to unite with us; and, on the other hand, has been sagacious enough to discern the vices and absurdities of the Popish church, without having the nobleness of character to sacrifice his reputation on the holy altar of truth. I pity, I say, while I blame the man, who is neither for Christ nor against him; in whom the fear of shame predominates over the love of God; and whose name will descend to posterity at once emblazoned with distinction, and tarnished with dishonour.

*Bugenhagen.* I must own that I participate in your sentiments, Martin. The vacillation in question has not been that which may be supposed to arise from a doubt of the evidence adduced in support of a system of doctrine, or in proof of the justice of the cause; for we are assured that Erasmus admits that we are on the side of truth, and have not been guilty of any flagrant indiscretions. It is simply the result of an apprehension, well-founded, indeed, but unworthy of consideration, that in becoming a reformer he loses his influence as a Catholic, and his associations as a scholar.

*Cruciger.* I cannot forget the sentiments he expressed in a letter which our beloved Bucer shewed us, in which he distinctly intimated that his love of life was stronger than the love of truth.

*Major.* On which account he wished to decline being present at the diet of Augsburg.

*Jonas.* Erasmus is no hero of the order of the three hundred at Thermopylæ!

*Melancthon.* My dear friends are, I think, going too far; for—

*Luther (interrupting him).*—Now, Philip, I beseech you, let us have none of your apologies. You know very well his wariness, which I call weakness—criminal weakness. Erasmus was a dastardly fellow, and dare not avow his convictions that the Confession was the substantial Gospel.

[A gentle smile played upon the lips of Melancthon, which bespoke at once his estimate of the language and character of the great reformer. It shewed his reverence for his person, and dislike of his impetuosity. Accustomed, however, to his frequent ebullitions of feeling, but assured that they proceeded from mere temporary excitement, far more than from any

\* The description given by Erasmus of those religious contentions which issued in the Reformation.

spirit of domination, he generally let the hurricane pass unnoticed; justly calculating, that the tranquillity of his mind would certainly and speedily return. As though he heeded not, therefore, Melancthon continued his remarks:]

Some allowance ought surely to be made, both for the peculiar character of mind which distinguishes Erasmus, and for the circumstances in which he is placed. He is, in a sense, of neither party, and yet of both. I grant you, he is involved in difficulty by his own fault: he was, perhaps, never made for a martyr, in the highest sense; and yet he is involuntarily crucified, by the almost concurrent feelings of friends and enemies.

*Luther.* Crucified! Yes, and he deserves his fate.

*Melancthon.* Is it not possible, however, to be guilty of excess, even in a good cause? Were we scrupulously to examine the conduct of some of the earliest disciples of our Lord, I question if their zeal might not, in certain cases, be deemed extravagant. They were not right in courting persecution—in voluntarily running into danger, and even irritating their persecutors for the direct purpose of instigating them to inflict a violent death. Their motive, indeed, was pure; but their proceedings extravagant. Was it not, in some degree, zeal without knowledge?

*Luther.* I tell you, my dear Philip, yours is a shuffling kind of argument: it is nothing better than an evasion of the question, and a sagacious apology for a cold, calculating, vacillating man. Can you be so absurd as to persuade yourself that you have produced a parallel case? Has there ever been any thing in Erasmus that resembles the heroism of the first Christians to whom you refer, even debating what you are pleased to

denominate their extravagance? I am satisfied, that while *his* religion is full of policy, *theirs* was full of heroism. And you, Philip, you would even extenuate his sneaking cowardice, and condemn their noble boldness! Give me death in a good cause, rather than life in a doubtful one! I would rather be called an extravagant fool for Christ's sake, than a hesitating sycophant, or an artful go-between, for the world's sake. I shall not, perhaps, contend that they were altogether justifiable in volunteering to suffer, and designedly enraging the tigers; but there was in their behaviour, and even in the very excess of their zeal, a certain grandeur, a daring so sublime, that their names must be had in everlasting remembrance. I trust that some of us, at least, have had the grace to imitate their boldness; and to "go forth," in an age too resembling theirs—when the lion roars again, and hell is in arms,—to "go forth in the presence of our persecutors, rejoicing that we are counted worthy to suffer shame for the name of the Lord Jesus." I said, at a former period, that I would go to Worms, though there were as many devils there as there are tiles on the houses; and I say again, that I would meet the wretched progeny of the mother of harlots, though every hand wielded a thousand swords, and every stone in my way were an incarnate fiend! These are no times for temporizers; but blessed be God, we have obtained many triumphs, and our cause is and must be successful.

*Melancthon.*—As to its success and ultimate establishment, I entertain no apprehensions, at least, no despondency. The providence of God has wonderfully overruled events, even those which appeared disastrous; and God has promised never to forsake his church: I may

state also, and I take it as no inconsiderable proof of his kind designs, that he has wonderfully brought us together as coadjutors in the work which is dear to all our hearts. The thought of what we have been enabled to accomplish, however imperfectly; and of the endearing union which has subsisted amongst us; and I might even humbly add, the adaptation of each as an instrument to fulfil the destinations of Providence, will no doubt furnish delightful retrospections on the bed of death, and a glorious subject of converse in the celestial world. At the present moment, however, I must acknowledge, that I am sensibly oppressed with the afflictions of the church; particularly the vain attempt at Leipsic to restore union, and the hollow pretensions that have so frequently been held out with regard to a general council.\*

*Luther.* How you could have expected union at Leipsic, is to me astonishing! My dear Philip, you are deceived in these people: you are always fancying that they are willing to be reconciled, and be at peace with us; and so indeed they are, upon one condition, and one only, that we sacrifice all the essential principles for which we have been so long and strenuously contending. Cerberus will be quiet enough, if you will give him a proper sop, and dip it well in con-

cession; but you see that the firmness with which you so honourably maintained your ground in the late discussions, rendered all your attempts abortive; and the dog, depend upon it, will bark still, and bite too.

*Major.* Our friend must console himself amidst his and our disappointments, that the reformed cause seems to wear a promising aspect, both in England and France; and it is no small honour to have been invited by the two potentates into their respective countries. If I am rightly informed, the queen of Navarre, and other illustrious women, urged the king of France, her brother, to send the invitation.

*Bugenhagen.* Yes, it was an honourable call, and my dear Philip might have fulfilled a noble and useful service; but I fear with great personal hazard.

*Jonas.* It might have been a perilous, but would certainly have been a glorious undertaking.

*Melancthon.* You are well aware, friends, that I was desirous of going: it might, as you remark, have been dangerous; but I trust I have never disowned or deserted principles I hold dear, when it has been required that they should be solemnly avowed.

[All concurred in this declaration; and the fact seems to have been, that although this eminent reformer was amiable by nature, and on some occasions overawed by Luther's violence, on points in which perhaps he did not fully agree with him, or had not entirely decided; yet, in his encounters with the adversaries of the Reformation, he was uncompromising, and faithful to his principles, whatever might be the probable results.]

*Cruciger.* I regret exceedingly that the Elector would not consent to the proposal.

\* An attempt was made to allay religious animosities, by the meeting of Melancthon and Pontanus on the part of the Protestants, with deputies sent to Leipsic by Ferdinand and Duke George on the part of the Catholics. Vetus, who represented Ferdinand, produced a form of concord; but it affirmed the most objectionable doctrines of Popery, particularly the meritorious efficacy of the mass to obtain the remission of sins. In these conferences, Melancthon appeared at once the inflexible adherent to essential truths, and the zealous promoter of peace and piety.

*Major.* That is my feeling.

*Luther.* Regret it? Yes, and I blame him too. He was wrong and foolish. John Frederic is a zealous patron, and a worthy successor of Frederic and John; but has shewn too little judgment in this case, or too much selfishness. No man values Philip more than I do, if half as much; but I would have said, Go, cost what it will; yes, if it cost his life. These are times, and this is a cause, in which we have already encountered, and must again face both men and devils; and I would say of our religion, as the poet does of our country—

“Dulce et decorum est pro patria mori.”

The Elector was wrong, very wrong. It is galling to know, which I am assured is the fact, that the very expectation of seeing Philip had already put a stop to the persecutions in France.\*

*Bugenhagen.* It is, however, most gratifying to find, that France and England have sent these requests; and especially that in the latter good is doing. I have been exceedingly gratified with the cordial, and even entreating terms in which Francis has written, and with the fact, that even Cardinal Bellais and Langey have seconded the mission of Voræus.

*Luther.* Yes, yes, this is all very good; but I have no doubt there is a touch of temporizing policy in the proceedings of Francis. He is very anxious about his claims on Italy, and very desirous of gaining the Protestant princes to his interests, by a little accommodating flattery, where he imagines it will answer his purpose. He may talk as he pleases, for this costs nothing; but I abhor the man, after

\* This is mentioned in Seckendorf's History, and in Luther's works.

all, that can, at the very moment of his application in sugared words, burn six Protestants as heretics! The fool can praise and persecute by turns.

*Bugenhagen.* I could have wished our dear Philip had gone—he would have fathomed his sentiments, as well as promoted our cause; but I should have felt deeply apprehensive on his own account. Francis I. is, I have no doubt, a dissembler. Cardinal Tournon was a violent remonstrant against the invitation; and will any one believe that the Sorbonne divines can forget the satirical pen of Melancthon?

*Luther.* No, no; the Parisian Sophists are of no temper to forgive or concede. Your flagellation of them, Philip, was gloriously done; and I protest, the day I received it was one of the happiest in my *Patmos*.\*

A pause having ensued, Bugenhagen rose and left the room. In a few minutes he returned, with a copy of Melancthon's celebrated Rejoinder in his hand, proposing to read a few passages in it, which he had particularly marked, as not only amusing, but illustrative of the essential cause of disunion between themselves and the Catholic church. The modesty of the author would have prevented this display; even amongst bosom friends; but upon his friend Bugenhagen insisting that the remarks

\* When Melancthon's book against the Sorbonne divines was published, Luther was in his confinement at Wartenberg. They had condemned his writings formally, April 15th, 1521, calling them “poisonous errors;” and charged him with rashness, in opposing the opinions of the Universities and Holy Fathers of the Church, “as though, forsooth, God had given him the knowledge of many truths necessary for salvation, which the church had been ignorant of during past ages, being left by Jesus Christ, her spouse, in the darkness of error!”

in question were singularly suitable to the occasion of their meeting, as *commemorative of the Translation of the Scriptures into the German language*, and upon Luther's emphatic appeal against Philip's hesitation, he submitted. Bugenhagen, therefore, proceeded with his citations.—

“Luther is accused of heresy, not because he differs from *Scripture* but from the *Holy Fathers, Councils, and Universities*, whose opinions are received as the first principles of religion! But are Holy Fathers, and Councils, and Universities, to decree the articles of Christian faith? And how can this be the case, when they are liable to err,—Occam himself being judge, if you will not credit me? Is our faith to depend upon the opinions of men? So did not Paul determine, when he affirmed, that ‘other foundation can no man lay than is laid, which is Jesus Christ.’

“Luther, then, does not dissent from *Scripture*, but from *your* judgment, and from the sense which the *Fathers, Councils, and Schools*, have adopted; and this, I see, is the great cause of the controversy, and the great sin he has committed! But what, after all, is decreed by the Councils, when some things are false, and some true; some conformable to *Scripture*, and some contrary to it; so that *Scripture* must be the *final appeal*, and if any passages be obscure, they are to be compared with others; and thus *Scripture* will explain itself. ‘If an angel from heaven,’ says the apostle, ‘preach any other gospel than what I preach, let him be accursed.’

“Surely, then, Luther may oppose the obvious sentiment of *Scripture*, to Councils, Fathers, and Universities! What can these Sophists reply? What sort of logic,

and what kind of glosses can they use, to avoid the inference from these statements? Either deny that there is any certain sense in *Scripture*, or acknowledge that Luther is justifiable in placing its dictates in opposition to human opinion.

“It is written, if an offender refuse to hear the church, let him be as a heathen man and a publican. I pray, now, what do you call *the church*? No doubt, the *French or Sorbonne church*! But how can that be the church of Christ which has not the word of Christ, who testifies that his sheep hear his voice? We denominate *that* his true church, which is built upon *the word of God*, and which is nourished, fed, and governed by it; in a word, which derives every thing from, and judges of every thing by the *Gospel of Christ*; for ‘he that is of God, heareth the words of God.’”

*Luther*.—Excellent! said, Philip! that is what I call sound divinity and irrefragable argument! What signify Councils, Fathers, and Schools; their contradictions and absurdities are endless. I was, as you know, once besotted enough to take the *ipse dixit* of any one of them as a Christian law, and thought nothing of an apostle in the comparison! Your inquiry, *What do you call the church?* is one of vital importance; the decision of which involves the very foundations of faith. The question essentially is, *are we to depend on human or divine authority?* Councils are always wonderfully suspicious things; but, with regard to Fathers individually, though liable to be warped in their opinions by circumstances and association, yet I would respect them to a certain extent. They may be sometimes judicious, as commentators or expounders of *Scripture*; but when

they pretend, or others for them, to substitute their dogmas, or impose their authority, in place of divine inspiration itself, I abominate their impiety, and ten thousand devils should never force me to obey. But my reverence is somewhat proportioned to the antiquity of the men. If I have the clear sentiments of such men as Ignatius and Polycarp, or others I could name, I begin to pause, and examine my own views; since they drank of the pure stream as it issued from its very fountain, and before it became polluted by governments, and poisoned by popes.

*Jonas.* It is plain enough, from the most cursory examination of ecclesiastical history, that there were many corruptions creeping into the church of Christ before the rise of popery.

*Luther (interrupting.)* Yes, indeed; but you should rather say they *gulped* into the church, like an army furiously invading a territory, and spreading ruin and desolation over a fair and fertile province.

*Jonas.* Well, Martin, I retract the word, and adopt your own. Certainly, the corruptions of Christianity were most rapid in their advance, as well as very early in their introduction, and most awful in their character. It is, I fancy, more easy to trace their origin, than to ascertain their extent, or to follow in the steps of their swift diffusion. Did they not, in fact, all spring from one common and obvious cause, *the neglect of the sacred Volume?* Mankind could not be satisfied either with the authority or revelation of heaven, but would elevate themselves to a participatiou of the throne, and insist upon that dominion over faith, which even apostles disclaimed.

*Bugenhagen.* You are unques-

tionably right, Justus; and this has occasioned the conflicts which have been carried on between the church and the world, in all ages: an unequal conflict as to *means*, for the true church has ever been poor, and feeble, and despised; yet has she triumphed in the might and by the aid of her glorious head, the Captain of Salvation, over the armed and confederated powers of earth and hell. I look upon the preservation of the church, during so many ages of oppression and corruption, as nothing less than a moral miracle. GOD was "for her," and therefore "none could be against her." And what have been the aim and tendency of all our efforts in these wretched times, but the restoration of primitive Christianity; the rescue of the tender bride of Christ from the fangs of the great enemy?

*Luther (with a sarcastic smile).*

Why, what are you talking of, man? Don't you know that *THE church* is the *POPIST church*? And yet you speak of *the church* contending with *the world*! Was it ever heard that these two powers were hostile? Don't you know that *the Popish church* is the *true Apostolic church*; and that, only for the *advisable purpose* of advancing its interests, she has borrowed her weapons from her sworn friend, the world, to exterminate such heretics, fools, and madmen, as *Martin Luther, Philip Melancthon, John Bugenhagen, Caspar Cruciger, George Major*, and their fraternity?—Talk of the church as poor, and feeble, and despised! I grant you this would apply to Christ himself and his first church; but do you suppose the good things of the world were always to be disregarded, and that if mankind would not appreciate the real merits of the church, her leaders, or advocates, were not to

force their incredulity, and compel their homage, by a little salutary discipline?—Talk of her being poor and feeble! Why, friend, think of Constantine exalting Christianity to a throne, and of still wiser men, in better ages, emblazoning her with the shining tiara!

*Melancthon.* But as we have been conversing, and I think not inappropriately or unprofitably, of the word of God, is it not time to resume our usual practice on these solemn occasions? Is it not time to have the blessed book before us, and to thank God for the aid he has afforded, in enabling his servants to finish the arduous work of translating the Scriptures into our vernacular language? Pomeranus, has, I see, got the precious folios in readiness.

Let the reader picture to himself the following scene. The venerable host takes the volumes of that translation which had occupied so many anxious years, and spreads them out on the table on which they had made their temperate and holy festival. There was a reverence in his manner, which indicated his profound veneration for the contents of those inestimable Scriptures, and a smiling expression of countenance, which shewed the inward workings of indescribable joy, gratitude, and humility, while each individual of the illustrious circle caught the hallowed infection of delight; gazing, as they stood in silence, upon the labour of their hands, yet not as *theirs*, so much as *the work of Providence*—(oh, it was a scene for angels to look upon!) till, with one consent, they bowed the knee in adoration of the great Author of those holy writings! Never, perhaps, were more sacred feelings excited, and never were they expressed in finer modes of language,

than in the solemn, concentrated, and deeply impassioned address to heaven which Luther uttered on this occasion, in the names and on the behalf of the rest. At all times remarkable in prayer, it seemed scarcely determinable, as it is recorded of Paul, whether he were in the body or out of the body. He poured forth a torrent of devout eloquence, displaying in mingled grandeur, as it rolled along, the impetuous ardour of his nature, the comprehensive grasp of his mind, the striking reality of his faith, the depth of his humility in the presence of God, and the soaring elevation of his piety.

Words are not the means by which an adequate idea of such a scene can be conveyed; it is to be comprehended only by a sympathy of feeling with the great objects and principles that awakened the mental energies, stimulated the incessant exertions, and united into one mass the kindred hearts of these illustrious men!

“That is the book,” said he, pointing to the volumes, as he rose from his knees, under the influence of overwhelming emotion; “that is the book of books, against whose doctrines the gates of hell shall never prevail. The devil may roar, and the pope may rage, and the kings of the earth may set themselves against it; but it is all in vain! It will overturn the tyrannies and superstitions of the world. Its holy light will scatter the darkness of men’s minds; and future times will see, when we are no more, that we have lived to some purpose in giving it to our countrymen in their own language. God be praised for power and perseverance to accomplish such a work! and I can exclaim, with good old Simeon, while holding these blessed books (taking the ponderous volumes into his arms), which reveal

that Saviour whom he folded to his bosom, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!'"

It will be naturally imagined, that the conversation now turned upon the circumstances attending the translation which these Reformers had executed with so much skill and fidelity, and upon the effects which it had already produced, or was likely to produce, upon Germany and the world.

*Cruciger.* If ever I envied any man, it was *Yonker George*,\* while engaged in the translation of the Scriptures, during his banishment to the Castle of Wartenberg. Not only was the seizure well contrived by the Elector, but the opportunity of prosecuting so great a work most important.

*Bugenhagen.* I assure you, brother Martin, when you paid us your stolen visit, in 1522, I was almost as apprehensive about it as the Elector, whose displeasure you were so bold as to risk.

*Jonas.* Our friend, I believe, seldom regards men, if principles are concerned; and certainly timidity is what we shall never expect from him on any occasion. Friend supporting, or foe opposing, Martin Luther will, I am confident, always persevere.

*Luther.* Well said, Jonas. Perseverance, when the object is good, is my motto; and whether Frederic's kind displeasure (which I should have been distressed to incur), or Leo's exterminating fury (for which I cared no more than for the whistling wind), were the consequence, to Wittemberg I resolved to come on the subject of our Translation. And here I, again

\* The name which was assumed by Luther, while concealed from his enemies in a forest of Thuringia. The castle he occupied was situated on a lofty hill, near Eisenach.

and again, thank you for your co-operation. The Latin and the Hebrew, you know, I was well prepared to manage, and had been especially preparing for the work during the previous summer. Philip, accept my grateful praise for the twentieth time, for your essential aid in the Greek. Your skill in the Chaldee, Caspar, was of eminent service, and never to be forgotten on this day of commemoration. Jonas, Pomeranus, Aurogallus, and you, my worthy Rorarius, our valued corrector of the press, each and all of you have my glowing acknowledgments and fervent prayers! If any thing could bind me to life, it would be the wish to see the further influence of the Scriptures on our beloved countrymen. The howlings of hell, on account of this achievement, is glorious music to my ears: their clamour will but agitate a little air, and die away; while the Word of God, in this German version of it, will work its silent, but effective way,—and go on to enlighten the minds of men, and convert their hearts, when these raging foes are stilled and powerless in the grave.

*Aurogallus.* Happy, thrice happy, and ever memorable, were those days when we met to consult over our separate labours, and perfect the Translation!—What solitudes were then felt!—What prayers were then offered!

*Luther.* Yes, my dear Matthew; and, but for your modesty, you might have awakened our recollections of your own valuable services on those occasions.

*Aurogallus.* If I had any skill, I can join every one here in acknowledging it was given me, as it was bestowed on others, "from above;" and I can truly say, amidst these cheering retrospections, my work was my joy—"labor ipse voluptas."

**Luther.** But, my dear Matthew, you and all of us are surely forgetting, that we are congratulating each other and the world upon the accomplishment of an undertaking which, as our enemies affirm, is only worthy of being despised, and the motives of which deserve the severest reprehension!—Call that a version of the Scriptures, indeed!

**Aurogalus.** Emser and Cochläus being judges!

**Luther.** Yea, verily! And, pray don't you think Emser a very excellent judge? Has he not published, as *his own*, my identical version, almost *verbatim*, and called it—that is, *mine*, which he palms upon the world as *his*—“a correct translation?”

**Bugenhagen.** There is one part of the book, most assuredly, all his own—namely, the *preface*; and I think he has shewn even more judgment than spite in adding nothing more of his own.

**Luther.** As to the cavilling criticisms of Emser and Cochläus, there is a just Judge who will see to this; and, as I have expressed it on another occasion, I repeat it here, the best revenge which I can wish for is, that though Luther's *name* is suppressed, and that of his adversary put in its place, yet Luther's *book* is read, and thus the design of his labours is promoted by his very enemies. In fact then, for I bethink myself, we ought to celebrate some of our best friends on this occasion, who have hitherto been overlooked as such. Let us commemorate the services of Emser and Cochläus, who, by their criticisms or plagiarisms, have circulated our volume; and our friends too, of nobler name, Duke George and the Archduke Ferdinand, especially, who, by being so good as to *proscribe*, have really *promoted* our Translation! What say you, Philip?—you are become very si-

lent, and I am afraid a little of your hypochondriasis is upon you. Depend upon it, our Book and your noble army of Protectors\* are a match for our foes.

**Melancthon.** In truth, I was thoughtful; but it was the thoughtfulness of inward joy, as I was musing on the past, and its obvious connection with the future.

**Luther.** Come then, let us have your thoughts; this is a day of free and happy intercourse.

**Melancthon.** The design of this festivity led me to retrace events,

\* The reference, here, is to a striking circumstance, which I may be allowed to quote from my Life of Melancthon. “Soon after (the conferences at Augsburg, in 1530). Melancthon, with Luther and other divines, met together, for the purpose of consulting about the proper measures to be adopted in the present exigency; and, after having spent some time in prayer to God, from whom alone they could expect adequate assistance, Melancthon was suddenly called out of the room, from which he retired under great depression of spirits. He saw, during his absence, some of the elders of the reformed churches, with their parishioners and families. Several children were also brought, hanging at the breast; while others, a little older, were engaged in prayer. This reminded him of the prophetic language, ‘out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.’ Animated by this interesting scene, he returned to his friends with a disencumbered mind and a cheerful countenance. Luther, astonished at this sudden change, said, ‘What now? what has happened to you, Philip, that you are become so cheerful?’ ‘O, sirs,’ replied Melancthon, ‘let us not be discouraged, for I have seen our noble protectors, and such as I will venture to say, will prove invincible against every foe.’—‘And pray,’ returned Luther, thrilling with surprise and pleasure, ‘who and where are these powerful heroes?’—‘Oh,’ said Melancthon, ‘they are the wives of our parishioners, and their little children, whose prayers I have just witnessed—prayers which, I am satisfied, our God will hear; for, as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised nor rejected our supplications, we have reason to trust that he will not in the present alarming crisis.’”

as they seem to have combined to prepare for our great achievement. I love to consider the course and concatenation of things, and to impress my mind daily with a deeper sense of the providence of God. I could mention many past occurrences, which I am sure you all concur in thinking, had a bearing upon present times. There were in particular two, *the revival of learning, and the invention of the art of printing*. By the former, we have been prepared and enabled to undertake our Translation, and bring it to a successful end; and by the latter, every facility is afforded for its wide distribution. We may say that Providence sowed the seed, by sending Chrysoloras and the Greeks into Italy, and by imparting the inventive faculty to Guttemberg, who, there is scarcely any doubt, discovered the art of printing, and certainly brought it into operation. We are reaping the harvest of their labours; and by those very labours, like the sowers that carry the seed which others have prepared, are pushing our operations farther, and cultivating other fields. Through them we have been furnished with the choice materials, the literature of Greece and Rome; and have reason to bless God for the beneficial influence exerted by the Medicean family at Pisa and Florence, who, by inspiring the love of learning, and opening to us its fountains, have furnished the opportunity of turning our attainments to a holy account, in the reform of religion, and the translation of the Scriptures. Religion and letters have, in fact, mutually aided each other. Had we been ignorant monks, I say it with gratitude, and not with pride, Leo might, indeed, have been resisted, and religion, in some degree, pro-

moted; but other men only, and another age, when the servants of Christ should have learned to appreciate human science, would have been requisite to produce *the German Translation of the Scriptures*.

*Luther*. By the bye, Philip, you remind me that I forgot to celebrate Leo X. in the list of our *inimical friends!*

*Mclancthon* smiled, and proceeded.—The miserable versions of 1477 and 1483 must still, and long have served as the only means of circulating the Gospel, which, in fact, carried in themselves the counteracting influence. We ought then to admire and promote learning, and use it as the handmaid of religion. I know all our friends are not wholly prepared to go the length of these sentiments with me; but I cannot dismiss them from my mind, or fail to deduce from them motives for adoring the conduct of an all-wise and overruling Providence. I see, too, the same Power at work in the movements of the Reformation itself. I see it in the overacted part of Tetzel—the exasperation of Leo—the restraint imposed on Charles V. by his obligations to our noble Frederic, though he summoned Martin to the diet of Worms—by the friendly seizure in the forest of Thuringia, hastening the Translation—by the very death of Frederic at the crisis, and the life of the elector John—by all the proceedings of the diets, and especially that of Augsburg—and by other great and beneficial events.

*Luther*. I have often thought, that what our adversary Eckius is reported to have said, on the latter occasion, to the Duke of Bavaria, who asked whether this doctrine could be refuted by the Scriptures, ought to be written in letters of

gold—"No, by the Holy Scripture we cannot overthrow it, but we may by the Fathers."

*Cruciger.* I think that the exclamation of the Archbishop of Mentz ought to be subjoined—"Behold, how finely our divines support us! The Protestants prove what they say out of the Holy Scriptures; but we have our doctrine without Scripture!"

[Thus was "the fellowship of kindred minds" maintained till the day wore away. Wit and well-tempered hilarity, and mutual friendship, seasoned the annual festivity, over which Religion presided. It was a day much to be remembered; and that in truth conduced, by the manner in which it was spent, by the recollections it awakened, the renewed confidence it inspired, and the sentiments it often elicited, to prepare these illustrious men for the conflicts they had to sustain, and support their minds amidst those perplexities which continually beset their path. These anniversaries were the sunshiny resting places, which they found in their sorrowful pilgrimage—such as this cloudy region does not often, in any age, afford. On the particular day which we have now recorded, after their united devotions had closed as well as begun their commemoration, Luther and Melancthon parted with their friends, each in his own characteristic manner.]

*Luther.* Now, friends, we must retire to rest, that we may be ready for the field again to-morrow. Recollect, we have not terminated the war yet—this *bellum internecinum*. The world and the devil, our great confederate adversaries, rage still; but, by God's help, we will conquer—feeble and few as we are. It is, indeed, an unequal war in the eye of man; but man knows not

how to judge of it. Unequal, indeed, it is; but the strength, after all, is not, as the common observer would suppose, on their side, but on ours. They have number; but we have truth. They have the sword of power, but we have the word of God. They have councils, popes, and devils for them; but we have Omnipotence for us, and "if God be for us, who then can be against us?" Our cause is even now triumphant. Francis of France can hardly resist, and Henry of England is absolutely gained. The leaven infused into the world, notwithstanding the depth and mass of its corruptions, will, depend upon it, leaven the whole lump. So, farewell to-night: we shall see how gloriously we shall stand, by another anniversary of our Festival.

*Melancthon.* I am even thinking of a better festival still. Whether we shall live to meet each other again on a similar occasion in this world, God only knows; but this I feel assured of, we shall meet in heaven, at the "supper of the Lamb." Whatever the length of our lives, the duration of the world is, I am satisfied, not long; and our final and eternal meeting therefore cannot, in any case, be distant. Six thousand years are hastening to their close.\* Often, amidst the strifes of this wretched land, I feel constrained to desire that tranquil region; for no clouds will gather over those skies, no storms sweep over that fair and blooming paradise. "O that I had wings like a dove, then would I fly away, and be at rest!" And methinks, that even the bliss of the

\* This was a prevalent opinion among the Reformers, respecting the duration of the world; and is particularly notified in the handwriting of Melancthon, in Luther's own copy of the German version, which is preserved in the British Museum.

celestial country will be capable of augmentation, by the intercourse of holy minds. Is not our friendship, beloved associates, immortal? Shall death annihilate it, or be suffered to separate us for ever? Can a friendship founded like ours, in the love of God, and strengthened by mutual labour in His cause, and perpetuated in souls delivered from all their earthly stains and adhesions, be unfit for the purities of heaven? No, no; that Bible we have translated, gives distinct intimations, if not positive assurances, to the contrary. And then,

what an accession shall we have, at that heavenly feast, of pious men, and illustrious servants of Christ! There are Abraham, Isaac, and Jacob, in the kingdom—yes, already there; for “God is not the God of the dead, but of the living, for all live unto him.” There is the goodly company of the prophets, apostles, and martyrs of our faith;—and there, too, is “Jesus, the Mediator of the New Covenant, and God, the Judge of all!” We have eminently “sown in tears;” but we shall “reap in joy!”

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## P O E T R Y.

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VERSES PARAPHRASED FROM ISAIAH lv. 7—13.

LET erring man forsake  
The devious paths of sin,  
The unrighteous leave unholy thoughts,  
And penitence begin.

Oh let him turn to God;—  
Mercy will bid him live,  
And pardoning love his deepest guilt  
Abundantly forgive.

“For,” saith the Lord, “my thoughts  
And ways are not as yours;—  
Sure is my promise, and my grace  
Unchangeable endures.

“And high as lofty heaven  
Above the lowly earth,  
So high my holy motives are  
O’er those of mortal birth.

“And as from heaven descend  
Soft rain and fleecy snow,  
Nor there return,—but feed the soil,  
And make it bud and blow;

“So shall my word come down  
With renovating power,  
And on the desert hearts of men  
Fall with refreshing shower:—

“And ye shall go with joy  
Where peaceful valleys lie,  
And verdant hills your blissful songs  
Shall echo to the sky:—

“And where the tangling thorn  
Of sin o’erspread the ground,  
The upright tree of truth shall throw  
A holy shade around:—

“Where pleasure’s piercing briar  
Mid roses hid its sting,  
With healing balm, the myrtle bloom  
Of Love divine shall spring:—

“In beauty shall they live,  
An everlasting sign  
That fadeth not,—but still shall mark  
The heavenly gifts as mine.”

G. L.

## REVIEW.

*Memorials of Christian Friendship. Third Edition, enlarged.* By ISAAC MANN, A.M. Price 6s. boards.

*Christian Biography; a Dictionary of the Lives and Writings of the most distinguished Christians of all Denominations, at Home and Abroad, &c.* By W. JONES, M.A.

As the work of Mr. Mann has reached the third edition, our duty will be fulfilled by introducing it to the notice of our readers, and presenting a table of contents, accompanied by a few illustrative extracts. The Memorials are arranged under the following heads:—The faithful and diligent Missionary—The pious, diligent, and successful Pastor—The pious, humble, and benevolent Deacons—Integrity and Piety crowned with Prosperity—The pious and affectionate Wife and Sister—Mothers in Israel eminent for Holiness—Young Females distinguished for genuine Piety—The hoary Head crowned with Glory—Youthful Piety exemplified—The humble and affectionate Evangelist—Concluding Reflections.

From the various classes of character and diversities of station thus exhibited, it will be obvious that the work is peculiarly adapted for vestry libraries; since independently of the interest which every species of biography creates, each individual within the circle of the church may contemplate here the distinctive duties, and particular temptations, which arise from his own domestic, social, and spiritual relations; while the plain and unambitious style of the narratives will recommend them to those readers for whose special benefit the excellent institutions above alluded to are designed.

In thus referring to vestry libraries, we would urge on *all our churches* the importance of providing this source of religious knowledge to their respective congregations. We are assured from the highest authority, "that for the

soul to be without knowledge is not good;" and if we wish to preserve our societies from the influence of false doctrine, let us endeavour to cultivate their understandings, that they may discern between good and evil; and endeavour to elevate the standard of Christian character, by presenting those biographical models which may tend to excite and diffuse a spirit of holy emulation.

Such is the effect which the Memorials before us are generally calculated to produce, though we think the value of the volume would have been enhanced by the omission of some few names, where the worthy author, influenced probably by the partialities of friendship, has selected characters in whom there is nothing sufficiently distinguishing to merit a public record. Of a very different order is the eminently useful and devoted life of "the faithful and diligent Missionary," the Rev. C. Kitching:—

"A Juvenile Tract Society was formed in Leeds, in which Mr. Kitching took a very active part, and distributed among the rising generation great numbers of tracts, which he purchased for that purpose. After he had *preached in private houses*, he frequently got the children around him, requesting them to commit hymns, &c. to memory, promising other tracts to them if they would do so. It was truly pleasing to see him surrounded with a number of boys and girls, repeating what they had learned, and he giving them familiar and affectionate instructions. He became highly esteemed by the children; they flocked to hear him preach, and when a rumour got abroad of his leaving England, they expressed great sorrow, from the apprehension that they should see his face no more. One anecdote we here relate, though it may seem a little out of its place. When news arrived of the death of Mr. Kitching, a young girl who had repeated many hymns to him, and received several tracts from him, retired into a room alone to weep. Weeping aloud, and her parents not knowing the cause, they inquired of her, when she informed them Mr. Kitching was dead, and she should see him no more.

From her conduct since, there is reason to hope that she received impressions from his instructions which will never be forgotten."

We have selected this interesting extract, with the view of drawing the attention of our readers to Mr. Kitching's *Home Missionary* exertions, and of expressing our conviction, that until pastors, assisted by competent lay brethren, assume more the character of evangelists, and, copying apostolic example, preach from "house to house," we shall not behold that extension of the Redeemer's kingdom which is the great object of the Christian's hope and prayer. Is it not a species of religious selfishness, that churches who are fed to fulness, and even to satiety, with the privileges of the sanctuary on the Sabbath, do not dispense with the services of their minister on the week evenings, that he may go forth into the "highways and hedges," the lanes and alleys which are covered with a darkness that may be felt; and exhibit that Gospel which is the only remedy for the otherwise hopeless miseries of mental and moral degradation, the only effectual preventive of desecrated Sabbaths, and of those awful pollutions over which humanity and piety mourn and sicken?

The following passage is from the Life of Robert Beilby, Esq. of Bridlington:—

"After he had continued a member of the church a few years, he was unanimously chosen to the office of a deacon. His qualifications for the full discharge of the duties of this office have been exceeded by few. He was a fair copy of the Apostle's description of a deacon, 1 Tim. iii. 8. He was 'grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience; and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.' He was an illustrious example in his attendance on the ordinances of the Gospel. Waiting upon God in his house, afforded him gladness of heart; his language was, 'I have loved the habitation of thine house, the place where thine honour dwelleth.' The pastor of the church can witness, that for the last twenty-three years of his life he never knew him absent from his place, either on Lord's days or on other appointed seasons, as lecture evenings and

meetings for social prayer, except when detained by illness, or necessarily called from home. He was, many years before he died, elected as a town officer, to an office almost peculiar to that town, in which he had twelve compeers, for managing the concerns of the place, when disputes about property called for interference. An annual meeting was always held by the thirteen lords of the town, on the Wednesday in each year; at this, as a matter of duty, he always attended; but as the lecture in his meeting-house was on the same evening, he invariably left his brethren in office at the hour of worship, that he might be in his place at the house of God. This is an honourable example many Christian professors would do well to remember. He often lamented the coldness of those who, for very slight and trifling reasons, would excuse themselves from going to the house of God; and was deeply affected to see how much such persons appeared to prefer the vanities of this world before the provisions of Zion, and to labour so much more for the bread that perisheth, than they appeared to do for that which endureth to everlasting life."

Mr. Jones's book is far more comprehensive in its range than that of Mr. Mann, as its title sufficiently imports. To persons not able to procure the larger, more costly and more erudite collections of biography, this may be a useful compendium. A great deal of matter is introduced by means of double columns and a small type. The lives are on the whole well selected, the authorities correctly cited, and the principal facts brought into a convenient space. We have not perceived any important omissions, and as a book of reference it is worthy of consultation. It demanded no learning in the compiler, and pretends to none.

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*The History of the South Sea Mission, applied to the instruction and encouragement of the Church. A Discourse delivered at various Missionary Anniversaries. By WILLIAM ORME, Foreign Secretary to the London Missionary Society.*

No persons rejoice more than we do in the present prosperous state of missionary enterprise in the South Seas. The disappointment and despondency of ten or fifteen years, have been suc-

ceeded by an unexpected and unexampled progress of Christianity in the Polynesian islands; and there appears to be every reason to anticipate, the faith, and patience, and prayers of the church continuing, a still more extensive diffusion of its holy influence. Those who for so long a period hung their harps upon the willows, have now reason to take them down, and send forth a new song of praise and gratitude to God. We congratulate the London Missionary Society, and the Christian world in general, upon these magnificent results and well-founded hopes of futurity.

With all these feelings, however, and after attentively perusing the present discourse, we think it a public duty to suggest a question, and we do it most humbly, for the consideration of all missionary societies, arising out of the proceedings and experience of those who have had the chief management of the South Sea Mission. We will not offer any remarks upon the choice of the islands of the Southern Sea as an eligible sphere of missionary operation. We know indeed, whether the selection were well or ill made, that it was dictated by the purest benevolence, the most fervent zeal for God, and the most enlightened solicitude for the general interests of a world lying in a state of moral debasement and guilt; and we feel too that the failure, either partial or total, is not always traceable to the mere fact of unwise arrangements and ill-directed efforts on the part of man; for while God usually connects adapted means with the success of the instrumentality, there is often an inscrutable sovereignty in his dispensations, with reference to the propagation of the gospel. But the question we propose is—*Whether the unsuccessful character of a long-continued effort by religious individuals or societies, in one direction, for the spread of the gospel, be not a reason for abandoning rather than continuing them?* We ask the question, not only because, with all the respect we entertain for the excellent penman of this discourse, we cannot help differing from

what seems to be the principle upon which the whole is constructed, but because we deem it of essential importance to the interests of religion that every missionary institution should come to a deliberate and wise resolution on this point. We admire the zeal, the fortitude, the perseverance, the moral heroism that characterize those individuals who labour for years in an unproductive field, and we rejoice when spiritual fertility, as in this case, at length appears and overspreads the moral desert; but is it not probable that the same high order of instrumentality, if directed in such instances, at other lands, during the same protracted period of unsuccessful exertion might be attended with a more beneficial result? Ought we not to infer from such discouragement that it is the divine will we should desist rather than persevere in our efforts, for a similar reason to that which induced our Lord to direct his first servants to turn from a city which persecuted, to another that welcomed them? Ought we not to regard the ultimate success of a discouraging and costly enterprise, under particular circumstances, as the *exception* and not the *rule* of future action? We throw out these considerations (which we have not space now to illustrate or discuss) most seriously and affectionately. We trust they will not be wholly overlooked.

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*The Union Collection of Hymns, additional to the Psalms and Hymns of Dr. Watts: comprising that part of the "Union Collection of Hymns and Sacred Odes," adapted to Public Worship. 18mo. cloth, 3s. 6d. 48mo. cloth, 2s. 6d. Holdsworth and Ball, London; Fuller, Bristol.*

OUR readers may remember that, at the time of its publication, we briefly noticed the original "Collection of Hymns and Sacred Odes," of which this is an abridgment; and that while we united with our cotemporaries in awarding to it the meed of commendation for the parlour and for personal use, we doubt-

ed the propriety of its introduction into our churches. We are happy to find the compiler has taken the hint, and presented us with two editions, suited to different ages, with the omission of those compositions, which, though strictly sacred, were evidently never intended for public worship; and we cordially add our testimony to the poetical and devotional character of this judicious abridgment. The following observations on psalmody, appear to us, to deserve the serious attention of every Christian church:—

“From habitual practice, singing forms a part of the public services of religion; but how partially and how heartlessly is it often conducted! One circumstance, which appears to be no small cause of this lamentable indifference, is too seriously important to pass unnoticed. From the little attention paid to this duty by members of Christian churches, it is very generally left to the conduct of those who are entire strangers to its spirituality; and thus the association of psalmody itself, with the character of its principal performers, throws a veil over its native purity and its heavenly origin.

“In appointing to their respective stations, ministers and other officers of Christian churches, piety is the first and indispensable requisite of character; but in their admission to a place of distinction, whose office peculiarly involves the most immediate intercourse with the Father of spirits, the necessity of this essential principle seems unaccountably to be forgotten.

“The want of proper persons to lead this part of divine worship, is, indeed, often to be regretted; but if Christian professors estimated this sacred service in proportion to its importance and obligation, the provision of means necessary for its performance would have a corresponding share of regard. The cultivation of sacred music was so highly regarded by Luther, that it has never been lost sight of by the followers of that great reformer. An eminent Swedish professor, who was on a visit to this country a few years since, stated that he has had a class of two hundred persons at a time, some of whom were in the highest ranks of society, who thought it no degradation to associate with those of humble condition in the practice of sacred music, and in preparing themselves for the public services of divine worship. Were the requisite means adopted by us, and the cultivation of psalmody practically regarded, from a principle of duty, with only a small proportion of the interest which the admirers of music devote

to their favourite pursuit, from no higher motive than their personal gratification, the churches would present a lovelier scene, and offer a purer sacrifice; no longer tolerating the thoughtless inconsideration by which the Majesty of Heaven is too often insulted, their noblest energies would be combined to worship the Most High “in the beauty of holiness;” while the general feeling of devotion, uniting with the general expression of joy, would make the nearest approach to the transports of the celestial world.”—Preface to the 18mo. edition.

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*The Saints' Everlasting Rest.* By RICHARD BAXTER. *Abridged* by ISAAC CREWDSON. 2nd edit. 1s. 6d. Fisher, Son and Jackson.

*An Inquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery.* By ANDREW FULLER. 9d.

WE are much obliged to Mr. Crewdson, who we understand is an eminent member of the Society of Friends at Manchester, for both these republications. There is something to us very pleasing, in the idea that Baxter's Saints' Rest should be published in a form adapted to the widest possible circulation, by a member of a Society for which Baxter himself had very little indulgence; for even Baxter was not totally exempt from the prejudices of his day, and he found it hard work to love either Quakers or Anabaptists. Nor are we less pleased that one of the publications circulated by the same individual, is the work of an author who was at least as decided a Baptist as Baxter was a Presbyterian. This is the kind of liberality we approve and admire.

Of the works themselves we need say nothing: to name them is to praise them. That the editor has executed his part well, is evident from the fact, that of his abridgment of the Saints' Rest, no less than four thousand copies of the first edition were disposed of in three months. In this he has been evidently actuated only by a benevolent desire to promote the spiritual welfare of his fellow men. The price is so low, and the little books are got up so neatly, as to put pecuniary enolument entirely

out of the question; and for this pious design, he could not have selected more appropriate works. We trust his warmest hopes will be more than realized, and that he will be encouraged to proceed in this career of usefulness.

Mr. Crewdson's prefatory remarks to Fuller's *Treatise on Religious Declension*, are so pointed and so just, that we cannot forbear to transcribe them.

"If this should fall into the hands of any who, on reading the title, may be ready to lay down the book, and say, 'Oh! this is not for me; I never was religious, nor ever professed to be:' I would ask such to pause and consider, 'Why is religion less necessary for thee than it was even for apostles and martyrs? Are its dictates really less obligatory upon thee, because thou hast not made a profession? Will this plea serve thee at the tribunal of God? And art thou quite sure thou canst there plead it with confidence? If not, take up the book, read it seriously, and perhaps thou mayest meet with something in it suited even to thy case, from which, under the divine blessing, thou mayest derive lasting benefit.'"

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*A Concise System of Self-government, in the great affairs of Life and Goodness.*  
By J. EDMONSON, A.M. Second edition. pp. 369. Mason. 5s.

WITHOUT pledging our entire approbation of every expression and sentiment in this work, we can upon the whole most cordially recommend it to the attention of our readers as a very respectable performance, exceedingly well adapted to promote the important object contemplated by the pious and sensible author. The volume is distributed into the following chapters:—1. Preliminary observations. 2. The government of the mind. 3. The government of the body. 4. Self-government in the various employments of life. 5. Self-government in varying circumstances. 6. Self-government in company. 7. Self-government in retirement. 8. Self-government in our conduct towards other beings. 9. Self-government as it relates to religious sects. 10. Self-government in civil and political affairs. 11. Self-government in amusements and recreations. 12. The advantages of self-government.

As a specimen we select a paragraph from the sixth chapter:—

"In company we should guard against a slavish fear of man. This is a dangerous principle; for the fear of man bringeth a snare, but whoso putteth his trust in the Lord is safe. Prov. xxix. 25. Modesty and humility, however excellent, may be carried so far as to border on meanness; but, when they stand connected with a dignified temper, they are both useful and ornamental. The proud and the vain may attempt to degrade us, but let us never degrade ourselves. Moderate knowledge, connected with circumspect conduct, should embolden us, and a deep sense of our ignorance and frailties, should keep us modest and humble. Our companions may possess more knowledge than we do, but why should we fear on that account. In their company we consider ourselves as learners, and we may expect from them that engaging condescension which, generally speaking, is the characteristic of superior minds. Again, they may be superior to us in goodness, but goodness should inspire admiration and confidence. The pride of desiring to appear wiser and better than we are, is the general cause of fear in the company of wise and good men; but he who wishes to appear exactly what he is, and to rise no higher than his talents and goodness entitle him to rise, will feel quite easy and free from a servile fear of man." p. 202.

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*Sermons on Practical Subjects.* By the Rev. EDWARD CRAIG, M.A. of St. Edmund Hall, Oxon; and Minister of St. James's Chapel, Edinburgh. pp. 332. Nisbet. 5s. 6d.

THESE are searching, instructing, and encouraging discourses. They are distinguished by considerable originality of thought, force of expression, and solemnity of appeal. The subjects selected are eminently important, and the manner in which they are discussed is well adapted to interest the mind and sustain the attention of the reader. The following are their titles. "The warrant for prayer—The rent veil—On self-denial—The ready excuse—The flood of fire—The believer's privilege—The believer unknown—The believer's expectation—The force of hope—The test of true religion—Religious conversation—The law of peace—The worth of charity—The glad tidings."

## OBITUARY.

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### REV JOHN HATTERSLEY.

John Hattersley was born March 20, 1773, at Ecclesfield, a village near Sheffield, in Yorkshire. His parents were poor, but not unmindful of the education of their children. When John was very young, his parents removed to Slatethorp, near Rotherham, where, in the village school, he received the first rudiments of learning. At fifteen years of age he was apprenticed to a maternal uncle, as a stonemason; but after a short time the connection was amicably dissolved, and he travelled into different parts of the kingdom, pursuing the same employment. About the age of twenty-one he became a resident at New Miller Dam, near Wakefield, where he spent the remainder of his life.

Up to this period, our deceased friend had lived without hope and without God in the world. He thus speaks of himself:—"In the twenty-third year of my age I was very wild and vain, going to a great length in sin and folly; till distress of mind drove me from my sinful companions, and caused me to mourn in secret. I wondered what was the reason of this growing discontent, till I began to see that it sprung from my wicked course of life. I had formerly repeated the Lord's Prayer, but had long discontinued to do so; but now I resolved to resume this practice, hoping thereby to re-establish the peace of my mind. But instead of this, my wounded mind grew worse and worse. I then thought I ought to go to the church, and hoped there to find relief to my burthened conscience, but was disappointed. I was, after this, informed of an Independent meeting in the neighbourhood. On that I attended, and was there led to see my depravity and guilt, and taught also the way of life and salvation, through the blood and righteousness of Jesus Christ. There I saw the fountain opened to cleanse my cor-

rupted, and to heal my wounded mind; and there I saw opened a door of hope. I reflected that many of my fellow-creatures were in the same miserable situation as I had been, though they knew it not. My mind was aroused to a consideration of the lost state of so many around me, and I gave myself to earnest prayer on their behalf. It was also deeply impressed upon my mind that I must preach the Gospel, which caused me much anxiety, for I thought myself the unfittest man in the world for a preacher. But the impression was deepened. After this the Scriptures began to open to my mind with an increasing knowledge of their meaning. At length I resolved to make my case known to a few friends, but when the time arrived, my heart seemed hard. I left the meeting, and determined not to preach; and in this state, cold and heartless, I remained nearly a whole year. But once, while I was bemoaning my sad comfortless state, the hope of the Gospel sprang up within my mind, and I thought the Lord was my God. This comforted my soul very much. The thought of preaching once more presented itself, and I became again very unhappy, so that I imagined I should have no more peace. Then that passage of Scripture was impressed upon my mind, with a power which I could not resist—"Arise, shine, for thy light is come." Isa. lx. 1. And soon after this I commenced preaching."

The history of Jonah's disobedience, also, wrought much on his mind, and he was alarmed with the apprehension of the consequences of his own disobedience. But now a new difficulty met him: in reading the New Testament, he found nothing relative to *infant sprinkling*, and soon felt it his duty to be baptized by immersion. But there was no Baptist church at that time nearer than Lockwood, a distance of thirteen or fourteen miles, and with that church he

united, being baptized by the Rev. Wm. Hartley, its pastor. The church at Lockwood called him out to the work of the ministry, and he preached in the house of a poor widow at Crigglestone. Though he entertained a very humble opinion of his own talents, and feared no one would hear him, yet his preaching was very acceptable, and he went forward with great prosperity. His knowledge and zeal increased, and he began to visit neighbouring villages, in which the Gospel was not preached.

At length a piece of ground was obtained near Crigglestone, and a neat place of worship was erected. But prior to this event, the Rev. I. Mann, A.M. now of Maze Pond, and the Rev. Dr. Steadman, visited this place on the 15th of May, 1822, when the former baptized eight persons, who with Mr. H. were formed into a church, and he was the same day set apart to the pastoral office. The new meeting was not opened, however, till July 20, 1825, when Mr. Mann, Mr. Aston, and Dr. Steadman preached. Mr. H. lived more than a mile from the place of worship, and when he was so much afflicted that he could not walk, he was carried thither, and preached once or twice every Lord's day as long as he was able. Sometimes, in his public discourses, he was so overcome with the perishing state of his hearers, that he would burst into tears, and weep over them. In pulpit exercises he put forth all his strength, and laboured earnestly both to save himself and them that heard him.

He continued to prosecute his labours till within five months of his death. His last sermon was especially marked by seriousness, tenderness, and an earnest concern for the people's salvation. But at this time his progress was arrested by a violent asthma, which rendered it impossible to preach, or attempt any description of labour.

During his last illness the promises of the Gospel yielded him strong consolation. He was particularly refreshed by those words, "I will never leave thee nor forsake thee;" and "As thy day is, so shall thy strength be." His patience

and resignation were very great. When his pains were the most acute, he said, "These light afflictions, which are but for a moment, work for us a far more exceeding and an eternal weight of glory." The last words he was heard to speak were "Jesus Christ." His voice failed, and he expired April 12, 1829, aged 56 years.

On the Tuesday following his remains were interred in the burying ground attached to the Baptist chapel at Crigglestone, when a very affectionate address was delivered by the Rev. D. Lorraine, one of the Independent ministers in Wakefield. On Lord's day, evening, May 23, the Rev. Richard Cope, LL.D. another minister of the same town, and the same Denomination, preached his funeral sermon from Rom. i. 16. to an immense congregation, who were deeply affected by their bereavement.

Our esteemed friend and brother was most disinterested in all his labours, as he constantly wrought with his own hands to support his family, while he ever preached without any remuneration from his flock, but rather with great readiness contributed towards maintaining divine worship, building the new meeting house, and relieving the necessities of the poor of his flock. Whatever his people could raise, was all contributed to the liquidating the debt on the chapel, and in every contribution he was always the largest contributor. Many instances might be adduced of the usefulness of his ministry, but our limits forbid.

Much apparent good resulted from his labours while he was yet with his flock, and we doubt not the good seed sown will spring up, and produce a yet more abundant harvest. The integrity, modesty, humility, good sense, and piety of Mr. Hattersley, secured for him the friendship of good men of every denomination, and remain for a testimony in the consciences of the ungodly, that he was truly one who feared God and wrought righteousness. He was one of whom an inspired writer would say, "The memory of the just is blessed!"

## MR. AVERY BENHAM.

Mr. Avery Benham was born at Clifton, four miles from Abingdon, in the county of Berks, Nov. 16, 1754. The parents of Mr. B. were members of the Dissenting church at Abingdon, and were highly respected in the neighbourhood, and among all their connections, shewing true piety at home and abroad. Their prayers and their example were constantly directed to the conversion and salvation of their children; and of this son, we have reason to believe, that he was called to the knowledge of divine truth whilst he was in his youth, but by what means we have no information. In his twenty-fifth year he was baptized, and united to the church in Reading, then under the pastoral care of that indefatigable, pious, and useful minister of Christ, the Rev. Thomas Davis.

After a connection with that church for about twelve years, he removed to London, in the latter part of the year 1791; soon after which period he became a member of Maze Pond, of which at that time the Rev. Jas. Dore, A.M. was the pastor.

He had not been long in his new connection, before his steady and enlightened piety, his active zeal and usefulness, so recommended him to the attention and esteem of his brethren, that he was chosen to the office of deacon; which office he most honourably filled till his removal to heaven.

There are few characters more easy to sketch than that of our deceased friend. His excellencies were so various and so prominent, that all who knew him perceived his sterling worth. The most indifferent observer might be trusted with the pen of his biography.

He was a man of genuine Christian charity. He *did* love all who loved our Lord Jesus Christ in sincerity, whilst he could never compromise his own sentiments with any, or on any account; yet he had about him nothing that was sectarian. He would have had, if that had been possible, the whole family of God united to himself. He knew nothing of that spirit which could pray

exclusively for one sect, or feel a jealousy on witnessing the increase, prosperity, or glory of any denomination but his own. Grace, mercy, and peace, be with the whole Israel of God, was the desire of his heart. He never reported the tale of calumny; he never trifled with reputation; he never sat the inquisitor on motive. Candour entered into all the elements of his opinions, affections, and decisions.

He was a man of sound wisdom. His intellect was naturally clear, and his perceptions quick, just, and enlarged. He had also cultivated his mind, by a close attention to reading, and whilst he admired the beauties and excellencies of the authors he read, few persons had a clearer discernment of their errors. Thus was his mind stored with various and useful knowledge.

The simplicity of his mind deserves also distinct notice. He was perfectly free from guile, and wholly unpractised in any of the arts of deceit. You saw all his meaning; he had no ambiguities, no mental reservations. He loathed affectation and demureness in religion. With the simplicity and humility of a child, he communicated to you his whole heart.

He was eminent in prayer. In our meetings for social worship he was always ready, when invited to that holy exercise. Whilst an abundant measure of unaffected modesty and humility were apparent, yet he never shrunk from this delightful service; and in the performance of it, his holy unction, copiousness of expression, correctness of language, and the suitableness of his petitions to existing circumstances, were truly edifying.

His probity and integrity were very exemplary. During the whole course of his prosecution of business, he maintained an unblemished reputation, and passed through the world with a good report from all. The wages of the labourer were not detained, the poor were not oppressed, the honour of religion was never sullied in his public conduct. Justice and truth, goodness and mercy, triumphed in his spirit and in his life.

His love of divine worship was very

ardent. At home he lived as a Christian, and went the full length of Joshua's pious resolution—"As for me and my house, we will serve the Lord." xxiv. 15. and on public worship he was an early, a constant, and an unwearied attendant. The house of God was his delight. He heard the word, he united in prayer, and sung the praises of God with unmingled delight; and his profiting appeared to all around him.

Few men have manifested a greater anxiety for the comfort of the poor and aged members of this, or of any church, than did our late excellent friend. At their houses he was a frequent visitant, to their comfort he was a generous contributor, and by prayer and supplication he affectionately promoted their comfort, and sought their welfare. Even a few hours only before his decease, he was anxiously contemplating the performance of deeds of mercy to the destitute.

There was the most entire submission to the will of God under the severest trials. When, rather more than two years ago, he lost his only daughter,—a daughter whose piety towards God, filial affection to her parents, tender solicitude for the comfort and welfare of her husband and children, and sincere love to all who loved her Lord and Saviour, were the joy of his heart—when this beloved child was removed to a better world, he meekly submitted to the will of God without a murmuring word. And when afterwards he suffered from a paralysis, he blessed God that his health had been so long unshaken; and in all his personal afflictions, the same humble acquiescence in the divine will still said, "It is the Lord; let him do what seemeth him good." His conjugal tenderness also, was very great and constant. His dear wife had long suffered severely; the approaches of old age were accompanied with great pain and feebleness. But

through the whole of the affliction, his watchful care and solicitude, his affectionate assistance, were always most prompt, tender, and cheerful. His removal will be most severely felt by his bereaved widow.

His mind was deeply interested in evangelical truth. The Deity of Christ, as giving efficacy to the atonement, was a truth in which his soul rejoiced; and as a sinner, he pleaded this as his only ground of hope of acceptance with God. The Gospel was his glory and joy. Its various ordinances and doctrines were the bread of life to his soul. If he heard a sermon in which the cross of Christ was not exhibited as a very prominent object, his mind was denied its proper refreshment.

As he had lived, so he terminated his career. His mind was calm, peaceful, and serene. Not a ripple was seen on its surface. He enjoyed no raptures, but sunk into the arms of Jesus in a state of holy tranquillity, and with unshaken confidence and hope committed his soul to the care of his Redeemer. Here his spirit was at rest; and thus calmly he entered the joy of his Lord, on Thursday, Nov. 19, 1829, aged seventy-five years and three days.

His bereaved pastor owes thus much to one of his most valuable and affectionate earthly friends; to whose memory, with a very large number of the followers of Christ, he will long, very long, cherish a most tender and affectionate regard.

His mortal remains were placed in the vault under the Baptist meeting-house in Maze Pond, Southwark, on Thursday, Nov. 26; and his funeral sermon was preached in the same meeting house, on Lord's day morning, Nov. 29, by his pastor, from Job v. 26.—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

I. MANN.

## GLEANINGS.

## GREECE.

EXTRACTS FROM THE JOURNAL OF THE  
REV. JONAS KING.

*State of Education in Greece.*

From a French Paper, called "L'Abielle Grecque," published at Egina, it appears that an examination has been made of the state of the schools in many of the islands; and that on the 1st of May last, there were ninety-two schools, containing, in all, 2,333 scholars, from five to thirty years of age. Of these schools, 23 were Lancasterian, having 969 scholars. Of the 92, only 13 were established under the Turkish domination—57 from the time of the proclamation of independence, March 1821, till the arrival of the President, Jan. 12, 1828, and 22 after his arrival and before the 1st of May, 1828.

In the opinion of Constantas, who was for a while, after the commencement of the Revolution, Superintendent of Education in Greece, about one-third of the inhabitants of the Morea and the islands know how to read.

At Napoli, the first object which claimed my attention was a Lancasterian school in the castle, consisting of 215 boys, most of them orphans, taken from the midst of wretchedness and poverty, and furnished with clothing at the expence of Government. This school appears to be in very good order: the same teacher, N. Niktoplos, has another school in the city, consisting of about 180 boys and 20 girls: this also is supported by Government. In a Lancasterian school in the city, the scholars are taught writing, reading, arithmetic, a little geography, and to recite portions of the Gospel: the teacher, who is a native of Demitzana, in the Ancient Arcadia, has caused to be printed select portions of the four Gospels, which he puts into the hands of the scholars, and requires them to commit to memory; and when any one can repeat the whole, he receives a badge of distinction, which he wears on his shoulder: he has also printed another small book, containing useful and moral lessons for children, with short prayers at the end, addressed to God and Christ alone: this they also commit to memory. All listened with the strictest attention, while I addressed them, at some length, on the importance of education and of the Gospel. From this school I went to see a small school, taught by a woman from Crete, and which is called the school for females: 15 small girls attend it, and a few

little boys; nearly all of them I found without books. To the girls I spake on the importance of female education, and of living according to the Gospel, and taking that for their guide, so soon as they should be able to procure it. Besides these schools, there is one small school, not yet properly organized, for teaching ancient Greek: it consists of about 20 scholars. There are six churches at Napoli, and each church has belonging to it a little school of about 20 scholars, who are taught by a priest or deacon to read lessons in ancient Greek, which they do not understand.

All these schools I regard as little buds toward the close of winter, which the genial warmth of spring may cause to expand, and open, and blossom, and shed a rich fragrance on all around.

At Argos, a city now in ruins, having been destroyed by Ibrahim Pacha, but still containing a population of more than 7000 souls, there are three schools, one of which is on the Lancasterian plan, and contains 156 scholars.

At Tripolitza, several of the first people called to solicit me to establish a school for the instruction of their children; the expence, according to the opinion of some of them, would be 4000 piastres for a house, and 1500 piastres a year for the teacher, in all about 400 dollars.

At Demitzana I received the following intelligence from one of the Demogerontes, a teacher of ancient Greek. The Hellenic school was established about 70 years ago: at that time there was no other school for ancient Greek in the whole of the Peloponnesus. To the first teacher, Agapios, succeeded another of the same name, who continued as teacher about 60 years. From this school went out many teachers, and it may be considered as the principal source of light in the Peloponnesus. From Demitzana and from this school, went out many distinguished men in the church; the patriarch Gregory, of Constantinople, was a native of Demitzana, and fellow-student with Agapios; Procopius, of Jerusalem, was also a native of this place, and a student in the school; the archbishop Germanos, who might be said, perhaps, to be the first who unfurled the banner of war against the Turks, in the late struggle, was, like Procopius, a native and a student of this place; he died the last year, at Napoli di Romania. In this school there are now 60 pupils, under the instruction of Anagnostes Angelides. Belonging to this school, before the Revolution,

there was a library of 2000 volumes, in classical and ecclesiastical Greek, with a few in Latin: there now remain only about 400; the rest were torn up in 1821, the first year of the revolution, to make cartridges for the Greek soldiers. Those that remain were secreted in caves; and a feeble little enemy, whose progress a cat might have arrested, found its way into these secreted caverns, and, with unsparing tooth, for six or seven years devoured much of the remnant.

*State and Want of the Press in Greece.*

I went, at Napoli, to see a Greek who is occupied in founding types: his name is Constantinos Demides. He has a small printing press, and a fount of types, which he made himself. Another Greek, whom I found with him, is printing, at his press, a small arithmetic, in modern Greek: the press is rather rough, and the printing not very good; but these are, I trust, the beginning of better things in Greece.

There are now in Greece five printing presses; three of which are at Egina, one at Napoli, and one at Patras. Two of the presses at Egina and the press at Napoli are used for printing Greek: the other two are from France, and are employed upon French newspapers. One of the Greek presses at Egina was given to the government by Mr. Didot of Paris, in 1824.

*Miserable Remains of Tripolitza.*

Tripolitza, at the commencement of the revolution, was a large fortified city, containing about 25,000 inhabitants; 15,000 of whom were Turks, and 10,000 Christians. The number of houses was estimated at about 5000; in the midst of which rose, here and there, beautiful mosques and churches.

On entering the city, I felt, for the first time since my arrival in Greece, that I was in a country which had been visited by a barbarous enemy. At Poros and Egina, Trezene and Epidaurus, the enemy had not been; and Napoli had only been shattered by the cannon of Grivas, in a civil feud: at Argos, I could fancy that some terrible conflagration had caused the ruin which I saw; and as to the small villages which I had seen in ruins, I could easily suppose that they had been destroyed by a few men, and might by a few men be rebuilt. But Tripolitza presented such an extended heap of ruins, as it appeared to me I had never before seen. I had seen the far-famed ruins of Thebes and Tyre, and Balbeck and Sardis; but there the busy hand of man has removed much of the rubbish, and over much more earth has spread her green mantle; so that all that meets the eye of the traveller is, here and there the wreck of some mighty monument, which shews how great must have been the ruin which time

now conceals, and the extent of which is left to history and imagination to determine. But at Tripolitza the ruin is new and complete: nothing is covered, and nothing left to the imagination: it presents to the eye one mingled mass of the ruins of walls and towers blown up, houses burned, and mosques, churches, and baths razed to the ground. It was destroyed by Ibrahim in his anger, last February, after the battle of Navarino.

And even the sight of the former inhabitants, who are now returning and clearing away the ruins and erecting habitations, tends to make a deeper impression on the mind with regard to what they have suffered. If all were silent, and nothing to be seen but the lizard running over the prostrate marble columns, one might feel a kind of relief in fancying that the former tenants of these habitations were now reposing in a better world, or had passed beyond the reach of human aid and sympathy: but he sees lank and meagre human beings, huddled together in a little cabin, or roaming the field in quest of something to satisfy hunger. I could scarcely believe, when I was told by the officers of the police, that there are now assembled here 5000 or 6000 persons. Many of them are engaged in some small mercantile business, and have the means of procuring a comfortable subsistence as it respects food and clothing; but very few have, as yet, what may be called a comfortable dwelling.

*Visit to Demitzana.*

Nov. 8, 1828.—The whole of the way from Tripolitza to Demitzana was mountainous and rocky; but for the last four hours it was excessively bad, and appeared more so, perhaps, from the darkness of the night.

Nov. 9, Sunday.—When I arose, the sun was shining beautifully upon the snowy tops of Arcadia, and had dissipated all the fearful shades which hung on her cliffs the preceding night. On going out, I found myself in a village containing five churches, 320 or 330 houses, and 2,600 inhabitants, perched on the top of a lofty mountain, in a spot as rude, if I may say so, as nature could make it. Around it were deep, craggy ravines—steep or perpendicular precipices—huge rocks jutting out from the sides of the everlasting mountains, whose barren heads, in every direction, rose in majesty toward Him who seemed to have placed them there as a barrier against tyranny. In one great chasm rolls what is called by the inhabitants the river Erymanthus; following which, the eye perceives, at a distance toward the south, the beautiful plain of Leondari, and beyond it towers in grandeur the hoary head of Taygetus.

As soon as the prayers in the churches were finished, many of the inhabitants came in to see me. After receiving from them

the usual compliments and welcome to their village, I expressed to them the interest which I myself, as an individual, and which tens of thousands of my countrymen, felt in their welfare, both temporal and spiritual; and how much we desired to see the day arrive, when they should be enlightened, and enjoy all the privileges of the Gospel of Christ—when they should enjoy that political liberty for which they had so long been struggling; and, above all, the true liberty of the Gospel—freedom from sin. In this manner I addressed them for ten or fifteen minutes: all listened with silence, and some of them seemed affected almost to tears. When I ceased speaking, all murmured their approbation, and expressed great interest in America, and great gratitude for what the Americans had done, and for the sympathy expressed by the American ladies to the females of Greece.

The Oiconomos, or principal priest of the village, then ordered my baggage to be carried to his house, where I was invited to remain during my visit to this place; and he and others proposed to me to walk with them to see their schools. First, we went to the principal church, where many people were assembled. On my way thither, my attention was arrested by the peculiar manner in which I was every where received: wherever I passed, children, old men, and women arose, and did obeisance. A little distance from the church were the Hellenic and Lancasterian schools. I found the scholars all assembled; and as I entered, they all arose and bowed in the most respectful manner. After saying a few words to the scholars in each of these schools, and promising to visit them the next day, I retired; and signified to the priests and people who accompanied, that I wished to find some place where I might rest, as it was the Lord's day, and I was much fatigued from the previous day's journey.

Nov. 10, 1828.—While packing my baggage, preparatory to leaving Demitzana, multitudes pressed in to see me; some to beg for tracts, and some to express their good wishes.

A little before noon I was ready, thanked the priest for his hospitality, and bade him adieu; but on going out, he and the other priests informed me that they were going to accompany me a little distance: so leaving the mules to be led, I walked out of the village, accompanied by the priests, schoolmasters, officers of the police, and some of the principal men. After having proceeded about a quarter of a mile, what was my surprise, at seeing arranged in military order, on each side of the path, nearly 200 boys, with sticks for guns, and little banners waving, and shewing me, as I passed through their files, a sort of military honour; in ad-

dition to which, they raised their caps and put their hands to their breasts, in token of affection. These were the scholars of the two schools which I had just visited, and to whom I had given tracts. Having passed through the files, accompanied by the train that followed me from the village, the Oiconomos signified to me that they must now leave me; and after expressing to me the pleasure which they had enjoyed in seeing me in their village, and the hope that they might one day see me again, they wished me a happy journey. Just before the teacher of ancient Greek took leave of me, he presented to me three of his pupils, whom he considered the first in the school; and who had expressed to him a desire to go, if possible, to America, to complete their education. They are about 14 or 15 years of age, and the teacher spoke of them in high terms of commendation. I did not engage to send them, but told him it was possible I might send them.

Leaving this interesting spot, I pursued my way on foot down the steep rocky side of the mountain, to the river Erymanthus: here I mounted my mule, crossed over, and ascended the steep mountainous bank on the western side; and for three hours pursued nearly the course of the river, whose banks, in many places, rise almost perpendicularly, for hundreds of feet. In the sides of the mountainous rock, were pointed out to me the caverns in which the inhabitants of this region dwelt for a long time during the war. Some had constructed houses on the cliff of a rock, which rose perpendicularly far above their heads; while from their threshold they looked down to an abyss below: by some narrow path among the clefts of the rocks they entered their dwelling, where a handful of men would have been able to withstand thousands. Here and there I observed a convent in a similar position, where the religious tenant has constantly before his eyes the rudest and grandest works of the Creator.

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PRAYER OF A CONVERTED CHOCTAW INDIAN.

*From Rev. Mr. Williams the Missionary.*

Y. stayed with us last night. This morning, at our family worship, I requested him to pray, after I had prayed in English; which he did in a most feeling manner, much as follows. "O my Father! O Jehovah! This morning thou has lent us; yesterday was thy day, not ours; but it is past, and ours has returned. On thy beloved day I was in thy beloved house, and heard thy word. I slept here last night, and this morning I am here, in the midst of thy messengers, kneeling down here to make sup-

plication unto thee. O my Father, hear me, pity me, help me. I am a poor ignorant red man, and know nothing. I have broken thy law and profaned thy sabbaths very much. I am a poor lost man. O Jehovah, pity me. O my Father! thou of thine own mind, in love to souls, didst give up thine only Son Jesus Christ, to die for lost sinners. Jesus surely is the Saviour of such. O Jehovah, thou hast pitied us, thy poor red children, so that thou hast sent us thy word, by thy servants that are in the midst of us. We praise thee, O Jehovah, my Father above! When I hear of Jesus suffering and dying for poor sinners, it gives me sorrow of heart. O Jesus! thy blood was spilt, (or poured out) and thou didst in agony die for sinners. With thine own blood thou hast bought my soul. Thy blood can cleanse from sin: nothing else can. O that thou wouldst pity me, and wash my filthy heart with thy precious blood. (Tears almost forbade his utterance.) I am thine; we are all thine, by the purchase of thy own blood. Do not cast off one of us. Do pity us, we are helpless. If we say we will cleanse our own hearts, and try to do it, we cannot. O Jesus, thy blood alone is our hope, we will trust in thee for salvation. We want to be thy good and faithful children, but if thou do not help us con-

tinually, we can never get to heaven. O Jesus, take hold of us, and hold us fast, and never let go thy hold of us, till thou hast carried us far beyond the skies, to thine own blessed abode; and we much desire that thou wouldst come quickly, and take us there. Do hear this short supplication for Jesus' sake, O Jehovah, my Father above. This is all. Amen."

Mr. Williams the missionary, remarks, "The pathos with which this was uttered made it truly affecting. I confess I was previously dull, but it sharpened the sensibilities of my soul to hear this son of the forest, who had never heard the gospel, till about two months ago, *thus* confess his guilt, and thus plead the efficacy of Christ's all-atoning blood. Who, but the Holy Spirit has taught him this, and made him so much to excel in true knowledge, thousands who have been born, brought up, and ever lived under the full blaze of gospel light? This poor Indian is an object of more real worth, in the estimation of the King of kings, than *all that is in the world*, which comes short of a simple, humble, but full confidence in Jesus' all-atoning blood. God speed thee, my red brother! Be comforted, Jesus will soon wipe away thy tears, and fill thy thirsty soul with his fullness."

## INTELLIGENCE.

### DOMESTIC.

#### LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

SIR,

Will you permit me, through the medium of our Magazine, to call the attention of your readers to the Baptist Building Fund. Since our annual meeting in June last, two or three of our liberal contributors have been removed by death, but the Society has also, since that period, received *new subscribers*, to an amount which more than balances the pecuniary loss thus sustained. Yet cases do so rapidly multiply on our hands, as to render increased subscriptions essentially necessary, especially if we are

expected to prevent the evils of the begging system returning upon us. Those who are not subscribers are in a course of being visited by our collector, Mr. Baroby, and it is pleasant to be able to add, that he has, in different instances, been received in a manner very gratifying to the friends of this Institution. Since our annual meeting the following churches have received the annexed sums:—

Aylsham, Norfolk . . . . .	£65
Knowl Hill, Berks . . . . .	65
Box Moor, Herts. . . . .	75
Crockerton, Wilts . . . . .	70
Lockerly, Hants . . . . .	50
Lantrissent, Glamorgan . . . .	50
Abersychau, Monmouth . . . .	50

£425

The following list will be relieved as means are furnished to the Treasurer, without delay :

Wellington, Salop .....	£70
Pontesbury, Salop .....	50
Ludham, Norfolk .....	25
Fenny Stratford, Bucks ...	50
Kislingbury, Northampton ..	60
Swanwick, Derby .....	70
West Drayton, Middlesex..	70
Yeovil, Somerset .....	90
Coleford, Gloucester .....	80
Croscomb, Somerset .....	50
Langley, Essex .....	60
Varteg, Monmouth .....	45
Martham, Norfolk .....	30
Stowmarket, Suffolk .....	60
Corsham, Wilts .....	50
Berwick St. John, Wilts....	65

The above list is by no means a moiety of the cases now on hand ; yet the members of this Institution feel a cheering confidence that their work will prosper, and doubt not but the Lord of the churches will enable them to prosecute this important service with success.

They cannot but feel concerned, that there are wealthy individuals who withhold their support ; but as the results of their operations become more manifest, their beneficial influence on the churches of Christ will secure a growing patronage and support. While they do hope also, that none will shelter themselves from application by pleading the existence of this Society, and still deny it their contributions. This would be so manifestly unjust, that we trust none will thus lose sight of truth and uprightness.

I am, my dear Sir,  
Yours very truly,  
I. MANN, Sec.

46, Long-lane Bermondsey,  
Dec. 12, 1829.

ORPHANS OF GOSPEL MINISTERS AND OTHERS.

To the Editor of the Baptist Magazine.

SIR,

Being much gratified by the interesting account of "The Island Orphan" in your Number for October, in which a respectful allusion is made to my excellent friend Mrs. Bailey of Brixton, I solicit the opportunity of making a communication through your widely circulated Magazine, with which all the pastors and members of Christian churches should be made acquainted, as the interests of the orphan daughters of many of them, and those of succeeding generations, have been long since contemplated and recently provided for by that benevolent lady.

Your respected correspondent having stated that Mrs. B. is a native of the island of St. Mary, I beg to add that, at an early age, she there also became an orphan, by the death, first of her mother, and then of her father, who was the master-gunner of the garrison. Some time after this last bereavement she came to London, when her steps were graciously directed to hear the gospel, which by the demonstration of the spirit became the power of God to her salvation, under the ministry of the Rev. W. Romaine at St. Ann's Church, Blackfriars, where the late Thomas Bailey, Esq. became acquainted with her. They were married, and after more than half a century walking together in the commandments and ordinances of the Lord, were separated by his death on the 13th Feb. 1828, just as he had completed a considerable addition to Trinity Asylum in Acre Lane, West Brixton, which he had founded and endowed in the year 1822, for pious aged widows.

Soon after Mr. Bailey's decease, Mrs. B. resolved to execute what she had long designed, to make provision for the orphan daughters of ministers of the Gospel, who had lost both parents by death, and also the daughters of members of Christian churches, who might be left in a similar state of orphanism and want of protection ; by investing a sum of money, the dividends of which to be applied for the maintenance and education of orphans of the above description, being between the ages of nine and twelve, to be elected by the subscribers of the London Society Protestant Charity Schools, North Street, Little Moorfields, of which institution Mr. B. was among the first and most zealous supporters 47 years ago.\*

\* The following note is appended to the funeral sermon preached at Maze-pond Meeting-house, on Lord's-day, Nov. 19, 1825, occasioned by the decease of the late Mr. Job Heath, who with the late Rev. John Ryland, sen. and John Towers, and a few others, laid the foundation of that institution.

"Mr. Job Heath was one of the first and most active promoters, and Treasurer of the London Society Protestant Charity Schools, North Street, Little Moorfields, instituted for educating and annually clothing 100 poor children of both sexes, in the year 1782, a period of considerable alarm from the apprehensions entertained of the increase of popery among the lower classes ; and was established avowedly for the purposes of rescuing the children of the poor from the insidious arts to which they were exposed ; of inculcating the principles of protestantism, and for implanting, together

They are to be under the care and management of the Committee and Trustees until they attain the age of fourteen, at which time they are to be put out apprentice, or otherwise, agreeably to such determination of the Committee and Trustees, as may from time to time take place.

As it is the earnest desire of Mrs. Bailey, in conjunction with the Orphan Asylum, to further the interests of this venerable and useful protestant institution, and as it is agreed that all persons becoming subscribers of one guinea per annum, on or before the day of election, shall be entitled to vote immediately, it is therefore devoutly hoped that, upon the foundation so liberally laid by Mrs. Bailey's deed of gift, an asylum for orphans of such an interesting description, will be capable of embracing many objects, who may be satisfactorily recommended.

As an election will shortly take place, applications should be sent for nomination by letter, post paid, to the Committee and Trustees at the School-house.\*

Your's respectfully,  
A TRUSTEE.

MRS. SARAH LYNALL'S BEQUEST.

To the Editor of the Baptist Magazine.

London, Dec. 9, 1829.

SIR,

The sum of £3,335, left by the will of the late Mrs. Sarah Lynam, for the benefit of the Baptist Church and Alms-houses in Carter-lane, Southwark, has been this day transferred by the Rev. Dr. Rippon into the names of three trustees, united with himself for the execution of the bequests stated in the said will.

I. BIRT,	J. IVIMEY,
F. A. COX,	W. NEWMAN,
T. GRIFFIN,	W. SHENSTON.

with the elements of useful learning, the more important elements of the Christian faith.

The late Messrs. *P. Bateman and R. Sangster*, who were also deacons of churches to which they belonged, were fellow-labourers in this good work, and entered into the joy of their Lord within a few days of each other, after having lived to see more than 1200 children trained up in the nurture and admonition of the Lord, five of whom have become useful ministers of the Gospel, while many others fill with credit their respective stations in religious and civil society.

\* See advertisement on the cover for November.

AWFUL PROPANATION OF THE LORD'S DAY.

*Extracts from a Statement presented by the Secretaries of the Christian Instruction Society to a Special General Meeting of its Subscribers and Friends, held at Albion Chapel, Tuesday Evening, November 3, 1829.*

The following description of one of the neighbourhoods of this metropolis is supplied by a gentleman connected with the Society :

"In walking from Pentonville to the Minories, I had observed numerous persons lounging about the public-houses and wine-vaults, and many others offering various articles for sale at the corners of the streets. This I was in some measure prepared for, having witnessed such things on my former visits to London. When going down the Minories, however, toward the lower end, I was astonished to perceive many of the clothes shops partially open, the door-ways within and without hung round with various articles of wearing apparel, having the prices marked on tickets in glaring characters, and the pavement occupied with salesmen inviting the attention of the populace to the quality and cheapness of their merchandize. I went on from hence, through Rosemary Lane, to St. George's Road, and here (in the Lane) the guilty scene obtruded itself upon my notice, without any attempt to cover its deformity, or conceal its shame. The shops of grocers, butchers, bakers, coal and corn-dealers, salesmen, and others, were *wide open*: while stalls and benches were arranged throughout the street, and covered with articles for food and clothing of all descriptions, and, what I took to be, when looking on them in the distance, a mob collected to witness a quarrel or a fight, I found was a dense mass of persons engaged in all the interest, and bustle, and confusion of worldly traffic. I had heard of Sunday markets in the West Indies, and of the benevolent attempts of Government to abolish them, but who ever heard of a Sunday market in London! I blushed for my country—I sickened at the scene, and would fain have turned away my eyes, and supposed myself deceived; but I could not, the facts were too appalling and apparent. Here were garments of all sorts, and attire of all descriptions, for young and old, male and female, hung up in the open street row upon row; there were carcasses, and sides, and joints, and cuttings exposed to the view, and thrust upon the notice of every passer-by in the most tempting manner; while scores were crossing and re-crossing the street, laying hold of any who seemed disposed to look and listen, and inviting all to examine

and cheapen, to fit on and buy. In one part of the street, a number of poor creatures were arranged before and around as many boards covered with boots, and shoes, and slippers, busily employed in blacking and polishing their several wares; to avoid whose elbows and filthy sprinklings, I turned into the cart-road, and then I narrowly escaped being required to interfere by a busy butcher, who, finding the quality of his meat arraigned by some of his customers, turned to the crowd, and darting his eye toward a tall Irish labourer on my right, appealed to him, with horrid oaths, whether the meat was not equal to any in London, and was answered by blasphemies equally revolting and offensive. I had scarcely passed by the swearing butcher, when my ears were assailed by the cries of those, who in announcing the qualities and prices of their fruit and vegetables, evinced their anxiety to secure customers and empty their baskets. To their noisy din was added the quarrellings of drunken men and women of the lowest description,—the choppings, and bargaining, and reckonings, and cursings of buyers and sellers, while the loud vociferations, and disgusting gestures of the ragged crowds surrounding the gin shops, occasioned the most horrible disorders, and completed the frightful picture. And this is London!—London in the nineteenth century!—London on the Sabbath day!—London, between the hours of ten and eleven on the morning of that hallowed day, while the bells of the several steeples were calling to worship and announcing the hour of prayer!!

“Another gentleman, who is an active and liberal friend of this society, has supplied the secretaries with the results of his personal inspection of various streets, and other public avenues in the north western out-parishes of this metropolis, and it is affecting to know, that in twenty streets, &c. he numbered no less than four hundred and seventy three shops, of different trades, open for business on the Lord's-day, besides multitudes of fruit and other stalls. Crowds of squalid and profligate persons around the liquor shops, and many places exhibiting rather the bustle of a fair than the quietude of the Sabbath.

“Happy would it be, could we believe, that this is the extent of the evil; but the half is not yet told. For whilst the streets and markets present these scenes, the fields and banks of various canals in the environs of the city, exhibit the same wanton neglect of God's holy day, though in other forms. The fields of Mile End, Stepney, Bethnal Green, Hoxton, Islington, Somers Town, Chelsea, and Southwark, are the resorts of young and abandoned persons, who are engaged in the fights of dogs and pugilists,

the shooting of pigeons, the hunting of ducks, and in various knavish games. While multitudes of others are employed in the Surrey, the Regent's, and the Grand Junction Canals, and the New and Lee Rivers, in fishing and bathing.

“It has been given in evidence by several Magistrates, before the last Police Committee of the House of Commons, ‘that in the parks and out-skirts of the town, numerous gangs and parties of young persons assemble on the Sabbath-day, for the express purpose of indulging in the vice of gambling.’

“If we turn from these scenes to the banks of our noble river, we shall find that they also are crowded by those who are seeking ‘their own pleasure on God's holy day.’ The passage of steam-boats to Margate, the Nore, Gravesend, and Richmond, on every Sunday during the summer months, affords an opportunity of Sabbath breaking, which multitudes always embrace, but which the unusual cheapness of their fares, during the last season, greatly increased. Thus the walls of our city were covered with placards, announcing ‘Sunday excursions to sea;’ and it has been boastfully declared by a notorious Sunday newspaper, that six thousand persons were thus engaged on the several Sabbaths in the month of August. The town of Gravesend alone has witnessed more than two thousand Sabbath breakers land on her new pier, and spreading through her streets and fields the folly and crime of a London population. Nor do the upper parts of the river present a more satisfactory scene; for beside the steamers which run to Richmond, many hundred wherries are known to pass through Putney Bridge, filled by thoughtless multitudes, who, regardless alike of the sin and danger madly pursue their imaginary pleasures.

“The recent alterations in St. James's Park, have given the public access to a beautiful range of pleasure grounds, which possess many attractions, and it is, therefore, greatly to be deplored, that his Majesty's Commissioners of Woods and Forests have not thought fit to close these gardens on the Sabbath-day, even during the hours of divine service, though application has been made to them on that subject, from a quarter they were bound to respect. Thus, even at this unfavourable season of the year, it is computed, that from eight to ten thousand persons may be found strolling there in the afternoon of the Lord's day.

“But these are scenes of innocence, when compared with the disgusting exhibitions of Sabbath-breaking, which result from the unrestrained use of spirituous liquors on the Lord's-day.

“The multitude of liquor shops that are to be found in all the populous thorough-

faros of this city, become the resorts of myriads, who, without restraint or concealment, obtain those noxious drams which excite them to riot and outrage, or cause them to sink in a state of disgusting insensibility in the public streets, even before the bells have announced the hour of morning prayer.

"The necessary consequence of this is, that before night arrives, the watch-houses are crowded with the miserable victims of Sabbath-breaking and drunkenness, who are kept in durance till the following day, when large and squalid herds are dragged before the magistrates, whose time is principally occupied on the Monday mornings in correcting the crimes which neglected and desecrated Sabbaths have produced.

"Let us now call the attention of the Meeting to another feature of this deplorable case. There are published, at the present time, twelve Sunday Newspapers, which circulate at least forty thousand copies, through the agency of about *three* hundred shops, placarded with all the affairs and follies of the week. It is unnecessary to describe the licentious details and infidel opinions which are to be found in most of these journals. It is probable they have, on each returning Sabbath, two hundred thousand readers! Readers of the records of sensuality and crime, gathered into those columns with a baneful industry. These must be, as a magistrate stated before a Committee of the House of Commons, amongst the most productive means by which crime is so fearfully increased.

"Nor can we omit to notice the scenes which the evening of God's holy day presents, when the public-houses and tea-gardens are thronged with noisy Sabbath-breakers; when the cattle, which have been purchased at the various lairs in the suburbs in the morning of that day, are crowding through the streets towards the public market, and when Smithfield itself exhibits a scene of uproar and confusion equal to its annual fair; when oaths, shouts, execrations, and cries are heard on every side.

"These facts form but a feeble outline of the picture which might be drawn of the public state of this metropolis of Protestant Christendom on the Sabbath-day.

"But it must be remembered, that the greater part of the evil is not seen, though its existence is too well ascertained. The Lord's-day is employed for festive purposes by thousands, and these entertainments, from the family party to the cabinet dinner, cause thousands more to violate God's sacred commandment.

"Amongst the lower classes, the milliner, the tailor, the shoe-maker, the hair-dresser, the butcher, and the baker, in untold myriads, are in requisition, to minister to the persons and appetites of the multitude, while

the costly festivities which are given by the higher orders, from the private gentleman to the prime minister, require the Sabbath labours of the fishmonger, the poulterer, the fruiterer, and confectioner, and command also all the efforts of their domestics, who thus find the Sabbath not a day of rest, but of unceasing toil.

"Where this ill-timed hospitality does not exist, it is certain that there are thousands who, while they close their shops, and suspend their ordinary pursuits, feel no regard for the sanctity of the day, and entirely neglect its public duties, yielding only to the listlessness of their spirits, and exclaiming, 'O what a weariness it is! When will the Sabbath be gone, that we may sell corn, and set forth wheat?'

"'Shall I not visit them for these things? saith the Lord. Shall not my soul be avenged on such a nation as this.' The dread of such merited judgments, has urged the committee of the Christian Instruction Society to deliberate on the best means to correct the evil, and to avert the danger. As the violation of the Sabbath has been regarded, from the earliest periods of our history, as an offence punishable by the laws, and as it is an evil which has been severely reprobated in the proclamations of successive kings, it was natural that some should wish to appeal to the existing statutes. The majority, however, of the committee, felt that such a reference was questionable in principle, and would prove most ineffective in practice, as the penalties are very slight; and there exists a notorious disinclination on the part of magistrates and their officers to enforce them; a disinclination which is increased by a reference to the manners and usages of the great, who remain unaffected by the existing laws, while, from mere wantonness, or positive irreligion and infidelity, they most flagrantly violate them.

"These remarks will prepare the minds of this Meeting for the resolutions about to be submitted to them, which are intended to call public attention to the subject, and to enlist moral influence against growing immorality.

"Let every Christian be willing in his sphere to reprove this abomination, and with the patriotic and devout Nehemiah, to say, even to the nobles of the land, 'What evil thing is this ye do, and profane the Sabbath-day? Did not our fathers thus, and did not our God bring evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.'

*Proceedings of the Meeting.*

The spacious Chapel was crowded in every part by a most respectable audience, when Thomas Wilson, Esq. of Highbury, took the chair, and called upon the Rev. William

Henry, of Tooting, to open the business with prayer.

The Rev. John Blackburn, of Pentonville, the Senior Secretary, then read the preceding Statement, illustrative of the state of this Metropolis on the Sabbath-day.

The Rev. J. Clayton, M.A. of the Poultry Chapel, moved, and the Rev. F. A. Cox, LL.D. of Hackney, seconded.

I. That we acknowledge with gratitude and awe the divine and permanent authority of the Christian Sabbath over all classes and conditions of men, and therefore witness with feelings of peculiar sorrow and alarm its open and increasing profanation by multitudes of every rank in this metropolis, who, in unnumbered ways, desecrate its sacred hours, and thereby increase the amount of national depravity, endanger the stability of the empire, and provoke the righteous judgments of the Almighty upon themselves and the community.

The Rev. James Bennett, D.D. of Silver Street Chapel, moved, and the Rev. Joseph Fletcher, M.A. of Stepney, seconded.

II. That we regard it to be our duty, as members and friends of the Christian Instruction Society, to endeavour, by all the moral means in our power, to promote one of the primary objects for which it was established, "the observance of the Lord's-day," and therefore, as the professed friends of God and our country, we bear this our humble but solemn testimony against the shameless violation of the fourth commandment, and presume to remind all persons of illustrious and noble rank, and of official station and influence, of the alarming mischiefs which must inevitably result to themselves and the country, from the open and continued profanation of that day which is rendered sacred, not only by human edicts, but by that divine law which cannot with impunity be broken.

The Rev. John Dyer, Secretary of the Baptist Missionary Society, moved, and the Rev. John Yockney, of Islington, seconded.

III. That availing ourselves of the extended organization of this Society, we entreat our esteemed associates and brethren, the Committees, Superintendents, and Visitors of our numerous federated Associations, to deliberate on and employ the means best adapted to their respective neighbourhoods, to reprove and lessen the awful profanation of the Lord's Day; and we request our Committee to prepare and publish, for the use of our Associations and the Public, such original or selected Placards, Tracts, and Pamphlets as may appear best adapted

to persuade our countrymen to abandon that demoralizing and ungodly practice.

The Rev. George Clayton, of Walworth, moved, and W. B. Gurney, Esq. seconded.

IV. That conscious of the effects of personal example, we deem it to be our solemn duty on the Lord's Day to abstain from all the pursuits of worldly business, all visits of entertainment or ceremony, and all journeys which are not demanded by cases of urgency, or purposes of charity, and that in our families we will not require our domestics or dependants to engage in unnecessary occupations; and further we pledge ourselves to use our best influence with tradesmen and others in our respective employ, to discountenance a practice which is afflictive to all true Christians, and subversive of the best interests of the country.

The Rev. A. Tidman, of Barbican Chapel, moved, and the Rev. W. Lucy, of Bristol, seconded.

V. That aware of the powerful influence of the Christian ministry over the public mind, it appears to us peculiarly necessary that it should be especially exerted at the present crisis, to ensure the wanton desecration of the Sabbath day, and therefore we agree that an appropriate circular letter be prepared and sent to the Christian pastors of this metropolis, of every denomination, calling their serious attention to the melancholy fact, and entreating them, in the public discharge of their official duties, to reprove and condemn this appalling evil.

That subscriptions and collections be now made, and employed to print and circulate those publications which may be deemed appropriate by the Committee; and that Thomas Wilson, Esq. and the Pastor and Elders of Albion Chapel be assured that by their kind compliance with the requests of the committee they have greatly contributed to promote the objects for which this Meeting was convened.

The Rev. George Clayton then closed the Meeting with solemn prayer.

#### INCREASING INTEREST IN BEHALF OF THE JEWS.

##### *Twenty-first Report of the Jews' Society.*

Although your committee cannot report a considerable increase in the amount of their funds, they are, nevertheless, assured that there is a decidedly increasing interest in the cause of Israel. So far as this is proved by the amount of contributions, they would refer to the fact, that, besides those which actually pass into the hands of your trea-

rürer, nearly 1000*l.* has been raised, chiefly during the past year and by the members of your society, for the support of an institution at Warsaw for the temporary relief of Jewish converts and inquirers after truth, by enabling them to obtain the means of livelihood by their own labour.

#### *Jews in England.*

In their last report, your committee were enabled to state, that occasional efforts had been made to bring the great truths of Christianity before the Jews in various parts of England, both by your Missionaries and other friends. It has long been their desire, to adopt measures of a more decided character, with reference to this important work, by the express appointment of a Home Missionary; to this they have been urged, not only by their own convictions of its importance, but by the repeated solicitations of the friends of the society in various parts of the kingdom. They do not stop to notice the difficulties which for some time seemed to stand in the way of any measure of this nature, and to delay so desirable an appointment; but they are thankful to be able to state on this occasion, that the Providence of God has opened a door for their exertions in England, and set before them opportunities which they never before enjoyed, and which they would pray for grace and faith to improve to the very utmost.

The Rev. J. C. Reichardt, who for four years previously had been labouring among the Jews on the continent of Europe, was requested by your committee to visit this country a short time before your last anniversary, in order that they might personally confer with him on the subject of his future mission. After spending some time in visiting many of your Auxiliary Societies, which gave him an opportunity of commencing an intercourse with the Jews in several of the most important towns in the kingdom, he turned his attention to the metropolis, where the great body of English Jews are to be found. The result has been, a determination from time to time on the part of your committee, not to draw back from a sphere of labour interesting in so many points of view, and to which they cannot but think that they were directed by the evident leadings of an overruling Providence. For several months, the time of your Missionary has been fully occupied by his labours among the Jews, as well amongst those of the poorer class, who have justly been considered as in a most degraded state, as amongst those of a more outwardly respectable class and superior education. A regular time and place of meeting have been appointed, at which a satisfactory number of Jews have attended—an interchange of kindly feeling has been

promoted—a spirit of deep interest has been excited—many persons have come to inquire concerning the way of God more perfectly—and several have been led to request, and to receive, a more regular course of Christian instruction.

Besides his regular Missionary labours in London, it has already been mentioned that Mr. Reichardt has visited other towns where the Jews reside, in his character of a Christian Missionary to that people: it is in contemplation to make occasional arrangements of this nature, as opportunity may offer. A new stimulus has thereby been given to the exertions of those friends of Israel, who were desirous to promote the spiritual welfare of their Jewish neighbours: the number of these continually increases. Many Auxiliary Societies in different parts of England have come forward to take a more active share in the work; and, in some instances, their labours have received an evident blessing . . . . . From various Auxiliaries, the committee have received accounts of the conversion and baptism of individuals of the Jewish nation, as it were one of a city and two of a family: within a few months they have received particular accounts of six Jewish individuals thus received as members of the Christian church. Your committee feel that the encouragement which God has thus vouchsafed to afford, has frequently far exceeded the expectations of His servants.

Your committee desire to commend these Christian converts to the watchful and affectionate care of the friends of Israel. They have their peculiar trials to encounter, of which persons educated as members of the Christian community know nothing: they are exposed to strong temptations, and are too often objects of unjust suspicion: their abandonment of Judaism often leaves them in a state of worldly destitution: their former habits render them ill qualified for laborious occupations: they are cast off by the Jews, and are yet scarcely owned by Christians. On this subject, your committee rejoice to find, that Christian kindness has received an impulse, which they would endeavour to encourage: they witness its effects already, in connection with their own labours, both in London and throughout the country at large. They hear likewise of the patient and believing efforts of private individuals unconnected with any public body; and of the rise of Christian institutions distinct from your own, for the purpose of seeking the welfare of the Jews in these kingdoms. Your committee desire to implore the blessing of Israel's God upon them all; and to pray that a spirit of holy union, fervent zeal, Christian devotedness, and simple dependence on the Lord Jesus Christ, may rest on all those who engage in such a work.

*Schools.*

The number of children now under instruction, is 40 boys and 43 girls. Three boys and eight girls have been admitted since the last anniversary: four boys have been apprenticed: one girl has died—six have been put out to service—and five, your committee regret to say, have been expelled on account of disobedience, after every milder method had been tried in vain. On the whole, however, there is great encouragement in this department of your Society's labours; and your committee have had much comfort, not only in the satisfactory testimony generally borne to the conduct of those young persons who have been placed out by your society, but also in the evidence afforded, in several instances, that the good seed sown in their hearts, under the roof of your institution, has not been left without a blessing.

In establishing schools in other parts of the world, your committee have acted upon the simple principle of giving scriptural instruction to all the Jewish children who were willing to attend, without affording any other inducement whatever. The schools at Hamburg, Posen, Pinnè, Dresden, Madras, and Bombay, were mentioned in the last report. Others have since been established at Dantzic, Margonin, Schlichtensheim, and Warsaw, to which more particular reference will be made when your committee come to notice the Missionary stations of your Society. They would only now add, that, although they are not accurately informed of the precise number of children in the different schools, they have every reason to believe that it exceeds five hundred.

*Publications.*

During the past year there have been issued 2020 complete copies, and 20,327 portions of the Old Testament Scriptures in Hebrew, 919 copies of the Pentateuch in Judeo-Polish, 27 of the Prophets in German-Hebrew, and 127 of the New Testament in Hebrew and German-Hebrew.

Your committee continue to attach great importance to the circulation of the Old Testament Scriptures in the Original Hebrew; there is a considerable body of Jews who would probably receive them in no other form, especially among the Rabbinical Jews in Poland. But their chief importance consists in the fact, that they are the divine standard, to which, in their discussions, Jews and Christians refer, and from which there is no appeal. Translations into their vernacular dialects are, for the most part, only acceptable to the Jews, in connection with their possession of the original; and those, who cannot fully understand that language themselves, will often solicit the aid of their more learned brethren, in ascertaining the

fidelity of a translation, which at first excites their suspicions, because it contradicts the interpretations of the rabbinical writers. On late occasions, certain Rabbies have denounced the translation into Judeo-Polish, as unfaithful and dangerous, and have forbidden the Jews to read it; this had the desirable, though not contemplated effect, of increasing the interest which was already excited, and of leading to a more earnest and diligent comparison of the translation with the Hebrew text.

A new demand has arisen upon the resources of your Society, in the willingness of the Jews to read the Scriptures in the modern languages of Europe; and many of your Missionary stations have, in this respect, been largely supplied by the British and Foreign Bible Society.

The Missionaries at Warsaw are, at present, proceeding with the translation of the Judeo-Polish version of the Old Testament, of which the Pentateuch has already had an extensive circulation. The language of this translation is spoken by at least two or three millions of Jews; of whom a large proportion, including the females, have a very imperfect knowledge of the Hebrew, if they understand it at all.

Your committee are anxiously looking for the completion of a translation of the Scriptures into Jewish-Spanish, which is the language spoken by the Jews of Spain, Portugal, and Turkey, and round the shores of the Mediterranean. The translation of the New Testament was effected under the superintendance of the Rev. H. D. Jeeves, during his residence at Constantinople; and the printing is now taking place at Corfu, under the care of the Rev. Mr. Lowndes, on account of the British and Foreign Bible Society.

The revision of the Hebrew New Testament by Dr. Neumann, a learned Christian Jew of Breslaw, has almost arrived at its completion; and your committee were desirous to take immediate steps for producing an improved version, which might be, at once, intelligible and acceptable to the Jews, and likewise faithful as a translation of the Word of God. Further attempts are, however, suspended for the present, in consequence of the application of an eminent publisher of the Scriptures in various languages, (who is now preparing an edition of the New Testament in Hebrew, as part of a large Polyglott edition of the Scriptures,) to have the use of the present version, with all the proposed emendations and corrections of some of the most learned Hebrew scholars in Europe, which are at present in the possession of your Society. Your committee readily granted this request, in the hope of deriving great assistance from the publication of another version under such advan-

tages, and in which their responsibility is in no respect involved.

Your committee have likewise undertaken to print an edition of the Haphtorah, or Selections from the Prophets, with Hebrew and German on opposite pages, as used in the Synagogue service of the Jews; adding a few other selections of the chief prophecies relating to the Messiah, printed in the same manner, the whole to be bound together with the Hebrew Pentateuch, 12mo. edition. Several of your Missionaries have long felt the importance of this work, as likely to be very acceptable and useful to the Jews.

During the past year, about 14,000 tracts in various languages, have been issued from your depository for circulation among the Jews; besides a much greater number published on the continent, under the superintendence of your Missionaries, in German, French, Italian, and other languages.

*Students and Missionaries.*

In the course of the year, ten students have been under instruction, of whom four have been appointed to the Missionary work. Five have been admitted since your last anniversary, and three more are shortly expected to arrive from Berlin. The number of Missionary agents, at present in connection with your Society, is thirty-six, of whom twelve are of the Jewish nation, besides subordinate teachers employed in the various schools.

ASSOCIATIONS.

BERKS AND WEST LONDON.

The meeting of this Association took place at Reading, Sept. 8, 1829.

At a preliminary meeting brother Coles was chosen moderator.

Tuesday afternoon, three o'clock, public worship commenced. Brother Fuller prayed. The letters from the associated churches were read; brother Welsh addressed the meeting on the state of the churches; brother Coles concluded in prayer.

Evening, half-past six, brother Crate prayed; brother James Hinton of Oxford, preached from Matt. xvii. 19, 20; brother Lawrie concluded in prayer.

Wednesday morning, six, met for prayer, brethren Hawson, Wilmshurst, Palmer, (Messenger) Welsh, and James Hinton were engaged.

Nine, ministers and messengers met again. The Circular Letter drawn up by brother Welsh was read, and ordered to be printed.

Resolved,—That the next Association be held at Kensington Gravel Pits, on Tuesday and Wednesday, September 14th and 15th,

1830; brother Hinton to preach, and brother Hawson be requested to draw up the Circular Letter; subject, "Do Professing Christians use due diligence in individual efforts for the conversion of sinners."

Half-past ten, brother Hawson introduced the service by prayer and reading the Scriptures; brother Sherman (Castle Street) prayed; brother Tyso, preached from Hab. iii. 2. "O Lord revive thy work." After the sermon, brother Douglas (Independent) prayed, and the following brethren addressed the meeting on the subject of religious revivals; J. ff. Hinton, Douglas, James Hinton, Fuller, Welsh, Sherman, Edwards, Griffiths (Westleyan), Tyso, and Coles. The minister of the place concluded the service in prayer.

Evening at half-past six, five sermons were preached in the open air in different parts of Reading. Mr. Crate, Somerset Place, text 2 Cor. v. 14; Mr. Hawson, Coley Street, John v. 28, 29; Mr. James Hinton, in the Butts, Isa. liii. 10; Mr. A. G. Fuller, Abbey Gate, Luke xiv. 22; Mr. Edwards, — The number which heard the word was about 1500.

Collections were made in aid of the Home Missionary fund connected with the Association, amounting to £14.

State of the churches:—	
By Profession .. 42	By Death .... 16
By Letter ..... 10	By Dismission 4
By Restoration .. 1	By Exclusion.. 5
—	
Total 53	25
Clear increase 28.	

WELSH BAPTIST.

Additions, &c. in the three Associations belonging to the Baptist Churches in the Principality of Wales for the year 1829, extracted from "Grial y Bedyddwyr," for October last.

*Eastern Association.*

Baptized .....	1133
Restored .....	235
Received by letters ....	29
—	
Died .....	150
Excluded .....	154
Dismissed by letters....	7
—	
Clear increase.....	311
—	
Clear increase.....	1086

*Western Association.*

Baptized .....	1311
Restored .....	286
—	
Died .....	1627
Died .....	198
Excluded .....	172
Dismissed by letters....	2
—	
Clear increase.....	373
—	
Clear increase.....	1254

*Northern Association.*

Baptized .....	288	
Restored .....	43	
		331
Died .....	42	
Excluded .....	64	
Dismissed by letters to America .....	15	
		121
Clear increase.....		210
Clear increase in the Three Associations, 2550.		

J. T. R.

## ORDINATIONS, &amp;c.

## STAPLEHURST.

On Wednesday, Aug. 5, 1829, Rev. Isaac Phillips (late of Tunbridge,) was ordained pastor of the Independent Church at Staplehurst, Kent. The solemn services of the day were conducted by the Rev. Messrs. West, Chapman, Prunkard, Williams, Colison, Rooke, and Jenkins. The religious interest in this place has existed notwithstanding various fluctuations, nearly 200 years. Here several of the ejected ministers preached with considerable effect, who were followed by some of the excellent of the earth, whose praise is in the church. The cause was, however, very low when it pleased God to direct hither the Rev. Mr. Kemp, (now pastor of the Congregational church at Tunbridge in this county) under whose ministry the congregation greatly increased, a church was formed, two enlargements made to the old Meeting-house, and ultimately a new chapel built which was opened in the month of August, 1825. Mr. K. having received a pressing and unanimous call from the church at Tunbridge, felt it his duty to resign his charge at Staplehurst, which took place in Nov. 1827. Now the Great Head of the Church has given them another pastor, and they are again favoured with a settled minister, whom they hope will prove an increasing and lasting blessing!

## OAKHAM.

On September 22, 1829, the Rev. John Hinners was publicly recognized as pastor of the Baptist church at Oakham in the county of Rutland. At seven o'clock A.M. a prayer-meeting was held to implore the divine blessing. At half-past ten, the Rev. Charles Dallison, Independent Minister, commenced the service by reading the Scriptures and prayer; the Rev. G. Foster asked the usual questions, and offered the

ordination prayer; the Rev. Charles Carpenter, minister of Bethel Chapel, Somers Town, London, delivered a faithful and affectionate charge to Mr. Hinners, from 2 Tim. ii. 15: and to the church, from Deut. i. 30, "Encourage him." The services were peculiarly solemn and deeply interesting. Pleasing prospects of usefulness present themselves.

Mr. Hinners preaches regularly in four villages, and in others occasionally. There are five Sunday schools connected with the Baptist Chapel at Oakham. The church here is the only one of the denomination in the county, situated in the midst of a population of eighteen thousand persons, as it respects the preaching of the gospel, in great destitution. Twenty-four persons have been added during the past year. Relying on the blessing of God and on the liberality of Christians, it is intended to make the chapel as large again as it is at present.

Mr. Carpenter had visited Oakham accompanied by two friends, partly for the purpose of establishing an Auxiliary Tract Society, in which they most happily succeeded.

## CRIGGLESTONE.

On Wednesday, Nov. 4th, 1829, the Rev. W. Hattersley was ordained pastor over the Baptist Church at Crigglestone. Met in the morning at half-past ten, when the Rev. Mr. Frazier, Student at Bradford Academy, read and prayed; and the Rev. B. Godwin, Classical Tutor at Bradford Academy, preached on Dissent, from 1 Thess. xxi. and concluded with prayer.

Met in the afternoon at half-past two, when the Rev. Mr. Muckley of Thornhill, read and prayed; the Rev. Richard Cope, L.L.D. (Independent) of Wakefield, gave a short introductory address, asked the usual questions, and received Mr. H.'s confession of faith; after which Mr. Godwin prayed the ordination prayer with laying on of hands, and the Rev. Doctor Steadman of Bradford gave the charge to Mr. H. from Col. iv. 17.

In the evening Dr. Steadman prayed, and Dr. Cope preached to the people from Phil. ii. 29. The hymns were read by Messrs. Mackley and Frazier.

Mr. H. is the second son of the late Rev. John Hattersley, pastor of the Baptist Church, Crigglestone, with whom he laboured as a son with the father, in preaching the gospel for the last four years, during which time the pastor's health was regularly growing worse. Soon after the death of his father, he was unanimously chosen to succeed him as pastor of the church of which he was a member.

## BOSTON.

On Thursday, Nov. 5th, the Rev. Dr. Perrey from Glasgow, was publicly recognized as pastor of the Baptist Church, Boston, Lincolnshire. The Rev. S. Marston, of Grimaby, read portions of the Scriptures and prayed, asked the questions, and received the confession of faith. The Rev. J. Jarman of Nottingham, delivered the charge to the pastor from Rev. ii. 10; the Rev. J. Craps of Lincoln, addressed the people from Heb. xiii. 7. and the Rev. T. Thomas of Gainsborough concluded with prayer.

In the evening of the same day was held a meeting of the Lincolnshire Home Missionary Society. The chair was taken by Rev. Dr. Perrey, who in an eloquent and energetic speech showed the importance of local institutions for the spread of the gospel. Addresses were delivered on the occasion by the Rev. Messrs. Marston of Grimshy, Taylor of Boston, (Gen. Bap.) Craps of Lincoln, Thomas of Gainsborough, Jarman of Nottingham, and Mr. Noble of Boston. The meeting was numerous and respectfully attended, and a liberal collection was made to promote the important objects of the society. Mr. Westland of Boston, is appointed Treasurer for that part of the county, by whom and by Dr. Perrey, subscriptions and donations will be thankfully received.

## ISLEHAM.

A substantial and commodious Meeting-house was opened for divine worship, on Thursday, September the 17th, 1829, at Isleham, Cambridgeshire. Three sermons were preached on the occasion. In the morning an interesting and edifying discourse on the joy of angels at the repentance of sinners, by the Rev. S. Thodey of Cambridge. In the afternoon, the Rev. C. Elven of Bury, preached an affectionate sermon from Numb. xxiv. 17. And in the evening the Rev. P. Cater of Newmarket, delivered a luminous and ingenious discourse on the rise, duration, and fall of Anti-Christ.

The sum of 26l. 5s. 3d. was collected during the day towards liquidating the debt. There still remains a debt of about 284l. for which an application will immediately be made to the liberality of the religious public. For further particulars relating to this Meeting-house, see an account of laying the first stone, given in the Baptist Magazine, for September in the present year.

## WORSTEAD, NORFOLK.

The new Meeting-house belonging to the Particular Baptist denomination at Worstead, Norfolk, was opened for the worship of God on the 6th inst. Messrs. Puntis and Kinghorne preached on the occasion, the former in the morning from Isaiah lx. 7. the latter in the afternoon from Col. ii. 6. Brethren Le Maire, Bane, Baker, Venimore, and Browne (Independent), assisted in the devotional services of the day. The weather was favourable, and many attended it is hoped to their spiritual advantage.

This new place of worship is a substantial commodious structure 49 feet long, 37 wide, with baptistry, vestries, &c. Its cost including the materials of the old house £650.

The origin of the Baptist interest here, it may not prove altogether uninteresting to glance at. In the church book it is recorded, that in the year 1717, Dec. 4th, Richard Culley was chosen Elder over the people, and five deacons were appointed at the same time. The number of members was about 120. They had separated from the General Baptist church at Snaiburgh, in consequence of their maintaining the doctrines commonly termed Calvinistic. This Christian society has enjoyed a considerable share of peace for a series of years, and God has not withheld his blessing from the administration of his word and ordinances. From the commencement of the late Mr. Edward Trivett's ministry about the year 1740, (and who was its pastor upwards of 50 years) down to the present time 589 persons have been baptized, 15 called to preach the gospel, and two churches have sprung from the parent one. The attendance has been uniformly good on the Sabbath day, and it is hoped that the Lord will continue to establish and increase his cause here.

Not a few are saying, O Lord we beseech thee send now prosperity. Mr. R. Clark, the present pastor, has been with the people upwards of 17 years, and there are now between 140 and 150 under his charge. Last Lord's day, for the first time after having been necessarily in a scattered state for many weeks, the ordinance of the Lord's Supper was administered, and three persons were proposed for baptism and membership, and others it is expected will follow their example, so that the church of Christ may be built up, and the name of the Lord praised from one generation to another, until time shall be no more.

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