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REV. SAMUEL SAUNDERS,

Liverpool.

London. Published, Jan. 7 1840, by T. Wightman, Paternoster Row.

THE
BAPTIST MAGAZINE

FOR

1840.

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

VOLUME XXXII.

(SERIES IV. VOL. III.)

“Speaking the truth in love.” Eph. iv. 15.

LONDON:
PUBLISHED BY GEORGE WIGHTMAN,
24, PATERNOSTER ROW.

1840.

P R E F A C E.

THREE volumes of the new series being now completed, the readers of the Magazine have had a fair opportunity to judge how far the work as at present conducted is adapted to promote the interests of Christ's kingdom.

If the Editor has succeeded in rendering his intentions visible, it has been seen that he desires to make the work subservient to the spiritual advancement of its patrons and their families, by presenting to them such views of truth and such general information as are most conducive to their advantage and usefulness; to unite the denomination by the exhibition of fundamental principles and momentous objects, avoiding those topics which are adapted to irritate and produce contention; to give independent support to the societies for doing good which are sustained by our churches, a support which being independent is more effective than it could be if the work were under their control; to vindicate the distinguishing tenets of our body, and represent its interests in the current literature of the times; and, finally, to convey to our successors a correct idea of what we are doing, and render accessible to them documents of value which would probably be lost, were they not secured in such a repository.

If these objects have been in any degree attained, the propriety of giving to the Magazine effective support will be apparent. The assurances which the Editor has received from many quarters that the work is increasingly acceptable to intelligent Baptists are very gratifying: it still however falls short in many particulars of his ideal standard of excellence. To render it what it ought to be, worthy of the interests which it is intended to subserve, he needs the unremitting co-operation of his brethren. The best writers among us should make a point of occasionally furnishing a contribution on some important topic. Local intelligence deserving of notice should be promptly communicated. Personal influence should be used to increase the circulation, whereby our principles would be disseminated, and the proprietors enabled to add embellishments which cannot under present circumstances be

afforded, but which many of our correspondents solicit; whereby also advantage would accrue to the necessitous widows to whom the profits are assigned.

It may be proper to state, that for every opinion expressed in the Review department the Editor holds himself to be responsible; though he avails himself in this part of his labour of the aid of a select few on whose integrity, judgment, and acumen, he can implicitly rely. But, in this department he does not invite the aid of volunteers. Many gentlemen would doubtless be glad to eulogize in our pages the writings of their personal friends, and applications for permission to do so are not unfrequent; but were this permission granted, the public would not receive an unbiassed report. On the other hand, it is probable that disapprobation would be expressed with additional energy, in some cases, if self-elected reviewers were allowed to criticise the productions of neighbours with whom they had happened to come into collision. At present, care is taken to exempt the reviews, as far as the infirmities of human nature will allow, from any undue influence either favourable or adverse; but if authors were permitted to select their own reviewers, or the friends of authors were permitted to pronounce judgment on the objects of their partial admiration, the Editor could not hold himself accountable for the statements advanced, as he does now that the pen is entrusted only to persons of his own selection, and with whose qualifications for the work he is well acquainted.

He is gratified with the increasing readiness of those who favour him with their communications to subjoin their names. Anonymous writing is attended with so many evils that though it would not perhaps be prudent to exclude it entirely, it is desirable to restrict it within narrow limits. It is well that writers for the press should feel that their personal reputation is pledged for the veracity of their statements and the unsophisticated candour of their reasonings. Willing to conform to the practice which he recommends to others, and to feel habitually those restrictions which a consciousness of publicity imposes, the Editor subscribes himself the willing servant of Christ and of his churches,

WILLIAM GROSER.

London, November 26, 1840.

THE
BAPTIST MAGAZINE.

JANUARY, 1840.

MEMOIR OF THE LATE REV. SAMUEL SAUNDERS.

BY THE REV. C. M. BIRRELL.

THESE pages are not ephemeral. They will be handed down to distant years, and perused by our children as authentic records of the church. The progress of opinion, the gradual enlargement of religious expectation, and the successive spiritual mercies experienced by their fathers, will awaken their earnest inquiry, and perhaps confirm and direct their own procedure. In such a memorial, why should *one* of those who have adorned public stations of honour and difficulty be omitted? Their condition is not, indeed, affected by our commendation, but those who are still engaged in the warfare need that encouragement to faith and to diligence which their example supplies. It seems a duty which we owe to the church, to gather up these fragments of individual history before they are lost for ever; and, under the influence of such considerations it is, that the following notices of an able and estimable man are included in this work.

The Rev. Samuel Saunders was born in London, April 17, 1780. Soon afterwards, his parents removed to Clapham, where he received his early education. Although accustomed to attend with the other members of his family the services of the established church,* he occasionally heard the Rev. Mr. Ovington, at that time pastor of the Baptist church in the village. It was under the ministry of this excellent man, that the mind of Mr.

* The late Rev. Isaac Saunders, rector of St. Anne's, Blackfriars, was brother to the subject of this memoir. The greatest cordiality subsisted between them, and in the circumstances of their death there was an impressive similarity.

Saunders was first enlightened; and by him, at the early age of sixteen, he was baptized and received into the Christian church.

He had scarcely made this profession before he yearned for the souls of men, and longed to enter into the public ministry. His extreme youth induced his pastor to advise delay, but a providential introduction to the late Joseph Hughes, of Battersea, enabled him to sustain his devout ambition. That amiable man afforded him all necessary assistance in preparatory study, and promoted his admission to the Baptist College at Bristol, then under the presidency of Dr. Ryland. Having studied in that seminary for three years, he received an invitation to assist in the formation of a church in Cornwall, over which he was ordained in the summer of 1803; Dr. Steadman, Dr. Ryland, Mr. Opie Smith, and the Rev. W. Winterbotham, engaging in the service.

At Penzance, Mr. Saunders preached with much zeal, and considerable success. He laboured to confirm and extend the attainments he had already made in academic retirement, and began to evince those qualities as a preacher for which he was afterwards so much esteemed. He would willingly have continued his ministrations in this sphere, had not an increasing family, and a very limited income, rendered it impossible. He therefore considered it proper to accede to a unanimous invitation from the church at Frome, then destitute by the decease of the Rev. John Kingdon.

At Frome his labours and his character were very highly appreciated. The

church and congregation increased to such an extent as to render a more commodious chapel necessary. This was accomplished in the year 1814, when the present spacious building was opened. Here Mr. Saunders spent twenty years of his life, enjoying the cordial esteem of his ministerial brethren, the respect of all denominations of Christians, and the peculiar love of his own charge. It cannot, however, but be deeply regretted, that his circumstances required him to engage in laborious tuition. The complicated duties, and often painful anxieties of the minister of a congregation of some magnitude, requires no trifling amount of physical, and intellectual, and spiritual energy. But, if there be superadded to these, the toils of elementary instruction, with its attendant sense of responsibility to pupils and to parents, the soul of a really faithful pastor must be distracted beyond expression, and his people be subjected to a greater spiritual loss than all the gold of the universe can supply. Mr. Saunders aimed to discharge every duty. His whole soul was given to the ministry, and two entire nights in every week were devoted to the preparation of sermons—labours from which he never did, and never could reasonably expect to recover. It is pleasing to know, that even under such circumstances, he did not decrease in spiritual vigilance. The following interesting notes, were found among his private papers:—

“Oct. 9, 1825.—I am not happy, because I know I am not what I ought to be, and what I desire to be, and fully persuaded I am that, should God place me the next hour in the most splendid and desirable situation in the world, and remove from me every earthly care, and give me the choice of living as long, and doing whatever I might choose, I should still feel miserable without a sense of his favour; and determined I am, by his help, never to be happy otherwise than as my happiness shall spring from him. O thou Infinite Source of all good, I would rather have a dungeon with thy presence than a palace and a kingdom without it.

“Oct. 30.—If I know any thing of myself, I do know that I desire holiness more than any thing that can be attained in the whole world. At the same time, I feel that I am as unable to attain it as I am to fly to the sun. If, therefore, I

had no power to depend on but my own, I should utterly despair. I feel I want every thing. I know the Spirit of God is able to do every thing for me, and that he is promised by the gracious Saviour as a spirit of grace and supplication, to renew, to sanctify, and to complete, the work of grace in the heart. O mighty Spirit, take me in hand, cast me into the mould of the gospel, and let my heart receive every mark and line of it. I trust that I wish to be what God would have me be.

“Oct. 31.—I have been much pleased with an expression of heavenly Brainerd, ‘I was refreshed with the thought of God being the everlasting God.’ I felt this morning something of the sweetness of this sentiment when employed in praise. I seemed to be where I ought to be as a creature, employed voluntarily in adoring him that liveth for ever and ever. It is happiness, inconceivable happiness, only to *desire* God for a portion, what must it be to *possess* him?

“Nov. 8.—I sometimes feel that I could be as happy as I would wish to be in this world, were I but free from sin and temptation, and yet I often feel a dreadful suspicion whether I have any true relish for divine things. I feel that I cannot be happy—and God forbid that I ever should—till I am wholly taken up with God. There is no reason out of myself why this should not be the case. The sun shines; if my drowsiness and stupidity would allow me, I should see its glories, and feel its influences. I seem at times ready to break my chains, I rise, and rise, and am just launching out after God and Christ, but presently a mist is thrown around me, a sudden chill spreads itself over my soul, as though there were no reality or glory in what a moment before attracted and inflamed me. I ascend as in a summer’s gale, and presently sink into the ices and snows of cheerless winter.

“My conflicts for the last three years have been more than tongue can tell; it has been with me an almost continued martyrdom. But he who has hitherto supported me can support me still. I feel myself as weak as an infant; but, to the praise of the glory of divine grace I can say, that my soul is enabled to stay chiefly upon God. That divine promise contains astonishing riches, and is full of sweetness, ‘Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.’ Lord, help

me with child-like simplicity to rest wholly on thine eternal arm.

"O that the divine glories would break in upon my soul, and render me insensible to every thing around me! I want a strong, vivid sense of divine things—of the divine perfections, of the glories of Christ, of the evil of sin, of the beauty of holiness, of the value of souls, of the kingdom of Christ, of the glories of heaven, particularly the enjoyment of being like Christ, and holding fellowship with him; but, alas! I look at these things through a thick fog; a clear glimpse of them, though but for a moment, is heaven! Yes, 'tis heaven!"

Such were his holy aspirations, when the oppression of his labours, at last, bearing too heavily upon him, he listened to an invitation from the church then in Byrom Street, Liverpool. The consequent separation from his friends at Frome was very painful to him, as his affection to them was ardent, and theirs to him equally powerful.

He entered upon his charge in Liverpool in 1826, and remained over it for nine years. During that period he enjoyed varied degrees of success in the ministry. For the most part it was extremely moderate, and, towards the close of his career, such as to occasion great depression. A superficial observer generally seeks in the character of the preacher for the causes of congregational apathy; but, while much is unquestionably dependent on that, there are sometimes other causes more profound and complex. We believe it to have been so in this instance. From private papers relating to the state of the church, it is abundantly evident that his soul was alive to the immense importance of his undertaking, and was ardently thirsting for the "early and the latter rain." His preparations for the pulpit continued to be laborious and prayerful, his sermons being carefully matured, and often most powerfully delivered. His personal discipline also, may be instructively gathered from the following paper, which, from the appearance presented by the original, must have been often perused.

Queries for Self-examination.

"Have I performed my duty to God and to man, this day, with my utmost ability?"

"Have I meditated carefully and devoutly on any part of the word of God,

and has my knowledge of it at all increased?"

"Have I found any facility in sending up my thoughts to God, and enjoyed a prevailing savour of divine things upon my soul?"

"Have I this day enjoyed any nearness to God in secret prayer?"

"Have I afresh endeavoured to feel for my foundation; and have I, by a renewed act of faith, cast my soul upon Christ?"

"What particular temptations have assailed me to-day; and what was my conduct at the time?—If I made a firm stand against them, was it from a proper motive, that is, 'through the Spirit,' from reverence to God, fear of offending him, desire of obeying him, love to his name and law, and regard for the death of Christ?"

"If I have been studying for the pulpit, by what principles have I been actuated?"

"If I have been preaching, what motive has swayed me? Has the good of souls, and the glory of Christ, set me to work? Have I found pride, or vanity, or indifference, or any other evil disposition, predominant, or in any way struggling for the ascendant? If these, or any of these, have arisen in my heart, have they been hated, opposed, lamented, confessed, and a pardon craved for them?"

"If I have visited any of my friends to-day, have I endeavoured to drop some useful hint to them?"

"If any branches of my family have acted improperly, or discovered an unamiable disposition, have I reprov'd their misconduct, and that in a right temper?"

"If I have bestowed any thing on the poor, especially on Christ's poor, or encouraged any humane or pious institution, what have been my motives, and what feelings had I at the time?"

"If I have visited the sick, have I felt a due degree of tenderness, sympathy, and love to their souls?"

"Have I neglected any opportunity of doing good?"

"Have I mispent any part of my time? Do I rightly consider how fast it is passing away?"

"Do I find selfishness, self-righteousness, and self-pleasing, losing ground in my soul; and have I thorough hatred to them?"

"Have I suffered any sinful thoughts to lodge in my heart?"

"Have I taken care to guard, by watchfulness and prayer, all the *avenues* to my heart?"

"Do I abhor sin, in every degree and form, *because* it is opposed to God, to the cross of Christ, and to the love of the Spirit?"

"Do I see more of my own insufficiency, and seek more intensely the influence of the Spirit to work in me and to help me?"

"Am I hungering and thirsting after righteousness? Does the depraved state of the world give me any real pain? and am I earnestly desirous that the gospel should be known and felt by all?"

Nearly the whole of this interesting document has been inserted, in the belief that it will afford useful hints to every conscientious reader.

Whilst in Liverpool, Mr. S. was held in the highest estimation. On any public occasion where his talents found unobstructed exercise they always produced the happiest influence. Not only in the various institutions of the town, but throughout the churches of his own denomination in the county, his presence and his counsels were highly valued. At the annual association of those churches his preaching appeared almost indispensable. At all times lofty, enlarged, and devout, and for the most part highly finished in execution, his discourses produced favourable and permanent impressions. If he had had no other sphere of usefulness than this, he would have been long remembered with respect and gratitude.

The time, however, of his departure to rest and glory at last approached. The following brief account is from the pen of a friend:—

"In the spring of 1835, a determination of blood to the head, under which he had laboured for some time, obliged him to undergo the operation of cupping a few weeks before his death. This proving a merely temporary relief, he found it necessary to consult his medical attendant, who advised a course of medicine, and strict attention to diet. To this he submitted, and with a decided improvement in his general health; the more alarming symptoms of the disorder were alleviated, and a hope was indulged of a more permanent advantage. His indisposition did not prevent him from attending to his ordinary duties; and on the Sabbath immediately preceding his

death, he conducted the services both in the morning and evening, with more than his usual energy. In the morning he preached from the 38th and 39th verses of the eighth chapter of Romans, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;" the last of a series of discourses upon that chapter. In the evening he directed the attention of his hearers to an awful calamity which had recently occurred, and took for his text, 2 Pet. iii. 4, "Where is the promise of his coming?"

"On the Monday following, as was his usual custom on that day, if the weather permitted, he made several calls, and was in excellent spirits, although he complained of pain in his side. He partook of a light dinner with a friend, and returned home in the afternoon. The pain in his side increased a good deal; so much so, indeed, that on reaching his dwelling he lay down, but found little relief. His spirits, however, continued good, and not the slightest alarm was felt by his family. In the evening he took medicine, and conducted family worship, as usual, and retired to rest about eleven o'clock. He had a little sleep, but about two o'clock rose from bed, complaining of sickness; he sat down in a chair by his bed-side, and in the attempt to relieve his stomach, the violent retching is supposed to have ruptured a blood-vessel on the brain, which occasioned almost instant death. He gradually sunk from his chair, and expired, on the morning of Tuesday, the 19th of May, 1835.

"The interment took place on Tuesday morning the 26th of May, 1835, at the Necropolis, Low-hill, Liverpool.

"The high estimation in which the deceased was held by all who enjoyed his friendship, was sufficiently proved by the numbers who attended to pay this last tribute of respect to his memory; and the decorum which was observed rendered the scene solemn and impressive. An immense concourse of people followed the procession, and the silent tear which could not be restrained, testified the depth of their affliction, and the affection felt towards the deceased. On reaching the chapel in the Necropolis, the Rev. Dr. Raffles read several

portions of Scripture suitable to the solemn occasion, in a most impressive manner, and prayer was offered up by the Rev. James Lister. A most powerful address was delivered at the grave by the Rev. Dr. Steadman, who, thirty-two years before, took part in the ordination of the deceased. The service was concluded by the Rev. Moses Fisher engaging in prayer. The mournful dispensation was improved in the various chapels belonging to the dissenting body (in Byrom Street chapel by the Rev. Dr. Steadman) on the following Lord's day.*

In person, Mr. Saunders was about the middle size, and originally of a powerful frame. In his latter years, however, his constitution was considerably broken, inducing a tendency to repose, and a defect of energy. His countenance, always expressive of intelligence and benevolence, occasionally assumed an aspect bordering on the severe; a circumstance which appears to have caught the observation of the painter from whose work the likeness attached to this memoir is engraved. It is not a small testimony both to the *force* of Mr. Saunders' countenance, and to the singular talent of Mr. Ripplingille, that the painting was executed from recollection. All who were acquainted with the subject attest its remarkable accuracy.

In manners, Mr. Saunders was exceedingly affable and courteous. When not oppressed by anxiety or pain, he was remarkably cheerful and communicative, whilst his varied stores of information rendered him always instructive. There was enough of natural reserve to prevent loquacity, and a sufficient sense of the solemnity of his office to banish all injurious levity. It was seldom that he unfolded the history of his personal experience, but he was always ready to listen to such communications on the part of others, and never suffered a religious topic when once introduced to fall to the ground, while he was able to sustain it. His fine talents, his catholic spirit, and his uniform urbanity, rendered him quite ornamental to every intelligent circle.

As a preacher, he has been in some measure already described. His dis-

courses were prepared with great care, and, with the exception of those which were intended for the more familiar services, were fully written out. These manuscripts, of which the penmanship is singularly beautiful, after being used, were accurately dated and numbered, and then enclosed in cases containing each about twenty sermons, so as to present a series of volumes uniform in size. His composition was ample, but not diffuse, generally perspicuous and energetic, and occasionally rising to true eloquence. His familiarity with Howe's writings is frequently discernible in his style; for, with none of the negligence and involution of that noble writer, there was a frequent approach to his massiveness and unvaried dignity of expression. If there had been more of the pointed and conversational in his discourses, they would probably not have been the less adapted to popular instruction.

As an author, the monuments of his talents are not numerous. Whilst at Frome he published a volume of discourses on the Lord's prayer, which bear much of the same character with those he was in the habit of delivering. After his decease a volume of lectures on Nonconformity was published by his son. These lectures were delivered on week-day evenings, and were probably prepared with a conditional and remote view to publication, but, although remarkably fitted for oral delivery, as the interest they created fully testifies, they would have received considerable alterations for the press, if his own hand had been permitted to make them. The work embraces an historical review of the progress of religious opinion from the Reformation to the accession of the House of Brunswick, and evinces an intimate knowledge of history, with fine philosophical reflection.

The name of this admirable man will long be fragrant in the spheres in which he moved. The influence of his instructions and his prayers is yet in full operation. Not a few owed more to his instrumentality than either he or they were aware of. The works of some men "do follow them," not having been finished at the time they were summoned to glory; his are still ascending, still enhancing the blessedness of his spirit, and glorifying the Lord his Saviour.

* Biographical notice, affixed to the "Lectures on Nonconformity."

THE PASTOR'S FAREWELL.

BY THE LATE REV. SAMUEL SAUNDERS.

Address to the church and congregation assembling in Badcox Lane, Frome, after a residence among them of more than nineteen years, delivered at the close of a Sermon on Phil. ii. 1, 2, May 14, 1826.

AND now, my friends, I commend you to God, and the word of his grace, hoping and earnestly praying that you may realize all the blessings which flow from union with Christ, and the enjoyment of his presence; that you may have the most evident tokens of the divine favour, and perceive that the Head of the church is with you, supplying all your need, and comforting you in all your tribulation. The union of heart which I recommended this morning, together with the presence of the Saviour, will secure the guidance of heavenly wisdom, in the choice of a future pastor. You will be earnest in your petitions that God will send you a faithful, affectionate, wise, diligent, exemplary, and useful minister, who, as a good shepherd, will lead you into the pastures of truth, gather the lambs in his arms, and carry them in his bosom.

I have resided among you nearly twenty years, during which I have had as much happiness in my pastoral relation as falls perhaps to the share of most ministers. I now retire from this scene of my labours, not on account of unkind and refractory behaviour, not because of ecclesiastical discord; but because Divine Providence has opened to me another field into which I think it my duty to enter. Conscious I am, that in the prosecution of my labours many imperfections have attended me; but, numerous as they may have been, I hope it has been my main object to do good to your souls. With this in view, I have not, to the best of my knowledge, kept back any thing profitable to you. I have, to the best of my ability, opened to you the truths and doctrines of the divine word. I have attempted to show the influence of these on the heart and life. I have exhorted and charged you that you would walk worthy of God unto all pleasing. I have endeavoured to comfort the distressed, and support the weak. I have used every method within my reach to warn and awaken the sinner, and direct him to Christ. These endeavours, I do acknowledge with adoring gratitude, have not been alto-

gether in vain. To many of you I can say, "Ye are our epistles, known and read of all men." "The word of truth which ye heard of us, ye received in demonstration of the Spirit and in power, in the Holy Ghost, and in much assurance."

O that these observations were applicable to all my congregation! But, alas! to many of you I have appealed in vain. The personal respect with which you have invariably treated me, has been received, and will ever be remembered by me with grateful pleasure; but this has never satisfied me, while you have remained unimpressed with the truth. Many hundreds, yea, some thousands of sermons have you heard here; but, how inadequate the effect! The sins you pursued and loved at first, you pursue and love still; the Saviour whom you neglected at first, you neglect still; and, though you have been persuaded and entreated to come to him, yet you continue unimproved and unblest. O, how shall we meet together at the throne of God! How will you bear the cutting reproach from the Eternal Judge, "I called, but ye refused; I stretched out my hands all the day long, but ye regarded not?"

And now, most solemnly, for the last time in which I shall, perhaps, ever address you, I appear as a suppliant before you, to entreat you, to beseech you, by the value of your immortal souls—by the sublime and awful truths of the gospel—by the agony and bloody sweat, the cross and passion of the Redeemer—by the promises of mercy which are made to penitent sinners—by the ashes of a consuming world—by the terrors of the last judgment—by the joys and glories of heaven, and the punishments of hell, that you would relinquish your sins, and flee to Christ, who came into the world to save sinners. Hold out no longer against him; the contest, remember, is dreadfully unequal—one blast of his nostrils will consume you if you oppose him. But, if you come to him, and humble yourselves before him; if you lay hold on his promises, and accept of

his grace, he will receive you, and pardon you, and sanctify and bless you, "with eternal life will he satisfy you, and show you his salvation."

These things I speak to you, not of myself, but on the authority of God—as one who is desirous of recommending his divine Master to his perishing fellow-sinners—as one who is desirous, heartily desirous of seeing you among the redeemed at the last day, and of uniting with you in that anthem of praise, "Worthy is the Lamb that was slain to receive riches and wisdom, and honour and glory; for he was slain, and has redeemed us to God by his blood, and made us kings and priests, and we shall reign with him for ever and ever."

Is there a backslider here? Arise, and go to him whom you have offended. Stay not a day longer; go back, go back—and try the love of that heart which you have pierced. The Saviour will receive you again; he will forgive your offences, and restore to you the joys of his salvation.

Is there a disconsolate mourner here? Avail yourself of the great and precious promises of the Scripture—"Wait on the Lord, and be of good courage, and

he shall strengthen thine heart; wait, I say, on the Lord."

Permit me, once more, to address you my friends who constitute this church. God has for more than a century had a name in this place; here he has continued to fill up the ranks as death has thinned them, with new converts, through successive generations. Since my residence among you, many have been removed who were the excellent of the earth. You have now entered into their privileges. Let the truth be as dear, as influential, as supporting to you as it was to them, and ever show your attachment to it, by exhibiting its effects in your tempers and lives. Continue among one another instant in prayer. Forsake not the assembling of yourselves together; neglect not the ordinances of public worship. Conduct yourselves towards one another with affection; always remembering your solemn engagements with one another as a church, and the grand centre of your union which is Christ. "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, and be at peace among yourselves, and the God of peace shall be with you. Amen."

ON THE OPENING OF THE NEW YEAR, 1840;

AN ADDRESS TO THE SAINTS AND FAITHFUL BRETHREN IN CHRIST WHO READ THE
BAPTIST MAGAZINE.

BY THE REV. JAMES SMITH.

Beloved in the Lord Jesus:—

Through the infinite mercy of our God, we are brought to the opening of a new year; a suitable period to review the past, and prepare for the future. In looking back, we are obliged to acknowledge, that goodness and mercy have followed us; that not one thing hath failed of all that the Lord our God hath promised: he abideth faithful, and we look to him at the opening of a new year as the *faithful God*. But, have not we been unfaithful to our Lord? How often have we neglected his ordinances, forgotten his precepts, and slighted his intimations? Have we not been careless, and lukewarm, and indifferent, in his ways? Can we look up to his throne, and say we have sought his glory as we should? Can we look at his church and

say we have done what we could for the promotion of its peace, holiness, and increase? Can we look into our families, and say we have used all our talents for the conversion or entire sanctification of our households? Can we look at the unconverted by whom we are surrounded, and see no reason to exclaim, "I am verily guilty concerning my brethren after the flesh?" Beloved, have we not, like the virgins, "all slumbered and slept?" What say our bibles—our closets—our prayer-meetings—our unemployed talents? If the Master were now to say, "Give an account of thy stewardship," could we do it with joy, and not with grief? Have we rendered our bodies a living sacrifice? Have we proved by our daily, yea, hourly conduct, "that none of us liveth

to himself?" Have we, under the constraining influence of the love of Christ, been laying ourselves out for usefulness? Have we been living and acting simply and only to glorify God?

Let us examine ourselves. Are we really in Christ? Do we experience the power of religion? Is the kingdom of God within us? Are we the temples of the Holy Ghost? Are we manifestly declared to be the epistles of Christ? Do we reveal and publish his love, his holiness, and his salvation, to all around us? We profess to do so. We have said, "*we are the Lord's.*" Does conscience speak? let us listen to its voice, admit the truth, humble ourselves in the dust before God, and fly afresh to the open fountain. Precious fountain! it cleanseth from *all sin*; it will cleanse *us!* it will cleanse us *now!* We need a revival of religion in our hearts, in our houses, in our congregations. We need the outpouring of the Holy Spirit. Oh, we need to be *filled* with the Spirit! But, do we deeply feel the need of it? Do we feel our absolute dependence upon the Spirit? Are we assured that without his presence, power, and operations, there will be no revival of religion in our hearts, no sinners converted in our congregations, no saints edified and thoroughly sanctified in our churches? If so, that Spirit is promised, and promised to all who diligently seek him. Luke xi. 13; Prov. i. 23; Isa. xlv. 3. Our God says, "*Ask, and ye shall receive.*" Our Saviour assures us, that our heavenly Father *will give the Holy Spirit unto them that ask him.* Jehovah is saying, "*Prove me now, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it,*" Mal. iii. 10. The apostle tells us, that, "*we have not because we ask not, or because we ask amiss,*" James iv. 2, 3; and Jesus offers us his name to plead, saying, "*Whatsoever ye shall ask the Father in my name he will give it you,*" John xvi. 23. Can we have greater encouragement? Let us ask and receive, that our joy may be full. Let us flock to our prayer-meetings, and offer earnest, united, believing prayer: let us follow it up in our closets, and at our family altars, and give Jehovah no rest, until the whole earth be filled with his glory, Isa. lxii. 7, xi. 9; Heb. ii. 14. His ear is not heavy, that it cannot hear; his arm is not shortened, that it cannot save; but

our sins have separated between us and our God, and our iniquities have hid his face from us that he will not hear, Isa. lix. 1, 2. We must feel our dependence, mourn over our sins, plead his word, aim at his glory, and wait at his throne for his blessing. Oh, let us *wrestle* with him for our families, our friends, our countrymen, and the church of God: let us feel and act as Esther did when she heard of the dangers of the Jews, who said, "I will go in to the king; if I perish, I perish; for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" Esther iv. 16, viii. 6.

Do we believe in the power of prayer? the faithfulness of God to his promises? and our need of the outpouring of the Spirit? Brethren, where is our zeal for God? where our love for souls? where our loyalty to the King of saints? where our faith in the promises of the word? Remember, the church continued with one accord in prayer *ten days* before the descent of the Spirit at Pentecost (Acts i. 11—14, ii. 1, &c.); and we have the same promises to encourage us, only let us exercise the same faith, plead with the same unity and ardour, walk by the same rule, and we shall enjoy the same blessing. Read Jer. xxxiii. 3; Matt. vii. 7—11; John iv. 10, vii. 37, 38, xiv. 13, 14, xv. 7, 8, xvi. 23—27; 1 John v. 14, 15; James iv. 2, 3; 2 Thess. iii. 1; Matt. xviii. 19, 20, xxi. 22. Let our prayers be definite, scriptural, short, fervent, sincere, and importunate, and we must prevail. There is no time to be lost, sinners are perishing all around us by thousands, we have unconverted children, servants, neighbours, acquaintances, &c.; are we travelling in birth for them, until Christ be formed in them? Do we say to them, by the spirit we breathe, the course of conduct we pursue, "Brethren, my heart's desire, and prayer to God for you is, that you may be saved?" Oh, let us plead and pray, "until the Spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest," Isa. xxxii. 15. Let us beseech our God to make bare his arm in the eyes of all the nations; to make his word quick and powerful, sharper than a two-edged sword; to fill our houses of prayer with his glory, and crowd them with attentive hearers. "The effectual fervent prayer of a righteous man availeth much." The

Lord says, "Open thy mouth wide, and I will fill it."

There is a lamentable want of decision, activity, and devotedness to the work of God, among many of our dear brethren in the Lord; let us endeavour to provoke them to emulation, to love, and to good works. Let the aged, who will soon be called home, set the example, and let us all, as one man, follow in their train, saying, "I will gladly spend, and be spent, for the honour of my Lord, for the good of his church, and the conversion of poor miserable sinners." Let every one of us endeavour with Paul, by all means to save some, 1 Cor. ix. 22; and with Jude, to pull some out of the fire, Jude 23. Our God is a great God, he hath made great provision, he hath given great promises, and has erected a throne of grace, to which he invites us at the opening of the present year, saying, "Come boldly unto the throne of grace, that ye may obtain mercy, and find grace to help in time of need," Heb. iv. 16. He has given us a kingdom which cannot be moved, and now exhorts us "to have grace, whereby we may serve him acceptably, with reverence and godly fear," Heb. xii. 28. Thus our work is before us; all necessary provision is made for its prosecution; every man has received his talent, and is commanded to occupy until the Master comes. He will soon come to take account of his servants, and to give to every man according as his work shall be; for every

man shall receive his own reward *according* to his own labour, 1 Cor. iii. 8; 2 Cor. v. 10.

Finally, beloved brethren, let me most affectionately exhort you to cultivate a spirit of pure Christian love; love to all saints, however much they may differ from you in external observances. Let us never indulge a party spirit, or set up truth against charity; for, however valuable clear views of truth may be, charity is much more so, 1 Cor. xiii. If others are contentious, and vain, and sectarian, let us be peaceable, humble, and charitable; always praying that "Grace may be with all them who love our Lord Jesus Christ in sincerity." To be instrumental in the conversion of one sinner is a greater honour than to be the leader or idol of a party. Let our aim be to bring sinners to Jesus; to disseminate truth, in the spirit of him who was meek and lowly in heart; and to live in fellowship with all who live in fellowship with God. Time fast flies away. Eternity is just at hand. We shall soon be called up above, and the day of final settlement will soon come. May we then be presented faultless before the presence of Jehovah's glory with exceeding joy. Until then, let us not be weary in well-doing, but be steadfast, immovable, always *abounding* in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

Cheltenham.

DEVOTIONAL THOUGHTS ON NEW YEAR'S DAY.

It is the morning of the first day of another year. O, my Father and my God, I thank thee that I am permitted to behold its light! Not a few of the eyes that beheld the dawn of the last year are closed in death; whilst I am here, "the living, the living to praise thee," though I might have been "cut down as a cumberer of the ground." Ah, why is this? why are so many mercies continued to so unworthy a creature? Is it not, Lord, because thy kindnesses endure for ever? Great Intercessor, is it not because thou hast said, "Spare him yet another year?"

On this opening day of another year, I cannot but recollect how much of my

time has been misimproved. O that the hours of the coming year might be carefully redeemed for the accomplishment of the great purposes of life. Fain would I serve thee, O God, with more devotedness than I have ever served thee; fain would I love thee more than I have ever loved thee. Whilst the months of this new year revolve to return no more, give me grace to abound in prayer and praise, in glorifying the God of my life, and in seeking the salvation of my never-dying soul.

I would never forget, that the continuance of my present life is very uncertain. Though I have been spared to enter on the year, I may not see its

close. With many, this will assuredly be the case; and, O solemn thought! this may be the last new year's day I may behold. How often have I seen even the young and the gay cropped, as the beautiful flower in its bud by the icy hand of death! Should this be my lot in the season which is now happily dawning on me, O my God, through the infinite merits of my Redeemer, transplant me to the paradise above, to live and bloom for ever.

How do the mercies of the year that is now finished crowd on my recollection; and how vain is the attempt to number them! They were, indeed, "new every morning, and renewed every evening." O, my heavenly Father, how has each fleeting moment, as it has passed into eternity, been distinguished by thy loving-kindness! My daily bread has come from thy table; and thou hast given me suitable raiment. Thy arm of love has shielded me from "the pestilence that walketh in darkness, and from the arrow that flieth at noon-day." The hallowed days of sacred rest which I have enjoyed were thy gifts. Thou hast made thy tabernacles amiable in my estimation. My spirit has been refreshed with the dews from the everlasting hills whilst waiting upon thee. All hail, ye sacred, ye never-to-be-forgotten seasons, when, however unworthy of such a bliss, thou, O my heavenly Father, hast given me to indulge the sublime hope, that thou wilt one day complete the work of thy grace, and assign me an abode in thy sanctuary in glory, to go no more out for ever. For ever let my heart glow with elevated gratitude! For ever let my life show forth thy praise!

But, whilst I would review the past with thanksgiving, O my offended Sovereign; I would likewise think of it with humiliation and penitence. I have not returned again, nor have I been solicitous to do so, according to thy benefits. Shame belongeth unto me, for I have never loved or served thee as I ought. Though thou hast been a tender Father, I have been a rebellious child; yet how great have been thy patience and forbearance. The kindest earthly parent would long since have cast me out, had I acted towards him as I have done towards thee. I would gratefully record thy forbearance, and my manifold unworthiness and unprofitableness; nor should I dare to look up to thy throne,

but for thy grace and mercy which thou hast revealed in Christ Jesus. Receive, pardon, bless, and save me, for his name's sake. For his sake, from the book of thy remembrance, blot out my innumerable, my aggravated, my inexcusable transgressions!

Should I live through this year, I must be dependent every moment on thy bounty. Let my bread be given me, and let my water be sure: guide me, I pray thee, in the right way: save me from every thing that is not pleasing in thy sight. Employ me for the promotion of thy glory; make me a blessing to all around me, especially to my relatives and friends. Save me from the vanities of time, and fix my attentive gaze on the realities of eternity. Preserve me from the snares of the great enemy, and from the depravity of my own heart. Give me the gracious aids of thy Holy Spirit, that I may ever wait on thee, in private and in public, with pleasure and profit. In all circumstances help me to be resigned to thy holy will. Transform me more and more into the image of my Saviour. Let thy life-giving presence cheer me through the whole of the coming year!

Perhaps I may die this year; and am I then ready to enter into the invisible world? Am I indeed renewed in the spirit of my mind? Have I been truly penitent for my sins? Have I humbly and earnestly implored forgiveness, and grace to forsake them? Have I, renouncing every other refuge, thankfully fled to him who "is the way, the truth, and the life?" Is Christ precious to my soul? Is his history precious? Are his ordinances precious? Do I love the house of God, because the Lord Jesus is there in the midst of his waiting people? Is he precious as my atonement and my righteousness? Do I love his doctrine, his example, and his precepts? Am I heartily following him, "through evil and through good report?" Let me not deceive myself, I pray thee, O Lord; let me never be satisfied with a "form of godliness, whilst I am destitute of the power!"

And should I die this year, O my Father, and my God, let me die happily in the full enjoyment of the animating consolations which flow from thy presence. Let me behold the bright beamings of heavenly glory falling all around my dying pillow. Let me die usefully, —let my last admonitions make abiding

impressions on those around me, that they may serve thee through time, and live with thee through eternity. Let me meet my parents, my brothers, my sisters, my kindred, and the friends with whom I have worshipped in thy sanctu-

ary, with the whole ransomed church of God, where there is no more sin, nor change, nor sorrow, nor pain, nor death, any more for ever. Amen.

Southampton.

B. H. D.

A SPECIMEN OF A NUMEROUS CLASS.

BEING in company a few days ago with several Baptists, the conversation very naturally turned upon the condition and prospects of the denomination in the city. One of them drew a comparison between themselves and the Bostonians highly flattering to the latter. He hesitated not to condemn almost every thing done by his brethren here, and especially to censure all that was left undone. Upon his leaving the room, I ascertained that he was himself originally

a Bostonian, although now for a long time a resident of this city: that during the years he had spent here, he had constantly sung the same tune, but had carefully forbore to dance to it. Whilst he decried the inactivity of his brethren, and their want of concert and of general interest, he had confined his own attention exclusively to his secular pursuits, and had never even put forth a hand to push forward the chariot of the denomination.—*Baptist Advocate.*

THE POOLS OF SOLOMON.

FROM Jerusalem we rode a short distance, and pitched our tents at the pools of Solomon, near the upper one, which is 386½ feet long, and 231 broad. Their shape is an oblong square, and they are surrounded by plastered stones. The water falls from one to the other successively, and is conveyed by an aqueduct to Jerusalem. These pools are worthy to have been the work of a king, being objects of interest for their magnificence, as well as for their utility. It was a cold, dark night, and the inhabitants of a neighbouring castle, the only building near, warned us against robbers, and urged us to come within their walls. After tea, however, with genuine

Yankee curiosity and fearlessness, we issued from our tents, with lighted tapers; and, walking some distance, descended, one by one, into the bowels of the earth, to see the fountain which supplies the pools. The entrance is by a narrow, perpendicular descent, and it requires some effort to pass it. I left my bonnet with the guide, and with my husband's help reached the spring below. It was worth the effort, for there is a vaulted room, forty feet long, and nearly as broad, and another somewhat smaller, covered with stone arches, and bearing the marks of great antiquity.—*Mrs. S. L. Smith, of the American Mission in Syria.*

HYMN TO THE SPIRIT, BY THE REV. A. REED, D.D.

SPIRIT Divine! attend our prayer,
And make this house thy home;
Descend with all thy gracious powers;
O come—Great Spirit—come.
Come as the *light*—to us reveal
Our emptiness and woe;
And lead us in those paths of life
Where all the righteous go.
Come as the *fire*—and purge our hearts
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name.

Come as the *dew*—and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power!
Come as the *dove*—and spread thy wings,
The wings of peaceful love;
And let the church on earth become
Blest as the church above.
Come as the *wind*—with rushing sound,
And pentecostal grace;
That all of woman born may see
The glory of thy face!

Spirit Divine! attend our prayer;
Make a lost world thy home;
Descend with all thy gracious powers!
O come—Great Spirit—come!

"The Day of Pentecost." A Sermon.

REVIEWS.

Socialism in its Moral Tendencies compared with Christianity. The Second of Three Lectures on Socialism (as propounded by Robert Owen and others), delivered in the Baptist Chapel, South Parade, Leeds, Sept. 30, 1838. By JOHN EUSTACE GILES, Minister. London: 8vo., Price 1s.

Christian Socialism explained and enforced, and compared with Infidel Fellowship, especially as propounded by Robert Owen, Esq., and his disciples. By T. H. HUDSON, late Missionary in the West Indies. London: 18mo. Price 3s.

WHEN, in the prophetic vision, the holy seer beheld the four winds of heaven striving on the great sea, from the agitated deep arose monstrous beasts, of heterogeneous parts and uncouth shapes, with a body of one animal, wings of another, and feet of a third; all of them diverse, all of them portending evil to man, and all of them successively perishing. We are aware that these symbols related to the political world, but we live in times when we seem to be realizing nearly the same things in the moral world. Causes of mighty power, influences of a strong and opposite character, have been for some time producing strange commotions in the sea of thought, and disturbing, to an extraordinary degree, the quiescence of general opinion; and many and various have been the incongruous systems, the monstrous hypotheses, that have arisen from this strife of elements. The old papal beast, of seven heads and ten horns, that appeared for some time to be slumbering on the face of the deep, has again been seen walking forth, it is said, with new power, and with much superadded cunning. Two strange shapes have been also seen among us, more fantastic than formidable; one proceeding from the doating and drivelling Joanna, having the face of a monkey and the beard of a Jew—the other muttering its Babel gibberish of unknown tongues. Nor have other nations been exempt from such portents; the demon form of atheism stalked through France, “breathing out threatenings and slaughters,” and St. Simonism, like a lascivious satyr, has held its revels there; while in Germany philosophy has run mad, and neology has been “a wolf in sheep’s clothing.”

The two principal novelties in our own

land now attracting attention, now sedulous in making converts, are indeed of a completely opposite description, but both are working mischief to the interests of truth and piety. The one professedly Christian, but in its exaggeration of forms and offices losing sight of the spiritual nature of the new dispensation, is strenuously endeavouring to make the church retrograde, and to resume all the imperfections and extravagancies of a semi-barbarous age of Christianity; the other, professedly philosophical, would tempt us to a voyage of discovery, and land us in a *terra incognita*, where the restraints both of law and of religion are not known. While the priestly power, the saving sacraments, the sense-attracting ceremonies, and the monkish peculiarities of Puseyism, recommend it to the worshippers of antiquity, the lovers of mystery, to the priesthood, and to high churchmen in general, the daring speculatist, the enthusiastic innovator, the purblind philosopher, he who “says in his heart there is no God,” and the multitude whose lawless passions long to be released from the check of all institutions human or divine, become the dupes of Owenism.

Socialism, as the followers of Mr. Owen choose to designate the most anti-social scheme that ever was presented to the notice of man, professes to give to the world a new system of philosophy, of morals, and of political economy, which, when reduced to practice, is to renovate the world, render labour almost unnecessary, increase a thousand-fold the happiness of man and the comforts of life; so that all shall then live in a state of bliss and purity unknown, and have “superior habitations, surrounded by gardens, pleasure-grounds, and scenery, far better designed and executed than any yet possessed by the monarchs of the most powerful, wealthy, and extended empires.” The earth, indeed, is to be a paradise; not exactly the garden of Eden, but more like the elysium that glowed in the imagination of the Arabian prophet.

On such announcements curiosity must be impatient to know the means by which these halcyon days are to be given to the world. One of the most

important and essential elements of this renovating system, is the abandonment of all religion as an enemy to the human race, the atrocities of which no term seems to the Socialist sufficiently strong to describe. No supreme Intelligence is to be recognised; no hope or fear of a future world is to disturb the mind.

Another leading principle destroys all accountability, and releases from blame those who heretofore have been considered vicious. His own "feelings and convictions," which are the sole truth with him, are to be his guide; vice and virtue are to have no other standard; and, as it is by a physical and uncontrollable necessity that he feels and acts, he is no more culpable for any mischief he may inflict on the virtue, the property, or the life of another, than a piece of machinery.

As much of social virtue depends on the relations and the conduct of the sexes towards each other, an entirely new system of regulations is to take place. Shame must be unknown, modesty must be banished; in the freest expression of sexual feelings and in the fullest exposure of the person there needs be no restraint; to blush would be a sin against nature. The freedom and simplicity with which in all these respects the innocent brutes act, are to be a model to human beings, who have become sophisticated with false notions about chastity and modesty.

All the sanctity of marriage would be to the Owenite perfectly ridiculous, were it not so gravely mischievous. According to the present system, marriage is "an accursed thing"—"an unnatural crime"—"a Satanic device"—"the origin of all prostitution, and endless crimes." When the sexes choose, they may unite, and when they desire it they ought to separate. To limit one man to one woman, or to bind one woman to one man, is a horrid infraction of the kind and genial laws of nature. A public lecturer not long since declared to an outraged audience, that all then present who were married were proofs of the violation of nature in their being bound to each other.

For the sake of virtue and happiness all the domestic ties are to be relaxed. As the terms husband and wife are to be banished, so the parents of a family are to consider themselves united only for temporary convenience. They may indeed visit their children, but they are to

be considered as the property of the community, by which alone they are to be brought up and educated.

Private property is also deemed a nuisance which must be abolished. "Community" has been publicly declared to be the heaven of Socialism, into the blessedness of which all are invited to enter. In order to complete the world's happiness "the castes of employers and employed, masters and servants, sovereign and subject," are to be abolished. And instead of the mode of living in cities and towns, the Socialist millennium is to be celebrated in happy "parallelograms."

And these are some of the great features of this impious, this immoral, this absurd and visionary scheme, by which these "filthy dreamers" talk of regenerating the world! Men are to be raised in the scale of being, by dissolving their connexion with the Supreme Creator, and renouncing all hope of existence beyond the grave. Virtue is to be promoted by destroying all personal responsibility, and removing all blame; temperance and chastity are to be secured by throwing the reins on the neck of self-indulgence, disregard to all the decencies which the sexes are now taught to observe towards each other, are to promote delicacy of sentiment; and domestic happiness is to be brought to its highest point, by loosening all the ties which bind husband and wife, parent and child, brother and sister, to each other!

That such a system should, at least in its theory, be gaining ground in our manufacturing towns and large cities, is deeply to be deplored; but it is a consolation, to find the friends of God and man, the ministers of religion, the pastors especially of our voluntary churches, at their post. What would have been the condition of our crowded districts had it not been for the efforts of those who, without state pay, or government favour, while branded as the allies of infidels and papists, have devoted their talents and their zeal to the moral cultivation of those places where providence has appointed their lot; and who, whenever truth and piety have been in jeopardy, have been foremost in the field.

Mr. Hudson, whose lectures are before us, is, we understand, a General Baptist minister, in a very populous neighbourhood, between Bradford and Halifax. His lectures enter largely into the points of dispute. He goes over nearly the

whole field of controversy between infidelity and Christianity, with considerable power of writing; and contrasts, at some length the "Socialism of Christianity" with the "Infidel Fellowship," as he calls the system of Mr. Owen. His work is printed in a neat and cheap form for general circulation, and contains seven lectures.

Mr. Giles has been already introduced to the public with advantage by his first lecture; and we are happy to say, that, in our opinion, the highest expectations which have been consequently indulged respecting his second lecture, will not be disappointed. Some of the appeals to his audience must have had a thrilling effect. Both the lecturers indeed have acquitted themselves in such a manner

as to deserve the hearty thanks of all who love the truth and feel interested in the best happiness of man. They both write with a vehement and burning indignation, excited evidently by a deep concern for the interests of truth, the honour of God, and the salvation of man—all outraged so flagrantly and so extensively under their own eyes.

We had marked several passages for quotation, but our limited space this month prevents our introducing them, and we were unwilling to postpone our notice of these valuable and seasonable works, which we hope many will read for themselves. We beg leave, in parting, to suggest to Mr. Giles, the propriety of giving, in his next edition, a translation of his Greek quotations.

BRIEF NOTICES.

Antipopopriestian; or, an attempt to liberate and purify Christianity from Popery, Politickirkality, and Priestrule. By JOHN ROGERS. London: Imperial 12mo. pp. 362. Price 7s. 6d.

POLITICKIRKALITY, is, in the vocabulary of this writer, "political churchism or kirkism, or the union of kirk and state." Priestrule, he defines to be, "the rule or government of the priesthood, their dictatorial dominion over the people, their being not brethren, but masters, their lording it over God's heritage, their ecclesiastical tyranny or usurpation of power, their self-derived masterdom over the kirk." From Popery, Politickirkality, and Priestrule, he compounds the word Antipopopriestian, which he uses as a compendious indication of his design to subvert ecclesiastical tyranny in all its forms. He maintains that the three kindred evils of Popery, Politickirkality, and Priestrule, lead to infidelity, and delay the conversion to Christianity of Jew, Mahomedan, and heathen; and, intending to assail this "triple carnal confederation," he attacks Popery in this volume, and promises two others to follow it speedily, on the other branches of his theme. This first portion evinces great mental power combined with ingenuity; and, as the writer follows a process of his own in dealing with every subject that comes before him, there is much novelty in many of his illustrations. The eccentricity of his style will be to some repulsive, and to others inviting. His manner is discursive, frank, and occasionally sportive. With an amusing naïveté, he sometimes announces an intention in one paragraph, and gives his reasons for abandoning it in the next. He delights in coining new words, and mending old ones. Thus he uses "perhap" instead of perhaps, "nowafter," instead of here-

after, and speaks of "sensical men," in antithesis to those who are nonsensical, at the same time arguing in favour of these and similar innovations. Yet, with these peculiarities, there is an ample exhibition of good sound sense; and we look forward with pleasure to the remainder of the journey, in which he proposes to lead us, along less beaten paths, to the palace of universal freedom.

Popery unveiled, in Six Lectures. London: Religious Tract Society. 24mo. pp. xii. 196. Price 1s. 6d. cloth, 2s. half-bound.

In the Baptist Magazine for November, 1825, a volume was reviewed, entitled "Six Lectures on Popery, delivered in King Street Chapel, Maidstone, by William Groser." The favourable opinion of the work which was then expressed being participated by the Committee of the Religious Tract Society, they have requested the author to adapt it to the purposes of that institution, by divesting it of every thing inconsistent with the neutrality which the Society professes in reference to the diversities of opinion and practice among Protestants, and by bringing down its references to Romish writers to the present time. The result is the cheap and well-printed volume before us.

The Protestant Exiles of Zillerthal; their Persecutions and Expatriation from the Tyrol, on separating from the Romish Church and embracing the Reformed Faith. Translated from the German of Dr RHEINWALD, of Berlin. By JOHN B. SAUNDERS. London: Small 8vo. pp. 125. Price 3s. 6d.

In addition to the facts which will be found in our Intelligence department, this volume contains many interesting details respecting the

valley of Zillertal, and the simple minded people who have fled into the arms of a Protestant despot, in order to escape from Popish tyranny.

The Sons of the Soil. A Poem. By Mrs. ELLIS, Author of "The Women of England," &c., &c. London: Post 8vo. pp. 298. Price 10s. 6d.

THE beauties of rural scenery, the pleasures and pains of an agricultural life, and the desolations which often overspread the fairest scenes of earthly enjoyment, are the principal topics of this poem. It consists of a simple tale, in which an English farmer and his family are depicted, and brought through vicissitudes which end in penury and emigration. The verse is flowing and harmonious, and the moral tendency of the narrative is good, though its reference to religious topics is incidental rather than continuous.

Notes on South-African Affairs. By W. B. BOYCE, Wesleyan Missionary. London: 8vo. pp. 215, xxxvi. Price 5s.

THE object of the writer, who has resided nine years in various parts of Kafferland and its vicinity, is to vindicate the Colonists and the Wesleyan Missionaries from charges which have been brought against them in reference to the recent war. With this view, he describes the causes of the war, the policy pursued by successive governors, the circumstances of the colony, and the course which in his opinion ought to be adopted. We do not undertake to pronounce judgment on the questions at issue between the Wesleyan Missionaries on the one hand, and Dr. Philip and his friends on the other; but the work deserves the attention of all who wish to hear both parties, or desire to obtain a thorough acquaintance with the state and prospects of the western portion of South-Africa. It is fair to say, also, that the opinion of our late missionary at Graham's Town, Mr. Davies, as to the character of the belligerents, and the mistaken views of many friends of humanity at home, coincided with that of Mr. Boyce.

A Short Exposition of the Epistle of Paul to the Hebrews. By D. DICKSON, A. M., Preacher of the Gospel of Jesus Christ, and Professor of Divinity in the University of Glasgow. Reprinted from the edition of 1649. London: 8vo. pp. 82. Price 1s. 8d.

IT is evident that the author was a pious, learned, and judicious man. His plan is to take single verses, or very short paragraphs, and deduce from them appropriate instruction. The fertility and ingenuity of mind which he has displayed in the process will render his commentary pleasant reading to private Christians, and a useful assistant to those who expound the Scriptures to others.

History of the Hebrew Commonwealth. Translated from the German of John Jahn, D.D. With an Appendix, containing the Continuation of the History of the Jews to the Reign of Adrian. Translated from Basnage. By CALVIN E. STOWE, A. M., of the Theological Seminary, Andover. London: 8vo. pp. 274. Price 6s. 6d.

THIS is the twelfth number of Ward's Library of Standard Divinity, of which one part has been published on the first day of every month

throughout the year. It is but just to say, that our anticipations when we saw the first number of the series have been more than realised. Sound judgment has been exercised in the selection of articles for publication, and the style in which they are issued, combining elegance with neatness, is admirable. If, however, we were to distinguish any one as better adapted than the rest to the perusal of all who desire solid instruction, we should be inclined to give preference to the last. The History of the Hebrew Commonwealth by Jahn, and the continuation by Basnage, furnish such an accompaniment to the sacred volume as ought to be in the memory of every theological student, and on the book-shelves of every intelligent family.

The Revival of Religion. A Narrative of the State of Religion at Wycliffe Chapel, during the present year, 1839. By ANDREW REED, D.D. London: 8vo. pp. 102. Price 2s.

The Day of Pentecost. A Sermon preached at Leeds, June 6, 1839, before the West Riding Auxiliary Missionary Society. By ANDREW REED, D.D. Published by request. London: 8vo. pp. 38. Price 1s.

THE course adopted by Dr. Reed in his congregation during the past year appears to have been judicious and eminently successful. In remarking on his own statement, he observes, that the general results over the whole congregation were striking and good; that the means employed were simple and scriptural—the preaching of the truth, prayer, visitations, and the general efforts of the church; that there is nothing in the means thus used that comes under the denomination of new measures; that the principal human agency was that of the pastor, without other ministers; that true revivals may occur in our country and our times; that a genuine revival may exist free from any admixture properly objectionable; that genuine revivals of religion are most desirable; and that a true revival of religion in the church and the world is from God. We cordially recommend both pamphlets, especially the Narrative, to the perusal of our ministers, deacons, and churches.

A Scripture Exposition in Questions and Answers from the Bible, for the use of Parents and Sunday Schools. By the Rev. BENJAMIN BEDDOME, M.A., of Bourton-on-the-Water. Originally published in 1752. London: pp. 180. Price 2s.

WE respect the memory of Mr. Beddome, who by some of his writings did good service to the Christian church; but we do not think that the adoption of this catechism would be an advantageous mode of communicating instruction to the rising generation. We had rather that they should be taught to extract a creed from the Scriptures than give them a ready-made system, with detached sentences, or fragments of sentences, as proofs. But they who desire a work of the kind will not probably find a better than this, and the editor states, that "should any pecuniary profit arise from the publication (which is stereotyped), it will be given to the Baptist Missionary Society."

The Mode and Subjects of Christian Baptism; being the Substance of Two Sermons preached

in the Baptist Chapel, Victoria Street, Windsor, Nov. 3, 1839. By JOHN STOCK. London: 8vo. pp. 37. Price 6d.

THESE discourses, which were delivered on occasion of the first administration of believer's baptism within the memory of man at Windsor, give a temperate and compendious view of the points of difference between ourselves and our pædobaptist brethren.

Reminiscences of Past Experience. By the late Mrs. G. SOPER, of Plymouth. London: 24mo. pp. 204. Price 2s. 6d.

THE autobiography of a well-meaning and pious woman, who attended the ministry of the late Dr. Hawker, imagined that he was a very great man, and imitated his phraseology.

The Land of Canaan, at the period of its Division among the Tribes of Israel. From a Drawing by W. HUGHES. London: Price 1s. 6d.

A CHEAP and neat representation of "the pleasant land," as it appeared in the days of Joshua, on the scale of about one inch to seven miles. Different signs are used to indicate towns the ancient situation of which is ascertained, those of which the site is probable, and those which are very uncertain. It is the first of a series of "Patent Illuminated Maps," and the colours by which the boundaries of the tribes are distinguished are vivid and well-defined.

A New Epistle, by the apostle Paul, a dressed to the Lord Bishops of England and Ireland, and recently discovered among some other manuscripts of remote antiquity, and very exactly and diligently translated out of the original Greek. A new edition. London: 8vo. pp. 32.

AN ironical defence of pædobaptism, episcopal arrogance, and established mummeries, professedly written by the apostle Paul, as a supplement to the canonical scriptures. That it will enlighten some of our countrymen is probable, and that it will irritate many of our opponents is certain; but, "if a man strive for masteries, yet is he not crowned except he strive lawfully." It does not appear to us to be derived from the armoury which our divine Leader has provided for the maintenance of our warfare, or to be much more consistent with the genius of the gospel than the evils which it satirizes.

Popery in England; being the substance of Five Lectures delivered in Little Prescot Street Meeting-house, by the Rev. C. STOVEL, on the injurious Effects of Popery in Eng'land. London: 12mo. pp. 136.

WE have received this volume just in time to be able to announce it. Many of our readers will have procured and perused it, we trust, before our next publication. "The lectures relate to those injuries which Popery inflicts in England on the cultivation and enjoyment of personal godliness, 1. By dishonouring the sacred Scriptures; 2. By forging her unwritten oracles; 3. By corrupting the Christian sacraments; 4. By degrading the Christian ministry; 5. By the demoralizing policies of Rome."

RECENT PUBLICATIONS

Approved.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part VI. London: royal 8vo. pp. 216. Price 2s. 6d.

The History of the Moravian Mission among the Indians in North America, from its commencement to the present time. With a preliminary account of the Indians from the most authentic sources. By a Member of the Brethren's Church. London: 12mo. pp. 316. Price 4s.

We must Dissent. A Reply to the Strictures of the Rev. G. Ayliffe Poole, M.A., on an Address delivered at the laying of the first stone of East Parade Chapel, Leeds. By JOHN ELY, author of the address. London: 8vo. pp. 51. Price 1s.

The New Year's Party. By the Rev. T. W. AVENING. London: 32mo. pp. 151. Price 2s. cloth, gilt.

Voyages to and from the Cape of Good Hope; with an account of a Journey into the interior of South Africa. By the Rev. JOHN CAMPBELL. Intended for the Young. London: (Tract Society) 18mo. pp. 248. Price 1s. 6d. cloth.

Practical Reflections on the Sufferings and Cross of our Lord Jesus Christ. By the Rev. F. A. GUNTHIER, minister of the gospel at Nismes, and in Switzer and. London: (Tract Society) 18mo. pp. 116. Price 1s. 6d. cloth, gilt.

Transplanted Flowers, or Memoir of Mrs. Rumpff, and of the Duchess de Broglie, daughter of Madame de Stael. By ROBERT BAIRD. London: (Tract Society) 18mo. pp. 102. Price 1s. 4d. cloth.

Old Humphrey's Addresses. London: (Tract Society) 18mo. Price 2s. cloth.

Scripture Emblems. London: (Tract Society) 64mo. pp. 128. Price 6d.

Self Defence. The Ministers of the Established Church not the only true Ministers of Christ; nor the Church of England the only sure road to heaven. A Sermon preached at Cowbridge Chapel, Hertford, on Sunday evening, Nov. 10, 1839. By ISAAC ANTHONY. Published by request. Hertford: 12mo. pp. 23. Price 6d.

Help to the Schoolmistress, or Village Teaching. By EMILY TAYLOR, author of "Tales of the Saxons," &c. London: 18mo. pp. 98.

The Sunday-Scholar's Book: containing the Proper Pronunciation of the Names of Persons and Places mentioned in Scripture, with the meanings in English. Also, Chronological Tables of the New Testament writers. A Table for reading the Scriptures through once a year. A Table of the Moneys, Weights, and Measures mentioned in Scripture, with their proper value and quantity in English, &c., &c. London: 18mo. pp. 37. Price 3d.

Lectures on the Lord's Prayer. By SAMUEL NICHOLS. London: 32mo. pp. 155. Price 1s. 6d.

Lectures on Socialism, delivered at the Independent Chapel, Dartington. By JOHN THORNTON, JUN., author of "Christian Responsibility," &c. Dartington: 8vo. pp. 24.

The Baptist Children's Magazine. Vol. 1, New Series, 1839. Leicester: 32mo pp. 376. Price 1s. 8d.

The Baptist Children's Magazine. Edited for the Proprietors by the Rev. S. WIGG. No. 1, January, 1840. Vol 2. London: pp. 32. Price 1d.

Caleb in the Country. A Story for Children. By JACOB ANDOTT, author of "The Young Christian." London: 32mo. pp. 168.

The Earthquake of Juan Fernandez, as it occurred in the year 1635. Authenticated by the retired Governor of that island. To which is added, a Refutation of several mis-statements that have been published in the "Nautical Magazine" of 1837, and the public papers. Manchester: 8vo. pp. 32.

INTELLIGENCE.

AUSTRIA.

THE PROTESTANT EXILES OF ZILLERTHAL.

A work under this title, translated from the German of Dr. Rheinwald of Berlin, has just issued from the press; some extracts from which will, we are sure, interest our readers.

THE circumstances and situation of the Protestants in Zillertal had been, in the main points, for several years, not entirely unknown in other countries. Early in the year 1837, Fleidl communicated the following letter, which he sent to some friends in Bavaria.

"Most worthy Friends and Brethren in the Lord,

"We, your Protestant brethren in Zillertal, inform you of the situation in which we are at present placed, and of which we were not aware when we sent to you Joseph Gruber. The matter stands thus: on the 12th of March the district-captain came to Zillertal, and summoned us all, the first on the 13th and the last on the 17th of March, to appear before him, and we did so with all due obedience. Thereupon he stood up, and said that to-day he appeared not as district-captain, but as the Emperor himself, to declare to us the Imperial decision of January 11, 1837, as to the following points:—

"1st That we must return to the Roman Catholic Church, or leave our fatherland; that he will not tolerate any Protestant community in the Tyrol.

"2nd That we might have the choice either to be translocated into Austrian provinces, where there are Protestant congregations, or to emigrate into foreign parts.

"3rd. That we must declare within fourteen days which we prefer.

"4th. That from the date of our declaration, a term of four months should be granted us to prepare for translocation or emigration.

"5th. If in four months ye are not ready for either one or the other, your freedom of choice will be at an end, the official authorities will summon you to move, and the Emperor will locate you where he pleases.

"Thereupon we requested passports, that we might look about for some place to go to; to which the answer was,—'When you have made your declaration you shall have passports, but not before.' We then considered, from all that we knew of old, and

that we had just heard, that our brethren in the faith suffer oppression in Austria. We thought also of the 30,000 Saltzburger who, for religion's sake, were obliged to tread the same path, and how the King of Prussia graciously received them. We have heard that the present King too is a good and a pious King, and a friend of the Protestant Church; and so, excepting eight persons who go into Austria, we ventured, in dependence upon God and the good King, to declare for foreign parts. Many now declared, of whom we knew nothing before: the number of those who have declared for emigration is between 400 and 500 souls, and we intended, as soon as we could get a passport, to send one of the number to Prussia to pray and secure a gracious reception for all."

The petitioner was graciously received in the highest quarters, and his suit was answered to the entire satisfaction both of the deputy and his constituents. The King declared himself ready to accede to the request in its full extent, which he, in his own name and in that of his associates, had presented with the knowledge and consent of his country's government.

At the same time that Fleidl was gone to Berlin, the government had repeatedly received authentic information respecting the affairs of the Zilladalers. Dr. Strauss, the president of the Consistory, was, in consequence, sent to Vienna, in order to negotiate the particulars, and to request for them a prolongation of the term for their emigration; in which application he was successful. The Austrian government acceded with all readiness to the proposals of the Prussian, showing a disposition to avoid every thing that might give to the affair the odious colour of a religious persecution. Dr. Strauss met deputies from Zillertal at Kreuth. There he ascertained that their faith was in strict accordance with the principles of Scripture and the Church, and that they were desirous to unite themselves as well to the Protestant Church as to all the institutions therewith connected. Subsequently, the privy-councillor Jacobi was commissioned to acquaint them with the civil institutions of the state, that so no circumstance, as that of the general military duty, might come upon them unawares.

The news of these transactions awakened great joy among the Protestants. They immediately set about preparing for their emigration, by building wagons for their journey, disposing of their houses, estates,

&c. The majority of those who had farms and other property soon found good and profitable purchasers. The others also, who possessed only houses and cattle, were in no embarrassment, as all kinds of saleable commodities find in the valley a ready purchase.

Fourteen days earlier than the expiration of the set term, they began their departure. Their parting from those whom they left in the valley must have been so much the more bitter, as even many who had hitherto been their enemies, moved with sympathy, now declared that "they never thought their opposition would have led to such a sad result; that they only intended to effect a change in their resolution." Others also, of a more indifferent character, assumed to them a more milder tone, especially since they had taken the pains to acquaint themselves more precisely with the facts. Urgent were the entreaties that "they yet would remain in the valley, lest otherwise they should cause a scandal to the people abroad; what would be said in the empire about the Tyrolese?" It was probably from similar feelings that some were induced to promise their relations and acquaintance worldly advantages, if they would stay in the valley and remain by the Church. The family of L——, with seven children, had packed up their scanty effects upon a small cart, which, in the evening, was standing before the door, ready to depart the next morning. At this moment a female relative came and offered the husband the freehold of a rich farm, if he would consent to adhere to the Church. "I do not sell my religion," he calmly replied. Some priests also performed their part, for the purpose of directing attention and sympathy to the Exiles; but they did it in their own way. On the borders of the valley of Kützen, one chose for the subject of his discourse 'the judgment of God upon the Lutherans;' in which he alleged, "It is too bad that the people should be allowed to take so much money with them as two hundred thousand imperial florins; however, they will need the greater part on their journey, and the remainder will soon be gone. But, my hearers," he continued, "Prussia is a poor country; the means of life are all dear there; even mouse-flesh is sold for money. &c." Notwithstanding, the Exiles experienced much kindness on their way. In Maiehof many came forward to give them a friendly farewell, and to express their sorrow "that matters had come to such a pass." Even in Catholic Fügen, females stood under their houses weeping at their departure, and presented, unasked, refreshments to the women and children.

According to the wish of the Austrian government, they took their way through the Imperial States, Saltzburg, the Arch-

duchy, Moravia, and Bohemia; and in small divisions. The first, consisting of one hundred and fifty souls, passed on the 7th of September, through Linz. Some of the more advanced, availed themselves of the opportunity to visit a Protestant weekly service at Wels. No sooner had the congregation at Rützenmoos heard that a second division was to follow, than they sent deputies on the high road as far as Boeklabrug to meet the Emigrants, and to invite them to take up their quarters with them for the night, and to attend divine service on the 8th of September, the festival of the Nativity of the Virgin. Here many, for the first time, entered a Protestant church. Pastor Trautberger preached on the twenty-third Psalm, commencing his discourse with the words, "This day is salvation come to my house." Immediately after, the commissary of the march directed them to proceed forward over Maria-Scherten. This train was more considerable than the first, consisting of two hundred persons. Every two or three families had, in common, a wagon drawn by horses. Many of the poorer dragged along a small two-wheeled cart, carrying their goods and children. In this manner Fleidl conveyed his mother and four little children. On the Saturday they arrived in Wels and in Scharten, the seat of the Protestant superintendent; where the inhabitants opened their houses to them, and were also, for the first time, they met with unkindness from the adverse party. Even a priest suffered himself to do them this wrong. After accosting the Zillerdalers with a certain show of kindness, he proceeded to harsh words, and concluded: "now you are going to the place you belong to, even the desolate Riesengebirg; few of you, however, will arrive there, most will perish on the way through Bohemia." "That does not trouble us, replied an artisan;" "if we live, we live to the Lord, and if we die, we die to the Lord." On Sunday the 10th of September, they distributed themselves in the chapels (Behäuser) at Scharten, Wallen, and Efferding; but the greater number remained at Efferding.

There the congregation devoted the front seats around the altar to the strangers. The service began with the hymn,

"Christ says, Come follow me, &c."

After this, Pastor Kotschy commenced his discourse with those lines of Terstegen's:

"Forget not God's free grace and love,
Nor from Him e'er depart;
While many thousands harden'd prove,
His mercy won thy heart."

He then acquainted the congregation with the fortunes of the Zillerdalers, and strikingly reminded them of the banishment, a century before, of the Saltzburgers, who then sang,

"A wandering exile here I roam,
 No other name is mine;
 For God's truth driv'n from land and home;
 Yet I will not repine,
 Since Thou, my Saviour, didst for me
 The path of grief not shun;
 So that I may but follow Thee,
 Let all thy will be done."

The sermon was founded especially on the epistle for the day, Ephesians iii. 13, &c. After which the congregation sang the hymn, commencing

"Glory and praise to God most High."

This ended, there followed a baptism, then a confession, and the holy eucharist. As it was all new to the Tyrolese, they remained silent spectators in the church.

At noon they were hospitably entertained by the members of the congregation. Many now, lifting up their hearts and voices, said, "God be thanked, it has happened quite otherwise than was foretold us." It was said, 'If indeed you reach Hausrück, no one will regard you as fellow-believers. They will sweep you out as with a besom, and, least of all, will permit you to enter their chapels.'

In the afternoon, they attended the catechising of the children, which that day was held on the 41st chapter of the book of Genesis. To this the pastor added, with reference to the case of the Emigrants, a discourse on the 11th verse of the 8th chapter of the Prophecy of Amos. At the conclusion, he directed his address especially to them, admonished them to be faithful, and, commending them to the divine protection, imparted to them the blessing. Afterwards, several of them visited the clergyman at his own house, conversed with him on several passages of Scripture, and expressed their thankfulness at the wonderful leadings of God's Providence. Especially joyful were a blind old man of eighty-three years, and a still more aged widow, for having lived to attain the privilege of worshipping their Lord in a Protestant church, and hearing his word without distraction. The Protestant congregations also afforded the travellers considerable assistance in all things necessary for their journey.

On the same day a third division, consisting of sixty persons, arrived from the Lower Innthal, on the high road to Reichenhall. With several of these the fore-mentioned clergyman from Franconia had been already acquainted in the valley. "I found in Finkenberg," he writes, "Q ———, and his family busily occupied in preparing for their emigration. A deeply interesting picture! The men with his brothers was standing in the entrance, filling baskets for the journey. The gray-headed father was within the house, surveying with a keen eye every corner of the place still so dear to him

lest any thing should be forgotten. The wife, with an infant eight days old at her breast, was, with christian resignation, sitting by a cradle wherein a sick boy was lying. At the door stood the sister in tears, lamenting the separation from her kindred, whom she would gladly have accompanied, had she not been held back by her love to the children of her rigidly Catholic husband.

"They invited me to their noonday meal, the last they were to partake of in the paternal home. At table, the father of the family—of whom I may not think it evil that he did not bear this trial with the patience of his Lord—confessed that 'he felt the flesh still to struggle against the spirit; but, he added, 'I hope, by God's help, it will soon be overcome.' Among other questions, I asked him if he was going to take his religious books with him, as the Bible, Schaitberger's Epistle, &c., or whether he had sold them. He replied, smiling, 'I do not sell the Word of God, that I have bestowed upon people by whom it will be duly valued, as others also have done, because many have earnestly besought us to leave them some of our little books. Besides, the good king will not fail to give us others when we arrive in Prussia.' The next day I proceeded on the Saltzburg road as far as Rattenberg. Here, among the inhabitants, I met with various—some of them strange—opinions concerning the Zillerdalers. One man insisted, that the people were desirous of becoming Jews; on my asking why, he replied, 'because they do not make the sign of the cross in their prayers, which the Jews also refused to do.' The hostess of the brewery at Wiesgrund thus expressed her opinion: 'I should only like to know what really is the matter with these poor mad people. I know them to be honest and industrious; they have also wished to give my husband some little books, but, as he cannot read, he is not able to make any use of them. It is true, they lead a temperate and sober life, only they are not right in their religion, for they do not believe in the mother of God; and yet they are stricter than most of us in their honour of the Lord.' An apprentice asserted that they were deserv- ing of all praise, only their inclination to Protestantism was bad. In Rattenberg the conversation was entirely devoted to this affair. As one was here relating the hardships of the journey, of the children, and of the country to which they were going, another remarked, 'It is much better to remain in the religion in which one has been brought up.' Another person from Achen- thal said, 'The novices! they wish to be wiser than the Church, and only seek to make themselves conspicuous.' To which a third added, "The matter has also its other

side, the people have heard something which they do not understand; they are too early with it yet.' Very interesting was the expression of a traveller from Pustherthal, who, as it seemed, was not unacquainted with the Word of God. 'In my country,' said he, 'many think just as these wanderers do; but it is best for a man to remain quiet.' After passing the village of St. John, I accompanied them further on the road. The clear tones of the bells from the mountains were summoning the dwellers in the valley to devotion. In festal dress the old and young were hastening by us to the neighbouring churches. It was the Lord's Day, and the Emigrants felt much anxiety that they, by their journeying, should disturb the Sunday's rest, and that themselves could not enjoy the happiness of hearing the Word of God. I endeavoured to calm their apprehensions as to the first point, and expressed my readiness to do my part for the general edification. At a green spot, in the wild mountain pass over the immense snow-crowned glaciers, they all descended from the wagons, and encamped themselves around. I stepped into their midst, and discoursed to them, choosing for the subject the words in Matthew v. 10—12. At the conclusion they sang a choral, which reverberated with a magnificent echo from the surrounding valleys. Some hours later we arrived at Waidring, and the pass of Strubb. It was just at the time when the mass being ended, the people were returning to their homes. The sight of the procession caused them almost all to halt, and, either with sympathy or curiosity, to direct their eyes upon the people. Soon, however, the construction of the travelling wagons, and the like, alone attracted their attention; especially as a priest joined himself to the bystanders, and charmed all with the displays of his technical knowledge. He also spoke freely concerning the 'Inclinants,' confidently maintaining, that 'these people, in order to procure a more favourable reception in Prussia, had told lies to its ruler, professing to believe in the Augsburg Confession, of which, all the while, they knew but little, and understood still less.' As I hereupon called him to account, and demanded of him proof for these assertions, he turned away, and poured forth a series of reproaches against a nobleman, who, in this district, had lately separated from the Catholic Church. On our way, a countryman came up with us. He had remarked nothing of the sermon, except that it had stated that the Lutherans were really heathens, and deniers of the Godhead. I gave him Schubert's excellent little work, 'The history of the Lutheran Saltzburgers;' which he received with joy, promising me, that one of his children should read it to him in the afternoon.

"At noon we reached the valley watered by the Salach, and enclosed by the bare chalk mountains; then we re-ascended the heights towards the Kniepass, and arrived at the frontier village of Unken, celebrated as the scene of a murderous battle in the year 1809. On the road my companion Q—— related to me several particulars of his early life in the valley. Among other incidents the following: 'On one occasion my pastor blamed me very harshly for presuming to read the Bible, whereas, as he said, it belongs only to God's servants, the priests. He did not suffer me to appeal to the Word, but continued to represent this as our chief crime. At length I ventured to say, 'Reverend pastor, I have read the Scripture, and that often, yet have I not been able to find that it anywhere is said to be only for the clerical order. There is indeed the Epistle of St. Paul to the Church at Rome, at Corinth, &c. The Church at Rome certainly consisted then of the people in general, and if, at that period, they were permitted to read the Scripture, they must be equally so at the present day.'"

On the 13th of the same month, this third division arrived at Wels, and attended a lecture on the twenty-seventh Psalm, by the Protestant clergyman of that place. Pursuing their journey, they came to Thening. There the Lutheran superintendent received them with especial kindness, and induced them to remain over the Sunday. In Linz they found a hospitable reception, and accommodation gratis at the Golden Cross. In Gallneukirchen where formerly the beloved Boos laboured, the parish priest forbade his flock to have any thing to do with the people. Nevertheless, the commissary of the district opened to them his stables, and his example was followed by several others. Many now were the marks of sympathy shown to them, until they reached the borders of the Archduchy. These were, however, strikingly diminished on their arrival in Moravia. Here, in several places, difficulties arose from the difference of dialect, which the inhabitants showed no disposition to obviate, but rather a decided aversion to the Exiles. The first train, especially, probably in consequence of their strange and unexpected appearance, had to endure many hardships.

In the hill town of Iglau, their leaders, notwithstanding the badness of the weather, and their earnest entreaties, could obtain no quarter. On some of them going into an inn to prepare some food for the children, who were perishing with cold and hunger, the fire was extinguished, and they were, with threatenings of the lash, driven out of the town. Several were refused the necessaries for the journey, though they offered to purchase them with money. More than

once, the weary were directed to sheds and hog-sties, when there was no want of better accommodation: and sometimes they were even obliged to encamp amid storm and rain in the open air. It is true that such treatment was contrary to the will of the supreme authorities, nor was it repeated to those who came after.

At the mountain village of Michelsdorf, in the circle of Landshut, the Exiles first trod their new fatherland. They received their first welcome on the 20th of September, 1837, from the Protestant pastor Bellman, who was followed by the greater part of his flock. The train consisted of about a hundred and twenty persons. At its head advanced the fathers and mothers, tall and well-proportioned figures, wearing the well-known Tyrolese hat, and carrying umbrellas; otherwise habited in the simple costume of their country. Among all, it was easy to perceive that their dress had been newly provided for the journey. Earnest and still the procession moved forward; even the spectators, penetrated with sympathy, observed a deep silence: firm, tranquil resolution was expressed in the countenances of the men, humble resignation in those of the women. These were followed by ten or twelve wagons carrying the aged and sick, women and children, as well as the most necessary articles of their moveable property. Then there came several small two-wheeled cars, drawn by their owners, containing their books, &c.

About noon, on the twenty-third of September, the second train arrived, consisting of two hundred and eighteen persons, among whom was John Fleidl. They had traversed, in twenty-three days, about ninety German miles.* As during the last few days there had been an incessant rain, the travellers here halted some hours, in order to recruit themselves for the mountain pass, and the remaining six miles of their journey. The countenances of all indicated the greatest exhaustion, and only the children were cheerful and joyous. Pastor Bellman stepped into the midst of the Pilgrims, who, young and old, crowded round him with tears in their eyes, endeavouring to reach his hand and catch a glimpse of his countenance. Every eye was fixed upon him, glistening with emotions of joy and gratitude. One party that was encamped near the church having procured it to be opened, some of them entered; in silence they ranged themselves before the altar, when presently one of them perceived, and drew the attention of his companions to, a portrait of the king: with a general shout of the highest transport, they all rushed towards the picture, contemplating it with

* About 400 English miles.

eyes beaming with tears of joy—it was, indeed, the likeness of one who, by his royal favour, had caused their gladness at that happy moment *

The town of Schmiedeberg was appointed to the assembled emigrants as their first place of abode. As the first division arrived earlier than was expected, and as it was the season of the yearly fair, they were provided with a temporary home in Upper Schmiedeberg. Here they, as well as their followers, met with the kindest reception from the inhabitants. On Sunday the 24th of September, those who had first arrived, attended divine service in the Protestant Church. Pastor Sussenbach offered on their behalf an earnest prayer; Pastor Neumann in his sermon admonished the congregation to receive Tyrolese with love as their christian brethren, remarking on the powerful faith by which they must have been actuated to forsake house and home, their native country, friends and kindred, and all that man in this life holds most dear, in order to attain liberty of conscience and belief.

On the 8th of October they all came to the church to observe a day of public thanksgiving for their happy arrival. The Zillerdalers, assembled in the great open Place before the church, at the doors of which the clergy stood to receive them. The hymn was sung—

“ When Christ his Church defends,
All hell may rage and riot,
Nor mortal foes nor fiends
Shall give her long disquiet;
He who at God’s right hand doth sit
Shall quell all foes beneath her feet.” &c.

The church-doors were now thrown open, and the clergy led in the people, singing the hymn—

“ Up, Christians, ye who in Him trust,
And let no threats affrighten.”

To the Exiles were allotted the seats on the right and left before the altar. Divine service commenced with the hymn,

“ In Thee, O God, I put my trust.”

Then followed an address from the altar; and the whole was concluded by singing

“ Now thank God one and all,” &c.

The church could hardly contain the crowds that streamed in from all directions; while all manifested the most heartfelt interest and sympathy.

In the same week, all the heads of families,

* How melancholy is the fact, that at the very time at which the King of Prussia was affording an asylum to these persecuted Austrians, he was driving into exile, his own subjects who would not receive his form of Protestantism! Ed.

as well as the unmarried, were summoned to the town-hall where they were presented with Bibles, by Pastor Siegert. With tears of joy and gratitude, they received the gift. Among these was one man, the father of a family, who, though only forty years old, had been long gray from grief and anxiety, and had left his wife and children in the valley, as they still adhered to the Romish Church.

The government at once made provision for the instruction both of the children and the adults. A schoolmaster from the Royal Seminary at Buntzlau was appointed for this purpose. Daily, from the hours of eight till twelve, above eighty Tyrolese children, between the ages of six and fifteen, are instructed in the school. From two till five, ninety adults are taught reading, writing, arithmetic, singing, and Bible history. From four o'clock till five, about twenty aged persons are taught the art of reading. "Cost what it may," they said, "we must learn to read the Bible."

Thus far the narrative by Dr. Rheinwald : it is only necessary to add the information of a high authority, derived from unquestionable sources, that "during the winter they were taken care of in Schmiedeberg, and in summer they entered upon their new possessions in the domains of Erdmannsdorf, where each obtained a house and farm suitable to his means and his former position in the Tyrol. The colony itself has received the name of their old home, Zillerthal. Reports have, we know, been circulated, that the Exiles are discontented, and already wish to emigrate again : but nothing could be more untrue. Those of the labouring class who are accustomed to leave the Tyrol annually in search of employment continue their periodic migrations, and are readily furnished by the Prussian government with passports for the purpose. The great majority, whom no such necessity compels, remain stationary :—all are happy and thankful for the kindness with which they have been received, and the liberty of conscience which they enjoy.

DENMARK.

BAPTIST CHURCH IN COPENHAGEN.

Extract from a letter from the Rev. G. Oncken, dated Hamburg 13th December, 1839.

"As I have been much from home on missionary tours to various parts of this country and Denmark, and otherwise busily engaged, I could not reply immediately to your letter of the 14th of August, I sent however, an answer to it in November, addressed to Dr. Murch, which I trust, has come to hand by this time. Since then

several interesting facts have transpired. A church composed of eleven members have been formed at Copenhagen. I visited that city in company with one of our brethren, a Dane by birth, at the close of last month, when the above individuals were immersed and formed into a church of Christ. The facts connected with this became soon known, and the orthodox party have raised a hue and cry against the brethren hardly conceivable. In an ecclesiastical periodical, an article has appeared every week regularly against us, warning the people of our heresy, and representing us as the most dangerous sect on the face of the earth. Letters and messengers have been sent to various parts of the country; to prevent if possible the spread of our sentiments. You would be utterly amazed to read the arguments in defence of infant sprinkling, which some of our Danish friends have made use of. Oh! precious common sense, how seldom art thou to be found!! Some of the baser sort at Copenhagen have made common cause with the spiritual gentlemen, or may have been partly instigated by them;—they have published the vilest songs about us, and others, not satisfied with this, have mobbed before the dwellings of the brethren, and broken their windows. Our brethren have been thus tried, but blessed be God, they have remained unmoveable in the apostles' doctrine, and on the whole we rejoice that thousands have by our enemies been led to search the Scriptures to see if these things are so. On Lanzeland, an Island in the Kategat, several christians have left the national establishment, and are convinced of the form of doctrine we hold. We are doing what we can to strengthen the brethren at Copenhagen. We have published four tracts in Danish, and a kind of lithographic letter on the subject of immersion, which are now circulating in various parts of the country. Another tract on immersion, has just been translated and will, I hope, soon leave the press. The brother who conducts the worship in the church at Copenhagen, has a brother who has studied for the Lutheran Church, but has now given up his connexion with that community, and will I hope soon apply for admission to the Baptist Church. Let me most warmly recommend this infant cause to your prayers and the prayers of our brethren generally, to whom you may be able to communicate these facts.

"The Lord Jesus is still sheltering us from the wrath of man, for we can only attribute it to him, that after the late decisive conclusion of the senate, our assemblies are not violently broken up and severe fines enacted. We also continue to be favoured with tokens of his presence among us; we enjoy sweet harmony and oneness of mind, and the

Lord is still adding to us, such we hope, as he has ordained to eternal life. The brethren, who have travelled to various parts of the country as colporteurs, are refreshing us with pleasing news from time to time, and we have indeed cause for abundant gratitude. A Methodist mission attempted here by the Wesleyan Association, has completely failed, and the field is once more entirely left to us. Our efforts, under existing circumstances, must be principally by the circulation of religious tracts and good books. We have circulated this year, upwards of 160,000 tracts, and if our English and American brethren are duly affected with the loud call from Germany, and the blessing that has accompanied this mission, much more can and must be done. I hope my letter to Dr. Murch, will soon be brought under the consideration of your board, and if any thing can be done for us, it should be done soon."

AUSTRALIA.

BAPTIST CHAPEL AT SYDNEY.

Having reason to believe that the following statement which appeared in the *Patriot* of Dec. 9 is correct, and deeming the facts which it exhibits important in reference to the honour of our denomination and the prospects of one of our colonial churches, we think it right to transfer it to our columns.

"By letters received from New South Wales on Monday, we learn that 741l. 6s. 10d. has been paid by the government towards the building of the Baptist chapel in Sydney; and as this item will doubtless, when the returns of expenditure are published, attract attention, and occasion, probably, surprise or unfair animadversion, we feel bound to explain, frankly and explicitly, the circumstances under which the trustees of that chapel have accepted of the grant. The Rev. John Saunders, on arriving in that colony, commenced his ministerial labours at Sydney, and soon attracted so large an auditory that the congregation proposed to erect a commodious place of worship. At that time (1835), the act was passing the legislative council which authorised the governor to pay to any parties who would build places for religious worship, houses for ministers, or school-rooms, a sum of money equal to that which they could raise by subscription; and the parties who were raising the money for this chapel, not perceiving the compromise of principle involved in their doing so, applied to the governor for the grant of money to which, by the act, they were entitled.

"Upon this being known in England, the friends at Sydney were requested to give their serious consideration to the principle upon which such a grant must be made and

received. These suggestions were kindly received, and led them to perceive how unsound was the ground upon which they had been treading; so that, when galleries were erected last year, the whole amount required for that purpose, upwards of 500l., was subscribed by the congregation.

"But the application for the amount in aid of building the chapel having been made to the government, it was deemed by the trustees that they had gone too far to recede; and therefore, although considerable delay has occurred in the payment of the money, the trustees felt bound to receive it when it was presented by the governor in June last.

"The refusal of our friend Mr. Saunders to receive 200l. a year, to which for three years he has been personally entitled, clearly proves that the matter of government interference in religious matters is now well understood in New South Wales; and while we regret the error into which our friends at Sydney fell, we are persuaded that we shall not hear any more from the Australian colonies of government money being sought or received by any parties holding Congregational principles."

NEW CHURCH.

BAGSHOT, SURREY.

On Thursday, Nov. 21, a church of the Particular Baptist denomination was formed in the village of Bagshot. After reading the Scriptures, prayer, and a short address, the Rev. G. Hawson, of Staines, requested the friends publicly to avow their desire to unite in Christian bonds. He then gave them the right hand of fellowship, and addressed the newly-formed church on their relative responsibilities; concluding the service with prayer for the divine blessing.

In the evening, the Rev. J. Woodrow, of Wokingham, preached on Christian unity, from John xvii. 21; the Rev. J. Chew, of Sunninghill, and Hart, the minister of the chapel, engaged in the devotional exercises.

The village of Bagshot had long been in a state of spiritual destitution, until about eight years since, the Rev. Messrs. Hinton, of Reading, and Hawson, of Staines, attempted to introduce the gospel by out-of-door preaching. Subsequently, a club-room was hired for divine worship, until a kind friend built a chapel at his own expense to contain about 150 persons which was supplied by various ministers, until the visit of the Rev. C. Hart, late of Wortwell, Norfolk (about eight months since); whose labours are much blessed, so that the chapel which has been enlarged by the friend who built it, to contain 300 persons, is filled on Sabbath evenings; and, it is hoped many are inquiring the way to Zion with their faces thitherward.

ORDINATIONS.

CARNARVONSHIRE.

On the 7th of November, 1839, the Rev. Enoch Williams was set apart to the work of a missionary, under the superintendence of the Carnarvonshire Baptist Auxiliary Society. The services connected with his designation took place at Carnarvon, and were very delightful to the large assembly which was convened on the occasion.

PROVIDENCE CHAPEL, SHOREDITCH.

The Rev. William Miall was set apart to the pastoral office over the church late under the care of our deceased friend the Rev. James Smith, on the 26th of November, 1839. The chapel was thronged on the occasion, and the services, which were very interesting, were conducted by the Rev. A. Fletcher, the Rev. E. Steane, the Rev. G. Pritchard, the Rev. Dr. Cox, the Rev. J. Aldis, and the Rev. E. Mannering.

AMERSHAM, BUCKS.

The Rev. Joseph Burton, late missionary to the Bahamas, has accepted an invitation to take the oversight of the Baptist church at Amersham, late under the care of the Rev. J. Statham.

BLABY, LEICESTERSHIRE.

The Baptist church at Blaby, having become vacant by the resignation of the Rev. B. Evans, its late pastor, the Rev. J. Barnett, of Measham, late of Appleby, has accepted an invitation to take charge of it, and will commence his labours there on the first Lord's day in January.

MISCELLANEA.

CARNARVON.

A correspondent at Carnarvon gives the following pleasing account of the recent experience of the church in that town: "The Baptist church at Carnarvon has had, through the whole of the past year great cause to sing of mercy. Being weak and few in number, surrounded with difficulties and discouragements, they felt their impotency more than ever by the circumstance of losing their minister by death—a minister? yes, a star of the first magnitude in the firmament of the church, a giant of the first order on the field of battle; it is not too much to say of him that he was a man of an age; it is only now and then that the Almighty does raise up such men as he was—I mean the late Rev. Christmas Evans: losing this their shepherd and their father, the church felt herself sinking in the waves of despondency and in distress, cried, *Lord, save or we perish!* The Lord heard her

cry, and delivered her out of her fears, and caused light to shine out of darkness, and crowned her through all the moments of the past year, with loving-kindness and tender mercies. Peace and harmony pervade the whole church; forty-six persons have been added to our number in the past year. Congregations are constantly improving, and our sabbath school is in a flourishing and increasing position. Christians ought not to be discouraged: their God is always the same, and with him all things are possible."

CHIMNEY SWEEPERS.

We regret that the state of our columns forbids the insertion of a letter from the honorary secretary of a society which has existed some years, whose object is to do away with the use of children in sweeping chimneys. It gives an affecting representation of the physical sufferings and moral degradation of the unhappy children who are so employed; and shows the necessity of an immediate contribution to meet the expenses required to provide a parliamentary agent, and counsel, in reference to legislative measures now pending. It states that "it is clearly proved that children are not wanted in this trade, by the fact that the London Fire Offices have abandoned their use in their own chimneys;" and adds, "All chimneys may be effectually swept by the machine which is in use, if worked by an honest man. It is now some years ago that her present Majesty expressed herself in these words, in this matter, 'And I hope it will not be long before this national disgrace is removed from the face of our country,' a remark most materially strengthened by the example set in the Queen's Palace." The Queen is the patroness of this society, whose report may be obtained, gratis, at No. 1, New Bridge street, where also donations will be thankfully received.

RECENT DEATH.

MR. CHARLES ROBINSON.

On Lord's day, Dec. 8, 1839, died Mr. Charles Robinson, of Leicester, in the seventieth year of his age. He was, with his dear surviving partner, baptized at Portsea, in the year 1797, by the late Rev. Joseph Horsey, and united to the church under his pastoral care, assembling in Meeting house-alley. Through a long and chequered life, during the latter part of which he was heavily afflicted, he "exercised himself to have always a conscience void of offence toward God and toward men." His conversation was habitually in heaven, and he died confidently "looking for the mercy of God, through Jesus Christ, unto eternal life."

CORRESPONDENCE.

ON EXISTING AND PROJECTED BIBLE SOCIETIES.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Long before the delegates from the English Baptist churches were commissioned to represent them at Richmond, Virginia, in 1835, there were indications of controversy in reference to the decision of the Bible Society. To me it appeared that a crisis had arrived in the history of that noble Institution, which in the providence of God was designed sooner or later to awaken the attention of all sections of the church of Christ, to existing errors respecting Christian baptism.

From what I knew of the American character—the absolute freedom, in that country, from the sectarian domination of an established and endowed church; and of the consequent prominence and influence of our denomination, numbering as it then did half a million of communicants, immersed on a profession of their faith, I felt assured that the controversy there would not be restricted to the sustaining of those faithful translations to which the Bible Society refused its aid; but that ultimately the English version itself would be brought under revision.

On our voyage to America, I accordingly threw together such remarks upon the entire subject, as I then judged it would be proper to address to the Convention on any suitable occasion; and such an opportunity did occur during its sittings. Throughout the term of our visit, and especially just before our departure, there was much important discussion both on the question then pending before the American Bible Society, as to whether they would any longer assist our translations; and also, relative to a revised version of the English translation of the Holy Scriptures.

This latter topic is not now immediately before your readers, or I should trouble you with a few remarks on its desirableness, if well executed; on the facility with which it could be both effected and “authorized” or sanctioned, by so large a community as the Baptists; and on what appears to me to be the best mode of accomplishing that object: viz. by making a commencement at Calcutta, where our learned translators might interpose with a revised English version the Bengalee New Testament, translated by Dr. Yates, the very work which has given rise to the controversy.

But, in reference to proposed movements in our denomination, allow me to state my opinion, that our relative position in England

is so different from that of the denomination in America, as to render it extremely doubtful whether a similar independent Bible organization is the best mode of proceeding. It is quite true that “our position with regard to the Bible Society is unsatisfactory”; still we have important duties to discharge as members of that Society, which ought conscientiously and steadily to be kept in view. With the firmness and dignity evinced by our fathers in the mission, it behoves us to maintain our principles, to assert our rights, and to repeat our protests, in the Committee Room at Earl Street; while in our respective neighbourhoods we co-operate with all its friends and supporters. If we secede and form ourselves into a separate, and, as it will be deemed, rival or hostile institution, we may doubtless maintain our ground, but we shall do so in a way far too much to the satisfaction of some who have chosen to act a most sectarian part towards the Baptists, but would nevertheless not fail to charge us with sectarianism and schism. For my own part, my determination is taken in reference to an adhesion to the British and Foreign Bible Society. I see nothing to render it imperative upon me to secede; but very much to strengthen my resolution to remain a member, and ex officio to retain the right of attending the Committee meetings of the Parent Society, and to act as a member of a local Committee. At the same time I think it the duty of every such member, to avail himself of every legitimate and proper opportunity of using constitutional means to bring back the Society to its original practice, and recover it from its recent course of inconsistency. This is more especially a point of importance, because the conduct of the Society in reference to our Calcutta missionaries, has been justified by official authority, on the ground that aid is still afforded for the Old Testament, and *indirectly* also for the printing of the New Testament.

I am, however, equally convinced that it is the duty of the British Baptists to co-operate with their American brethren, whose generosity has more than compensated the injustice of the British and Foreign Bible Society. In doing this I am constrained to differ in opinion from some of your esteemed correspondents. I take this opportunity of freely expressing myself, because we shall find our advantage in a full discussion of the whole subject.

The American Bible Society not having appropriated the designation of *Foreign*, as well as American, our brethren assumed the

title in entering upon their separate career. The name of "American and Foreign Bible Society" seems to have been reserved for a body of Christians who will rigidly adhere to the simplicity of the original constitution of the British and Foreign Bible Society; viz. the sole object to be the circulation of the Holy Scriptures without note or comment. It is not now to be expected that they will forego that designation, especially as a large proportion of the recently formed Society will undoubtedly feel at liberty, when the proper time arrives, to print and circulate such other version of English Scriptures as may be approved.

Our object at present is, I presume, to sustain our foreign versions. Allow me, then, to observe, that we have already in connexion with our Missionary Society, a "Translation Fund," for which separate contributions are received. I respectfully recommend that our movement as a denomination, should be by supporting the existing organization, rather than by originating a new society.

The suggestion of Dr. Cox, for the specific object of Bible translation, is happy and important thought; but it does not seem to comprise the Bible Society operations of printing and distributing. I shall only add, that if a separate society should, after due deliberation, be deemed desirable, and by whatever name it may be designated, I shall feel myself at perfect liberty to belong to it, without withdrawing from that Institution which has long been deemed the glory of our age.

I remain, very truly yours,
JAMES HOBY.

Birmingham, Dec. 12, 1839.

ON EXISTING AND PROJECTED BIBLE SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow me through the medium of your pages to present my sincere acknowledgements to their authors, severally, for the communications on the Bible Society question, contained in your last number.

For a long time I have been exceedingly anxious, that the brethren might feel it their duty to return to that momentous subject; and I would express my particular obligation to Dr. Cox for the position to which he has advanced. Always *suaviter in modo—imo vero, valde, ac in omnibus rebus*—he looks peculiarly graceful where he now stands: and, without blighting one laurel on his brow, I merely wish that the brethren may lead him one step nearer to the real and necessary undertaking.

After what has transpired, it appears to

me, however, scarcely courteous to "inquire (of the Bible Society) whether they can conscientiously aver that we are wrong." They have said that we are wrong; and on that opinion they have acted; and it seems only just to show, that we regard the opinion thus formed, and acted upon, as *conscientiously* entertained. If it were not, they would hardly confess to us the contrary. But, on the other hand, since we are bound to believe this, what right have we to expect, or even to ask, that the Bible Society shall, from a consideration of any effort we may make to support and diffuse our own translations, renounce an opinion so deliberately formed, or forsake a position so conscientiously taken. To threaten them with a new Bible Society can involve no terror. It only announces a new co-adjutor in their great work. They might conscientiously refuse support to our versions; but, I will not be easily convinced, that the illustrious members of that Society will ever regard our diligence in supporting them ourselves, in any other light than that of Christian faithfulness and zeal: which claim, both from them, and from all the Christian church, unqualified approval and prayerful benediction.

If, dear Sir, you will excuse my writing so much respecting the "*suaviter in modo*," perhaps I may be allowed to add one word respecting the "*fortiter in re*," or, rather, respecting the measure which is projected.

To me, Sir, it does not seem to require any apology at all. That department of Christian labour which has been *conscientiously* resigned by other brethren, may be quietly, and prayerfully, and most devotedly undertaken by us, without even the slightest occasion or fear of blame. Such, then, is the matter in hand. In the conclusion of their last Report, the Bible Society has distinctly stated, respecting several of its versions, "*we are aware of their many and serious defects: but we are not ashamed to confess, that the magnitude of the attempt to form new versions, or to revise existing ones, is such, that we are compelled to shrink from it.*"

This, then, is a department of Christian labour which the Bible Society has formally and publicly relinquished. It will circulate *received* versions; but it shrinks from the labour of revising them, or of providing new versions, even when those which are *received*, in the countries where they circulate, are known to have "*many and serious defects.*"

It is on this principle that our version in Calcutta is said to have been rejected. By the translation of the word βαπτίζω, &c., it became obnoxious to that party of professing Christians in India which now contains the greatest number of individuals. Being rejected by this majority in India, it could no longer be called

a *received* version by the Committee in London. It was therefore rejected; and, in the same manner, every version not received in the country where it circulates would be rejected. In Spain, the version *received* by Papists is circulated; in Germany, that which is *received* by Lutherans; and, in India, the version *received* by Protestant Pædobaptists. If, in any one of these cases, a new version be found, however perfect, which is not *received* by the party which prevails in the country through which it is to circulate, the Bible Society must shrink from it, as they do from the labour of providing new versions where those which have been *received* are known to have "many and serious defects."

The object of the British and Foreign Bible Society, therefore, is, to *cheapen and circulate received versions of sacred scripture, without note or comment.* And by that catholicity with which its labours are adapted to every *prevailing* party, whether papistical or protestant, it is, perhaps, adapted to effectuate an important preliminary work in advancing the kingdom of our Lord: it can administer a little medicine where the whole prescription of mercy will not be received; and to secure this confidence, both with protestants and papists, *some* suppose, that the Society must shrink from these more perfect versions.

The simple question is, therefore, will all men "shrink from these more perfect versions?" The American and Foreign Bible Society has answered, "No. We will take them up; and, in the strength of God, yield them all the aid we possibly can." To apologize for the men who have thus undertaken what the Bible Society shrinks from, is, Sir, I cannot help thinking, to do a positive injustice, both to them and to their pious labour.

A further question has now to be determined, which is this—Will our English churches receive from them their generous grant to our missionary versions, and yet suffer them to labour in this field without our encouragement and co-operation? For my own part, I think that the principles and spirit of our English churches will render this *impossible*. We cannot be so pauperised yet.

Let me add still further, Sir, that if we could so neglect the claims of our own versions, we shall not long be ignorant, that the cause of our own denomination is but an atom in this great concern. The honour of God, the victory of his church, and the salvation of the world, are all dependent on the universal diffusion and observance of *divine truth*, as it is revealed in the *original sacred Scriptures*.

I cordially unite with Dr. Cox in all the respect, he pays the British and Foreign

Bible Society, but not at all in his apparent dread of censure through this movement. If we deserve censure, it is for our delay. The ground that has been formally relinquished ought to have been occupied before this; and not our denominational part only, but the whole ground. For the chief honour of good men consists in taking the post of duty, the moment it becomes obvious. If when they do this they are blamed, their honour is augmented by the unrighteous censure; and there is then nothing wanted to complete their glory but such faithful endurance in the place of duty as God will accept and bless.

The society of which the Rev. Mr. Maclay of New York, is now the representative in England, is called "*The American and Foreign Bible Society, the single object of which shall be to promote a wider circulation of the Holy Scriptures, in the most faithful versions that can be procured.*" This is what we want—to occupy the ground vacated by the British and Foreign Bible Society. Whether the word British or American should be first in its title, is, I think, unworthy of discussion; we ought to unite with it heartily, and without any reservation.

I am, dear Sir, yours, &c.

C. STOVEL.

CHAPEL DEBTS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—I rejoice to perceive that friends in different parts of the kingdom are awakening to the necessity of adopting some combined and systematic efforts for defraying the expenses of chapel building in connexion with our denomination. The account of the formation of the London Baptist Building Fund will be found in the Magazine for December, 1824, together with an address of the Committee on the subject. I now forward you a copy of the original address, circulated previously to the formation of the Society, which you are at liberty to publish, as it has never yet had other than local circulation among us, though I believe it was reprinted in the *Evangelical Magazine* at the time. Several very affecting cases of injury, and one of loss of life, occurring to country brethren who came to London to collect, induced the writer to converse at length on the subject with his invaluable friend, the late Broadly Wilson. He suggested the printing the enclosed as a prospectus, for a new society, and promised an annual contribution of one hundred and fifty pounds, which was continued till his lamented decease in 1836.

I am, yours, &c.,

J. DYER.

Fen Court,
Dec. 6, 1839.

"For many years, the inconveniences attending the present mode of collecting to defray the expense of building, enlarging, and repairing places of worship among Protestant Dissenters, have formed a subject of just complaint; but, owing to the acknowledged difficulty of the undertaking, no effort, at least on a general scale, has been made to remove them. Yet, probably, there are few objects of the kind which more urgently call for public attention, nor any mode of administering Christian benevolence which so much requires a thorough reformation.

"In addressing those who love the Saviour, and regard his gospel as 'worthy of all acceptance,' it is unnecessary to enlarge on the great importance of this branch of expenditure. Destitute of all public provision on the one hand, and restricted, in various ways, from the practice of field preaching on the other, Dissenters have no alternative, but to abandon divine worship altogether, or to procure houses in which they may assemble to perform it. Hence it becomes a solemn duty with them to use every means in their power to obtain such accommodations; nor have the Christian public shown themselves unwilling to render their aid. Such persons will surely be desirous that the assistance they give should be as efficient as possible; whether this is the case at present the following remarks may tend to show.

"On the present system, a large part of the sums contributed is, of necessity, absorbed in the operation of collecting. Travelling expenses must be incurred—board and lodging provided—supplies obtained for the pulpit during the minister's absence—and a guide remunerated for conducting the applicant through the various parts of this vast city and its environs. It may be difficult to calculate with accuracy the average deduction on account of these and similar charges, as the amount varies exceedingly in different cases. In some instances, every farthing of the receipts has thus been expended—in a few, probably, the proportion has not been unreasonable; but well informed persons have agreed in supposing, that, on the whole sum annually raised in London, at least one-fourth has been sunk in these expenses.

"But there are other evils far greater than this. To the individual himself applying for assistance it is (with rare exceptions,) a most painful and distressing engagement. Except his constitution be peculiarly robust, his health is endangered; cases have indeed occurred, in which the premature death of a worthy minister has been distinctly traced to his incessant and anxious exertions in collecting. The work is by no means friendly to spirituality of mind, and has proved, in

some instances, the inlet to temptations which have issued in the total loss of character itself. Without, however, insisting on this painful view of the case, if we were merely to contemplate the *mental suffering* endured by meek and modest men, many of whom have been little in the habits of communication with persons of opulence, and still less accustomed to the pre-emptory abruptness of metropolitan intercourse—when we picture such a man, hurrying to and fro, struggling beneath the burden of timidity and apprehension on the one hand, and the consciousness of dire necessity on the other—sharply questioned by one, angrily repulsed by another, and hastily turned away from the door of a third, without being permitted to explain the nature of his errand—one is really roused to ask, Ought these things so to be? Should the messengers of the churches be exposed to treatment like this? Many, however, can feelingly attest that this is not an exaggerated statement; and yet, it is more the fault of the *system*, than of the *individuals*; and will, there is every reason to think, increase more and more, if the system be not improved.

"Nor must it be forgotten that, too often, after a minister has been thus exhausting his spirits and impairing his health in this harassing toil abroad, he finds new matter of anxiety and mortification on his return home. His family have felt the want of the husband and the father; and the congregation, for whose benefit he has been labouring so incessantly, have become restless and scattered. The persons on whom the pecuniary burden rests, instead of offering him the well-earned tribute of their gratitude, wonder that he collected no more, and that his expenses were so great; and he is soon given to understand, that his late journey was but the beginning of sorrows; and that other places must be visited, and new exertions made, at whatever sacrifice on his part, to procure what may still be deficient.

"Sometimes the absence of a minister, when collecting, has been exceedingly detrimental in another way. Either through want of caution, or of principle, persons have been admitted into the pulpit, whose sentiments, or whose characters, should have effectually excluded them. But let them be as ignorant or as unscriptural as they may, it is almost certain that some of the hearers will admire and applaud them. Thus a party is formed, and when the minister returns, he perceives that to some, at least, he is not welcome. Objections are raised against his doctrine—it may even be discovered that he does not preach the gospel—strifes and divisions ensue—religion is disgraced—the congregation declines—a separation follows, or the minister removes; and thus the building or enlargement of the

place of worship, has remotely occasioned the ruin and dispersion of the congregation by which it was to be occupied.

"If the minister employed in collecting should happen to possess popular talents, the same result may follow, by a somewhat different process. Some destitute congregation (perhaps not of the most desirable cast), imagining that he might prove the means of elevating them to a degree of importance they could not otherwise attain, profess strong attachment, urge his repeated services, extol his talents, insinuate that he ought not to be hid in a corner, and hold out the promise of considerable pecuniary advantage if he could be prevailed on to settle with them. The idea of mere temporal advantage may not be sufficient to induce him to leave his own people, but the spirit of vanity and self-consequence has been fostered; and a slight occasion will be sufficient to break the links of friendship and affection by which he and his people have been, it may be, long and happily united.

"While thus enumerating the various evils to which the parties collecting are exposed, upon the present plan, it must not be forgotten, that there are others which press more particularly upon the individuals to whom application is made. It will be conceded, that all beggars are not distinguished by meekness and modesty, and that some, in their eagerness to employ their own time well, may not be as mindful as decorum requires, not to intrude on the time of others. Of the peculiar value of this talent, indeed, to a London merchant or tradesman, few who reside at a distance from the metropolis are aware—nor can they sympathize with the closeness of application which it is necessary for such persons to pay to business while actually engaged in it. It is really putting the patience and kindness of an individual to a severe test, when, just as he is opening his letters from the post, or preparing others to go thither—or making a purchase—or settling an account—with two or three other customers waiting for their turn—an eager claimant presses forward, takes out his book without ceremony, and commences close siege for his guinea. He may be *desirous* of giving, but cannot possibly wait to investigate the merits of the claim—or he may have valid reasons for declining, which yet he may be reluctant to explain in the presence of a whole counting-house. To give, or to withhold, is equally perplexing, but if, to the applicant, the more welcome alternative be adopted, and he hastily inscribes his name and his donation, still contributions exacted by such a process afford little satisfaction or complacency. And if the aid be refused, an inquiry may afterwards arise whether it was *right* to do so?

"It is obvious, further, that on the pre-

sent plan, the money devoted to the service of the gospel in this particular way is very unequally distributed; and that the success of an application depends far more upon the personal qualifications of the applicant than on the intrinsic merits of the case itself. If a minister should happen to be pretty generally known in the metropolis, or be gifted with a considerable share of *boldness*, and *perseverance*, he will, most probably, collect a considerable sum, though the case for which he pleads may have but very slender claims on the public; while, on the other hand, a man of superior worth, and the bearer of a most urgent and deserving case, yet if he be of delicate health, and retiring, unobtrusive manners, will be almost certain to fail in his errand—to receive, at least, a very inadequate share of the public bounty.

"It may be questioned, finally, whether the present system does not tend to encourage a rash and inconsiderate multiplication of new places of worship; and, by consequence, to foster those unhappy divisions in our congregations which are so much the opprobrium of the dissenting interest. How often, alas! have we seen a few individuals, weak in judgment, of doubtful piety, but headstrong and conceited, throw a church into disorder and confusion—at length separate from its communion, and proceed to build a place for themselves. Without resources themselves, they calculate largely upon the assistance they shall obtain by collecting, *especially in London*. Induced by importunity or compassion, neighbouring ministers may sometimes, by their signatures, sanction a case to go to a distance, which they could scarcely recommend at home; and thus the parties interested are furnished with means to assail the Christian public on behalf of a building which ought never to have been erected. For the *necessity* of the case, and the exercise of requisite liberality on the part of those immediately concerned, justice requires that the benevolent should have a better guarantee than they have at present.

"With a view to obviate these evils, and supply these deficiencies, as far as one denomination is concerned, the LONDON BAPTIST BUILDING FUND has been formed, the rules and regulations of which are now before the public. Had it been proposed, by this plan, to advance a new claim upon Christian liberality, some objection might possibly be made, but as its sole object is to economise the funds already devoted to this important purpose, and to appropriate them in a manner more effectual, as well as more suitable to the genius and spirit of the gospel itself, it is hoped that the institution will be favoured with the co-operation and support of all who shall honour this statement with a perusal. In determining the amount

to be subscribed, it is hoped that each individual will, at least, resolve on a sum equal to his former expenditure in this way: some, already, have kindly made a considerable addition to that amount. Friends accustomed to relieve the "Board" cases are already in possession of some guide; but they will not forget what has been communicated to irregular cases also.

"As the formation of this Society affords an opportunity to well disposed persons to promote this branch of Christian charity, as well as others, by way of *legacy*, the Committee have taken measures to obtain such a form of bequest as, in the judgment of eminent counsel, shall secure the sums so given from danger of litigation."

ON JETHRO AND SUNDAY SCHOOLS.

To the Editor of the Baptist Magazine.

DEAR SIR,—May I be allowed, through your valuable magazine, to make a few remarks upon some passages contained in a work which has deservedly gained great attention; I mean the Prize Essay on Lay Agency, which has been published under the title of "Jethro." And I am induced to do so the rather, because, if a work which is upon the whole highly esteemed, proceeds in any respect upon mistaken grounds, it will, on that very account, be so much the more injurious.

The part to which I refer, is the third section—"The Sabbath-School Teacher"; and perhaps upon this subject I may be allowed to speak with some confidence, when I state that I have for the last five and-forty years been thoroughly conversant with the working of the Sunday-school system; and have, in the various characters of Teacher, Superintendent, and Visitor, had the privilege of taking an active part in that working; probably to a much greater extent than the excellent author of the Essay. I cannot help thinking, if general report of the name of the author is correct he has proceeded much more on his early acquaintance with the Sabbath-schools of Scotland, than those generally termed "Sunday-schools" in England. He represents Sunday schools to consist of the children of the church and congregation: whereas we all know that many schools consist in a much greater degree of the children of those who are not professors of religion, and who are collected in many instances by the laborious canvass of the teachers. Upon this mistake is built another, that Sunday-schools are exclusively for religious instruction: whereas all who are acquainted with Sunday school instruction know that, in the present deficient state of daily instruction, many of the children must first be taught to read, in order to render that religious instruction available.

Then to these two mistakes in *fact*, there is added, in my opinion, another in principle; namely, "Let none have part or lot in this business, whose personal religion is not decided and strongly marked." I can only say, that if this rule had been enforced in former years, many schools which have been the means of extensive usefulness would never have been formed; some of them congregational schools, and others which have since become the foundations of Christian churches. One of the objects of the Sunday-school Union in 1803, was to promote the formation of new schools; and I have, with other members of it, met the young people in particular neighbourhoods, and stimulated them to the consecration of their time to this work. Many of these efforts must have altogether failed, but for the aid given to those who were decidedly pious, by others who were seriously disposed, but had not made a profession; and it was delightful to hear from time to time of those young persons being brought into the church, in a great measure, as many of them acknowledged, by the influence of their Sunday-school labours. And this was just what was anticipated by one of the most devoted and excellent men I ever knew. I refer to one well described as the "seraphic Samuel Pearce," who, in the year 1796, charged me, then a young man, to do all in my power to promote Sunday-schools, which he declared to be important, not only as they benefited the children and their parents, but as they promoted the best interests of the teachers, many of whom, in the case of his own church, had been brought into it through the influence of the school, and whom he stated to be more united and zealous than those in the churches in which Sunday-schools did not then exist.

But it was with some surprise and pain that I read the following charge, which is made by the writer against a class who, in my opinion, deserve much better things: "A large proportion of teachers, as already hinted, are not even members of churches. They have neither piety nor gravity; but are young, thoughtless, frivolous creatures, many of them remarkable chiefly for their gaiety of attire and their vain conversation." And then again: "For one such teacher as has been thus converted (that is, through the influence of the school), a multitude have hardened themselves against God, died in unbelief, and helped on the perdition of myriads of children whose misfortune it has been to be under them." These statements are so completely at variance with all my experience as a teacher, and in my connexion with the Sunday-School Union, that I cannot help considering them as founded on a few isolated cases, multiplied by report, in the manner in which such things always

are. The young people whom I have known to be invited, whether by the pastor and deacons, or by the superintendent and teachers, have generally been well conducted, and believed to be seriously disposed; and the self-denying nature of the employment has been such as very soon to occasion those who subsequently became "frivolous, or remarkable for their gaiety of attire or vain conversation"—or who were "hardening themselves against God," to withdraw before they had attained that influence over the children which could render their communication with them injurious, or justify the statement that "they helped on the perdition of myriads of children." Such a circumstance as that referred to I have never known to have occurred during my whole experience of Sunday-schools, now nearly half a century.

I trust I shall not be understood to imply one word of objection against the superintendence and direction of the Sunday-school machinery by the minister. It is delightful to see a minister evincing a deep interest in the spiritual welfare of the teachers and the children. At the same time I have seen cases in which teachers, well fitted for the office, were so controlled and fettered by the minister and deacons, as very much to impair their usefulness. I trust that the pastors of the present day feel more interested than those of the former in the Sunday-schools connected with their congregations, and have more hold of the affections of the teachers, and, through them, of the children; and I am glad to perceive them in many instances countenancing and encouraging the teachers, by going occasionally into the Sunday-school and addressing the children; and from the experience of the interest it excited in those instances in which this has been done, it does appear a thing greatly to be wished, that our ministers would more often show the Sunday school children that they are to consider themselves a part of the congregation, by addressing a sentence of their sermon, if no more, specially to them.

I cannot conclude without expressing my regret at the observations of the excellent author, on the want of cultivation of the present race of teachers, and the little efforts they are making for obtaining information to qualify them for their important duty. I think if he had been acquainted with the means taken by many of the teachers in connexion with various schools, and the provision made by the Sunday school Union for diffusing information by mutual communication, and lectures addressed to Sunday-school teachers, he would have ranked them a little higher in the scale of lay agents.

I am, dear Sir, yours truly,
W. B. GURNEY.

EDITORIAL POSTSCRIPT.

It is but a small proportion of the letters received this month that we are able to lay before our readers. Some are in type which must stand over for the present, and there are many others whose ultimate fate is yet undecided. The Bible Society question and the Chapel Debt question appear to excite lively interest in various quarters, and both have elicited pecuniary offers, as well as verbal expressions of earnestness. Respecting the former, we hope to be able to make an important report in our next number.

Since the Review of Mr. Giles's Lecture on Socialism was in type, we have learned that the author has publicly met Owen, in his own place, at Leeds, and, with the books which the latter had given to him in his hands, repelled the charge of misrepresentation which had been made, by defying him before the whole body of Socialists to point out a single instance,—a challenge which Owen was too wise to accept. It is desirable that ministers who reside where this moral pestilence is as yet unknown, should make themselves acquainted with its nature, that they may be prepared to withstand its progress should it visit their districts. Our correspondent says, "In London you hardly know to what extent this poison is spread; but you will form some idea of it when I tell you that in Manchester, one Sunday evening, on quite an ordinary occasion, I saw two thousand persons, mostly men, assembled to listen to a lecture, an hour and a half long, stuffed with the most execrable blasphemies; and was informed at the same time, that they had another place in the town, almost equally well attended, while our dissenting chapels are none of them any thing like full. Thus, while we sleep, the enemy is sowing the field with tares."

At a public meeting held in the London Tavern, Bishopsgate Street, on the 4th of December, a society was formed, entitled "The Evangelical Voluntary Church Association." Had we received earlier in the month an official account of its constitution, it would have afforded us pleasure to present it to our readers more fully than is now practicable. It may suffice, however, to say, that its peculiar design is to disseminate scriptural principles respecting the support of churches, and the connexion between Church and State, simply in their religious aspects, keeping at the utmost distance from every thing that can be regarded as political. It was therefore resolved, that "This Society shall not take part in any appeals to the legislature of the country, but its simple business shall be—in the spirit of meekness

and of charity towards those of our Christian brethren, whether in or out of the Establishment, who dissent from its object, and with the view of convincing and persuading their minds to advocate and extend, by means of public lectures, and through the press, and in every other practicable way, the principle of voluntary churches." Sir Culling Eardley Smith, Bart., has accepted the office of treasurer; the secretaries are Dr. Cox, and the Rev. Messrs. C. Morris and J. Young.

It affords us pleasure to learn from an Address just issued by the Editor of the Eclectic Review, that since that valuable work has been under his care, its sale has steadily increased, and has become more than double what it was three years ago when it went into his hands. It is very desirable that a journal conducted so ably as that Review is, and advocating principles of such paramount importance to the best interests of society as those which it inculcates, should receive plenary support and sanction from the intelligent friends of revealed truth. We wish that every Dissenter in the land would read and consider the language which the editor addresses to Voluntaries of Great Britain and Ireland, when he says "You are engaged in an enterprise high and holy, against which are arrayed the prejudices and secular interests of the many, and the religious but erroneous conceptions of the few. Your only hope is in the clear enunciation and general diffusion of your views. Those views are as yet misunderstood by the great mass of your countrymen; and you will never correct the misconceptions which prevail, till you learn wisdom from your opponents, and extend to your own literature a more cordial and generous support than you have yet done. The advocates of the Established Church are fully alive to the importance of the periodical press; but you have suffered it to languish, or at most to drag on a feeble and comparatively ineffective existence. If this be continued, how are your sentiments to gain diffusion? A large and the most influential portion of your countrymen never come into contact with your ministry; nor can they be induced to read and ponder over the argumentative treatises which you publish. You have already triumphed beyond the possibility of reply in the fair field of reason; but the national mind remains untouched, and will continue to do so, till you extend more vigorous support to such works as the one which now challenges your patronage."—We are persuaded that the policy which becomes the children of light at the present time, is to concentrate all their energies upon the diffusion of light. We do not wish to precipitate those changes which must be made before the church of Christ shines forth in its predicted splendour; they can-

not be made advantageously till their propriety is generally discerned: The present business of Christian patriots is to disseminate correct principles, and when these are generally received, the beneficial changes will spontaneously follow.

The Committee of the Baptist Missionary Society had an interview with Sir Lionel Smith, on the 20th of December, to congratulate him on his return to his native land and thank him for the protection which he afforded to our missionaries while he was governor of Jamaica. Sir Lionel's reception of the Committee was more than courteous; it was cordial, and frank. Both in his formal answer to the Address and in the conversation which ensued, he expressed himself in the most satisfactory manner respecting the usefulness of the missionaries, the good conduct of the Christian negroes, and the importance of continuing and extending our operations in that island.

We are informed that the subscription toward sending a missionary to Auxerre in France, an appeal on behalf of which appeared in our number for November last, amounts to £20 per annum; and that contributions, either in money or in fancy articles for sale, may be forwarded to the Rev. Dr. Cox, Hackney.

A MEETING of the Proprietors of this Magazine was held on the 15th of December, when the following gratuities were voted to Widows of Baptist Ministers, from the profits of the last half-year:—

		Recommended by	
Mrs. S. W.	£4	Dr. Cox	
E. C.	4	J. Puntis	
M. E.	3	T. Thomas	
A. M.	4	T. Swan	
H. P.	3	S. Price	
A. M.	4	T. Bliss, A. B.	
A. C.	4	J. B. Shenstone	
M. W.	4	D. Wilson	
R. B.	4	W. Pickering	
M. P.	4	J. Harbottle	
A. E.	3	Thomas Thomas	
E. A.	4	J. Trimming	
E. J.	3	B. Price	
S. W.	4	T. Winter	
E. R.	3	J. Richards	
A. D.	3	Timothy Thomas	
M. S.	4	J. Lister, and M. Fisher	
J. W.	3	D. R. Stephen	
J. E.	4	Thomas King	
E. C.	4	W. Gray	
E. W.	4	J. D. Carrick	
A. C.	4	J. Dyer and J. M. Soule	
S. D.	3	J. Richard	
A. M.	4	J. P. Briscoe	
M. N.	4	J. Dare	
E. C.	4	J. Peacock and J. Angus.	

The proprietors having determined that a preference shall be given to those cases which are recommended by 'Contributors,' according to the announcement annually made on the title-page, and explained fully on page 180 of our last volume, it is desirable that Widows applying for assistance should keep that fact in view in obtaining signatures.

THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.



MARIA RICKETTS AND HER COTTAGE.

ACCOUNT OF MARIA RICKETTS.

SOME of our readers may probably recollect that, in former articles of intelligence from Jamaica, mention has been made of a creole negro woman, baptized by Mr. Clarke, of Jericho, in the river d'Ora, more than three years ago, who was computed, at that time, to have attained the very extraordinary age of ONE HUNDRED AND TWENTY-THREE YEARS. Since the return of our esteemed brother we have procured a few particulars respecting this "aged disciple," and also a sketch of her person; which, with a representation of her humble dwelling, as described by Mr. Clarke, we have given in our engraving for the present month. How very few have been the individuals, since the patriarchal times, who have "found mercy," after living in ignorance and sin for a period equal in duration to that in which "the long-suffering of God waited in the days of Noah, while the ark was a preparing!" But with HIM all things are possible.

MARIA RICKETTS was born at Lemon Bridge, in the parish of Saint Thomas in the Vale, in the island of Jamaica. Her parents were creoles, (*i. e.* country-born,) and in a state of slavery. They were both black; consequently Maria found herself, at her earliest recollection, a despised black creole slave; she was, however, intelligent and active, and was brought up as a house servant. Her first master was a John Hunt, of Hampshire estate, who was in general kind to her until she was grown up; at which time she was punished for not agreeing to live as his concubine. Her second master was Richard Hunt, son of the former, who treated her, in general, with kindness. She afterwards came into the possession of the widow of the late Major Reynolds, of the 20th regiment of Light Dragoons, who also treated her with great humanity. She was never married, but lived in the same way as slaves in those days almost universally lived, and had two children, both of whom died while young. When she became too old for labour she was allowed to rest in her own little dwelling, and was occasionally favoured with a small assistance from her mistress.

One of the deacons of the church at Mount Hermon was on a visit to an estate adjoining the one on which she resided, for the purpose of instructing the people, and encouraging them to attend, on the Sabbath, the preaching of the Gospel. Maria heard of his being there, and sent one of her neighbours, to say how much she desired to see him. Soon after this the deacon and his wife paid her a visit, with which she was greatly affected; and, on first seeing them, dropped down in a swoon. When she came to herself, she spoke of the mercy and goodness of God in sparing her so long, said she felt the weight of her sins and the evil of them, and wished to turn from them unto God; but said she had known nothing all her life of these things, and had begun to hear of them only now. She here alluded to what had been told her by a warm-hearted Christian female who took care

of her, and desired not only that she should be as comfortable as she could make her in time, but a partaker of that grace which would prepare her for eternity. Mr. Richards* prayed with her and for her, and conversed with her on the way of salvation by Jesus Christ. After this she came frequently, during the years 1835 and 1836, to spend a few days at the house of Mr. Richards for instruction, and about this time I first saw and conversed with her. She expressed a strong desire to be baptized in the name of the Lord Jesus; and, on due examination, I was fully satisfied that I had no right to expect greater attainments in scriptural knowledge, or better evidence of repentance and faith, in one of her description, than she manifested. My conviction was, that she was called, and chosen, and taught of the Holy Spirit of God; I therefore cheerfully baptized her, with sixty-five others, on the 10th day of July, 1836, in the Rio d'Ora. She bore the fatigue of going to the water and returning amazingly well, and gave vent, in sober expressions, to the joy of her soul. On the same day she sat down, with the church at Mount Hermon, to commemorate the dying love of the Saviour, of whom she had been ignorant so long, and had now found at the close of her long earthly pilgrimage. When I left Jamaica she was still alive, but evidently waxing weaker and weaker: she could walk but a short distance; her sight was failing a little, although she could still see to thread her needle without spectacles. Her appetite was good, but she was occasionally laid up with fever, which always brought her, to appearance, near to the grave; but the Lord was nigh unto her, and sustained her, and her walk seemed one calm, contented course of sober cheerfulness and Christian joy. To render her latter days as comfortable as possible, I had her brought to the Mission premises, and afforded her an allowance of a trifle monthly from the church.

She was said to be 123 years of age at the time of her baptism, and the proof afforded

* The name of the deacon.

me that she was somewhat near to this age was the following :—

She says the first governor she recollects hearing of was "my Lord Duke of Portland," and that she was then a little girl. The Duke of Portland arrived in Jamaica, as Captain General and Governor in Chief, December 8th, 1722, and died July 4th, 1724 : allowing Maria to be nine or ten years of age when she heard of his being governor, this would bring her, in 1836, to the age of about 123.

Maria had a brother named John Ronald, a freeman, whose age was said to be correctly known : he died about 1832, aged 110 years, and was some years younger than Maria.

A white lady, named Miss Hunt, of Caledonia estate, St. Thomas in the Vale, of the family of Maria's former masters, is now eighty years of age, and says Maria Ricketts was a full-grown

slave, waiting upon Mr. Hunt, her grandfather, when she was quite a child.

I think it quite impossible to decide with certainty on her exact age ; but there is no doubt she is far above a hundred, and, probably, quite as old as common report, confirmed by corroborative evidence, makes her out to be.

I sent to have the estate's books examined, to see at what age she was put down in them ; but they were not to be found, as the time at which she was noticed was quite out of date, and the books destroyed long ago. I might have examined the "Triennial Returns," in the Island Office, but I thought it useless, as the Act for these is not very old ; consequently, had I found her name in them, her age would only have been guessed at ; I therefore despair of arriving at any more certainty respecting the precise age of my old pilgrim.

C A L C U T T A.

ACCOUNT OF THE LIFE AND DEATH OF THE REV. JAMES PENNEY.

IN our Number for May last we gave a brief account of the decease of our much-esteemed friend and brother Mr. James Penney, who was suddenly removed to his heavenly rest, by an attack of cholera, on the 2nd of February preceding. Having since been favoured with a copy of the Funeral Sermon preached on the occasion at Calcutta, by the Rev. W. Yates, we transfer to our pages the interesting narrative he gives of his departed friend ; bearing witness, at the same time, from personal acquaintance with Mr. Penney, to the fidelity with which his moral portraiture is sketched.

OUR beloved brother, the late Mr. Penney, was, in early life, with a young brother, left dependent upon the care of a kind mother, who supported him entirely by the fruits of her own industry, in the city of London. He had not the unspeakable advantage, which many too lightly appreciate, of having pious parents. I have heard him often lament that he was the only one of the family brought to an experimental acquaintance with religion ; and in this respect may we not say, "Is not this a brand plucked out of the fire ?"

He was a pattern to all young persons of the manner in which they ought to honour their parents. Though he devoted much to the service of God, he did not say to his mother, "It is a gift by whatsoever thou mightest be profited by me ;" but, as soon as he was able, contributed to her support, and continued to do so to the day of her death. It was a familiar expression of his, that he never knew any good to come of children that were unkind to their parents, and that he had uniformly observed that those who were kind to them were prospered by Divine Providence in the after parts of their life.

It pleased God at an early period in life to make our friend acquainted with that Saviour

whom to know is life eternal. In his youth he came under the care of the celebrated Joseph Lancaster, whom, with all his failings, he believed to be a truly pious man. His conduct in time of trouble, and in seasons when his religious feelings were excited, made a deep impression on the mind of Penney. He never forgot how, at those seasons, he would often walk up and down the room through the whole night, pouring out his soul unto God in a singing kind of voice, with all the sweetness of the nightingale.

The impressions which he had received under Mr. Lancaster in London, were deepened and matured under Mr. Porter, a Baptist minister at Bath, whose church he joined, with a considerable number of others, all in the bloom of youth, and his companions in the ways of piety. At this period of his life he frequently heard the Rev. W. Jay, and his sermons had a powerful effect upon his mind, and upon the formation of his future character.

At the time he went to Bath he was, to a great extent, ignorant of his character as a sinner in the sight of God. He had a zeal for God, but it was not according to knowledge ; for he, being ignorant of God's righteousness, and going

about to establish his own righteousness, had not submitted himself to the righteousness of God. It was so ordered, however, that the family at whose house he lodged, particularly the lady of it, like another Priscilla, took him and instructed him, and "expounded to him the way of God more perfectly," made him understand that he was a condemned sinner, and exposed to endless ruin, and that there was no possibility of escaping this condemnation, and becoming righteous in the sight of God, except by faith in Jesus Christ, who is the end of the law for righteousness to every one that believeth.

As Christ, after his baptism, was led by the Spirit to be tempted by the Devil in the wilderness, so our friend, after his public profession, was exposed to a severe trial.

From his situation in Bath, as the teacher of the Lancasterian school, he was ejected, on account of his denominational views. There were certain parts of the Catechism, relating to baptismal regeneration, which he could not conscientiously teach, or insist on the boys learning; on this ground the committee of the school discharged him. His old master entered very much into the views of the committee, and became very cold and distant towards him. This reduced him to distress and penury, and, I have frequently heard him say, it was one of the most trying parts of his life. But when the Lord had tried him, as he did Joseph in Egypt, he brought him out of all his troubles, making good his own word, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

The day previous to that on which he was to leave Bath, without the means necessary to carry him to London, a kind friend on the committee, who, though of their number, was not of their counsel, invited him to sup with him, and, as he was taking his leave, put into his hand a letter, which, upon being opened, was found to contain a 10*l.* note, with many good wishes for his future prosperity and usefulness. This our friend regarded as a direct interference of Divine Providence, by which he was enabled to proceed on his journey. The meat supplied by ravens could scarcely have surprised or gratified the prophet more.

After this painful event he was employed by Mr. Lloyd, a very liberal minister of the Church of England, who did not require him to teach what he did not believe, but behaved to him, in all respects, as a father would to a son. How often, in the most thankful terms, has he spoken of the kindness of these his benefactors!

Some time after this he met with his old master, Lancaster, who frankly confessed to him how sorry he was that a difference of opinion on a religious rite should ever have produced the smallest diminution of esteem and affection for him; and added, that so far from loving him less, he now esteemed him the more for honestly following the convictions of his conscience. If

a man's ways please the Lord, he will make others to be at peace with him. Every one must, in his sober moments, approve of the individual who, to the best of his judgment, seeks to do the whole will of God.

Some time before he came to India Mr. Penney became connected with the church under the care of the Rev. Mr. Palmer, of Shrewsbury; and the impressions that were made on his mind, and the scenes which transpired at this place, were such as deeply affected his future happiness and usefulness. Here he was married, and here he was set apart to the work of the Mission; and frequently did he reflect on all that occurred here with the liveliest emotions. How many are the advantages of early piety! Instead of filling the mind with gloom at the recollection of the haunts of vice that have been trodden, and the scenes of iniquity that have been passed through in youth, it fills it with the most delightful feelings, arising from the recollection of days spent and friendships formed in the ways of God, and leads it forward to the anticipation of brighter prospects,—to a world where sin will never be admitted, where the service of God will be without imperfection, where friendships will be renewed and perfected, and where death will be known no more.

Mr. Penney arrived in India on the 1st of February, 1817. He was sent out by the Baptist Missionary Society, at the request of the brethren at Serampore, and for the express purpose of taking charge of the Benevolent Institution, though left at liberty, in connexion with that, to engage in any other department of labour that would not interfere with it, and that might be for the advantage of the Mission. I had no acquaintance with him previous to his leaving England, but became intimately acquainted with him on his arrival here; and had the opportunity and privilege of knowing and witnessing his deportment, both in private and public, from that time to the hour of his death, through the long period of two-and-twenty years.

In what I have advanced of the commencement of his course I have stated, to the best of my recollection, what I have heard him relate in different conversations; but in what I now advance I speak as an eye-witness, and there are many present who can confirm my testimony. His character, his conduct, and his end, form altogether one consistent piece.

His predominant qualities as a man were goodness, uprightness, cheerfulness, and activity. His countenance was the index of his heart, and was always adorned with the smile of benevolence, which bespoke the favourable regard of all who conversed with him. Honesty of intention, singleness of aim, and uprightness of mind, were conspicuous in all his actions. He was clear as the running stream, transparent to the bottom. His temper was uniformly good. During a residence with him of ten years under the same roof, I do not recollect receiving from

him one frowning look, one angry word, or one unkind deed. No one could accuse him of inactivity; and though he was not so minute in the distribution of all his time as some, he was constantly employed in doing good. His favourite studies, in his leisure hours, were algebra, botany, and conchology, but he never suffered these studies to encroach on the duties which he owed to God and men.

As a husband, a father, and a friend, he was

invariably kind. In the former of these relations I have seen it, and in the last as often felt it. So invariably kind was he always to me, both in temporal and spiritual concerns, that to ask a favour seemed more like conferring an obligation. When nature and grace both unite their powers to sweeten the temper of man, what a compound of amiableness, loveliness, and philanthropy, do they make him!

(To be continued.)

P A T N A.

It will be seen by the following account, given by Mr. Beddy, under date of 18th of March last, that a small addition has recently been made to the church under his care.

It is little more than a month since I had the pleasure of addressing you; but as the Lord has been graciously pleased to add two to our little church, I feel anxious to communicate the pleasing and gratifying circumstance to you. One of the two was formerly a Roman Catholic, a pure native, and as destitute of religious knowledge as a heathen could be. I think I mentioned her some time ago. She is rather advanced in life, that is, beyond forty years of age. She has passed through various scenes of wickedness; and was formerly living in an unlawful manner, owing to her having left her husband, a vile wretch; but for years before she was brought to our knowledge she had renounced such a line of life, and was getting her livelihood by service. A lady, now in England, was the first to direct her attention to the salvation of her soul, and it appears that what she then heard was not in vain. Some ten or twelve months ago she commenced attending our Hindoostanee services, and, in consequence, suffered persecution from her Roman Catholic friends. At this stage of things, we being in want of a female servant, took her. Her conduct has been all along most satisfactory; and after a due attention to her repeated application for baptism, that ordinance was conferred on her and the other native female, on Thursday evening, the 28th of February last, before rather a numerous assembly, among whom were some Europeans of respectability.

This latter female was formerly a Mussulmanee, and lived with a gentleman in Tirhoot, an indigo planter. She is a superior woman for a native, but was bred up in all the ignorance imaginable; so much so, that when the word began to take effect, she declared to my wife that, in her former state, she knew not that she had a soul. She, too, has had to encounter no ordinary degree of persecution, but throughout has maintained a very pleasing degree of firmness and decision of character. When her intention was first known, her mother, an ignorant Mohammedan, who lives with her, assailed her on

the one hand; whilst another native woman, formerly Mohammedan, now a Roman Catholic, assailed her on the other. The former made use of every argument she could to shake her faith, and asked her how she could think of leaving her and her family, and the faith of her family, to become a Christian; was she so deluded as to think God had a Son? and so on. The other tried her by asking how it was possible to respect and honour the Son without honouring his mother. In short, you may easily imagine her situation between two such fires; and also the state of my feelings when she, naturally a very timid woman, came forward, and requested to be taken into the church of Christ, and to be baptized.

The addition of these two makes our little church seventeen in number, and in communion; three excluded; and two inquirers, one a Mohammedan, and one a Hindoo. These two are men, about thirty years of age. The Mohammedan has been with us about two months. He has renounced caste, and unites in prayer with the native Christians, and gives, so far, pleasing indications of his sincerity. The other, a Brahmin, has come to us a few days ago. He was arrested in the bazaar, where he heard the word for, he says, the first time. He was a wandering Byraggee, had been to several places noted among the Hindoos for sanctity, but said he had obtained no benefit; that if Christ was the Saviour there was no occasion to travel farther. He has also renounced caste publicly, and is now reading the Scriptures. This kind of persons, from the line of life they follow, going about from place to place, and living upon the public, are of an unsettled state of mind, and there is great difficulty in getting them to sit down, and give up their minds to study; but grace can achieve all things. May he and the other be real converts!

In addition to the seventeen that I have mentioned, there is also an old native woman, baptized by brother Lawrence, who comes down to take the ordinance with us from Dinapore.

I have also got six native children and a native woman dependent on us for support, all without caste, and who attend all our services regularly, and are therefore under religious instruction.

All other things are as usual. Bazaar preaching is always well attended,—sometimes opposition, and at other times not. Our chapel services in Hindoostanee, on the whole, are well attended, but English service very thinly. I continue to go to Dinapore every Friday evening, but the attendance is very poor—seldom twenty persons in all.

The last letter I received from Monghyr

mentioned that Mr. Moore was very poorly, and dear brother Leslie has still all the symptoms of fever; indeed, I much regret he has not gone home.

You have, ere this, heard of the much-lamented death of dear brother Penney. I had a letter from him about ten or fifteen days before his death. How sudden! and oh! how important to be ready, watching for our Lord's coming!

Should Mr. Parsons agree to remain at Calcutta, brother Lawrence writes me that then he remains at Monghyr, otherwise he will leave.

CEYLON.

DEATH OF ONE OF THE MISSIONARIES.

A LETTER from Mr. Harris, bearing date the 19th of June, informs us of the decease of Mr. Hendrik Siers, who was baptized by Mr. Chater, our first missionary in the island, more than five-and-twenty years ago, and has been employed, during near the whole of that time, as an assistant missionary. In reference to this bereaving providence, Mr. Harris says,—

It is now my painful duty to report death, though not in my own family, yet in the interests and amongst the labourers of the Mission. Mr. Siers is no more. On Sabbath-day, the 9th instant, he expired, after some weeks' inability to conduct the public services to which he had been accustomed. A premature decay of the vital powers seems to have been the cause of his death. Though only fifty-five years of age yet nature seemed spent, and abscesses in the nape of the neck, and dropsical effusions in the interior parts of the body, marked him as drawing near the end of his earthly pilgrimage. The fatal symptoms, however, only made their appearance during the last week of his life: threatenings there were for about a month before, and sufficient to create alarm; but the direct and certain course of decay was perceptible only for a few days. I saw him several times; once when he was merely suffering inconvenience rather than pain; and repeatedly, when he was sinking into the arms of death. His mind was tolerably tranquil, resting in the mercy of God, and speaking very expressively of the grace of the Gospel. Deep humility seemed to distinguish his dying experience, and the necessity of Christ's interposition and sacrifice to save him solemnly felt. I trust he is before the throne of God.

It is a great loss to our Mission, because of the ability our departed brother possessed to preach the word of God in three of the vernacular languages of the island. Portuguese was his native tongue: he knew it in all its shades of corruption, from the dialect of Goa, where it assimilates nearest to the European, down to

the miserable form of it which is in use here. Singhalese he spoke with great purity and fluency; and English I have proof he so far rendered available as to impress the minds of the troops; to whom, in conjunction with myself, he was accustomed to preach once a week; so that his removal cannot be otherwise than seriously felt. Nor can we refrain from dropping a tear over his remains. My opinion is, that constitutional weakness much impaired the efficiency of his labours, and that it often originated rest to the mind, which the warmth and peculiarity of the climate would too readily induce one to yield to. He has left a widow and five children, three of whom are grown up. The other two are young children, one, I think, not more than six or eight years of age.

General Aspect of the Mission.

Things, on the whole, must be regarded as encouraging here. Nearly thirty persons have been baptized by us since my landing. Last Sabbath-week I baptized seven,—three natives, (Singhalese,) and four European soldiers, whose cases of conversion are worth transcribing, if space and time permitted.

In every one of our stations signs of the Spirit's sacred presence are apparent. At Byanville a whole Buddhist family are about to renounce their religion. At Kottigawatta, one of our native preacher's most strenuous opponents has given up his ancient idolatrous faith and practices, and become a teacher of righteousness. At Matelle the schools are prosperous; and several candidates await admission to the baptismal rite. Eight of the thirty above

mentioned were baptized by brother Daniel at Hanwolla; while at the Pettah there are several who, firmly convinced of the truth of believer's baptism, yet shrink from their duty; but of whose piety, if piety be compatible with such a state of mind, no reasonable doubt can be entertained.

A crowded congregation attended to hear Mr. Siers' funeral sermon at the Pettah, preached by brother Daniel. I preached one for him at the Fort in the afternoon; and the Rev. Mr. Gogerly, of the Wesleyan Mission, will preach similarly next Sabbath evening, in Portuguese.

BURMAH.

IN fulfilment of the promise in our November Number, we now insert the Address published by Mrs. Judson to the Christian females of her native land, on her last visit thither. It will be found equally worthy of the attention of our British sisters also.

ADDRESS TO FEMALES IN AMERICA RELATIVE TO THE SITUATION OF HEATHEN FEMALES IN THE EAST.

Boston, Nov. 19, 1822.

IN the land of my birth, rendered doubly dear from the long-entertained thought of never again beholding it; in the country favoured by heaven above most others, it is with no common sensations I address my sisters and female friends on this most interesting subject. Favoured as we are, from infancy, with instruction of every kind; used as we are to view the female mind in its proper state; and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion,—will those feelings which alone render the female character lovely, allow us to turn away, to dismiss the subject altogether, without making an effort to rescue—to save? No! I think I hear your united voices echo the reply: "Our efforts shall be joined with yours. Show us the situation of our tawny sisters on the other side of the world, and, though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf." Listen, then, to my tale of woe.

In Bengal and Hindostan, the females, in the higher classes, are secluded from the society of men. At the age of two or three years they are married by their parents to children of their own rank in society. On these occasions all the parade and splendour possible are exhibited: they are then conducted to their father's abode, not to be educated, not to prepare for duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness—in mental torpor.

At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are

viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations, the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the conclusion of his repast.

In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uneducated of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well-known fact, that the disgrace of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation.* Thus destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death, and here the scene is closed to mortal view.

But they are amiable, say some, and destitute of those violent passions which are exhibited among females in our own country. My beloved friends, be not deceived: who ever heard that ignorance was favourable to the culture of amiable feelings? Their minds are in such a state of imbecility that we might hope to find, at least, an absence of vicious feelings; but facts prove the contrary. Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity than has been observed in these secluded females.

But let us turn our eyes from the preceding picture to one not less heart-rending, but where hope may have a greater influence to brighten

* Since this Address was written, the practice of burning widows in India has been abolished by law. This is one of the blessed effects of Christianity.

and to cheer. The females in the Burman empire, containing a population far above the United States of America, are not, like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves: wives are allowed the privilege of eating with their husbands; they engage in domestic concerns; and thus, in some respects, the Burman females deserve our particular sympathy and attention; but they enjoy little of the confidence or affections of their husbands, and to be born a female is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline as younger children; hence it is no uncommon thing for females of every age and description to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favoured. The females of this country are lively, inquisitive, strong, and energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement; but, alas! they are taught nothing that has a tendency to cherish these best native feelings of the heart. That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive concern which is so conspicuous. It may not, perhaps, be uninteresting to mention a particular display of mental energy, as exhibited in the early inquiries of Mah Men-ja.

Some time previous to our arrival in Rangoon her active mind was led to inquire the origin of all things. If a Booh was deity, who created all that her eyes beheld? She inquired of this person and that, visited all the teachers within the circle of her acquaintance; but none was able to give her satisfactory information on the subject. Her anxiety increased to such a degree that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books,

which left her mind in the same inquisitive state as when she commenced. For ten years she had continued her inquiries, when, one day, a neighbour brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the zayat that this difficulty was removed. By her inquiries respecting the Christian religion she evinced a mind which, had it been early and properly cultivated, would have hardly been surpassed by females in our own country. And happy am I to add, that she not only became rationally and speculatively convinced of the truths of the Gospel, but was, I trust, taught to feel their power on her heart by the influence of the Holy Spirit, embraced them, has become an ornament to her profession; and her daily walk and conversation would shame many professors of religion in Christian countries.

Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort, on our part, to raise, to refine, to elevate, and to point to that Saviour who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling like ourselves, and of our own sex, to perish—to sink into eternal misery? No! By all the tender feelings of which the female mind is susceptible; by all the privileges and blessings resulting from the cultivation and expansion of the human mind; by our duty to God and our fellow-creatures, and by the blood and groans of Him who died on Calvary, let us make a united effort; let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten, and save females in the Eastern world; and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost without an effort of ours to prevent their ruin.

ANN H. JUDSON.

J A M A I C A.

BETHTEPHIL.

ENLARGEMENT AND OPENING OF CHAPELS.

A SMALL periodical has just been commenced at Falmouth, under the title of "The Baptist Herald, and Friend of Africa," at the small cost of four shillings sterling per annum; which, we trust, will meet with much encouragement

in England, as well as in Jamaica. It gives, in its first number, the following general view of the

INCREASE IN THE ATTENDANCE ON PUBLIC WORSHIP,

and the consequent efforts to provide the requisite accommodation :—

Salter's Hill, enlarged by the erection of a large gallery.

Bethtephil, by an addition equal to the former chapel.

Wilberforce and *Waldensia*, one third larger.

Stewart's Town and *Rio Bueno*, to accommodate each 300 more ; with the opening of a new station, called *Liberty Vale*, where there is a good congregation.

Brown's Town, an addition to the chapel larger than the original building ; together with other places in the interior, of the most promising interest.

St. Ann's Bay, a very large addition to the chapel completed ; and a new station, of intense interest, opened on the borders of Clarendon.

Ocho Rios, a new chapel, of large dimensions, erecting, which will be opened in a few weeks.

The whole expense of these enlargements will be defrayed by the congregations for whose accommodation they are undertaken.

Of the opening of one of the chapels here enumerated, that at *Bethtephil*, Mr. Dendy writes thus, on the 7th of June last :—

On Sabbath day, the 2nd inst., the *Bethtephil* chapel, after its enlargement, was opened for public services. It is now a commodious place, the main building measuring 62 by 42 feet. A wing, containing the children's seats, measures 34 feet by 14 ; and the vestry, which is thrown open into the chapel, as occasion requires, measures 15 feet by 14 ; so that the place will now hold upwards of 1000 persons.

On the previous Friday evening a special prayer-meeting was held, after which a church meeting, when the choice of seven new deacons was confirmed, and the names of many persons as candidates for church-fellowship called over for the last time ; as we generally mention their names three separate times, so as to afford every opportunity of ascertaining the moral character of the individuals proposed.

Our usual plan in admitting members is this : when inquirers are desirous of becoming members of the church, they must be introduced or recommended by a member, leader, or deacon, through the minister ; who keeps a book, in which the names of the candidates are recorded ; the minister, at the same time, taking opportunities of conversing with the candidates two or three times, questioning as to the means which led them seriously to think about the salvation of their souls, the evidences of a change of heart, of repentance towards God, and faith in the Lord Jesus Christ ; their views of the doctrines contained in the Bible, as the depravity of man by nature, the necessity of regeneration, the atonement, &c. In connexion with their views of Christian doctrine, they are requested to state the views they entertain of Christian duties towards God, the church, and the world. If they give clear and satisfactory evidence of pos-

sessing correct views on these points, as well as a work of grace in their hearts, the minister states it at a church meeting, and the candidate is approved : if, on the contrary, the moral character of the person be correct, yet, if their views of the fundamentals of the Christian religion be not correct, they are recommended to wait, and seek further instruction in the principles of the Oracles of God.

On the Saturday evening we again held a prayer-meeting, with a special reference to the persons who were about to put on an open profession of faith in Christ the following morning, by being baptized, and becoming united as members of a Christian Church ; as well as to implore the Divine blessing in reference to the opening of our enlarged chapel. On this occasion my efficient coadjutor, brother Pickton, took a part in the devotional services ; and brother Knibb gave a very affectionate and impressive address, suited to the occasion ; and, closing the meeting with a hymn of thanksgiving and praise, we retired, anticipating the pleasures we expected to experience on the following day.

At five o'clock on the Sabbath morning we were at the side of the baptistry, with the candidates, ready for the administration of the ordinance of baptism. After singing, imploring the Divine blessing, and an address, 88 persons were baptized by brother Knibb. Among them were persons of various ages, of different sexes, nations, and colours. Thus the promise is being fulfilled, that "all nations shall call him [the Redeemer] blessed." The baptismal service lasted about an hour. At half-past six o'clock we held a prayer-meeting : at half-past eight o'clock the Sunday-school children were ga-

thered together; an address was given by Mr. Pickton; after which our mutual friend, Mrs. Baylis, assisted by three female friends, handed the plates for the children's collection, which amounted to 5*l.* 13*s.* 4*d.* The value of such youthful offerings consists not in the amount contributed, so much as by the principles imparted of an exercise of a benevolent disposition, and a voluntary surrender of property towards the service of God.

At half-past ten o'clock we commenced the morning's service. The chapel, school department, and vestry were completely filled. The address delivered was from Isaiah xxxv. 1, 2; "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly," &c. On the outside of the chapel, at a suitable distance, under the thick foliage and grateful shade of a mango-tree, stood Mr. Pickton, who addressed about 500 persons, from Luke xv. 7; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth," &c. The collections and contributions were given liberally and cheerfully.

At one o'clock we met together to attend to the Divine institution of the Lord's supper, previous to which 91 persons were received into full communion with the church. A number of friends from other churches sat down, and partook with us of the feast provided by Divine love. This was the closing public service of the day, which was, indeed, a holy and happy day to us. This church (Bethlephih) was only formed about four years and three months ago, and now numbers not less than 500 members.

Two weeks ago Mr. Joseph Wheeler, agent of the British and Foreign Bible Society, visited Salter's Hill, gave an address respecting the operations of the Bible Society, and urged the necessity of each family possessing a copy of the sacred volume. Many came forward, and had their names enrolled for Bibles; which, when we counted, we found amounted to more than 200 copies of the sacred book.

I hope that God's word will indeed have free course, run, and be glorified, until all the world shall be brought to know "the truth as it is in Jesus."

PORT MARIA.

INTERESTING ACCOUNT OF A BAPTISM.

OUR brother Day, amidst many personal and domestic afflictions, is enabled to report very favourably of the progress of the work at the stations under his care. He writes thus on the 23rd of July:—

IT affords me much pleasure to be able to inform you that we have recently added to the church at Port Maria a considerable number, many of whom had been accepted for the ordinance of baptism by my predecessor, and others were the first-fruits of my ministry in this country. Last Lord's day, July 21st, I received 114 persons into the church by baptism. As this is the first time I have administered this ordinance in Jamaica, you will allow me to give you an account of the manner in which we conducted this and the other services of that interesting day.

On the previous evening (Saturday,) I visited the spot intended for our use next morning, where I found, on the sea-beach, booths formed of bamboo and branches from the cocoa-nut tree, containing fifteen commodious apartments for the use of the candidates after baptism. I was extremely pleased to find such comfortable and ingenious arrangements made. About seven o'clock in the evening I met the candidates in the chapel, where we held a prayer-meeting, and I gave an address to them, with a few directions as to their proceedings in the morning, when I told them I would meet them at four o'clock. This was punctually attended so; and, after singing that beautiful hymn, beginning,—

"I'm not ashamed to own my Lord," &c.

and praying, we proceeded to the appointed place; and, although the day had not dawned, I believe we had, exclusive of the candidates, full 2,000 persons present. As soon as the necessary arrangements had been made the day began to dawn, and, certainly, a more beautiful scene could hardly present itself to the eye. The mountains appeared in awful grandeur, the ships reposing peacefully in the harbour, the sea beautifully smooth, and the coast, thronged with orderly spectators, produced a solemn, yet delightful frame of mind, which I would desire ever to feel, and in which all present seemed to participate. Not only did we all feel that we were attending to an ordinance of God, but nothing, that I know of, occurred to produce a smile in the most thoughtless spectator. Every thing was "done decently and in order." After the administration of this ordinance, which occupied me just forty-five minutes,* we proceeded to the chapel, where we held our morning prayer-meeting, at which I gave an address to the newly baptized persons, on the privileges of communion with a Christian church. At our usual morning

* So that twelve persons could baptize three thousand candidates, "decently and in order," in one hour and thirty-eight minutes!—EDITOR.

service I preached to the people from Acts xxvii. 28,—“ Whoso I am, and whom I serve.” We were excessively crowded, yet the greatest attention was manifested to the word. In the afternoon, at the Lord’s table, I received the persons previously baptized; and our Lord and Master, I doubt not, was present. We all felt the great obligations under which his love had laid us. In a peculiar manner I felt the mercy of God towards me, in sparing my life, sustaining me under the painful dispensations of his providence through which I have passed, and raising me up again to labour successfully in his vineyard; and to make me know as a matter of experience, what I have long believed as a truth, “ They that sow in tears shall reap in joy.”

At Oracabessa my prospects are very pleasing: I have just opened a day and a Sunday-school. We are in great want of books, &c., for them.

I have been supplying Bagnal’s Vale whenever I could steal a Sabbath from the other stations. At present I preach in a trash-house, on a sugar estate; but hope soon to establish a school, and to see a chapel in progress.

Through mercy my health continues good, although I find travelling in the scorching sun, rain, and the evening dews, as I am frequently obliged to do, tries me very much, and obliges me, after such labours, to keep myself very quiet for some days.

HONDURAS.

BELIZE.

PAINFUL INTELLIGENCE OF THE DEATH OF MR. W. WEATHERALL.

It was early in the month of August last that our pages contained a notice of the departure of an estimable young missionary and his wife, for the purpose of strengthening the hands of Mr. Henderson, by sharing the labours of this important and growing station. How deeply mysterious are the ways of the Most High! We have now the mournful duty of recording that our amiable and promising brother, Mr. Weatherall, is numbered with the dead. He did well that it was in his heart to devote himself to the service of Christ on a distant shore, and we doubt not the self-denying purpose was accepted; but his eyes were not even to see the place of his anticipated abode. He died at sea, under circumstances peculiarly affecting, about a week before the vessel reached the port of Belize.

The *Favourite*, in which Mr. and Mrs. Weatherall sailed, delivered a part of her cargo at Trinidad; and, on her arrival at that island, August 8th, Mr. W. dispatched the following letter to the Secretary; thus, at the same time, commencing and closing his correspondence as a missionary:—

My very dear Sir,—I am sure it will afford you equal pleasure with myself that we have thus far proceeded, safely and pleasantly. It is now thirty-nine days since we came on board, during which time we have had repeated occasion to mark the goodness of God towards us; and now there is no sentiment more appropriate for us to cherish than that of the psalmist,—“ Bless the Lord, O our souls, and all that is within us bless his holy name!”

You will not expect me to relate every trivial circumstance connected with our passage, therefore I shall only state those facts which will interest you.

The first day we came on board we felt the effects of sea-sickness, which we continued to feel till we had cleared the Bay of Biscay, about ten days afterwards. I have preached four times on

deck, to attentive hearers, consisting of eight passengers beside ourselves, and the ship’s crew, so that I had tolerable congregations. We leave all our fellow-passengers at this island.

I have distributed tracts several times among the men, which are generally received with thankfulness; and, through the kindness of the captain, I shall meet with no difficulty in continuing my efforts for usefulness while on board.

I have also been engaged, alternate days, in teaching one of the apprentices on board to read. He begins to understand monosyllables pretty correctly; and, I think, by the time I reach Belize he will be able to read some portions of the New Testament.

Thus, my dear sir, I have not been altogether idle. I trust the Lord will own my humble

endeavours, and crown them with success. Upon the whole, the voyage hitherto has been remarkably pleasant, the weather unusually fine, the captain exceedingly kind, the passengers tolerably agreeable; and I do not remember having heard an oath or blasphemous word uttered by any one of the crew.

I am now looking forward with sanguine expectations of reaching the scene of my future labours. I feel the same devotedness to my work as when I first offered myself to your Society, and I long to get into regular and active service. I am happy that the feelings of my dear partner so perfectly agree with my own in

this respect: we are both willing to spend and be spent in the cause of our glorious Redeemer; and I humbly trust, whether our time on earth be long or short, we shall be able to consecrate all our energies to the delightful service of Him who hath loved us, and hath given himself for us. I am sure you will not overlook us in your prayers for our fellow-labourers; but, as often as you approach the mercy-seat, we shall be had in remembrance.

I have read repeatedly the valuable epistle you gave me; and I hope you will never have to complain that I have acted contrary to your kind suggestions.

The mournful sequel is best given in the words of Mr. Henderson, who writes, on the 19th of September, as follows:—

Alas! dear sir, how shall I tell you the afflictive intelligence? Brother Weatherall is no more. He died on the passage, a week before the arrival of the *Favourite* at Belize.

We heard the news of the distressing event on the morning of the 17th. Mrs. H. and myself immediately went on board, to know the truth, and bring Mrs. Weatherall on shore. We found Mrs. W. in a composed state of mind, though sad, the first burst of grief having subsided.

It appears, from the statements of Mrs. W. and the Captain, that the vessel called at Trinidad, and remained there nearly a month, during which time our dear friends resided on shore, where Mr. W. preached once or twice on each Lord's day, once in the week; also, attended as many as three missionary meetings, visiting the sick, &c. It does not appear, however, that these public engagements would have hurt him, had he been sufficiently careful not to expose himself to the sun. In this respect there appears to have been a want of prudence on his part. He began to be affected with violent headaches during the last week of his stay on the island; and the very next day after his embarkation was seized with fever, accompanied with violent pain in the head. After a few days he experienced a small cessation of pain, only, however, to return with greater force, accompanied with delirium. On the tenth day after the seizure he appeared to Mrs. W. to be somewhat better, and, supporting

himself on her arm, walked once or twice across the cabin. After this he retired to bed; not, however, to rest, for he was still suffering greatly.

It was not long after that Mrs. W. left him to go into the after-cabin to dinner: the cabin-window was open; and, as if he had watched the opportunity, he crept towards it, and plunged into the sea. The steward noticed him as he got near the window, gave the alarm, and instantly caught hold of his shirt as he fell. The boat, which had been hanging over the side of the vessel, was cut clear, made towards him, and the captain asserts that in three minutes from his dropping into the water they had him in the boat, but life was extinct. Means were tried for half an hour to restore life, but all was fruitless. He had sunk twice ere they found him. At midnight, to spare the feelings of Mrs. W., his remains were consigned to the watery deep, until "the sea shall give up its dead."

O my dear sir, how mysterious are the ways of our Heavenly Father! Truly "clouds and darkness are round about him." We all feel grateful to the Committee and dear friends who interest themselves in behalf of this Mission. What you had intended for us was to the very desire of our hearts. In our distress our eyes are upward to the Father of mercies, and to you, that you will again consider us, and endeavour, as early as possible, to make up our loss.

It will be remembered that the deeply-solemn event narrated in this extract, forms the second disappointment which has occurred in the attempt to supply our friend Mr. Henderson with a coadjutor from home. Mr. Philpot, who, like our more recently deceased missionary, was eminently qualified for the post, was cut off, after preaching only one sermon. Still, the necessities of the hearthen are as urgent, and the call of duty as loud as ever: who, then, is willing to stand in the breach, and consecrate his service, in this department, unto the Lord?

Home Proceedings.

ARRIVAL OF "THE PLANTAGENET" AT CALCUTTA.

THE friends of the Society will be grateful to learn that the *Plantagenet*, with our dear friends Mr. and Mrs. W. H. Pearce, and other missionaries on board, arrived safely at Calcutta on the 25th of September, after a voyage of only ninety-seven days. Direct intelligence from the missionaries has not yet been received.

DEPARTURE OF MISSIONARIES FOR JAMAICA.

ON Monday, December 16, Mr. H. J. Dutton and Mrs. Dutton, appointed to the station at Bethany, in connexion with Mr. Clarke, of Brown's Town; together with Mr. T. W. Knibb, the orphan of Mr. Thomas Knibb, the deceased brother of our esteemed Missionary at Falmouth, embarked on board the *John Oldham*, Captain Henly; and Mr. George Rouse, intended to take charge of the school at Kingston, and to labour in connexion with Mr. Oughton, went on board the *New Grove*, Captain Cozens. May a Divine blessing attend our friends on the passage, and render them very useful in the stations they are about to occupy!

ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to the Ladies of Mr. Edwards's Church and Congregation, Nottingham, for a box of useful and fancy articles for the benefit of the schools superintended by the Rev. Mr. Knibb; to a lady at Reading, for a small box for the Rev. J. M. Phillippo; to Samuel Beddome, Esq., for 20 copies of "Beddome's Scripture Exposition," for the use of the Jamaica Mission; to Mrs. Risdon, of Pershore, for a small parcel; and one for Mr. Henderson, of Belize; and for a small parcel from Heckington, for Mr. Quant, received some mouths since.

Fen-court, Dec. 15.

SALE OF "THE HERALD."

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the efforts of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from November 15th to December 15th, 1839.

LONDON AND ITS VICINITY.		£ s. d.		£ s. d.	
<i>Donations.</i>		<i>Berkshire.</i>		<i>Monmouthshire.</i>	
Mr. and Mrs. Elliott,		Asbampstead, by Rev. H. Fuller.		Newport:—	
Clapton	10 0 0	Collection and subs....	4 15 0	Addition to collection	0 2 3
Old friend	10 0 0	Blackburn, Mrs. & Miss	0 10 0	Crosfield, A., Esq.....	1 0 0
		Fuller, Rev. H.....	0 10 0	Gething, G., Esq.....	1 0 0
		Fuller, Mrs., by cards	1 0 0	Bethesda.....	8 5 9
		Stephens, Mr.	0 10 0		
	20 0 0		7 5 0		10 8 0
<i>Collections.</i>				<i>Norfolk.</i>	
One-third Collection at		Newbury, by Rev. J. B. Pike.		Buxton:—	
York-street, Walworth,		Collections	16 0 0	John Wright, Esq.....	2 0 0
by the Rev. G. Clayton	30 6 0	Subscriptions:—			
Oxendon Chapel Miss.		Asprey, Mr. James....	0 10 6	<i>Oxfordshire.</i>	
Association, by Rev.		Barfield, J., Esq.....	1 1 0	Henley-on-Thames, by Rev.	
T. Archer, A.M.	4 0 0	Brown, Mr. J.....	1 1 0	J. M. Soule.	
South London Auxiliary,		Bunny, Mrs.....	0 10 0	Collection at Independ-	
by G. Kitson, Esq.,		Champion, A., Esq....	1 1 0	dent Chapel	8 10 0
Treasurer.		Clift, Mr.....	0 10 6	Subscriptions:—	
Collection at Half-		Coxhead, Rev. B.....	1 1 0	Benwell, P. S., Esq...	1 1 0
yearly Meeting.....	15 18 10	Elkins, Mr. J.....	1 0 0	Fletcher, Mr.....	0 10 0
Church-street Branch	9 7 0	Fisher, Mr. W.....	0 10 0	Goodchild, Mr. (2 yrs)	1 0 0
	59 11 10	Plint, Mr. H.....	1 0 0	Maitland, Fuller, Esq.	2 2 0
		Gale, E. E. W., Esq...	5 0 0	Maitland, Mrs. Fuller	2 2 0
		Graham, F., Esq.....	1 1 0		15 5 0
<i>Bedfordshire.</i>		Graham, Mrs.	0 10 6	Oxford Auxiliary, by Mr. Thomas	
By John Foster, Esq. Treasurer.		Harbert, W., Esq....	1 1 0	Bartlett, Treasurer.	
Biggleswade:—		Hawkins, Mr. John...	0 10 0	On account	99 0 10
Subscriptions:—		Hedges, Mr. T.....	2 0 0		
Burton, Mrs.....	0 10 0	Keens, Mr. W.....	0 10 0	<i>Shropshire.</i>	
Conder, Mr. Samuel ..	0 10 0	Killick, Mr.....	0 10 6	Bridgenorth, by Rev.	
Foster, John, Esq. ...	10 10 0	Lanfeer, Mr. A.....	0 10 6	T. Morgan.....	20 17 10
Ditto, for Entally....	5 0 0	Langford, Mr. J.....	0 10 0		
Foster, Mrs.....	2 2 0	Lewis, Miss.....	0 10 6	Broseley:—	
Ditto, for Entally....	2 10 0	Norris, Mr.....	0 10 0	Collection	1 18 9
Ditto, F. E.....	2 10 0	Smith, Miss E. B....	1 0 0	Coll. by Miss Thomas.	2 7 2
Foster, Blyth, Esq. ...	2 2 0	Sums under 10s.....	2 15 0		4 5 11
Hall, Mrs.....	3 3 0		41 4 0	<i>Llandrinio:—</i>	
Ditto, for Entally....	2 10 0	<i>Cambridgeshire.</i>		Collection	1 5 0
Ditto, F. E.....	2 10 0	Cambridge, by J. Nutter, Esq.		Oswestry Branch:—	
Huckle, Mrs. D.....	0 5 0	Subscriptions	50 17 6	On account	40 0 0
Malden, Mrs.....	1 0 0	Ladies' Penny-a-week		Pontesbury, by Miss	
Meen, Mrs.....	1 0 0	Society	40 10 7	Roderick	4 10 9
Pechey, Mr.....	0 10 0		91 8 1	<i>Shiffnal:—</i>	
Ryland, Mr.....	1 0 0	<i>Kent.</i>		Collection	1 15 0
Wesley, Mr.....	1 0 0	Dover Military Road,		Coll. by Miss Pace ...	1 13 0
Collected by		by Mr. Hamilton.....	10 0 0		3 8 0
Mr. Evans	0 13 0	<i>Lancashire.</i>		<i>Shrewsbury:—</i>	
Miss Harrison.....	2 4 2	Liverpool Auxiliary—W. Rush-		Collections.....	11 11 8
Miss Jefferies	1 9 0	ton, Esq., Treasurer.		Ditto, Public Meeting	9 16 0
	42 18 2	Balance to Dec. 1.....	41 2 10	Profits of Tea-meeting	10 13 1
		Additional subs. and		Boxes & subs. in part	7 19 3
		cons.....	52 3 6	Castle Forgate.....	1 13 8
		Previously acknow-			41 13 8
		ledged.....	245 9 0	<i>Wellington:—</i>	
			338 15 4	Collections.....	7 13 1
		Oldham:—		Miss, box and sub ...	1 16 0
		Mr. T. W. Gardon ...	0 10 0		
		Rochdale:—			
		Henry Kelsall, Esq.	100 0 0		

	£	s.	d.
Collected by			
Mrs. Ellis	5	10	10
Miss Gollins	1	16	5
Miss Jones	2	16	0
Mrs. Keay	3	10	3
Mrs. Smart	1	18	6
	25	0	0
Wem —			
Collection	4	3	6
Mr. Onslow	0	10	0
	4	13	6
Whitchurch —			
Collections	3	6	10
Ditto, Heath school .	1	0	0
Chapel Miss. box.....	1	0	0
Collected by			
Miss Whittingham....	2	16	2
Miss Smith	7	17	2
Subscriptions:—			
Jos. Kinnerley, Esq. .	5	0	0
Mrs. Kinnerley	2	0	0
	23	0	2
<i>Suffolk.</i>			
Bury St. Edmunds, by Rev.			
Cornelius Elven.....			
Collections	22	2	6
Subs. through the			
Bury Association.....	13	17	6
Collection at			
West Row	2	10	0
Barton Mills	5	8	6
	43	18	6
<i>Surrey.</i>			
Kingston-on-Thames:			
Collection	10	5	0
Mr. W. Ranyard (4 yrs) 4	4	4	0
	14	9	0
<i>Sussex.</i>			
Hailsham, by Rev. T. Wall.			
Collection (2 thirds)...	1	10	6
Collected by			
Miss Thorpe	2	15	6
Mrs. Wratton	1	19	8
	6	5	8
<i>Warwickshire.</i>			
Birmingham Auxiliary.—			
Previously acknow-			
ledged.....	309	11	0
Balance	186	4	2½
	495	15	2½
Leamington:—			
Mrs. Warburton	1	0	0
<i>Wiltshire.</i>			
Downton, by Rev. J. Clare.			
Collection	10	1	0
Weekly subs	5	2	0
	15	3	0
<i>Yorkshire.</i>			
Bradford Auxiliary, by Miles			
Illingworth, Esq., Treasurer.			
Blackley.....	3	0	0

	£	s.	d.
Bradford:—			
Collections at			
The Hall	5	6	8
Zion Chapel	9	17	4
Public Meeting	10	0	0
Zion Cha. Juv. Society	12	8	6
Heaton	1	0	0
Donation:—			
Murgatroyd, Mr. W....	5	0	0
Subscriptions:—			
Ackroyd, Mr. F.	1	1	0
Aked, Mr. T.	5	5	0
Aked, Mrs., sen.	2	0	0
Armitage, Mr. S.	0	15	0
Bacon, Mrs.	1	1	0
Brogden, Mr. J.	1	1	0
Caton, R., Esq., M.D. .	1	1	0
Ditto, Missionary box .	1	10	0
Clayton, Mr. J.	1	0	0
Cole, Mr. J.	1	0	0
Eskrigg, Thomas, Esq.,			
Lancaster	2	0	0
Firth, Mr. J.	1	1	0
Firth, Mr. James	1	0	0
Harvey, Rev. Jos.	0	10	0
Hill, Mr. John	1	0	0
Hill, Mr. Thomas	1	0	0
Illingworth, Miles, Esq.	3	0	0
King, Mr. John	1	0	0
Monies, Mr. R.	1	0	0
Smith, Mr. Wm.	1	0	0
Steadman, Rev. T.	1	0	0
Tetley, Mrs.	2	2	0
Turner, Mr. S.	1	0	0
	75	19	6
Earby and Barnoldswick	3	0	0
Shipley:—			
Hargreaves, Mr. Jos. .	2	0	0
Hepper, Mr. John	2	0	0
Pullan, Mr. W.	1	0	0
Rhodes, Mr. John	1	1	0
Scott, Rev. P.	1	1	0
Teale, Mr. John	2	0	0
Wilcock, Mrs. Ann....	1	0	0
	10	2	0
Sutton-in-Craven:—			
Collections	8	16	11
Collected by			
Miss Berry	2	10	3
Miss Laycock	1	1	2
Miss Turner	1	1	0
Sums under 10s.	1	5	8
	14	15	0
Total	106	16	6
Hull and East Riding Auxiliary,			
by John Thornton, Esq.,			
Treasurer.			
Beverley:—			
Collection	12	2	0
Bishop Burton:—			
Collection	4	16	2
Coll. by Mrs. Berry... .	0	13	6
Thos. Sample	1	1	0
Robt. Fawcett	1	0	0
Miss Sedgewick	1	0	0
Children's Miss. box. .	0	2	10
	8	13	6
Bridlington:—			
Collections	27	7	8
S. Coverley	1	0	0
F. Coverley	0	10	0

	£	s.	d.
John Furby	0	5	0
Mrs. Brett	0	3	0
Collected by			
Miss L. Harness	1	3	10
Miss Beilby	3	0	0
S. Harness	0	10	8
Miss Massar	0	2	6
	34	2	8
Hull:—			
Collections	66	13	0
Salthouse-lane Juve-			
nile Society	20	15	6
George-street Chapel			
Collectors	13	17	6
B. Barnby	2	2	0
Mrs. Green	1	1	0
John Gresham	1	0	0
George Greenwood	2	0	0
Mrs. Hopper	1	1	0
Wm. Rayner	2	0	0
James Purdon	1	0	0
Miss Richmond	0	10	6
Miss Dring	0	10	0
John Thornton	1	0	0
	113	10	6
Skidley:—			
Collection	1	0	0
Mr. Stevenson	0	10	0
	1	10	0
Leeds Auxiliary, by Mr. Town,			
Secretary, and Mr. J. H.			
Townsend, Treasurer.			
Bramley:—			
Collections, boxes, &c. 20	0	0	0
Chapeltown	3	3	2
Farsley	11	2	0
Gildersome	5	11	½
Horsforth	7	11	½
Hunslet	5	0	0
Leeds:—			
Collections after			
Sermons	24	5	4
Public Meeting	22	7	4
Wyld, Mr. ....sub.	21	0	0
Ditto	31	10	0
Goodman, Benj., Esq. .	5	5	0
Goodman, Messrs. B.			
and Son	20	0	0
Fletcher, Mr. J.	1	1	0
White, Mr. Walter	1	1	0
"Of thine own have			
I given thee"	5	0	0
Produce of Miss.boxes	15	15	0
One-third proceeds of			
united Missionary			
Prayer-meetings	13	13	2
Coll. by Mrs. Townsend.			
Goodman, Benj., Esq.			
sub.	5	5	0
Giles, Rev. J. E.	1	0	0
Fearnside, Mr.	0	10	0
Heaton, Mr.	0	10	6
Lewis, Mr.	0	10	0
Morton, Mr.	0	10	0
Nicholson, Mrs.	0	12	0
Matthewman, Mr.	0	10	0
Townsend, Mr.	1	16	0
Small sums	1	16	0
Coll. by Mrs. Billbrough.			
Radford, Mrs. ... sub.	1	1	0

	£	s.	d.
Thackray, Mrs.....	1	0	0
Bilbrough, Mr. J. B.....	0	10	0
Fox, Mr.....	0	10	0
Illingworth, Mr. W.....	0	10	0
Leather, Miss.....	0	10	0
Ostler, Mr. E.....	0	10	0
Wales, Mr. J.....	0	10	0
Small sums.....	0	16	0
For Girl in India.....	3	10	0
Coll. by Mrs. Marsden.			
Mrs. Binns, Gipton,			
sub.....	0	10	0
Small sums.....	4	10	6
Coll. by Miss Holroyd,			
For Boy and Girl in			
India.....	0	17	6
Collected by			
Mrs. Tilney.....	0	17	0
Mrs. Radford, N.F.E.....	3	15	6
A few friends.....	1	12	0
	198	17	10
Stanningly.....	4	0	0
Wakefield.....	3	0	0

SOUTH WALES.

The warmest thanks of the Committee are returned to the kind friends of the Mission in South Wales, who so cordially received the brethren, Messrs. Jenkin Thomas and Daniel Davies, by whom the cause was pleaded with more than former success. It will be seen that the contributions in the four Western counties amounted to 878*l.* 11*s.* 6*d.*, which added to 274*l.* 17*s.* 7*d.* collected in Monmouthshire by Mr. Burton, makes a total of 1153*l.* 9*s.* 13*d.* May this increasing liberality towards the propagation of the Gospel abroad be attended by an abundant communication of spiritual blessings among our numerous churches in the Principality!

Deputation — The Rev. Jenkin Thomas, M.A., and the Rev. Daniel Davies.

<i>Cardiganshire.</i>			
Aberystwyth.....	12	2	11
Bethel.....	2	14	9
Cardigan.....	55	0	0
Ebenezer Llandissil.....	0	10	0
Jazreel.....	1	3	8½
Llanrhystyd.....	1	1	6½
Llwyndafydd.....	1	8	0

	£	s.	d.
Llwyngwrl.....	0	3	9½
Moria.....	0	19	8½
Penrhyncoch.....	6	16	10
Penypark.....	2	11	6
Pontrhydfendiged.....	0	10	10
Siloam.....	2	0	0
Swyddffynon.....	1	1	2
Talybot.....	4	3	0
Zion Chapel.....	2	1	0
	94	17	9

Cardiganshire.

Aberduar.....	5	3	8
Bethel and Salem.....	14	4	8
Bwlchgywynt.....	1	0	0
Bwlchyrhiw and Zion.....	1	12	7
Cardarthen.....	38	7	11
Cwmfor.....	1	0	0
Drefach.....	1	0	0
Ebenezer, Llangynog.....	2	10	0
Felinfoel.....	4	4	0
Ferry Side.....	1	1	1
Ffynonhenry.....	1	10	0
Hebron.....	0	9	6
Llanelly.....	13	5	0
Logan.....	2	10	8
Newcastle.....	16	6	0
Penrhiwgoch.....	1	17	6
Porthyrhyd.....	2	2	8
Rehoboth.....	1	11	6
Rhydwllym (for 1838).....	4	11	1
Salem, Mydrim.....	6	15	9½
Saron.....	1	7	6
Situm.....	1	1	0
Smyrna & Cwmsarnddu	2	8	5
	126	0	6½

Glamorganshire.

Aberafon.....	5	5	0
Aberdare.....	3	11	3
Bridgend.....	11	7	3
Caerfilly.....	4	14	8
Cadoxton.....	0	13	0
Cardiff.....	67	0	9½
Carmel.....	0	4	0
Cowbridge.....	4	0	0
Croesy Park.....	1	9	0
Cwmtwrch.....	0	14	0
Dinas.....	8	0	0
Gerazim.....	0	8	0
Hengoed.....	7	10	0
Hermon.....	0	10	0
Hirwaun.....	1	10	0
Horeb.....	0	15	2
Llanccarfan.....	0	10	6
Llwynsfaen.....	2	3	5
Maesteg.....	2	8	3
Merthyr Tydvil.....	62	12	6
Neath.....	16	1	0
Newbridge.....	14	4	7½
Pontwalby.....	0	11	6

	£	s.	d.
Ragland, Betws Cortwn,			
Lantwrt, Llwyni, Pa-			
ran, and Penfai.....	5	2	2
Salem.....	1	0	0
Sardis.....	0	15	0
Siloam.....	1	0	8½
Soar Rhyrmyney.....	15	10	0
Swansea.....	71	13	10½
Tongwynlas.....	1	6	0
Twynrhodyn.....	0	11	0
Waunhodau.....	1	12	4
Ystrad.....	1	0	2
	315	15	11

Pembrokeshire.

Bethabara.....	11	10	0
Bethel.....	4	19	6
Beulah.....	6	14	8½
Blaenffos.....	6	13	8
Blaenynwaun.....	22	14	6
Clifowir.....	3	15	1
Ebenezer.....	3	4	6
Ffynon.....	11	14	1
Fishguard.....	14	0	0
Gallalee.....	0	6	0
Glanrhyd.....	0	16	0
Groesgoch.....	2	18	10½
Harmony.....	3	3	0
Haverfordwest.....	150	0	0
Hermon.....	2	6	0
Jabez.....	8	8	2½
Llangoffan.....	21	2	9
Middle Mill.....	5	7	0½
Milford.....	5	1	6
Molleston.....	3	14	0
Narberth.....	11	10	0
Newport.....	6	2	6
Pembroke.....	6	11	2½
Pembroke Dock.....	18	17	2½
Peniel.....	1	0	0
Penybryn.....	3	13	6
Smyrna.....	1	10	2½
Tabor.....	1	11	0
Treletert.....	2	17	3½
	341	17	4

Total of South Wales 878 11 6½

SCOTLAND.

Aberdeen:—			
Insch Juvenile Society	2	0	0

LEGACIES.

Miss Barnes, late of			
St. Ives.....	234	0	0
Mr. Joseph Linnett,			
late of Halstead.....	45	0	0
Mr. John Beaver, late			
of Huntingdon.....	19	2	7
Miss Mason, late of Maze			
Pond, by Rev. J. Aldis	4	7	2
Mr. James Broad, late			
of Pentonville.....	2	0	0

IRISH CHRONICLE.

JANUARY, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

Mr. BATES writes to the Secretary:—

Ballina, Dec. 3, 1839.

My dear Brother,

About two weeks ago I went to a wake house in this town one evening, and I think that there were about fifty or sixty persons present, most of whom were Roman Catholics. After conversing for some little time, I asked if they would have any objection to my reading the Scriptures, preaching the gospel, and engaging in prayer; and they said no. Accordingly I did so. They listened very attentively; and it is very likely that some of them for the first time heard the gospel plan of salvation by Jesus Christ. I hope that those wake houses are much improved, in a moral point of view, to what they were some years ago; but still there is much vain talking, smoking, and on some occasions singing songs, and even drinking going on amongst them. I think it is wise, however, to embrace opportunities of this nature, as often as may be, in order to direct the minds of Roman Catholics and Protestants to Jesus Christ, to introduce the gospel, and also to improve the solemnities of death.

Last Lord's-day I received an interesting letter from a poor Roman Catholic who is clerk to the priest, about fifteen miles from this place, who heard me preach, and with whom I conversed about six months ago. By some means or other the providence of God led him to meet with a copy of my Reasons for being a Dissenter; and although, as he says, their church prohibits the reading of any work, as well as the Scripture without note or comment, yet he read these, and his mind was set on the inquiry. At first he says he was afraid to read the Scriptures, as he had always been taught that the Protestant version was corrupt, and he was afraid of having heavy penances enjoined on him to perform by the priest. When he had once commenced the reading of the Scriptures, however, he felt as if he must go on, being "filled with

sweet delight" in contemplating the encouragement given to poor sinners. After stating several things, he goes on to say, "Besides, when I see the lives and actions of our modern clergy, it makes me stagger in the faith; for the Bible tells me the tree is known by its fruit. I hear so many objections to my religion, and which are so strong that they weigh heavy on my breast; but I trust my divine Redeemer will not suffer my poor soul to be lost, which he purchased at so dear a price as the shedding of his precious blood." This poor man, as I have said, is clerk to the priest; and living in a town where there is scarcely a protestant family. He has, however, been furnished with a Bible; and if the Lord has commenced a work of grace on his heart, he will carry it on and "perform it until the day of Jesus Christ." In the mean time I hope that he will receive instruction from the readers and myself, so that he may be further instructed in the things that belong to his everlasting peace.

You will also find that the journals of the readers contain some interesting information. One of them says, "As I had been reading a short time ago in a house where there were three Roman Catholics assembled, one of them said that he would not grudge giving a cow for such a book. I asked him what he would do with it. He replied, I would read it for my own information. Another of his companions became equally solicitous. I was constrained to give them the two Testaments which I possessed; they returned me many thanks, and carried them away as their dearest treasure." During the month between two and three hundred families have been visited, 113 tracts have been distributed, several copies of the Scriptures have been put in circulation, and many lectures, prayer meetings, &c. have been held in different parts of the country.

I trust that God is blessing his word, and that truth is gradually working its way. I think that both readers and preachers in

this district are at work, and at work with an humble dependence on divine grace for success. I trust that good is doing, from the fact of having some persons inquiring after the truth, and from the fact of meeting with considerable opposition. I hope that "I have wronged no man, I have corrupted no man, I have defrauded no man"—and yet, if I meet the clergymen of this town, one of them will not speak, and the other looks as if he were sorry to see me. My first object is to conduct myself as a *Christian* missionary, to make known the gospel; next I shall always appear as a *Dissenting* minister, when I think that it will advance the cause of dissent to do so; and thirdly, I shall appear as a *Baptist* minister, when I deem it necessary for the propagation and defence of the gospel of Christ. You will find in brother Mulhern's journal that he is meeting with much opposition from the rector there; and I have no doubt but that he will. I had much rather have to grapple with a storm, however, than to see every thing in a dead calm. Opposition will lead to the investigation of truth; this will lead to the detection of error; and the detection of error will lead to its destruction. When we reflect on our position in this country, it is evident that the Christian missionary is set, like Jeremiah, "to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." I hope that we shall have the prayers as well as the support of our English friends; and then, by the blessing of God, we will set our faces as so many flints against all the abominations around us; and at last the cause in which we have embarked must be crowned with triumphant success.

R. BEATY, a reader, writes:—
Nov. 30, 1839.

Rev. Sir,

I feel happy in stating to you, that the good work seems to go on prosperously. In the course of the month which is now at a close, I have met with many things of a very encouraging nature. I am received among my Roman Catholic neighbours with a great deal of attention and respect, and some of them seem to count it a great favour that I should visit and read for their sick. On the 7th inst. visited W. O., a poor aged Roman Catholic, who was evidently on her death-bed. I told her of the love of the Saviour to poor sinners, referring to many gracious promises of the gospel I had often read here before; and I trust the Lord blessed his own word. She told me she had lived a sinner on the earth, and prayed that the Lord would be merciful to her poor soul. Her words and appearance showed great marks of penitence, and she seemed to look upon herself as too great a

sinner to be saved. I then read and explained for her the account of the dying thief; and on considering his character, and the answer of the Saviour to his prayer, "this day shalt thou be with me in paradise," she seemed to get a view of the riches of divine grace; the tears flowed from her eyes in abundance, and she seemed to rejoice in the love of the Saviour. After a few days I visited her again, and heard her lament her ignorance, her depravity, and sinfulness; but when I told her of the fulness and freeness of salvation held forth in the gospel through the Saviour, that there is nothing preparatory required in us, and read and explained part of the fifty-fifth of Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, &c.," she took courage, and with uplifted hands and eyes, returned thanks for these glad tidings; and although I could learn that, a short time ago, her friends brought the priest to anoint her, yet she told me that she got no comfort but when I visited her. I have since visited her almost daily, and am still gladly received.

A poor man named D., who was employed at work near my house, seems to have the word brought with power to his soul. I had very frequent opportunities of reading for him, and talking with him, and those words of Peter, Acts iv. 12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," seem to have made a lasting impression on his mind. He has evidently got a knowledge of the gospel plan of salvation, which I have pointed out to him from numberless passages of Scripture. He laments that he cannot read the word for himself; but having a little knowledge of spelling, he is diligently applying himself to it, that he may learn to read the word of God.

Our weekly prayer-meeting in Rathbane goes on well. Although our number is small, I trust the Lord is making one in our midst. We have frequently some strangers, and those who attend seem to be receiving edification and instruction from the word. I have also been attempting to establish meetings in several other places, for reading the word and prayer; and I trust the attempts will not prove fruitless. By looking over my journal, you will see that there is reason to hope that the Lord is working with us, and that his word will not return to him void.

ADAM JOHNSTON, a reader, writes:—
Nov. 28, 1839.

During the month that is past I have as usual been diligently employed in reading the Scriptures, and distributing both English and Irish tracts amongst my neighbours;

and through these means, by the blessing of God, much good has been done by them. A disposition to read has been excited in many who formerly neglected to search the Scriptures; and others have been led to discover their guilt in profaning the Sabbath. Many persons have been induced to attend the house of God, who had neglected it for years. One man confessed to me that he had not been at any place of worship for three years, till he was induced to attend from reading the tracts given to him by me; and I hope he has not heard the gospel in vain. In visiting the habitations of the poor, I find many who cannot read; and in such places I always read to them myself. The little prayer-meetings which I established through the circuit in which I travel are well attended, and we feel much comforted and strengthened when we offer up our joint supplications to the Father of all our mercies, who has condescended to bless us in numberless instances—to him who hath proclaimed from the cloud, "Thou art my beloved Son, in whom I am well pleased," be all the praise!

On the 15th inst. I visited a sick man of the name of Pat M—, a Roman Catholic, and one to whom I had often read the Scriptures. I told him about the shortness of time, and the length of eternity, man's state by nature, and how he is to be saved. As I spoke thus to the poor man, he burst into tears, took me by the hand, and said, Ah! I had like to be lost for want of knowledge; I blame the priest very much that when I sent for him to anoint me, he did not tell me a word about my soul. I read several portions of Scripture for this poor man, in particular the third and tenth of John's Gospel, and also the first chapter of the first Epistle of John; showing him that it is the blood of Jesus Christ alone that cleanseth from all sin; and as I reasoned with him on these words, and pointed him to that fountain that has been opened for sin and uncleanness, he again took me by the hand, and said, I thank my God who has given me grace to cast away every false hope, and to depend alone on the blood and righteousness of the Lord Jesus Christ. There is every reason to believe that this man is truly converted to God.

D. MULHERN, of Easky, writes:—

Nov. 28, 1839.

When I expected being placed in this town, I anticipated meeting with opposition; and it now appears that my anticipations in this respect will be fully realized. Hitherto it was only occasional visits from you, besides my coming once in the fortnight or three weeks to this neighbourhood; and from this, those who are most active and

seem to have it in their power more effectually to oppose any dissenting interest here, thought that they had not so much to fear, but expected, as some of them now say, that the Baptist cause here would only sicken for some time, and then die. But from the circumstance of my being sent to reside here, they seem to be a little more apprehensive; and are therefore determined to exert all their influence, and make a decided stand against us. But if the Lord be on our side, vain will be all their efforts.

The first Lord's day after I came here, after concluding the service in the town, I gave notice of preaching that evening at the house of one of our members Margaret Wallis at Boargloss, half a mile out of town, supposing that more would attend there than in town. When I came, I found that a Scripture reader, under the superintendence of the rector, had been among the people in the mean time, threatening them with the effects of the displeasure of their landlord and the rector, if they would attend preaching. Under these circumstances we had only few, about twelve or thirteen; while there would have been forty or fifty, were it not for intimidation. Next, or second day, the rector sent for Miss W. and asked if she were a Baptist? She replied in the affirmative. He said that he was aware of her joining them some years ago, but thought that she had since quitted their connection; intimating, at the same time, that it was not yet too late to consider and retrace any inconsiderate step that she might have taken in this respect. She said that her dissent from the established church was the result of cool consideration and full conviction, and that no motive could now induce her to relinquish her views of divine truth, or do violence to her conscience. He said that when he employed her a few months ago (to conduct a school in connection with the London Hibernian Society, under his superintendence), that he was not aware of this; if he had been, that he would not have employed her; reminding her that the house she occupies as school and dwelling-house is not *her own*—that she must expect that the gentleman to whom the house belongs will have her discontinued as soon as he finds that she is a dissenter; particularly if she take the liberty of allowing dissenters to preach in the house, a thing which he said he could, by virtue of his ordination, by no means sanction or tolerate!! Here then, dear sir, is one of the best stations about the town, closed against the gospel of Christ by one of his professed ministers!!! But, thank God, I have plenty of open doors besides; more far than I will be able to attend: and even here I can go from house to house. I read the Scriptures and teach the way of salvation to

the people, who will gladly hear me. Indeed, I trust that even this opposition will have a good tendency, if it should only arouse ourselves, and operate as an impetus to more active, watchful, and prayerful exertion in the cause of our Redeemer.

I preach twice in the town on Lord's day, and once during the week, on the Thursday evening; and I have established a prayer-meeting on Monday evening, to be held in succession at the houses of each of our friends in the town. I have some hope that this meeting will prove a great blessing. I have been as much among the people in the town and vicinity, since I came here, as I could. I am this day after travelling four or five miles and visiting eight families, in four of which the Scriptures were read and expounded, and prayer offered, and in the others, tracts were distributed, and less or more said about Christ and his salvation. Upon the whole, when I view the present aspect of affairs here, I see much to discourage, yet enough of an encouraging nature to prevent despondency. The world is against us; and, what is to me more disheartening, some of ourselves I fear are cold and inattentive. But, notwithstanding, I feel encouraged when I reflect in whose work I am engaged, and that his cause must ultimately triumph over every opposition; and in the mean time, although many decided conversions do not appear to be taking place, still the Lord is not leaving us without some tokens of his presence and blessing. The people in general are very willing to hear the gospel; and I hope there is an anxiety produced about the interests of immortal souls, which I trust will not rest satisfied with any thing short of the truth as it is in Jesus. |

Athlone, 2nd Dec. 1839.

My dear Brother,

I got home on Thursday week, in health and safety, for which I have felt thankful to the Lord.

Mrs. Hamilton has been very ill, and found it necessary to obtain medical advice. She is, however, much better to-day. I trust the affliction will be sanctified to us

all. My little flock in Moate were glad to see me home: they are as affectionate and steady as ever.

In this town we had some new faces yesterday at our meeting. I trust prejudice is beginning to soften down, and that the Lord will soon revive his work. The school in Moate continues to be well attended and very useful: in this town our school is not doing so well. The poor are suffering very much here from want of fuel and food. The summer having been wet, the turf were not dried. I do not know how they will survive the winter. There is some English coal coming here now, but when it gets this length, it is too dear for the poor to purchase it.

The Baptists have been so few in number in this country, and the prejudice against dissent so strong, that a minister need not expect to do much until he has lived in a place for a few years and established his character; and if he turn out to be a faithful and spiritually-minded man, he may then be more successful. There may, however, be some happy exceptions. I think it is important, in seeking for a revival of God's work, that we do not desire or look for the praise of instrumentality as a society, a denomination, or as individuals; that God's glory alone be aimed at; and that our prayers be more ardent, persevering, and faithful. When we ask what we know is according to God's will, may we not ask with *full confidence*, knowing the faithfulness of him who hath promised? The conversion of sinners is God's will; therefore we have no reason to doubt its accomplishment in answer to faithful prayer.

With kind regards to Mrs. Green, I remain, dear brother,

Yours in the Lord,
W. HAMILTON.

Mr. Hamilton obtained, we are happy to say, from kind friends in this country, within a few pounds, i. e. £15 or £20, of all he required to complete and pay for his neat meeting-house at Athlone. We trust that God's blessing may rest upon his labours there.—S. G.

Moneys, including collections by Mr. Davis, in the North; by Mr. Cole, Mr. Francies, and Mr. Trestrail, in Ipswich, Norwich, and other parts of Suffolk and Norfolk, will appear in our next.

A box has been received from Canterbury, for which we are thankful. A box of articles, acknowledged in last No. because promised to us, has not yet come to hand.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

NO. XIII. NEW SERIES.

JANUARY, 1840.

ENCOURAGED by the success with which God has graciously crowned the efforts of several of their agents, and confiding in the tried kindness of their friends, the Committee during the past year have considerably extended their operations. They trust, therefore, that during the year on which we have just entered, their friends will fully justify the confidence reposed in them, furnishing with renewed readiness, and in a largely increased amount, the means not only of maintaining the important agency already in operation, but of augmenting it in a degree somewhat proportionate to the demands of our country and of the times which are passing over us. New spheres of usefulness are constantly presenting themselves, and entreaties for assistance are crowding in from every quarter. Most gladly would the Committee occupy these spheres, and respond to these entreaties, but they have already reached, perhaps surpassed the utmost limits which prudence would justify. In their turn they earnestly entreat their friends to enable them to meet the appeals which come from their *own* counties, and towns, and neighbourhoods. Provide the resources, and, with the divine blessing, we will furnish the agency. Within the last few days applications have been received for assistance from Holt, in Shropshire; Holcombe, in Devon; and Ridditch, near Bromsgrove. It was in the heart of the Committee to have adopted these promising places generously and at once. They could give, however, only a qualified promise of help. If any of our wealthy churches which happen to see this notice would raise from twenty to thirty pounds per annum for each, these places could be occupied to advantage, and would be considered as under their especial patronage.

The accounts from Carlisle continue to be highly cheering. An extract from the letter of the Secretary of the East Worcestershire Association, in which he pleads for assistance from the general funds, will show that our brethren in that district are not wanting either in labour, in trials, or in success.

“Let the following facts speak for us. At our last meeting in July, a pretty little meeting house, built for the Moravians at Temple Grafton, was offered us on sale for £140. We resolved to purchase it for a Home Missionary station, and seven or eight of the ministers engaged on behalf of their churches respectively to collect the money during the ensuing quarter. On Wednesday last we had a kind of opening by three services, and most of the money was paid in. This you will perceive has been no small exertion for one quarter among our few churches raising from £10 to £20 each. We have engaged the valuable and extensive labours of Mr. Cherry, on the same terms as last year, but must depend for their continuance on the same aid from your Committee. In addition to the stations occupied by Mr. Cherry, as will appear from the following abstract of his quarterly report, Mr. Wheeler’s exertions are continued. Almost all the ministers of the Association have some villages under their care, and our young people are employed in distributing loan tracts. Mr. Cherry reports for the quarter ending September 29:—

“The number of places visited by your agent is eighteen. Attendance at four places,

Sabbath preaching, 290 persons; attendance at six places week-day preaching, 210 persons; Tracts distributed weekly at fifteen places 775.

“Grafton the new station added since your last meeting, has been regularly supplied once a Sabbath since the end of July. As there are some praying people who attend the place, there is reason to hope that good will be done. The average attendance is eighty.

“At Studley your agent has met with opposition in a form which he did not anticipate. An individual in this place has taken the opportunity of removing the undermost of the tracts sewed together for lending, and inserting others of a blasphemous description under the covers of those circulated by your instrumentality! This soon became known to your agent, and though for a time he could not trace out the person, yet having at length done so, on remonstrating with him on the subject, he boldly avowed that he felt justified in taking *every method* to spread his principles! At Ridding-ton a poor woman has obtained lasting good from the visits of your agent; she has had many visits for religious conversation, and has the testimony of a good woman who is her neighbour. Other stations have been visited as be-

fore; and as the days are now shortening, opportunities for preaching will increase. This has already occurred in some places, and a cheerful welcome given by places full of hearers.

"I think, my dear Sir, you will not consider

us idle drones, unworthy of your regard and sanction. Spare us from the gaze of the world and all immoderate praise. The praise belongs to another, who alone is able to support and succeed our efforts."

As the present number of the Register is not prepared by the respected travelling secretary, Mr. Roe, it may not be improper to introduce an extract or two from correspondence which will tend to show that while engaged in collecting funds, he is occupied not less successfully in doing the work of an Evangelist. Cases somewhat similar to those of Boro'bridge are not of unrequent occurrence. It is regretted that the full particulars from the agent there have not arrived in time for the present register. They will be given in the next. From Taunton, Mr. Thomas Horsey writes to the Treasurer—

"Our dear friend Roe's visit among us will I trust be of lasting benefit to the neighbourhood, particularly at Boro'bridge. I yesterday heard that there is every reason to believe that upwards of fifty persons are brought to the foot

of the cross through the revival meetings which he conducted there a few weeks ago. When you write to Mr. Roe do please give my christian regards to him, and encourage him to the utmost in his work and labour of love."

In a letter from Coventry, Mr. Franklin says—

"Your Report for this year (1839) is certainly most interesting and cheering. I have read it for myself, and I have read it to my people. Mr. James, of Birmingham, after having preached at Coventry some time ago, from 'Be in trouble ye careless ones,' said to me in the

vestry 'brother Franklin, we don't half believe.' However, it seems your agents *do* believe, and their bearers too. God has been pleased to impart some portion of your spirit to them. You have reason to thank God and take courage."

The journal of Mr. Pulsford, containing an account of his first tour for three months through the northern counties, is a very interesting and instructive document. The following extracts must suffice:—

"From September 2, to 7, at Bedale. Met every morning for prayer. Had increasing attendance every day. At the preaching every night the chapel was well filled, and on the last two nights many went away that could not get in, though on the last evening the members of the church and the old people met for prayer in another place. 7th. Went to Stockton, grieving all the way that we had no minister for such a place as Bedale, where the people are hungering for the word of life. 8th. Preached in the Baptist chapel, and made arrangements for special meetings. 9th. Met at six for prayer in the Independent chapel; thirty-seven present; spoke on prayer, and had a good meeting. Preached at night in the Baptist chapel which was crammed full, and so for several successive days. An Evangelist should have no fixed

route or appointments, as I am convinced that could I have stayed a week or fortnight longer at these places, it would have produced more fruit than six months in some others. October 11. Went to Hamsterly through Durham and Bishop-auckland, and lamented bitterly that we had no cause in either. 12. Visited with brother D. most of the houses in the town. 13. Preached three times, and held prayer meetings after the morning and evening services. 14. Met at five, and had a good meeting, vestry quite full. Preached at night, two or three prayers being offered before and after sermon: place quite full. 15. Met at five; place full; a most blessed meeting. Preached at night to a crowded assembly, a most glorious meeting it was indeed."

In summing up, our worthy brother makes a most nervous appeal for more ministers. May the desire of his heart, equally that of the Committee, be soon gratified!

A letter has been received from the Rev. Thos. Baker, of Boro'bridge, just in time to admit the following extract:—

"I embrace the present opportunity of informing you how things have been proceeding here since brother Roe left. We baptized ten persons on Wednesday last as the first-fruits of our revival. All these have been under serious impressions in different degrees before, but were not brought to decision until the late meetings. We had a most interesting service. One of the candidates was seventy-five, and ano-

ther seventy-eight. We were delighted to see some who are just dropping into the grave following their Lord through the baptismal waters, while others in the morning of their days came forward to give themselves up to the Saviour. We expect to baptize ten more very soon." The others are continuing to inquire what they must do to be saved.

Mr. Pulsford says:—

"Mr. Pengilly has just written to say that they are about to baptize twenty persons brought

to God in the meetings we held there in October."

Monies received since last Register.

Cambridge.			
Collected by Rev. S. J. Davis....	16	8	0
Blandford Street, London, by Rev.			
W. Boves.....	20	0	0
Camberwell, London, by Rev. E.			
Stane.....	31	12	6
New Annual Subscriptions.			
Mrs. Pilton, Kennington			
Oval.....	1	0	0
Mr. C. Jones, Vassal Road	0	10	0
Mr. Bowden, Camberwell	0	5	0
Miss Bowden do.....	0	5	0
	2	0	0
Coventry Auxiliary. R. Booth Esq. Treasurer			
Collections by Rev. S. J. Davis	13	11	9
"Of thine own I give thee"	7	0	0
Mr. Booth.....	2	2	0
Mr. Butterworth.....	2	2	0
Misses Franklins.....	2	2	0
Mrs. Butterworth.....	1	1	0
Mr. W. Franklin.....	1	1	0
Rev. F. Franklin.....	0	10	0
Mr. R. Booth, Jun.....	0	10	0
Mr. Kirk.....	0	10	0
Mr. R. Hill.....	0	10	0
Mr. J. Smith.....	0	10	0
Mr. James Newton.....	0	10	0
Mrs. Astley.....	0	10	0
Mrs. Hayland.....	0	10	0
Mr. H. Newsome.....	0	10	6
Mr. J. Smith, Jun.....	0	5	0
Mr. H. Allen.....	0	5	0
Mr. Bill.....	0	5	0
Mr. Porter.....	0	5	0
Mr. Robinson.....	0	10	0
Mr. Barton.....	0	2	6
Mr. T. Newsome.....	0	2	6
Mrs. Allen.....	0	2	6
Mr. S. Allen.....	0	2	6
Card by :-			
Miss. Radley.....	0	10	0
Master Astley.....	1	11	0
Ma y Williams.....	1	2	0
Emma Badley.....	0	10	0
Eliza Reading.....	0	1	9
	25	13	3
Rugby Collection.....	2	11	0
Dunchurch, do.....	1	12	0
Wolstone do.....	2	8	0
Attleborough, do.....	0	10	0
Kenilworth, do.....	0	17	0
Mrs. Hancock.....	0	10	6
Warwick.....	1	6	6
Herefordshire, by Rev. C. T. Keen :-			
Ryeford Collection.....	2	0	0
Ross, do.....	3	13	0
Mr. James Smith's Subscription.....	0	10	0
Leominster Collection.....	4	0	0
Chepatow, do.....	0	17	7
Hereford, do.....	3	18	6
Rev. S. Blackmore, for Ledbury.....	1	0	0
Devonshire Square, London, the young friends,			
by cards, for a missionary at Kendal.			
By Mrs. Jessop.....	1	12	0
Mr. Bentley.....	1	2	0
Mr. Edgar.....	1	3	6
Mr. H. Dyer.....	1	10	0
Mr. Morris.....	0	10	0

Miss Smith.....	5	11	0
Miss Chew.....	6	18	0
Miss Jackson.....	3	18	0
Mr. J. Haddon.....	1	6	6
Miss Davis.....	1	16	0
Mrs. Oldham.....	0	11	0
Mr. Acons.....	0	3	6
Mr. Brown.....	0	15	6
Mr. Adcock.....	0	13	0
Mr. Hume.....	0	16	0
Miss Read.....	1	9	0
Mr. Brown.....	0	6	0
Mr. Cranston.....	1	13	6
Miss Bithray.....	1	1	6
Miss Luke.....	1	0	0
Mr. Robins.....	0	15	6
Mr. Hunt.....	0	3	0
Mr. E. Wilson.....	0	5	6
Miss Heath.....	1	14	6
Mr. Dennis.....	0	6	0
Mr. Edgar.....	1	3	6
	37	14	0
Collected in Essex :-			
Ashdon collection.....	2	8	3
Braintree, do.....	3	13	0
Mr. A. Bentell.....	0	10	0
Mrs. J. Challis.....	0	10	0
Burnham collection.....	2	10	0
Mr. Palmer's subscription	1	0	0
Colchester.			
W. W. Francis, Esq.....	1	1	0
Earles Colne collection.....	1	2	6
Mr. Piper.....	1	0	0
Mr. Blacklock.....	5	0	0
Rayleigh collection.....	1	10	0
Mrs. Pilkington.....	0	10	0
Mr. Unwins.....	0	10	0
Mr. Sack.....	0	5	0
Mrs. Sarch.....	0	2	6
Miss W. S. Blackburne.....	0	2	6
Servant maid.....	0	2	6
Saffron Walden.			
Collections.....	10	2	11
Small sums from young gentlemen at Rev. Josh. Wilkinson's.....	0	12	6
Francis Gibson, Esq.....	1	1	0
Miss Gibson.....	1	0	0
Geo. Gibson, Esq.....	1	1	0
Bedford, Collections and subscriptions per Mrs. J. Kilpin.....	22	3	0
Hatfield, a friend, by Benjamin Young Esq.....	25	0	0
Hackney Auxiliary, London, by Miss Luntly.....	8	15	3
Collected in Bucks, Herts, and at Uxbridge :-			
Bucks.			
The Rev. J. Watts.....	27	12	10
By C. H. Roe, at Olney collection	12	10	0
Mite from a friend.....	0	10	0
One third weekly missionary fund.....	5	10	0
Mr. Manning.....	0	10	0
Miss Andrews, don.....	5	0	0
Mr. Roe for supplying.....	1	0	0
Newport Pagnell.			

Mr. Osborne.....	1	0	0	Mr. Masters, do.	1	0	0
Mrs. Osborne for Evangelist fund..	1	0	0	Mr. do.	1	0	0
Herts. Sawbridgworth.							4 0 0
Rev. J. Stewart.....	5	0	0	Wells Collection, Rev. C. H. Roe ...	1	17	0
S. F., per Rev. J. Dyer.....	1	0	0	Chedder do.		0	17 0
Uxbridge.				Mr. W. Clarke	1	0	0
Mr. J. Chippindall.....	1	0	0	Mr. R. Clarke.....	1	8	0
Mr. John Hull (Schools).....	1	0	0				
Mr. and Mrs. Rutter	1	0	0	Street Collection.....	1	3	2
Harefield collection.....	5	1	3	North Curry do.....		0	15 0
Leicester.				Bridgewater do.....	6	5	4½
Collection at Charles Street Chapel	10	5	6	Chard do.....		3	0 0
Somersetshire Auxiliary :				Mr. S. Brown	0	10	0
Taunton, T. Horsey, Esq., Treasurer				Mr. J. Brown	0	10	0
Moiety of weekly Sub-				Mrs. Brown.....	0	10	0
scriptions	5	12	10	Mr. Toms.....	0	10	0
Nov. 10, collected by Rev.							2 0 0
C. H. Roe ...	5	2	10	Isle Abbots Collection	1	7	8
Less by Printing	6	6		Collected by Miss Humphrey	1	3	0
			4 16 4	Boro bridge Collection	2	8	6
Mr. R. Ball	0	10	6	Collected by Miss Ling and Miss			
Mr. J. D. Blake	0	10	6	Godson	0	12	8
Mr. Rice Blake	0	10	6	Creech Collection	1	2	2
Rev. W. H. Coombs.....	0	10	6	Wellington Collections and Subs	16	13	3
Miss Dymond	0	16	0	Prescott, Devonshire.			
Mr. T. S. Eyre	0	10	6	Collection.....	1	13	6
Mr. T. S. Horsey ..	1	1	0	Mr. Standerwick	0	10	0
Mr. Levesly.....	0	10	6	Hemyock, Devon, Collection	0	11	0
Mrs. Mattoch	1	0	0	Stogumber Collection	1	13	6
Mr. Mullett	0	10	6	E. Mannering, Esq.....	0	10	0
Mr. Newberry	0	5	0	Montacute, Mr. Atkins ...	0	3	6
Mr. R. Newberry, Jun. ...	0	10	6	Watchett Collection	1	5	0
Mr. T. Newberry	0	10	6	Miss Gooding	0	10	0
Mr. W. Thoms	0	10	6	Willaton, Subscriptions.....	0	10	6
Mr. Stevenson	1	1	0	Minehead Collection	3	0	0
Mr. Vellacott	0	10	6	Crewkerne Collection.....	2	13	6
Mr. Walter	0	10	6	Kent, Seven Oaks, by Rev. T. Shirley	7	0	0
Mr. John Young.....	1	1	0	Clapham, London			
			21 13 8	Miss Wilson for Northern Evan-			
Yeovil, Collection last year	2	5	0	gelist	10	0	0
Do. do. this year	3	15	0	Abergavenny, Mrs. Wyke by Rev. S.			
Mr. Porter, 2 years.....	1	0	0	Davis.....	2	0	0
Mr. Allen, do.	1	0	0	Brokenhurst, Hants, Lady Morant ..	2	0	0

Other sums just received from Leicester, Northampton, &c., will be given in the next.

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurer, W. T. BEEBY, Esq., 8, Old Jewry; by the Rev. C. H. ROE, 2, Wintown Place, Blackheath Road; by the Rev. S. J. DAVIS, 23, East-cheap; or any Minister of the Denomination.

* * All letters for the Rev. C. H. ROE, to be addressed as above.

BAPTIST MAGAZINE.

FEBRUARY, 1840.

MEMOIR OF THE LATE MR. JOHN HESKINS.

BY THE REV. T. F. NEWMAN.

JOHN HESKINS was born at Nailsworth, Gloucestershire, on the 24th of November, 1778, and was descended, on the paternal side, from William Harding, one of the little band of praying men with whom the church at Shortwood originated. It was in his house that meetings were held for prayer, with occasionally a sermon, from 1707 to 1715, when they were removed to a little modest and unfinished structure on the site where, after three enlargements of the original building, the present large and substantial meeting-house was built in 1838. On taking possession of their humble sanctuary, thirteen persons united with each other in the fellowship of the gospel, and were formed into a church of Christ. When the foundation-stone of the present edifice was laid, our lamented friend made a public and affecting reference to his great-grandfather, above-mentioned, in terms of honest and grateful satisfaction, avowing that he felt it to be a greater honour to have descended from an ancestor in humble station, who had been instrumental in planting a church of Christ, than if he could trace back his lineage to nobility, or even royalty itself. Mr. Heskins' father became a member of the church at Shortwood in the year 1752; he was chosen deacon about 1760, and held that office till his decease, May 2, 1813; having been a member of the church sixty-one years, and a deacon more than fifty years. He was a man of sterling piety, of inflexible steadiness of purpose, and uniformly secured the confidence and esteem of the church. It was his happiness to have been united with a few like-minded men

in securing the services of Benjamin Francis, whose pastorate extended from 1758 to 1799; and under whose able and affectionate ministry, the little cause rapidly and steadily advanced. Mr. H.'s mother was an eminently devoted Christian, exceedingly useful in her day; and, even up to the present moment, there are those who kindle at her name, and delight to speak of her active benevolence, and the affectionate earnestness which she employed to commend the Saviour, and promote the interests of his cause.

From a very early age, the subject of this memoir was distinguished by sweetness of temper and susceptibility of feeling. At that period, these qualities greatly endeared him to his immediate relatives, who in riper years were equally attracted by his devoted attachment to his parents, and his warm and tender affection for sisters who could at once appreciate and return his love. It does not, however, appear that his heart was savingly impressed till he had nearly attained to manhood. Still, the instructions, the prayers, and the example of parents so distinguished for piety, were not without effect; for a sister, who survives him, well remembers that, while quite a child, he talked to her about the Saviour, telling her of his compassion while on earth, and presenting such a winning representation of his love as to make a strong impression on her mind.

But though in his eighth year he could thus speak of the Saviour, the days of childhood and youth passed away without witnessing his conversion to God,

Others looked on him with hope ; but, adverting to that period he himself says, " Though outwardly moral, my thoughts were big with the lusts of the flesh, and I felt hatred in my heart to the holiness of the law of God. I did not see the infinite evil of sin, nor the beauty of the way of salvation ; nor did I perceive the absolute need of a God-man Mediator, to save sinners from the curse of the law. It is true I had convictions, but they were very few, and very transient ; for sin being of such a hardening nature, the more I cherished it the more I was rooted in it, till at last I was brought to the verge of obstinate infidelity ; so that at times I deemed the sacred word of God to be invented and written by uninspired men ; and thus I trampled it under the feet of haughty pride and carnal self-sufficient reason."

It is well known to surviving friends, that at the period referred to in the above extract, his mind had been unsettled by the sophistries of deism ; but, as the darkest moments are those which immediately precede the dawn of day, so was it in his spiritual history. It pleased God at this crisis to remove by death one of his earliest friends and correspondents, Mr. T. Allsop, son of the respected Baptist minister of Culmstock, Devon. The reflections awakened by this event led to an earnest and faithful examination into his own state ; and this work, in connexion with the counsels of Christian affection, and the statements of a searching and affectionate ministry, was blessed, not only to the defeat of an incipient scepticism, but to the surrender of his heart to God. To use his own words, " convictions that had been stifled before were revived ; and I verily believe, that, under the influence of efficacious grace, they were made uncommonly useful in tearing away the thick bandage of delusion which before had covered the eyes of my mind. Thus was shown me the long black catalogue of my sins, and my awful state by nature ; and the conviction was produced, that I should be utterly lost to all eternity, unless redeemed from my inexpressible load of guilt by the all-atoning blood of the Lamb of God." Thus was he brought to Christ. Speculations, fancies, the dictates of carnal reason, the sophisms of infidelity, all gave way before that discovery of sin, and that revelation of Christ, which his soul now received. In mercy to himself—to the church which

he loved so ardently and served so faithfully—to the neighbourhood, in which by weight and excellence of character, he exerted so extensive and beneficial an influence—he was made a partaker of the grace of God. It was in December, 1798, and in the twentieth year of his age, that he was baptized and admitted into the church at Shortwood by Mr. Francis, whose heart was cheered by the hope, that a youth of so much promise would in after life prove a blessing to the community by whom he was most cordially welcomed. And, though that venerable man did not long survive that event, his successors in the ministry have seen the verification of his hopes, and have had abundant reason to bless God for giving them such a friend, and such a " helper."

The principles of the young disciple were soon and severely tested ; for at that early period, and for many successive years, duty required a frequent absence from home on journeys of business, and his letters convey a transcript of the reflections and emotions awakened by the scenes through which he was called to pass. In a communication addressed to his sisters, bearing date Feb. 24, 1800, and written on one of his commercial rounds, the following passage occurs : " I acknowledge the corruptions of the heart to be very powerful in all places, and at all seasons, but is there no difference in the position of that soldier who is with his comrades in a deep, entrenched, well-organized camp, and when called singly from the camp, and obliged to mingle with the foe? Such is the case with your brother. *At home* encircled by pious friends, in regular attendance on the means of grace, and enjoying the ordinances of a well-organized church ; *abroad*, conversant with very few, except those who are enemies to the cross of Christ : no prayer-meetings to enliven his devotion, and very often the enemy of souls coming in like a flood, and threatening to bear away every thing before him. But, after all this mournful picture, thanks to Sovereign Grace ! I continue to abhor the company of the vain and ungodly ; their enjoyments are insipid to my taste ; and I still love the habitations of his house, and the place where his honour dwelleth."

Other letters would supply many a passage equally rich in pious sentiment, and breathing an ardour of devotion which was possibly promoted by the

very circumstances which are often and with great feeling deplored. For it is evident, that having few associates of kindred principles, he felt his dependence on God more fully than he might have done if constantly surrounded by those who "feared the Lord, and thought upon his name." Besides which, his intimacy with ministers, and his occasional intercourse with Christians in other parts of the kingdom, gave him a knowledge of many events, favourable or otherwise, to the prosperity of churches, and the general interests of the Redeemer's cause; and thus greatly contributed to prepare him for the important position he was destined to occupy.

In 1802 he was united in marriage to Sophia, second daughter of his beloved pastor, Mr. Francis. She still survives, and in her loneliness is consoled by the thought, that during the union which has now been interrupted, but which was extended through a period of thirty-six years, their domestic harmony was unbroken.

From his first entrance on the fellowship of the church, Mr. H. devoted himself to its interests, and entered with his whole soul into every thing which had a bearing, more or less direct, on the prosperity of "his beloved Zion." As before intimated, that holy man who occupied the pulpit during his early years, and whose soul rejoiced over him when he became the avowed disciple of the Lord Jesus Christ, did not long remain below, for he was welcomed to his eternal rest in December, 1799. But to his successor, Mr. Thomas Flint, and again to his successor, Mr. Winterbotham, Mr. H. was warmly attached. In somewhat more than three years after Mr. W. had become pastor of the church, he was called to the office of deacon by the unanimous vote of his fellow-members. This was in 1807. In the month of June, 1811, he was called by the church to exercise his gifts in the ministry of the word. It has always appeared to the writer, to be one of the clearest proofs of his eminence in piety, that the distinctions to which he thus early attained were never permitted to betray him into the assumption of importance, or the airs of conscious superiority. In later years especially, if he had been a weak man, or a man of inferior piety, his position would have inevitably called out his weaknesses, and disclosed the poverty of his principles; since a variety of cir-

cumstances combined to throw into his hands a larger amount of influence than often falls to the lot of one man. But it may safely be affirmed, that in proportion to the responsibilities which were crowded upon him, his personal excellencies, and his aptitude for the duties of his station, became the more apparent. Retaining the devotion with which he had entered on the discharge of official duties, and now combining with it a mature judgment, and a large share of experience, he was enabled so to act as to enhance the respect with which he had previously been regarded. After Mr. W.'s lamented removal, and in the long interval during which the church was without a pastor, our admirable friend well sustained those engagements of a pastoral nature which otherwise must have been suspended. For three years did he untiringly lay himself out to meet the peculiar emergency, and with a success which he might not have been disposed to acknowledge, but which is gratefully attested by all who marked his movements and witnessed their result. Having been released from the demands of a secular pursuit, he became, even more conspicuously than at an earlier period, the servant of the church. His anxieties, his prayers, his efforts, all centred here. In circumstances of difficulty, his calm prudence and affection did more than the most bustling habits, apart from an equal degree of those good qualities, could have effected; while the soundness of his judgment, the depth of his piety, and the spirit of conciliation which he uniformly breathed, gave him a hold on the hearts of his fellow-members which greatly tended to maintain the unity of the whole body; and it is an interesting fact, that during this period of pastoral destitution, ninety-two persons were introduced to the fellowship of the church.

But, if this period be singled out as that in which Mr. H.'s peculiar qualifications for office were most prominently displayed, it will not be inferred, that the other years of either his private or official connexion with the church were comparatively a blank. Others could better tell of his steady, uniform, and consistent walk; and they could better narrate the evidences of his heart-felt and growing attachment to the interests of Zion. But the writer may be permitted to express his own conviction,—a conviction soon established, but

strengthened from day to day during the six or seven years with which it was his privilege to be associated in conference and in labour with his now glorified friend,—that rarely has a man combined in himself more of the best ingredients of the Christian, or more of the highest qualifications for the office which he so long filled. The unction which rested upon his own spirit, and his great kindness of manner, rendered him a most valuable and sympathizing friend in the chamber of sickness; while his just views of the gospel, his knowledge of the perplexities in which the mind is often involved in the early days of spiritual light and feeling, and his facility in communicating counsel, richly qualified him as the guide and comforter of the inquiring and the sorrowful.

The following extract is from a letter in reply to one he had received from a very dear friend, in whose spiritual welfare he evinced the deepest and most affectionate interest:—"When I received yours, I knew not what to say regarding the painful and unsettled state of your mind as it regards the best things. . . . I am like some medical practitioner, who sees the state of his patient, and deplures it, and the more deeply so, because he is entirely at a loss what remedy to recommend that has not already been proposed, or that is not already in hand, without as yet yielding the desired success. If I know your case aright, you are within view of the promised land. . . . You have bidden farewell to the captivating but delusive pleasures of the world, and relinquished many of its anxious and corroding cares. And yet you linger on the borders of the blissful region, suffering yourself to be surrounded with shadows, and enveloped by an atmosphere of doubt and uncertainty. And why? Just because simple faith does not stretch out the hand, and knock for admission, saying at the same time, 'Lord, I believe, help thou my unbelief.' Why is it that the Saviour is not obeyed, when he says 'Follow thou me'? Are the conditions too hard?—'He that will come after me, let him deny himself, and take up his cross, and follow me.' I trust not; but fully believe that he who hath begun the good work in you will carry it on. And as I think I see plainly 'the green blade,' I will indulge the hope that 'the ear,' and then 'the full corn in the ear,' will follow."

Writing to the same friend, at a later period, he says, "In the case you so clearly make out of your own state of mind, while there is much to deplore regarding the absence of religious consolation and peace, there is much that is favourable, and to me satisfactory. Whence springs that lively and quick perception of what is passing within? that jealousy respecting the increase of worldly principles and worldly feelings? that fear of sin's 'benumbing and hardening influence?' that increasing solicitude lest the concerns of time should supersede or outweigh the things of eternity? Whence, but from the divine principle within? . . . To the cross alone we must resort with our burdened souls.

'There safety dwells, and peace divine!'

In another communication to the same correspondent, the following passage occurs: "That part of your statement which relates to your distress on account of the want of deep penitence on the review of your past transgressions, is a feature so common to real Christians, especially in the earlier periods of their renewed life, that it ought rather to be numbered among the evidences of your interest in the favour of God, than as any proof of the non-existence of converting grace. . . . Whence springs your present 'deep concern at your own ignorance and weakness—at the hardness and insensibility of your heart?' Whence arise those earnest and anxious prayers (so suited to your present state of mind), 'Lord, open my eyes!' 'Lord, melt my heart!' . . . Whence can such feelings, and such expressions of deep feeling spring, but from the awakening, quickening, converting, and sanctifying influences of the Holy Spirit? The very prayer, 'Lord, melt my heart,' does to me strongly imply that the evil of past transgressions is viewed by you in such a light, as to increase your detestation of its monstrous guilt. . . . Let me beg of you, my dear friend, as God has given you to see the value of a throne of grace, to go thither continually, with those most appropriate requests you have so often employed. . . . You will also derive great relief by resorting in sacred meditation to that spot, once the scene of our Saviour's bitter sorrows, previously to his crucifixion, the garden of Gethsemane. Nothing is so calculated to touch and melt the heart, as a view of him in his agony, when he said, 'Father, if it be

possible, let this cup pass from me. Nevertheless, not what I will, but what thou wilt. You have doubtless heard of 'Hart's Hymns,' and perhaps you have read the most valuable of the whole volume, 'Gethsemane.' The concluding verse I cannot forbear transcribing :

'Saviour! all the stone remove
From my flinty, frozen heart;
Thaw it with the beams of love,
Pierce it with thy mercy's dart;
Wound the heart that wounded thee,
Break it in Gethsemane!'

My prayers shall continually ascend on your behalf, that ere long your strain may be that of gratitude and joy."

The correspondence of which some specimens have been furnished, was of great service, and the friend to whom it was addressed is now a consistent and useful member of the church of Christ. In one of his latest communications to Mr. H., he thus affectionately refers to the benefits resulting from that correspondence of which some specimens have been furnished: "Do you sometimes think, my honoured friend, of the children God has given you? I must claim to be ranked among them; for though very many and various are the means God graciously employed for my recovery, I can call none but you my spiritual father."

The fear of extending this memoir to an inconvenient length prevents the introduction of other extracts from communications to which access has been obtained, and which would confirm the impression that in this department of christian labour, Mr. H. was enabled to combine the affection of a friend with the wisdom of "a scribe well instructed in the things of God."

While our lamented friend was thus actively discharging his official duties, and often engaged in religious correspondence, he was careful to secure time for the cultivation of his own mind, by reading the best authors in divinity and general literature, and especially by the devotional study of the word of God. This object was greatly facilitated by the habit of early rising, which he uniformly observed; and there can be no question but that the beauties of piety, by which he was so richly adorned, mainly resulted from his morning exercises in the closet.

In addition to the engagements which so constantly demanded his attention, as an officer of the church, Mr. H. was

ever ready to listen to those calls which were frequently addressed to him to occupy the pulpit of neighbouring ministers, or to assist in the settlement of such difficulties as will sometimes arise in the churches of Christ. The estimation in which he was held, wherever his character was known, brought on him many an engagement of this kind, from which he would otherwise have been exempt; and rarely was his judgment thought to be croneous, never was his integrity suspected.

In the associations of Baptist churches (formerly "The Western," now "The Bristol"), with which Shortwood was connected, he was known as among the most regular attendants at the annual meetings; and as he entered heartily into the business of the churches, and was distinguished by his attachment to the interests of Sion, his character was highly valued by many of "the fathers," whose fellowship in heaven is now one ingredient of his happiness. Saffery, Ryland, Horsey, Steadman, Birt, Hall, and Saunders, were of the number of his friends on earth; now together they sing the "new song," and their companionship is immortal.

Our lamented friend was a steady and decided supporter of the missionary enterprise, and entered warmly into the operations of other christian societies. Sunday-school institutions greatly interested him; and on many occasions the poetic talent which he possessed in no mean degree, was employed in their service.

But though Mr. H. lived and breathed in an element of piety, it must not be thought that he lost sight of his temporal duties as a member of society, or abandoned his rights as a Briton and a man. He was, indeed, "the Christian citizen," firmly attached to the principles of civil and religious freedom. His conduct uniformly bore the stamp of high unbending independence, and he so fulfilled his relations to the general interests of his country and of mankind, as to prove that his religion accompanied him, both to throw an air of christian dignity around his character while thus engaged, and also to preserve him from those injuries which the atmosphere of political strife too often inflicts.

Thus did he pursue his course, winning "golden opinions" from men of every rank and every class. In the church venerated, in the domestic circle beloved beyond the ordinary range to

which human affections extend, in the neighbourhood regarded as every man's friend. Rarely does the character of one man secure a unanimous verdict; yet it is believed that this was the case with our invaluable friend. The pious of every denomination saw in him their Master's spirit; while the scorner was refuted, and the profligate rebuked, by the silent but impressive lessons of his holy life. So that if the epitaph on his tomb had to be inscribed by the pen of irreligion herself, she might trace the words, "THERE LIES A MAN OF GOD!"

It was towards the autumn of 1837, that the subject of this memoir began to weaken, and by some symptoms too obvious, though scarcely definable, to awaken the anxieties of those who, by domestic endearments, or by the bonds of Christian friendship, were deeply interested in his life. For many weeks hopes and fears alternated, till at length the latter painfully prevailed. Still, however, was this devoted man to be seen on his course of Christian service; nor did he decline those long-loved engagements, till increasing feebleness, combined with the severity of the winter, compelled him to submit to comparative seclusion. With the opening spring he was advised to try change of air; and this proposal led to a visit of several weeks duration into Kent, where he was received by a numerous, affectionate, and anxious circle of christian relatives, from one of whom the writer has received a communication containing the following passage: "On our first interview, I was so struck with his emaciated form and impaired strength, as to lead me to anticipate the most painful result. Nor did many days elapse before I ascertained his own opinion. 'It has been my belief from the first,' he remarked, 'that this sickness would be unto death, but I have no anxiety on the subject; I am in the hands of my heavenly Father, and he may do with me as seemeth him good. One thing only do I dread; it is that my life should be prolonged beyond the period when activity must cease, and I could no longer be useful in the service of my Redeemer. This I do dread, but not death.' . . . His prevailing frame of mind was most enviable. Always serene, generally cheerful, contented with all around him, and grateful for every trifling attention; it was a privilege to claim him for a guest. Nor was he incapaci-

tated for the enjoyment of social intercourse, as disease brought but few attendant pains, and his mental powers retained their full vigour. . . . Often, when silence might have been construed into indifference, I detected a glance, to me indescribably touching, which distinctly told that he was bidding adieu to the object before him. Sometimes this impression was confirmed by a remark. On one occasion, having urged him not to linger too long over a landscape he had always admired, he observed, with a smile, 'I have been taking my farewell.' But it was at the family altar that the state of his mind was most clearly evinced. There, in the expression of the most elevated thoughts and desires, did he appear to us as on the confines of heaven, and breathing already the atmosphere of that region of which he is now a blissful inhabitant."

The state of his mind at this period was beautifully exemplified by the following incident, which is given in the words of another friend, who, next to himself, was most interested in it. "On one occasion I found him sitting alone, with his Bible in his hand; and as I approached he was evidently weeping. I withdrew. A few minutes after he came to me, and said, 'My dear —, you saw me affected just now; but they were tears of sacred joy, of ardent gratitude. I was reading those words, *It is finished!* A finished Christ! a finished Saviour! and for me, for me, a poor guilty sinner!'"

The following extract is from a letter, written about this time: "You will, I know, be pleased to hear that it hath seemed fit to my almighty and gracious Father, while for the past six months he has afflicted me, and brought me low, to continue to me, with scarce an interval, the light of his reconciled countenance, shining into my soul through Jesus. Some seasons have been exulting, rapturous, almost overpowering, to my poor weak frame. . . . The usual course of my experience, through my illness, has been calm acquiescence in the will of God, for life or death; and as dear Mr. Winterbotham said to me (the last words I ever heard him utter), 'I now know what it is to lie quite passive in the hands of God!'"

One other extract must yet be introduced; it is from a communication addressed to his brother-in-law and sister, during this visit into Kent, and soon

after they had been called to drink of sorrow's bitter cup. "You have probably heard how merciful my heavenly Father has been to me in my affliction, by communicating strength, spiritual strength, equal to my day. I have not spent a gloomy hour. I have been enabled to cast my guilty soul afresh on the all-sufficient atonement of the Lord Jesus, and found I was welcome to the fountain, for fresh applications of his pardoning blood. I have received new tokens of the imputation of his spotless righteousness, which is 'unto all and upon all them that believe.' . . . In looking forward to death I could say, 'O death, where is thy sting?' Indeed the last few months, in the view of death, have been the happiest I ever spent. . . I most deeply sympathize with you under the fresh bereaving stroke that has fallen on you. I trust you have been enabled to say, as on past occasions, 'The Lord gave,' &c. In the case of the dear departed there was much of an alleviating nature. . . . Above all, her state of entire preparation for the solemn change. We do 'not sorrow as those without hope; for if we believe that Jesus died and rose again,' &c. And as dear —— told us, on that memorable evening, the one before her departure, 'We shall not be long separated, you will soon join me.' Oh, what hopes, what prospects, are the Christian's! He has before him 'an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for him.' Still, with all this in view, it behoves us to adopt and carry out the spirit of that excellent verse :

'Yet with these prospects full in sight
We'll wait thy signal for the flight;
For while thy service we pursue,
We find a heaven in all we do.'

It was in the frame of mind indicated by these sentences, that our beloved friend returned to the bosom of his family; and, while the increased effects of disease told but too plainly what the end must be, the sweet calm of his own spirit seemed to diffuse itself abroad, so that even those who most painfully dreaded his removal, could not but catch some portion of that serenity which filled his soul, and beamed out on all around. It was as though a spirit from the pure world above had lighted down to sojourn for a while among the scenes and sorrows of mortality. Nay, it was some-

thing still better than this—it was the presence of Christ with his suffering servant, first blessing him, and through him imparting consolation and peace to other bosoms. Such was the undisturbed calmness of his soul, that his own experience might well suggest the sentiment he was heard to express—"I cannot think how a Christian can be agitated in prospect of death." For some weeks after his return, he generally attended one public service on the Lord's day; and the writer will never forget the manner in which he alluded to one subject, which in truth had been suggested by his own case. The subject was "the peace of God, which passeth all understanding:" and there was that in his look and tone which seemed to say, "Blessed be God, I know the truth of all that has been said, for I have that peace." Though thus ripe for heaven, and willing to be gone, he was desirous that his life should be extended till he might witness the opening of the new meeting-house, then in course of erection; and this privilege was permitted him on the 12th of September, 1838. On that occasion he attended the morning service, and heard Dr. Leifchild, on the personality, deity, and agency of the Holy Spirit. On the following Lord's-day he was present at two services, and enjoyed the ministrations of Mr. Murrell and Dr. Leifchild; and, though the "outer man" was in a state of debility which caused many a sigh and many a tear in the large assembly of attached and sympathizing friends,—his soul was full of gladness and of gratitude. For a short season after this he was still to be seen in the house of prayer; and, at the social meeting in the vestry preparatory to the morning service, he poured forth the affectionate and earnest desires of his soul for the peace and prosperity of Sion. The writer has at this moment the image of the venerable man, then almost a glorified saint, as he knelt on a hassock at the table, and as with a voice which told of the grave, but with a soul consciously on the verge of immortal life, he seemed to lay hold on the Almighty's strength, and to be enjoying direct converse with the invisible God.

To the very last moment in which his bodily strength would allow of any effort, he was unwilling to let slip a single opportunity for usefulness. In some cases which awakened his anxieties, he sent for the parties and conversed with

them, and counselled them, as a man knowing the vast importance of christian decision and consistency. In other instances he caused himself to be conveyed to the scene of affliction, that he might tell yet once more of the precious Saviour, and speak of the unailing consolations of religion. His last visit, which was less than a fortnight before his own decease, was to the bed-side of a dying friend, the relict of a brother-deacon who had been removed a few months previously. To her he presented the great truths which were the stay of his own soul, and dwelt on the joyful anticipations they might indulge in reference to that meeting in a better state which could not be far distant. She preceded him to heaven.

The last few days of his abode on earth were spent in quiet waiting for the hour of departure. No cares disturbed him—no shadow overhung his prospect—"he knew in whom he had believed." For the church his affection remained in perfect strength, and in uninterrupted exercise; but no anxiety, even for "his beloved Sion," was now permitted to interfere with the unbroken repose of his soul. To his wife, to other much loved and long loved friends, he spake so cheerfully, and with such humble confidence, that to them it almost appeared a sin to lament his approaching death.

One morning, in reply to an inquiry respecting his feelings, he said to his beloved sister—

"Content my Father with thy will,
And quiet as a child;"

That's how I am, my dear."

To a similar question, at another time, he replied with great energy, "Oh, very well! there's not a single jar in the whole machine—it all goes smoothly."

One day, when really weaker, and less able to enjoy his food than usual, he looked up with a countenance full of gratitude and benignity, and said, "I wish all the world were as happy as I."

To a friend, who happened to remark that the weather was dull, he quickly replied, "Oh, don't say that any thing is dull here! we don't know what the word means." Having walked round the garden one morning, and brought in some flowers, he said, "How beautiful! and then to enjoy Christ in all!" His eyes were overflowing with tears as he spoke.

One evening, as some friends were about to leave him to attend public ser-

vice in the house of God, he said, "Ah, if I could, I would gladly go with you. Let us have that hymn,

'I love the windows of thy grace
Through which my Lord is seen.'"

He always wished the twilight hour to be spent in singing.

One morning he told his sister, that if he had not, like Paul, been "caught up into the third heavens," he had enjoyed such manifestations of the love of Christ that he could truly say, "Whether in the body, or out of the body, I cannot tell.

Referring to the dying words of a beloved niece, twelve months before, he said, "What an expressive word that was of dear —'s, 'And you will soon come, uncle; I am glad I am going first; I am glad I shall not have to see you go.'" He then inquired which day she died, and added, "I shall soon be with her."

On the last Lord's day evening he spent on earth, a beloved relative having in the course of his prayer at the family altar referred to his ardent love for the church at Shortwood, he was asked, if he had been able to join in this devotional exercise—"Oh, yes," he said, "I hope so—

'My soul shall pray for Sion still,
While life and breath remains.'"

A night or two before his death, his cough being worse than usual, he said, "This is sharp work; this cough will soon bring me down; but it must be met with christian patience, and with uncomplaining complacency in my heavenly Father's will."

On being asked by his beloved wife, if his waking hours during the preceding night had been comfortable, he said, with great emphasis, "Oh, delightful! I have had many things communicated to me of a most interesting nature." Soon after this, he was heard to whisper—

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Something was then said to him about the peace of mind he enjoyed; he quoted, as in answer to the observation, those well known and expressive lines,

"Jesus, our great High Priest,
Hath full atonement made."

Whenever he heard an allusion to his past labours, he evinced the most genuine humility, and never suffered it to be sup-

posed, for a single moment, that he could think with complacency on his own doings. On such occasions he usually said, "My simple trust is in the finished work of the divine Redeemer;" and would reply to an inquiry respecting the state of his mind, in the short but emphatic sentence—"not a cloud! not a cloud!"

The closing scene was now at hand. On the morning of Wednesday the 17th of October, the evidences of approaching dissolution were too distinct to be mistaken. On the preceding day our beloved friend had spent several hours in the sitting room, and on this morning too he was anxious to leave his couch and his chamber; but, listening to excuses for delay, it soon became impossible for him to reiterate his request. The writer was permitted a place in the sorrowing circle round that bed on which this man of God was "languishing into life," and had the satisfaction of witnessing the final triumph of the dying saint. A few short sentences were exchanged, "Do you now find the Saviour present with you, and precious to your soul?" "Yes, indeed, I do!" "You will soon be with him." "I hope I shall." Shortly afterwards, a wish having been expressed that the writer would lead the devotions of that weeping group, he intimated to his dying friend that he was about to engage in prayer—an intimation which was welcomed with a benignant and satisfied look, and a kind and gentle "Thank you—thank you!" These were his last words; for during that engagement the power of articulation was lost, and in a few moments the ransomed soul ascended to its rest.

The removal of such a man, in the present state of society, is no common loss. The world has few such, and in the immediate circle from which he has been taken, his loss is irreparable. The estimation in which his character was held was strongly marked on the day of his funeral. Hundreds followed his remains; the pall was borne by six neighbouring ministers; many shops were closed in the line by which the procession moved towards Shortwood; and, at the grave, and in the meeting-house, at least a thousand persons were assembled to pay their silent but cordial tribute to his worth. In several of the neighbouring pulpits, funeral sermons were delivered on the following Lord's day; while at Shortwood, where he had so long and

so worthily sustained an official connexion with the church, an attempt was made to improve the dispensation in a discourse from Colossians i. 12, which was listened to by a very numerous audience, for the most part clad in the garb of mourners, gathered from the surrounding country, and from different sections of the church of Christ; but all united in the opinion, that neither the world nor the church could well spare such a man.

In this memorial, it has been the writer's aim so to present the character of his estimable friend, as to improve the reader, as well as to interest his mind. Mr. H. was not a man whose eminence could be ascribed to adventitious circumstances, or to the possession of mental endowments in which few men are permitted to share. Though his powers of understanding were originally good, and improved by habits of reading and reflection, yet to his piety, deeply seated, and diligently cultivated, must be referred both the charm of his personal character, and the rich combination of qualities by which he was fitted for most important service in the church of Christ. His religious views were moderately calvinistic; and never was there a mind more impregnable both to ancient and modern heresies. Having at the commencement of his spiritual life sought after and found "the good old way," the growing experience of his own heart confirmed his attachment to the unsophisticated and ungarbled truth; and *that* truth, clear of all extravagancies and whims, rendered him a holy, happy, and useful man. Its influence on him, and his attachment to it, combined to preserve him from those errors, both of sentiment and of spirit, which have ever abounded in the antinomian school; while he was equally secure from the more plausible and subtle inventions which even now disturb the peace of churches, and cripple the energies of good, though mistaken men.

His conscientious and devout observance of instituted means, was unquestionably instrumental in promoting the maturity to which he attained. Indeed, the very theory which he was at first led to embrace, as it combined an entire dependence on the Holy Spirit, with a full admission of the value of all the divine appointments, was likely to conduce to this result.

Reference has been made to his early morning devotions in the closet. These, on the Lord's day, were preparatory to a prayer-meeting, commencing at half-past six, from which he was rarely absent during a period of many years. In this social engagement his soul delighted, and from it he often carried away a frame so heavenly, that in the domestic circle and during the more public engagements of the day, he was evidently bearing about with him the vivid impression of "things not seen."

As a hearer, he was remarkable for his attitude of fixed and prayerful thought, seldom appearing to notice any person, or any object, except that, occasionally, towards the close of the sermon, he would rise, with a heart full of love to the gospel, and to the souls of men, and by his look seem to say, "Oh, that these appeals may reach their hearts!" To the preacher he listened, not as a critic, but as a Christian; not with "itching ears," but with a relish for the truth, and a desire to receive it for himself. Though to him every part of divine truth was welcome, that sermon best pleased him which, while it displayed the riches and the sovereignty of grace, divested the sinner of all excuse for unbelief, and pressed on the believer in Christ his obligations and responsibilities.

In reference to his official station, it has already been intimated that his qualifications were unusually ample. Prudence, zeal, temper, perseverance, a kind regard to the feelings of others, with a readiness to exercise the spirit of self-gential; these were among his prevailing characteristics. Though often prominent, and always active, there was no display, no dogmatism. It is not known, that by a severe remark, or a look of unkindness, he ever wounded the mind of a fellow-member; while his devotion to the church, and his love to the brethren, combined with the gentleness of his manner, prepared him to become a peace-maker, and a healer of the wounded.

Among the poor of the flock, Mr. H. was perpetually evincing the love of a brother in Christ. In a church which for many years had been steadily advancing in numbers, and which at the time of his decease consisted of about six hundred members, the great majority of whom are at all times exposed to the anxieties, and often to the sufferings of poverty, our lamented friend found am-

ple scope for his "labours of love." It was his delight to enter the humble dwellings around, and to offer the counsel and the consolation which his own heart most readily suggested. The greater part of his time was devoted to this employ; and not only did the objects of his solicitude derive advantage from his attentions, but on the general state of the church their influence was highly beneficial.

Of his pulpit exercises the writer never had an opportunity of forming an opinion for himself; but from others he has learned that in that station, and in that employ, Mr. H. was distinguished by pathos and affection, while presenting to his hearers those evangelical sentiments with which his own heart was so deeply imbued. Nor were his pulpit labours "in vain in the Lord." Immortal souls were thus "made alive from the dead;" and for him was prepared the unspeakable joy of being by them preceded or followed to the glorious inheritance above.

This admirable man seemed to live but to do his Master's work. "For him to live was Christ." When disease had weakened his frame, and rendered him incapable of exertion, no regrets for himself were heard; but it *did* sometimes grieve him that he could no longer visit the habitations of the poor and the afflicted. "It was in his heart" still to serve the Saviour in these "works of faith;" but his labours were terminated, and his home prepared.

Much of the foregoing memorial has necessarily been drawn from the testimony of those whose intimacy with this man of God was extended through the greater part of his valuable life. Still, the writer soon saw enough to convince him that his lamented friend was specially raised up for the position he so honourably and so usefully occupied. Nor can he permit himself to lay down his pen without recording his grateful sense of obligation for the expressions of personal respect and kindness which it was his privilege to receive. Though a much younger and less experienced man, his mind was never pained by one particle of assumption or dictation; but it was often cheered and animated by the prayers and the cordial greetings and the little quiet tokens of affectionate interest which were supplied by his lamented friend. The very grasp of his hand, and the benignant smile on the

Lord's-day, often produced this conviction—"His heart is all alive to the cares and fears which attend the minister of Christ in the discharge of his public duties." In seasons of depression, his sympathy was sincere and prompt; while the joys of success were heightened and hallowed by his warm-hearted gratulations. If in *his* death, to whose

worth this feeble testimony is borne, the church has lost one of the best deacons that ever a church of Christ was blessed with, the minister feels that he has been deprived of a friend and coadjutor, of whom he must ever speak in the most unqualified terms of affection and veneration.

POETRY BY THE LATE MR. JOHN HESKINS.

I.—INVOCATION TO THE HOLY SPIRIT.

Morning, Jan. 1.

SPIRIT Divine! of light and life the Sire;
 Fountain of wisdom; Guide to happiness!—
 I now invoke thine aid. 'Tis thine to bless
 With pure, with quickening, with celestial fire.
 While stepping on the threshold of a year
 Now just commenced, Oh, give my mind to feel
 Faith's fervid glow—and hope, and christian zeal,
 By which my soul, her onward course may steer,
 Keeping the haven of rest full in her eye,
 Her bosom opening to receive the gales
 - Wafted from *thee*, blest Spirit!—while she hails
 The dawning glories of eternity.
 Prepared for heaven, let thy full tide of love
 Bear me to brighter, purer scenes above!

II.—TO MARY DEPARTED: FROM HER BEREAVED SISTER, H—.

Thou 'rt gone from me, my Mary, and the place
 Where thou wast severed from my last embrace
 Is that same lonely chamber, whose deep gloom
 Hangs like the drapery of the silent tomb.
 Yet there I choose to linger! Yes, to me,
 Henceforth, that spot my loved retreat shall be;
 Fond memory's sanctuary! There I'll roam
 Over again with thee the scenes of home!
 Delightful trance!—blest vision of the mind!
 Which may not, would not, cannot be confined!

Thou 'rt gone, my Mary; and yet still thou 'rt near;—
 I feel thy presence, thy sweet voice I hear;
 Thy seraph smiles shall gild my midnight hours;
 Thy hand shall strew my daylight path with flowers:
 I'll join thee in thy rambles, blithe and young,
 Joy in thy eye, and truth upon thy tongue,
 When flushed with health, with kindest feelings warm,
 Ere yet disease had preyed upon thy form—
 When we, with blended hearts and kindred minds,
 Gave fear and sorrow to the passing winds—
 Seeking the groves embowering cooling shade,
 Now gathering wild flowers in the opening glade,
 Or, seated near our sheltering favourite tree,
 Carolled our songs of love and liberty!

ILLUSTRATIONS OF SCRIPTURE.

I see thee in the onward path of life—
 Avoiding all the elements of strife,
 The child of peace, of meekness, and of love—
 Like some blest spirit, from the spheres above,
 Come down to sojourn for a season here,
 Ere she for ever shines, a seraph there !
 Thus didst thou then appear when led by grace,
 Most cheerfully, to take thy rightful place
 Within the fold of Christ. Thy plighted word
 Had long been given to him, thy loving Lord !

Thou'rt gone, beloved one ; yet still I see
 Thy saintlike spirit bend to look on me ;
 And these are looks, which brighten while they move
 The tenderest passions of my heart to love—
 To love, like thine ! which threw its sweetest rays
 On all around thee, through the long, dark days
 Of fading health, of wasting, slow disease—
 Giving full proof of the soul's inward peace.

Speak to thy sister still, beloved one !
 And thou dost speak ! I hear that silvery tone,
 That voice on earth to thee so kindly given,
 Has caught new melody from harps of heaven :—
 " Be not impatient, sister, to arise
 And share with me the triumphs of the skies ;
 But wait the Master's call, thy Lord and mine
 Knows the right period of thy life's decline.
 He saw me weak, exposed to foes and fears ;
 And called me early from the vale of tears.
 'Twas wise in him—'twas merciful—'twas best—
 So soon to take me to the promised rest,
 And such a rest !—so glorious—so sublime—
 Within this peaceful, holy, happy clime !—
 Bright be thy lamp, and white thy wedding-robe,
 When called to leave the low, material globe ;
 Then be it mine to hail thy spirit here
 And pour these strains into thy listening ear—
 Come, kindred spirit, glory waits thee now,
 A crown unfading soon shall deck thy brow !
 ' Come, sister Spirit,' to the realms of day ;
 I call thee—' sister spirit, come away ! "

ILLUSTRATIONS OF SCRIPTURE.

FROM PAXTON'S LETTERS FROM PALESTINE.

I HAVE met with several things which struck me with some force as illustrating Scripture. The roofs of the houses are flat, and a way is made to ascend to the top, which is a most pleasant place for a walk in the cool of the evening. " Samuel called Saul to the top of the house."—1 Sam. ix. 2, 6.

A number of the houses have a kind of a tent at the top, made of reeds, &c., in which they sit, and I believe sleep.

" They spread Absalom a tent on the top of the house."—2 Sam. xvi. 22.

There is usually a small railing, or elevation round the edge, to prevent any from falling over ; and the law of Moses required them to make a battlement for this purpose.—Deut. xxii. 8.

While some have tents on the top of the house, others have them out under the trees ; and the fig-tree and the vine, having large shady leaves, are very fa-

vourable for this. Thus they sit "under their vine and fig-tree." And where they do not use tents, they are very fond of sitting out under the trees. They usually take out a straw mat, or small carpet, which they spread down; sometimes on this they lay their beds, and sit on them. They have not feather-beds as we have, but a kind of wool mattress, which is easily folded up and removed. Mr. and Mrs. —, who are of our party, are natives of this place, and hopefully pious. They often take out their mat, and spread it down under a tree, and spend much of the day there. In our walks, we see many thus under their vines and fig-trees, whiling away their hours.

Almost every night we hear music and dancing, at no great distance from us. The music is hardly worth the name—is a kind of *beating*, accompanied with some wind instrument, and serves to keep the time. The dancing, as it is called, is not much more than a slow, walking, stooping, changing of position. It has none of that active and fatiguing action which dancing has in the western world. The men and women do not join together in it. It is done almost wholly by men, and often old men. The women sit by and look on.

There are few, if any, springs here, as we should call them, but wells; at least in all my walks I have not seen any. There is a low place, a little out of the city gate, where there are three or four

wells. They are walled up, with a large flat area over them, in the middle of which is a hole, large enough to let down a bucket. There is no pump, or windlass, nor even a well-sweep, but a rope. The vessel used almost constantly for bringing water is a large jug, with two handles, and a small mouth. It may hold from two to four gallons. They tie the rope to the neck or to the handles, and let it down. It fills, and they draw it up. In passing these wells, especially in the evening or morning, you find a crowd of people drawing water. Some have mules and donkeys on which they carry it, usually having four of these water-pots, two swung in a wooden frame on each side of the animal. The others carry the jar on their shoulders, or rather on the back, held over the shoulder; but one hand is raised to support it. You see no one carrying any thing in his arms, as is the custom with us, but upon the head or shoulders when not too large, otherwise upon the back; even children are carried in this way—it is amusing to see the little things riding upon their parents' shoulders. There is no vessel attached to these wells; and thus we see the force of the saying of the woman, "Thou hast nothing to draw with, and the well is deep;" and thus Rebecca came "out with her pitcher upon her shoulder." A large proportion of those whom we saw drawing water were females.

THE PRACTICAL ADVANTAGES OF PÆDOBAPTISM.

FROM "JETHRO." PUBLISHED BY THE CONGREGATIONAL UNION.

As things now generally stand, the pædobaptist theory is altogether without a particle of practice, beyond the affusion of water; it is every way unprofitable, and nothing supports it but blind custom. In works upon the subject, we read of its uses and advantages; but when we walk abroad among the churches in quest of proof, we nowhere meet with an atom of fact to bear it out. What may be designated the law of the subject, is a dead letter among us. Whether we look at the families, Sunday-schools, and churches of Baptists or of Pædobaptists, we find no difference in their economy with respect to the care, culture, and government of children. We have a fine, a beautiful theory on the subject, but not a whit more of practice than they. We have not even the shadow of a different system of means! No one,

who was not otherwise apprized of it, would suppose, from aught that appears in the practical working of the two systems of the Baptists and Pædobaptists, respectively, that there was the slightest dispute between the parties.—p. 221.

The whole of this lamentable business is open to much observation; but we forbear: suffice it to say, that this order of things cannot always last, and should be immediately abandoned. It surrenders the whole argument for infant baptism; for it exhibits the ordinance, applied to children, as an idle and unmeaning ceremony. It does more; it is fraught with boundless mischief to the souls of men, by its uniform and inevitable tendency to help on a mortal delusion respecting their personal salvation.

p. 211.

REVIEWS.

The History of Christianity in India from the commencement of the Christian Era. By the Rev. JAMES HOUGH, M.A., F.C.P.S., Perpetual Curate of Ham, late Chaplain to the Honourable East India Company at Madras. London: 2 vols. 8vo. pp. xxxi. 479 and 691. Price 24s.

India, and India Missions: including Sketches of the gigantic System of Hinduism, both in theory and practice; also Notices of some of the principal Agencies employed in conducting the process of Indian Evangelization, &c. &c. By the Rev. ALEXANDER DUFF, D.D., Church of Scotland Minister, Calcutta. Edinburgh: 8vo. pp. xxiii. 684. Price 12s.

British India, in its relation to the Decline of Hindoostem, and the Progress of Christianity: containing Remarks on the Manners, Customs, and Literature of the People; on the Effects which Idolatry has produced; on the support which the British Government has afforded to their Superstitions; on Education, and the Medium through which it should be given. By the Rev. WILLIAM CAMPBELL, Missionary to India. London: 8vo., pp. xii. 596. Price 12s.

Continental India. Travelling Sketches and Historical Recollections, illustrating the Antiquity, Religion, and Manners, of the Hindoos; the extent of British Conquests, and the progress of Missionary Operations. By J. W. MASSIE, M.R.I.A. In Two Volumes. London: pp. xx. 477 and 478. Price 18s.

Why is not India evangelized? Is it that the system of misanthropic superstition which debases the intellect and the morals of the people, is so enchanting that its fascinations cannot be resisted by any who dwell within the sphere of their influence? The existence of a Mahomedan population of many millions interspersed throughout its provinces, amounting in some districts to a twentieth, in others to a tenth of the whole community, is alone sufficient to disprove so disheartening a supposition. Is it that, like some recently discovered regions, it has been inaccessible to the more enlightened races of mankind? From the days of Solomon to the present time, it has had more or less commercial intercourse with those who have possessed the inspired oracles; and in various ages endeavours have been made

to exhibit to its inhabitants the excellencies of the Christian faith. Is it that in our times, since the revival of a missionary spirit in a purer form than it had assumed in previous centuries, India has been neglected, or overlooked?—that neither Baptists nor Independents, Presbyterians, nor Episcopalians, have delegated to their chosen representatives the work of proclaiming in India the unsearchable riches of Christ? Far from it: every active missionary society has within the last half century made India the field of some of its most energetic operations, and committed them to its most accomplished and devoted agents.

Why then is not India evangelized? The chief reason is, that nominal Christianity, the true Antichrist, has prevented it. Nominal Christianity, the bane of the church and the curse of the world, has interposed its destructive influences, and, like an immense Upas tree, overshadowing the land, has counteracted effectually the efforts made by the spiritual husbandmen who have sown the good seed of the kingdom.

Whether India was visited by any of the apostles, is an undecided question: reliance cannot be placed on the traditions which refer to the labours of Bartholomew and Thomas. That Pantænus, of Alexandria, carried the gospel thither in the second century, has some evidence to sustain it; and, it is certain, that at the council of Nice, in 325, one Johannes subscribed its decrees as representative of "Persia and the Great India." But, with whatever degree of purity the Christian system may have been originally taught there, it appears that the Indian churches partook of the prevalent degeneracy, the "falling away," predicted as part of the mysterious course of events in which human depravity and divine forbearance were to be displayed. During many centuries the Christian brotherhood on the western coast of India retained the form of godliness more fully than the European churches; though it is to be feared, that even before they came into contact with the Portuguese adventurers of the fifteenth century, little if any of the spirit of true religion remained among them. Their doctrinal and practical system was corrupt, though

by no means so corrupt as that of the church of Rome. They retained the doctrine of salvation by faith in the atonement of Christ; the necessity of regeneration by the Holy Ghost; and the Trinity in Unity as defined in the Athanasian creed, but without its damnable clauses. They rejected the pope's supremacy, the doctrine of transubstantiation, the adoration of images, the intercession of saints; they knew nothing of confirmation, or purgatory, or prayers for the dead, or auricular confession, or extreme unction; they never dreamed of the celibacy of the clergy; they recognized but two orders of clergy, priests and deacons; and in all questions of doctrine they appealed to the authority of Scripture as decisive, and not, like Romanists, to any traditions of the fathers, or decisions of the church, or interpretations of their teachers.

The Portuguese established themselves in Malabar, in 1502, under Vasco de Gama, who left the Tagus for the purpose, with a fleet of twenty sail under his command. The Christians, understanding that he was the subject of a Christian monarch, and concluding that he was sent to take possession of India, expected to enjoy greater immunities under his government than they had received from their heathen and Mahomedan rulers. They therefore besought him to take them under his protection, and defend them from the injustice of the petty rajahs of the country. They had learned the history of their religion only from the gospels, and a few traditions preserved among them; and were, therefore, totally ignorant of the arrogance and intolerance of the church of Rome. A vast addition was however, made to their knowledge very speedily. As the power of the Portuguese increased, they set themselves to bring the native Christians into subjection to the Romish see, and to convert their heathen and Mahomedan neighbours. The kind of Christianity which they promulgated will be readily understood from the account given by Francis Xavier, "the Apostle of India," of his mode of procedure. Ignorant of the language, he procured a translation of the words of the sign of the cross, the apostles' creed, the commandments, the Lord's prayer, the salutation of the angel, the confiteor, the *salva regina*, and the catechism. These he committed to memory as well as he could, and then sallied

forth to the work of conversion, which he himself describes in the following terms:—

"I went about, with my bell in my hand, and gathering together all I met, both men and children, I instructed them in the christian doctrine. The children learnt it easily by heart, in the compass of a month; and when they understood it, I charged them to teach it to their fathers and mothers, then to all of their own family, and even to their neighbours.

"On Sundays I assembled the men and women, little boys and girls, in the chapel; all came to my appointment with an incredible joy, and most ardent desire to hear the word of God. I began with the confessing God to be one in nature, and triune in persons. I afterwards repeated distinctly, and with an audible voice, the Lord's Prayer, the Angelical Salutation, and the Apostles' Creed. All of them together repeated after me; and it is hardly to be imagined what pleasure they took in it. This being done, I repeated the Creed distinctly, and insisting on every particular article, asked if they really believed it? They all protested to me, with loud cries, and their hands across their breasts, that they firmly believed it. My practice is, to make them repeat the Creed oftener than the other prayers; and I declare to them, at the same time, that they who believe the contents of it are true Christians.

"From the Creed I pass to the Ten Commandments, and give them to understand, that the Christian law is comprised in these precepts; that he who keeps them all according to his duty, is a good Christian; and that eternal life is decreed to him; that, on the contrary, whoever violates one of these commandments is a bad Christian, and that he shall be damned eternally, in case he repent not of his sin. Both the new Christians and the Pagans admire our law, as holy, and reasonable, and consistent with itself.

"Having done as I told you, my custom is, to repeat with them the Lord's Prayer, and the Angel's Salutation. Once again we recite the Creed, and at every Article, besides the Pater noster and the Ave Maria, we intermingle some short prayer: for having pronounced aloud the first Article, I begin thus, and they say after me,—Jesus, thou Son of the living God, give me grace to believe firmly this first Article of thy Faith, and with this intention, we offer unto thee that prayer of which thou thyself art the author. Then we add, Holy Mary, Mother of our Lord Jesus Christ, obtain for us, from thy beloved Son, to believe this Article, without feeling any doubt concerning it. The same method is observed in all the other Articles; and almost in the same manner we run over the Ten Commandments. When we have jointly repeated the first precept, which is, To love God, we pray thus: O Jesus Christ, thou Son of the living God, grant us thy grace to love thee above all things! and immediately after we say the Lord's Prayer: then, immediately we subjoin, O holy Mary, Mother of Jesus, obtain for us, from thy Son, that we may have the grace to keep this first commandment. After which we say the Ave Maria. We observe the same method through the other nine commandments,

with such little variations as the matter may require."—*Hough*, pp. 177—179.

This was the sort of Christianity received by those converts of whose numbers Roman Catholics boast, triumphantly contrasting them with the numbers reported by Protestant missionaries as the fruit of their labours. It must not, however, be supposed, that these were the only means employed to enlarge the fold or discipline the flock. A Mahomedan writer describes the exertions of these successful Portuguese evangelists in the following affecting terms :

"The believers of Malabar [the Mahomedans] were established in the most desirable and happy manner, by reason of the inconsiderable degree of oppression experienced from the rulers, who were acquainted with the ancient customs, and were kind to and protectors of the Mussulmans; and the subjects lived satisfied and contented; but they sinned so that God turned from them, and did therefore command the Europeans of Portugal, who oppressed and distressed the Mahomedan community, by the commission of unlimited enormities, such as beating and deriding them; and sinking and stranding their ships; and spitting in their faces and on their bodies; and prohibiting them from performing voyages, particularly that to Mecca; and plundering their property; and burning their countries and temples; and making prizes of their ships; and kicking and trampling on their (the believers')-books, and throwing them into the flames. They also endeavoured to make converts to their own religion, and enjoined churches of their own faith to be consecrated; tempting people, for these objects, with offers of money: and they dressed out their own women in the finest ornaments and apparel, in order thereby to deceive and allure the women of the believers. They did also put Haji's, and other Mussulmans, to a variety of cruel deaths; and they reviled and abused with unworthy epithets the prophet of God, and confined the Mahomedans, and loaded them with heavy irons, carrying them about for sale, from shop to shop, as slaves; enhancing their ill-usage on these occasions, in order to extort the larger sum for their release. They confined them also in dark, noisome, and hideous dungeons; and used to beat them with slippers, torturing them also with fire; and selling some into bondage, and retaining others in their servitude as slaves. On some they imposed the severest tasks, without admitting of the smallest relief or exemption. Others they transported into Guzerat, and into the Concan, and towards Arabia, being places which they themselves used to frequent, in the view, either of settling or sojourning therein, or of capturing vessels. In this way they accumulated great wealth and property, making captives also of women of rank, whom they kept in their houses till European issue was procured from them. These Portuguese did, in this manner, also seize on many *Seyyuds*, learned and principal men, whom they retained in confinement till they put them to death, thus prejudicing and

distressing the Mussulmans in a thousand ways; so as that I have not a tongue to tell or describe all the mischiefs and infortifications attendant on such a scene of evil."—*Hough*, pp. 264, 265.

It was thus that the religion of the West was originally recommended to the attention of the Eastern nations. "You preach Christ crucified to us," said Gemalio, a native of distinction, "and at the same time crucify those whom you have persuaded to believe on him." Hidalcão, a Mahomedan prince, in an address to his officers, gave the following just summary of the deeds of the European advocates of the gospel:—

"The Portuguese at first came among us under the character of merchants, promising to help us to several goods that we wanted; but that afterwards, by making of trifling presents to some weak princes, and other arts, they had obtained leave to build storehouses for their wares, upon the coast; but that instead of warehouses, they had built fortresses, by which means they had strengthened themselves so in India, both by sea and land, that it was more than time for the natives to look about them, and to join together to extirpate such cruel tyrants, and ravagers of so many kingdoms, and enemies to the general quiet and commerce of the world; and that for one thing especially, which was what no patience was able to endure, their compelling the Indians in all places, where they had power, to change their religion."—*Hough*, p. 268.

Deception was employed, in other cases, to induce men to assume the Christian name, and submit themselves to the Romish teachers. Some of the Jesuits introduced themselves to the Hindoos as Brahmans of a superior order from the western world, assumed heathen names, and conformed in every respect to the customs of that haughty and exclusive caste. Robert de Nobili pretended to be a Brahman of the highest order, and, as his admiring biographer declares, "to stop the mouths of his opposers, and particularly of those who treated his character of Brahman as a deception, he produced an old dirty parchment, in which he had forged, in the ancient Indian characters, a deed, showing that the Brahmans of Rome were of much older date than those of India, and that the Jesuits of Rome descended in a direct line from the god Brama." They clothed themselves with the Brahminical vestments, exacted the same reverence as the Brahmans received, and prospered gloriously till the imposture was detected. But, as one of their own order has recorded, "the Hindoos soon found that those missionaries, whom

their colour, their talents, and other qualities, had induced them to regard as such extraordinary beings, as men coming from another world, were in fact nothing else but disguised *Fringy* (Europeans): and their country, their religion, and original education, were the same as those of the vile, the contemptible *Fringy*, who had of late invaded their country. This event proved the last blow to the Christian religion. No more conversions were made; apostasy became almost general in several quarters; and Christianity became more and more an object of contempt and aversion, in proportion as the European manners became better known to the Hindoos."

These matters are fully illustrated in Mr. Hough's History; a work of considerable research, and written in a benevolent and pious spirit. He tells also the painful tale of the manner in which the Syrian churches in Malabar, and their teachers, were compelled by chicanery and force to succumb to the power of Rome; the correction of their copies of the Syriac New Testament by the Vulgate; and the destruction of their ancient documents and records. He gives at large, in 170 closely printed pages, the acts and decrees of the Synod of Diamper, and records the practices of successive emissaries of Rome, of one of the last of whom, his approving historian tells, that "what he could not accomplish by persuasion, he endeavoured to effect through the authority of the native princes; so that by imprisonments, sequestrations of property, and similar means, he managed to gain over many souls, and to bring the whole country into the right way." Yet, under the influence of prejudices which are not peculiar to Mr. Hough, though in him more than commonly surprising, this worthy man, whose volumes teach so plainly that the ark is never so much endangered as when supported by unhallowed hands, actually blames the British government because it has exhibited "nothing like the practical recognition of the duty which other powers had given, to establish missions for the avowed object of converting the heathen to Christianity!" What British statesmen and nominal Christians have done for Christianity in India, we shall however see presently.

The system which under the name of religion, has, for many ages, debased and demoralized the greater part of India, is described by Dr. Duff very fully,

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both in its theory as a system of pantheism, and in its practice as a system of cruelty and superstition. He discusses at considerable length the means by which the conversion of its victims should be attempted; the most effective of which will be, in his judgment, the employment of native preachers, thoroughly trained to the work by an adequate course of instruction; and to the production of such well qualified labourers, he thinks that European missionaries should give their principal attention. He refutes in detail objections of various kinds to missionary undertakings, gives an account of the proceedings of the missionaries of the church of Scotland in Calcutta, and urges the augmentation of contributions. But here again *nominalism* meets the missionary, and damps his hopes, while he contrasts "the scanty, stinted, and shrivelled offerings of the professed worshippers of the true God in a Christian land" with the gifts of a wealthy idolater, expending on a single festival upwards of thirty thousand pounds sterling, and afterwards ten thousand pounds annually to the termination of his life; and the yearly expenditure of at least half a million in Calcutta alone, at the Durga Pujah festival. What could the inference drawn by the heathen be, he asks, if rightly interpreted and embodied in words?

"What could it be but this? 'If the amount of free-will offerings be a measure of sincerity in our religious profession; surely our sincerity must be a hundredfold deeper than yours. If extent of sacrifice of worldly substance, to which we all so naturally cling, be a measure of our love to the object of worship; surely our love to our god, which you reckon a poor dumb idol, must be a hundredfold more intense than yours towards Him whom you profess to regard as the only true God and Saviour. If visible fruits be the test of reality of faith, surely our faith in the truth of our religion must be a hundredfold stronger than your faith in the truth of yours. Indeed you seem to have scarcely any faith at all. And the little you do, has the appearance of being designed to save you from the charge of open infidelity, rather than to indicate a heartfelt interest in promoting the cause and honour of your God.' If a rebuke so cutting, from a quarter so unexpected, do not lead to amendment and increase in your Christian liberalities, rest assured, that these poor, blinded idolaters, whom you affect to view with pity and compassion, will one day rise up in judgment and condemn you."—*Duff*, pp. 232, 233.

Mr. Campbell's is an interesting volume, which deserves an extensive circulation. He was nearly twelve years an agent of the London Missionary So-

ciety at Bangalore, and he has made use of his opportunities to observe, as well as of his acquaintance with general literature, to produce a very good and comprehensive work on British India. He describes powerfully the difficulties which Christianity has to encounter, arising from native reminiscences of the past achievements of its nominal adherents.

“During the first three centuries after the landing of Europeans in India, the natives had a most deplorable specimen of their character and principles. If the Portuguese, the Jesuits, and the whole Catholic party, only fomented intrigues and cabals to advance their interests, converted the various settlements into so many depots for spoliation, rapine, and empire, and rendered their religion a handmaid to their commerce, their worldly greatness, and their own rapacious designs,—the British and the Protestant party threw off every restraint, lived like infidels and heathens, indulged in every species of riot, and disregarded the authority of God and of men. As soon as a young man left his country, it was understood that he left his religion behind him; and, whatever might be the education which he received, and the principles in which he had been trained, he was regarded as an advocate of infidelity and ungodliness. No sooner did he land on the shores of India, than he was surrounded by the votaries of fashion and the world, who would not suffer him to leave their society till they had initiated him into their system of depravity, till they had made him more the child of the devil than he was before; till they had compelled him to fight his number of duels, and very probably imbrue his hands in blood. What, in those days, was the representation which was given of our holy religion to the natives of India? It was held up to their view as a religion of revenge, of avarice, of malice; as a religion that encouraged every evil passion, every wicked word, and every ungodly work; as a religion which gave a license to its votaries to indulge in the lust of the flesh, the lust of the eye, and the pride of life. When the missionaries went among the heathen to propagate the gospel, what was the reply which they met with? ‘Why do you come amongst us? Why do you not try to teach and to reform your own countrymen? What! would you have us to adopt such a religion as yours? to abandon the system of our ancestors to become drunkards, and swearers, and blasphemers, and adulterers? to call our friend or our neighbour out into the field, and fire at him and murder him? You tell us, that if we remain heathens we shall certainly perish; but it is better that we should thus suffer, than adopt such a religion as this.’”
—*Campbell*, pp. 168—170.

The British are not the only Protestant missionaries whose efforts have been counteracted thus by their own countrymen. At the beginning of the eighteenth century, Zeigenbalgh and Plutsch, two excellent young men from Denmark,

went on the errand of mercy to Tranquebar.

“After their arrival at Tranquebar, discouragements soon attended their steps. Like all Europeans who visited India in those days, their own countrymen were more intent upon making fortunes, than on setting examples of virtue to the heathen. They scorned, they calumniated, they persecuted the missionaries; they hated them for the truth’s sake that was in them, and for the testimony which they bore against their works of darkness; and on one occasion the governor arrested Zeigenbalgh, and confined him four months in prison. Such scandalous conduct would have been little to the missionaries, had it only affected themselves. But, alas! it had most injurious effects upon the cause of God among the heathen, and it therefore wounded them the more. The language of the natives, expressed in their bad English, used then to be, ‘Christian religion, devil religion; Christian much drunk; Christian much do wrong; much beat, and much abuse others.’ ‘Truly,’ says an author of that day, ‘it is a sad sight there to behold a drunken Christian, and a sober Indian; a temperate Indian and a Christian given up to his appetite; an Indian that is just and square in his dealings, and a Christian that is overreaching and exorbitant; a laborious Indian, and an idle Christian, as if he were born only to fold his hands. Oh, what a sad thing it is for Christians to come short of Indians, even in moralities! come short of those who themselves believe to come short of heaven.’

“Nor was this all. But these very Danes who ought to have supported the truth, scoffed at Christianity, laughed at the heathen who became anxious about their salvation, and told them often that they were better in their own religion, than to make themselves mean and contemptible by embracing ours.”—*Campbell*, pp. 136, 137.

Nor is it only by their general character, prejudicing men against the gospel, that nominal Christians have impeded the message of salvation. Worldly policy has caused professedly Christian rulers to sanction idolatry, and place positive hindrances in the way of those who might desire to enter the narrow road which leads to life. The opposition made to the emigration of missionaries thirty years ago is in the recollection of the reader; and though by the strenuous exertions of the friends of truth, the legislature was induced to insert a clause in the charter of the East India Company, securing the passage of missionaries to the field of labour, there are still in existence laws and customs which degrade native converts, and encourage the worship of idols.

“Taking a mission tour at one time, through the Salem province, we came to a town named Paulgode. A splendid temple overshadowed

hundreds of Brahmins, maintains them in idleness and sin; and such is the noise with which idolatry is sustained, that you might fancy the shout was ringing night and day in your ears, 'Great is Diana of the Ephesians.' After the gospel was fully and faithfully declared among the people, and in the neighbourhood of the Pagoda, there rose a Brahmin to reply. 'Who are you,' said he, 'that come here to find fault with our religion? What may be your names? Is not this temple supported by the British government? The Brahmins, the priests, the dancing-women, and all the attendants upon the altar, do they not receive their monthly allowance from the public treasury? The endowments, the internal economy, the times of worship, and the celebration of the festivals, are they not all under the care and superintendence of the collector? Do not European ladies and gentlemen make presents to the god? Why, it was only the other day that a battalion of Seapoys was passing this road; the cholera was among them; their commanding officer gave them fifty rupees to purchase sheep, and to present a sacrifice to Kalee, and when they were offering these sheep to propitiate the goddess, that commanding officer came himself, and bowed down to the image. Who then are you that come here to scandalize our divinities?' What answer can be made to such statements as these? Nay, how can we justify ourselves, and support our declarations, without condemning the government, and denouncing its inconsistency?

"During this journey through Salem and Coimbatore districts, there was scarcely a town of any importance where there was not a temple thus supported. Idolatry was seen in a most flourishing condition. The pagodas were kept in excellent repair. At an appointed hour, both morning and evening, the tomtom was beat to summon the votaries to worship. The full complement of priests, servants, and dancing-girls was maintained. Nothing was wanting to render the religion of Vishnu and *Séva* respectable in the eyes of the multitude. But under whose supervision was this grandeur and magnificence displayed? Under that of the British collector, and according to the orders of a professedly Christian government. As we descended upon the Mysore, which up to that period had been under the rule of our independent and idolatrous prince; what was the state of paganism in that province? Strange as it may appear, the pagodas were neglected and impoverished; and where it might be supposed that Hindooism would be most prosperous, the idols were fast falling into disrepute. But this abandonment did not long continue. No sooner did the British undertake the superintendence of the province than the neglected system began to revive. In the end of 1835, a festival was celebrated in Bangalore, in honour of the idol Venkutrannannu. For six or seven years previous, that shrine had been disregarded, but it was now renewed under the patronage of the government; and the subedar, as the native authority, laid a tax upon every house, and was exacting it with the strong arm of power, to celebrate the feast, while the people were loud in their complaints against this measure, deeming it illegal and oppressive, and declaring that

they had never been so taxed under the rajah. This instance proves not only that the government patronage is continued as before in their own provinces, but that in a kingdom which has recently fallen under their authority, where, under its native prince, idolatry was neglected, and where it might have safely been left to the support of its votaries, the British government has gratuitously given its sanction to its revival and establishment."—*Campbell*, pp. 497—499.

"The following is an extract from the regulations of the Madras government, 1816: 'Par. 6. The Zillah judges shall recommend to the provincial courts, the persons whom they may deem fit for the office of district moonsif; but no person shall be authorized to officiate as a district moonsif, without the previous sanction of the provincial court, *nor unless he be of the Hindoo or Mahomedan persuasion.*' In reference to this regulation, and when he was at Tanjore, Bishop Heber remarks, 'Will it be believed that while the rajah kept his dominions, Christians were eligible to all the different offices of state, while now there is an order of government against their being admitted to any employment? Surely we are, in matters of religion, the most lukewarm and cowardly people upon the face of the earth.'"—p. 480.

Mr. Massie may be regarded as an independent witness in every thing referring to missions, being, we believe, unconnected at present with all missionary societies. He has, however, a missionary heart; and his volumes, the contents of which are very diversified, will be certain to find acceptance among the religious portion of the community. His style is lively, and there is an apparent honesty and love of freedom in his manner of writing, which cannot fail to please intelligent and liberal-minded readers. Could we do so consistently with other claims, we would give many extracts from his work, confirming and illustrating positions which we have already laid down. For example:—

"The Government of Britain, as exercised in India, have upheld the sacred places—the mosques of their Moslem predecessors; they have sanctioned and regulated, as by a legal calendar, the great feasts of Hindoo idolatry, the temples held most sacred, the gods most honoured, and the festivals most generally observed, have been protected, represented as sacred, and made a source of Government revenue. Solemn treaties have been made between British rulers and Hindoo gods; the great idols have been clothed, under the orders and subject to the directions of Government, with English broad-cloth, and their table furnished with a daily provision from the Company's godowus. Missions, to arouse the fervour and increase the number of their devotees, have been sent forth and rewarded under the arrangements and presidency of the British; the priests have been paid, and their licentious orgies and courtesans have been provided for from the treasury of the

Government. The highest and most officially dignified functionaries have been seated at the gates of idol temples, and received the revenue—the pilgrim tax; and men called Christians have been required to do honour to the stocks and stones, to fire salutes, and walk in processions when these images were carried forth, revered and adored. Christian worship has been neglected, and in some cases *set aside*, and the day which God has made for himself has been prostituted to the services of the mock deities by British authorities, civil and military. An ignominious brand has been fixed on the name of Jesus, and converts to his faith from among the Hindoos have been removed from offices of trust, have been excluded from the Indian army, and refused the distinction or emolument of government service. I state all these matters, not upon hearsay report, or the calumnies of enemies or alienated friends: these things were not done in a corner. Christian missions were first resisted, opposed, and contemned; and afterwards the labours of pious and devoted men were interdicted or placed under surveillance, because the Government had covenanted the protection of idol worship to the poor deluded devotees. Difficulties and impediments, the censorship of the press, dismissal from office, or removal from the country, were the obstacles or the penalty in the way of benevolent efforts to enlighten the people on the subject of Christianity; while the lives of the great majority of the men called Christians were more depraved by licentious intercourse, by impure conversation, by dissipation, and an outward disregard to all the forms and observances of religion, than were those of even many of the heathen themselves—than some whom I have met among the Brahmins, as well as other castes.”—*Massie*, vol. i. pp. 277—279.

The number of Roman Catholics in the East is, according to Mr. Massie's estimate, very considerable. Referring to the burning of the Syriac and Chaldaic books by Menezes, Archbishop of Goa, in 1559, he exclaims,

“Ruthless Goth! A fit instrument to usher in the reign of superstition, and to extend the kingdom of darkness! The ultimate consummation of these plans has been, that, in the year 1810, the members of the Roman Catholic communion amounted in India to about seven hundred thousand; in China, Tonquin, Cochin China, and Siam, according to their own reports, to five hundred and eighty-five thousand. In the latter countries their ecclesiastical corps numbered two hundred and thirty-one native priests, forty-three European missionaries, seven apostolic vicars, and fourteen bishops; while in India these emissaries of Rome might be estimated at three thousand priests, and twelve or fourteen bishops, who divided the lordship of the poor, misguided, and ignorant people; besides various orders of monks and other regular ecclesiastics, Carmelites, Capuchins, Augustinians, and Jesuits, who, as locusts, which go forth to eat up and destroy, are in India, as in every country over which they wander, opposers of that which is good.”.....“For it is

but too true, that the papacy, from whose ministers the wounded and inquiring spirits of aroused Brahmins and other Hindoos can derive no satisfaction, is spread as a mock gospel, as a foe to the truth in the East; and is, next to the wicked lives of professors, the most perplexing and dangerous to the half-informed minds.”—*Massie*, vol. ii. pp. 82, 83.

Christ will triumph over antichrist at last, for he is almighty. He will pour down his Spirit from on high, and nominal Christianity shall cease to occupy that place in the public eye which rightfully belongs to the “kingdom of priests, the holy nation, the peculiar people.” But the mischief that nominal Christianity has done must never be forgotten. Would that it were even now fully understood by the sincere and zealous servants of him whose kingdom is not of this world. Of the pious men whose productions are before us, two are friends to the existence of legislative mechanism for upholding the forms of religion, and including in a national church worldly persons, who, while they bow to the name of Jesus, are still sacrificing in spirit and in truth to mammon. But when will our brethren of other denominations, who renounce state churches, perceive, in their full extent, the causes of that corruption of Christianity which they sincerely deplore? They see the external tokens of the leprosy by which the church has been despoiled of her beauty, and incapacitated for healthy exertion; but they do not see whence the malady has been absorbed into the system, in what early and fatal mistake it had its origin. They see that the church and the world have been blended, and that nominal allies have enfeebled the band which, had it been like Gideon's army, would have proved triumphant; but they do not perceive that it is pædobaptism that has done this. The administration of the initiatory ordinance to the unregenerate, not casually and by mistake, as will be the case in the purest communities, but systematically and by wholesale, has inundated the church with semi-professors, nominal adherents, recipients of the form while devoid of the spirit; has lowered the standard of religious propriety; has diluted the leaven which should have leavened the lump; has been the first in a series of downward steps, the ultimate results of which are manifest and appalling. When will our brethren see that, like some other fruits of human expediency, the introduction of unconverted infants to the Christian

profession destroys more souls than it saves? They extol it as theoretically advantageous to their children, while some of them lament that it is practically ineffective. When will they consider its tendency to confound the church with the world, to demolish a middle wall of partition between them which Christ himself erected, and to introduce into his camp those who have not heart to fight his battles? Soon may they understand the emphasis of that Divine exhortation which is even now addressed to them as part of the spiritual church, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean!"

Emendations of the Authorized Version of the Old Testament; by SELIG NEWMAN, Author of the Abridged Hebrew Grammar, and the Complete Hebrew and English Lexicon. London. 8vo. pp. viii. 72. Price 4s.

In the last annual report of the British and Foreign Bible Society, it is remarked of the English authorized version of the Scriptures, that "errors are to be found in it, which the humblest scholar could not only point out but correct. Errors too there are which obscure the sense in some important instances." It is undoubtedly true that most of these errors are corrected in the numerous expositions and commentaries which abound. It ought however to be recollected, that where one individual reads a commentary, perhaps a thousand read the simple text itself. How important, then, that the text should be a faithful and correct version of the original, and that all possible light should be afforded by the translation itself. But it is said, who would presume to propose his own version, or to recommend the version of any other individual, as a substitute for that which is commonly received? We are aware of the force of this objection on the popular mind, but we think that it may be met, and that the desideratum could be satisfactorily supplied, "by an association of men of parts, learning, and cultivated taste, and especially of Christian feeling; so wise as to discard all fanciful theories, and so faithful as to sanction nothing but pure and simple truth."

On this subject Mr. Walford, late classical and Hebrew tutor of Homerton Academy, in the introduction to his translation of the book of Psalms, makes a suggestion well worthy of notice, and to which we are desirous of giving a more extended circulation. "It occurs to me to remark here, that if some person or persons of opulence would imitate the munificence to which we are indebted for the Bridgewater Treatises, we might hope to see this important desideratum supplied. We are now amply furnished with defences against the direct attacks of scepticism and infidelity; why should we not be equally armed against the less manifest, but not much less dangerous influences, against which the multitude can be effectually secured only by diffusing among them the most perfect and accurate transcript of the Holy Scriptures, which the beneficence and condition of the present times can produce? The experience of many years plainly shows, that no private efforts to produce an improved version of the Bible will succeed, so far as to give it general currency, or induce the public at large to adopt it, in preference to that which is now in use. A more decisive stamp of authority than can be impressed by one or several individuals, however learned, or in all respects qualified for the important undertaking, is essential to secure a universal or even general reception of it. The authority, however, let it be understood, which is intended, is not that which our civil governors are able to impart. A royal charter, an order in council, or an act of parliament, is altogether without competency in this case. The temper of men, at this period, would incline them to refuse acquiescence in such a species of authority. The only authority to which Christians of all parties would bow, must be drawn from the acknowledged skill, fidelity, impartiality, and general qualifications of the persons who should engage in the execution of such a work. If some of the most distinguished members of the two universities would form an association for this excellent purpose, and freely invite the co-operation of learned and candid individuals belonging to the several communions of Christians in the united kingdom, all pledging themselves to a fair and impartial arrangement and distribution of labour, the object would be accomplished; the more discerning and

better informed readers of the Scriptures would gladly accept the boon thus offered; and through their agency there is good reason to believe that the generality would gradually transfer their attention and regard to it." (pp. 7, 8.)

Mr. Selig Newman, the author of the work before us, is of the Jewish persuasion, a teacher of Hebrew, well known at Cambridge and at Dublin. One object of his publication is to redeem a pledge he has frequently given to his numerous Christian pupils, by pointing out and correcting the mis-translations which exist in the authorized version of the Old Testament. Another object is to make known to Bible readers generally the opinion of the learned Jewish commentators, both ancient and modern, on the many intricate passages dispersed throughout that book. This he has done by occasional references in his notes to the Targums, to Kimchi, Eben-Ezra, Abarbanel, Jarchi, and to their more modern commentator Mendelsohn. His plan is to quote just as much of a verse or phrase as he finds necessary, and no more. So that though his book consists of only seventy-two

pages, no less than twelve or thirteen hundred passages are revised. We do not profess to have examined all of them; but having compared a considerable portion with the original we can safely affirm, that the proposed alterations are for the most part real emendations. Frequently the emendation consists in inserting the marginal reading into the text; frequently in a correct translation of the Hebrew particle; and often in the more accurate version of some important word in the sentence. For example: Exod. iii. 28, xi. 2, xii. 35, reads according to the common version, "One shall borrow of his or her neighbour;" but the meaning of the term, in the original, is not borrow, but ask; i. e. "one shall ask or demand." Isa. xiv. 21, in the common version is, "Nor fill the face of the world with cities," here rendered, with *enemies*. Isa. lii. 15, "So shall he sprinkle many nations," is here, "So shall he cause to leap (as with astonishment) many nations." Many other passages may be selected, but these are sufficient to show the character of the work, and its value to the biblical student.

BRIEF NOTICES.

The Pilgrim's Progress: in Two Parts, by JOHN BENYAN. With Original Notes by the Rev. THOMAS SCOTT, Rector of Aston Sandford, Bucks. The eighth edition. London: Small quarto, pp. 408. Price 21s.

It is pleasant to find, that among the wealthier classes of the community, the popularity of this admirable work is such as to encourage different publishers to produce it in a style of costly elegance which, a quarter of a century ago, would have filled Paternoster Row with astonishment. The present edition issues from a quarter which indicates its acceptableness to evangelical churchmen. To this it is probable that the notes of the Aston Sandford commentator have materially conduced; and they are written so much in the spirit of the author, that Christians of every denomination may avail themselves of them with advantage. The volume is adorned with numerous fine wood-cuts, and many engravings on steel beautifully executed.

A Course of Sermons on Faith and Practise, delivered by the Rev. GEORGE CLAYTON, at York Street Chapel, Watworth, 1838-39. London: 8vo. Price 11s.

"BEHOLD how good and pleasant a thing it is for brethren to dwell together in unity." In no

case, perhaps, are the delightful results of such a state of things more apparent, than when they are realized by a Christian church, and the pastor of their own choice and affection. How happy is the influence of this holy union on the interests of religion in general, and especially on the minds of the rising generation; and how refreshing are the recollections afforded by an intimacy and intercourse of many years between a faithful and beloved pastor and the people of his charge, endeared to him not only by their continued kindness and support, but also by the deep and affectionate solicitude which he has long cherished for their welfare. It was in this feeling of mutual attachment, that the delivery and publication of these discourses originated. Their excellent author, anxiously desirous of promoting the spiritual edification of the church and congregation to whom he ministers, conceived "that a course of sermons upon the things to be believed, and the things to be done, might, by God's blessing, be rendered conducive to the great ends of ministerial labour;" and those to whom they were delivered undertook, with the consent of Mr. Clayton, to publish them, not only in the hope that they might thus become more generally useful, but also, "that they might remain as a lasting remembrance of the

affectionate regard subsisting between the pastor and the flock over whom he presides."

These sermons, which are twenty-six in number, are "on the creed and the commandments;" and are intended to be a compendium of Christian theology. Whether this is the most desirable mode of giving a syllabus, or brief view of the credenda and agenda of Christianity, especially of the latter, may, perhaps, be questioned. The obligations of the moral law we hold to be universally and permanently binding; but we certainly should not go to the decalogue for a complete rule of christian duty. The discourses are, however, decidedly evangelical in their sentiment and lucid in their order, with a simplicity and neatness, approaching to elegance, in their style. There is no affectation of the orator, no studied finery, no impassioned extravagance, no attempt to appear original by startling paradoxes; but an affectionate and earnest concern to instruct and benefit the souls of men pervades the whole course.

A Biblical and Theological Dictionary. For Bible Classes, Sunday School Teachers, and Young Christians generally. Designed as an illustrative Commentary on the Sacred Scriptures. With numerous Wood Engravings. By SAMUEL GREEN, Walworth. London: Small 8vo. pp. viii. 352. Price 4s. 6d. cloth.

THE purpose for which this work was intended has been steadily kept in view in its execution. It comprises much theological, historical, and geographical information, just of the kind which Sunday-school teachers and young people of average attainments require, and in which they will feel interested. In such a work, originality was not to be expected or desired; but we observe that the author has drawn many of his illustrations from modern writers, and has by no means followed his predecessors slavishly. Numerous wood-cuts illustrate the letter-press; and in proportion to the quantity of matter which it contains the volume is remarkably cheap.

Narrative of the Revival of Religion at Kilsyth, Cambuslang, and other places, in 1742, by the Rev. JAMES ROBE, A.M., Minister of Kilsyth. With an Introductory Essay, by the Rev. ROBERT BUCHANAN, Minister of the Tron Church, Glasgow. Glasgow: 12mo. pp. 295. Price 3s. 6d.

THIS account of a remarkable awakening which took place at Kilsyth and in its vicinity, about a century ago, was written at the time by the minister of the parish. It describes the cases of many individuals, and comments upon them with much sobriety. It is adapted to excite hope, exertion, and prayer.

Narratives of Revivals of Religion in Scotland, Ireland, and Wales. Glasgow: 12mo. pp. 104. Price 1s. 6d.

IN this small volume will be found an abridgement of the narrative referred to in the previous article, and short accounts of other revivals of a similar character, including that at Kilsyth in 1839.

Letters from Palestine: written during a Residence there in the years 1836, 7, & 8. By the Rev. J. D. PAXTON. London: 12mo. pp. 263. Price 6s.

THE observations of an intelligent American, conversant with the Scriptures, and free from the superstitious credulity which has been exhibited by many European travellers in Palestine, cannot fail to deserve the attention of those who desire to familiarize themselves with the scenery connected with inspired history. Some extracts from this work are given on page 68, and some others will perhaps appear in a subsequent number.

The Civil Duties of Christians. A Sermon, occasioned by the late outrages at Newport, Monmouthshire; preached at the English Chapel, Trosnant, Pontypool. By THOMAS THOMAS. London: 8vo. pp. 32. Price 1s.

THE intrinsic qualities of this discourse would entitle it to attention at any time, but, at the present moment, coming from the district whence it proceeds, it will be read with peculiar satisfaction. The author has printed it, "hoping that it may serve in some measure to counteract the effects of those misrepresentations and falsehoods, by which Tory partizans and ecclesiastical bigots are industriously endeavouring to trace the late outbreak of popular violence to the principles of civil and religious liberty as maintained by Nonconformists; that they may thus bring odium upon a religious body, whose scriptural instructions and moral influence deterred many thousands in the county of Monmouth from any participation in the riots."

The Christian Religion: an account of every Sect, its origin, progress, tenets of belief, and rites and ceremonies, carefully compiled from the latest and best authorities. (New Library of Christian Knowledge.) London: 16mo. pp. 60. Price 6d.

THE inaccuracies which we have observed, would prevent our recommending this compendium, even if we approved the principle on which it is formed, which however we do not. A work of this kind, professing to be unbiased, giving no opinion "regarding the merits or demerits of any peculiar faith," is more likely to bewilder than to enlighten, and has a direct tendency to generate scepticism, however upright and candid may be the intention of the compiler.

Letters of the late JOHN LOVE, D.D., Minister of Anderston, Glasgow. Third Thousand. Glasgow: 12mo. pp. 564. Price 5s.

THE writer of the three hundred letters contained in this volume was the first secretary of the London Missionary Society; and, after his removal to Scotland, he sustained the same office in the Missionary Society of Glasgow. He was accustomed to preserve short-hand copies of his letters, and these are published from his manuscripts. They are religious and didactic.

A Short Account of the Baptists. By One born and bred a Churchman. London: pp. 12. Price 1d., or 15 for 1s., or 5s. 6d. per 100.

A HIGHLY respectable lay member of the established church, who wrote to us lately to thank us for a notice of one of his publications, added, "which is particularly gratifying, as I know so little of the Baptist religion." We believe that this is no uncommon case among pious, and in other respects well-informed churchmen, and we are glad therefore to see this tract, which presents a correct view of the peculiarities of the

Baptists in such a form that "it may be forwarded under cover by post at the rate of a single letter."

Faith, a Poem in Two Parts. London: 8vo. pp. 43. Price 1s. 6d.

A well-meant attempt to illustrate the operations of faith in eminent believers of ancient days. The execution is however but feeble, as it does little more than versify the most obvious features of the scriptural narratives.

The Captivity of the Jews, and their return from Babylon. London: 24mo., pp. 192. Price 1s. 6d.

A MAP of ancient Babylon and Persia, and many wood-cuts adorns this volume, which is one of a series published by the Religious Tract Society, to illustrate Old Testament History.

The Colonial Magazine, and Commercial-Maritime Journal. Edited by ROBERT MONTGOMERY MARTIN, Esq., Author of "The History of the British Colonies," &c. No. I. London: 8vo. pp. 152. Price 2s. 6d.

ONE ominous sentence in the Notices to Correspondents prevents our giving that confidence to this work which every thing else in it would excite. It is this: "The vote of thanks by the House of Assembly of Jamaica to their excellent agent, Mr. Burge, and which he so deservedly merits, in our next." If the gifted editor means to lay his stores of knowledge at the feet of the House of Assembly and their agent, and be subservient to their unrighteous policy, then the more ability he displays the more mischief will he achieve. We hope that this will not be his course; but wait with some anxiety for the next number.

The Almanac of the Seasons. 1840. London: One sheet. Price 1s. 6d.

LATE as it is to introduce another almanac to attention, the peculiarities of this, which has been published since our last number, entitle it to notice. By means of Knight's patent process for colour printing, the seasons are appropriately distinguished, and the exact duration of daylight, twilight, and moonlight, on every day of the year, is exhibited at once to the eye. The time of high water at London-bridge, and the phases of the moon and planets are also indicated, in a manner that it is at once novel, clear, and beautiful.

Gradations in Reading and Spelling, upon an entirely new and original plan, by which Dissyllables are rendered as easy as Monosyllables; to which are now added, numerous entertaining and instructive Reading Lessons in Prose and Verse, and Spelling Tables of three and four syllables: with others leading to a knowledge of Grammar and Derivation. By HENRY BUTTER, Author of "The Etymological Spelling Book and Expositor," "The Gradual Primer," &c. Twenty-second edition. London: pp. 180. Price 1s. 6d.

BOOKS really suitable for little children are rare, though books published for their use are innumerable. We render a service, therefore, to parents by directing their attention to this, in which, contrary to the usual custom, the words most suitable for beginners are placed first, and the lessons are rendered attractive without being nonsensical.

RECENT PUBLICATIONS

Approved.

Hints to Young Christians on Active Efforts in the Saviour's cause. By B. EVANS. London: 18mo. pp. 104. Price 1s. 6d.

A Reply to the Lectures of Dr. Chalmers on the Establishment and Extension of National Churches. By MARK BUTLER. London: 18mo. pp. 97.

Tracts for the People on the principal subjects of controversy between the Roman Catholics and Protestants. By the Rev. MARK BUTLER. No. I. London: 18mo. pp. 28. Price 4d.

Sermons to Youth. By the late Rev. JOSEPH HAUGS, Darwin, Lancashire. With a Memoir of the Author. London: 12mo. pp. 272.

Improvement of Affliction. A practical Sequel to a series of meditations entitled "Comfort in Affliction." By the Rev. JAMES BUCHANAN, North Leith. Edinburgh: 16mo. pp. 263.

Fragments from the Study of a Pastor. By GARDNER SPRING, D.D. New York. Glasgow: 18mo. pp. 202. Price 1s. 6d.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part VII. London: imperial 8vo. Price 2s. 6d.

The Exile from Eden; Meditations on the Third Chapter of Genesis, with Exegetical Developments. By L. BONNER, author of "The Family of Bethany." Translated from the French, by the Rev. W. HARR. London: 16mo. pp. 315.

Memoirs of FELIX NEFF, JOHN F. OBERLIN, and BERNHARD OVERBERG. Translated from the German, by Mrs. Sydney Williams. Published by the Society for the Promotion of Popular Education. Bristol: Large 8vo. pp. 94. Price 1s. 6d.

On the Means and Manifestations of a Genuine Revival of Religion: an Address delivered before the United Associate Presbytery of Edinburgh, in Rose Street Church, Edinburgh, on November 19, 1839. By JOHN BROWN, D.D. Published at the request of the Presbytery. Second Edition. Edinburgh: 18mo. pp. 48.

The Day-Spring from on High; or the Lord Jesus Christ exhibited to the Sinner as the only Source of peace and salvation. Edinburgh: 32mo. pp. 90. Price 6d.

The Union Harmonist, a Selection of Sacred Music, consisting of original and standard pieces, anthems, &c., suitable for use in Sunday-schools, Congregations, and Musical Societies. Arranged by Mr. T. CLARK, Canterbury. Part I. London: pp. 24. Price 1s.

The Sacred Melodist, a Selection of Sacred Music from the most approved authors, consisting of solos, duets, trios, and choruses, arranged for the organ or pianoforte. By M. BUTCHER. Part III. London: Price 1s.

Solitude improved by divine Meditation; or a treatise proving the duty, and demonstrating the necessity, excellency, usefulness, natures, kinds, and requisites of divine meditation. By NATHANIEL RANREW, sometime minister of Felsted in Essex. London: (Tract Society) 18mo. pp. 341. Price 2s.

Gift to a Domestic. London: (Tract Society) 32mo. pp. 163. Price 8d.

Jesus Christ the Brightness of Glory. A Discourse on Hebrews 1.3. By THOMAS BRADBURY, A.D. 1729. London: (Tract Society) 18mo. pp. 70. Price 6d.

INTELLIGENCE.

AMERICA.

RHODE ISLAND.

We transcribe the following from a recent number of the Providence (Rhode Island) Journal. It relates to the church founded by the celebrated Roger Williams:—

“The two hundredth anniversary of the first Baptist church in this city, and the oldest in America, was celebrated yesterday in a highly interesting manner. The psalms sung were, with appropriate good taste, taken from the quaint old versions. The introductory prayer was by the venerable patriarch, Rev. Elisha Williams, the oldest Baptist minister of Massachusetts. The closing prayer was by the Rev. Dr. Sharpe. The discourse was by the Rev. William Hague, the minister of the church; it was replete with historic interest and valuable research, and contained some polemical discussion upon the manner in which the church was founded. Standing upon the spot where the first church of his order was founded on this continent, and himself the successor of the first Baptist minister in America, he could not but feel inspired with his theme, and he did it most ample justice.”

BALTIMORE.

A letter dated Dec. 6, 1839, received by a lady at Camberwell, from her brother at Philadelphia, contains the following cheering statement;—

“We have great revivals of religion going on. Three hundred have been immersed, and five thousand are supposed to be under convictions in the city of Baltimore. Among the baptized is a Chinese. The revival is in all denominations. The Episcopalians sent up for help some time since, and our minister has been absent several days seven miles off, where a revival is going on.”

DR. WAYLAND.

There is reason to hope that we may have the pleasure of seeing Dr. Wayland, President of Brown's University, Rhode Island, in the early part of next summer. We have been favoured with the sight of a letter in which he says, “Should providence permit I expect to sail for England in April.”

CANADA.

BAPTIST COLONIAL MISSIONARY SOCIETY.

We have received from the Secretaries of this important Society the following parti-

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culars explanatory of its present operations and prospects.

1st. There are now eight or ten young men in the Theological Institution, preparing for the work of the ministry amongst their own people, and in their own land, for (with but one exception) they are all Canadians. Dr. Davies, the president and tutor, writes in a very encouraging manner respecting their piety, diligence, and promise of future usefulness. The missionaries already engaged testify, that wherever they go and preach the gospel, the hand of the Lord is with them, and sinners are converted unto God. The Rev. D. M'Phail, writing from the Indian lands, says, in his letter dated 20th July, 1839: “The Lord has wonderfully displayed his power in the conversion of sinners in Osgoode. I visited that part of the country about five weeks ago, and only returned the other day. During the first week I preached every day excepting Saturday; nothing special was manifested excepting an increasing desire to hear. I spent the second week in visiting from house to house, and conversing with the people about the state of their souls; this I found to have been of great benefit, as some of themselves afterwards expressed. Many began to feel the effects of a wounded conscience, but ‘the power of the Lord was present to heal.’ A number have professed to receive peace of mind by believing. Twenty-six have been ‘buried with Christ by baptism unto death;’ and there are a number yet inquiring ‘what they must do to be saved.’ The greater part are heads of families, and in the vigour of life, so that much good to our Zion may be expected from them.”

2ndly. Some Baptist brethren in the city of Toronto, the metropolis of Upper Canada, which contains about 11,000 inhabitants, have written to the Committee, saying, send us a minister, and we will engage to support him. The application was laid before the Rev. Wm. Coombs, of Taunton, and he has consented to go. It is intended to have a public service in London to commend this esteemed brother to the divine blessing, just prior to his departure. A separate subscription having been opened to meet the expense of sending out our brother, the following liberal donations have been received; but more are needed, and are affectionately but earnestly asked for:

W. B. Gurney, Esq.	£20
W. L. Smith, Esq.	5

M

A similar application has been received from Kingston, which contains 5000 inhabitants; but the negotiations are not yet so complete as to enable the Committee to attend to the request, though they do hope soon to ask "Who will go to Kingston?"

3rdly. The Rev. John Edwards, pastor of a Baptist church in Clarence, Upper Canada, is now in this country to collect donations and subscriptions for the support of the Theological Institution, and for the extension of missionary operations. His expenses are defrayed entirely by the friends in Canada, so that all he collects will go without deduction to the object for which it is given. The Committee heard of Mr. Edwards, and his proposed visit before he left Canada; they have received him with entire confidence and cordiality, and have authorized him to act as their agent in collecting throughout the country.

4thly. The annual meeting of the Society will be held at Mr. Lewis's meeting-house, Trinity Chapel, Trinity Square, Southwark, on Wednesday, February 12, 1840. All who care about the souls of their countrymen in the British colonies are earnestly invited to attend on that occasion. This appears to be a peculiarly appropriate time to make a determined effort for the relief of spiritual destitution in the Canadas; and though past hindrances have been very great, and present obstacles are neither few nor small, yet the Committee dare not flee from the post of duty because it is one of difficulty, and they do hope that they shall be supported in making a vigorous effort, that present favourable circumstances may not pass away without being improved to the glory of God, and the good of immortal souls.

Communications may be sent to the Rev. J. Dyer, Fen Court; to the Rev. E. Steane, Camberwell; and to the Secretaries, Rev. Joseph Davis, 6, Albany Road, Camberwell, and Mr. J. U. Harwood, 26, Queen Street, Cheapside.

NEW CHAPELS.

THETFORD.

A new meeting-house, seating about one hundred persons, was opened, under the sanction of the Cambridgeshire Association of Baptist Churches, on the 30th of July, 1839.

BURWELL.

A meeting-house, which will seat about one hundred and thirty persons, was opened in North Street, Burwell, Oct. 7, 1839. This place, also, has been fitted up by the Cambridgeshire Association, a small but united body, containing five churches, which do not altogether comprise more than two hundred members, and which was formed at Soham, August 1, 1838.

DUNKERTON.

A new and substantial chapel was opened for divine worship at Dunkerton, in the county of Somerset, Oct. 8, 1839. The building formerly occupied by the church here being in a decayed state, and too small for the congregation, this has been erected at an expense of about £230, providing about two hundred additional sittings.

DOLGELLAN.

At Dolgellan, in Merionethshire, a new chapel has been opened. On the 19th and 20th of December, and on the succeeding Lord's day, sermons were preached in it by several ministers of the neighbourhood in which it stands. It measures forty-feet by thirty-four, inside, has three galleries, and has cost about five hundred pounds.

ORDINATIONS.

GLOUCESTER.

We are informed that Mr. G. W. Rodway, late of Bristol Academy, was ordained pastor of the church in Parker's Row, Gloucester, Dec. 2, 1839.

MURSLEY.

On Dec. 18, 1839, Mr. John Simonds was ordained to the pastoral office over the Baptist church at Mursley, Buckinghamshire. Mr. Grainger, of Waddesdon, stated the reasons for dissent; Mr. Aston, of Wingrave, offered the ordination prayer; Mr. P. Tyler, Haddenham, gave the charge; and Mr. Adey of Leighton, preached to the church and people.

GUERNSEY.

Mr. G. W. Fishbourne, late of Stepney College, has accepted a unanimous call to the pastorate of the English Baptist church in the island of Guernsey; and entered on his labours, January 19.

AYR.

We have learned that Mr. Alexander Smith, of Falkirk, one of the missionaries of the Baptist Home Mission for Scotland, has accepted a cordial invitation from the Baptist church, Ayr, to be their missionary, and preach and preside in the meantime as their pastor, in the room of Mr. Blair, who is about to remove to Dunfermline, in compliance with a very pressing requisition from the church in that place to be their missionary.

DEANSHANGER, NORTHAMPTONSHIRE.

On the second sabbath in December a church was formed in this place, consisting of six members; after which, Mr. Killing-

worth, of Olney, was unanimously chosen pastor by the congregation. The present aspect of things is cheering. The fields seem white already unto harvest; and, in the spirit of faith and prayer (though small in number) they hope to go on, and see many souls added of such as shall be saved.

RECENT DEATHS.

BERNARD BULGIN,

A youth of great promise, the only surviving son of the Rev. S. Bulgin, of Poole, died in faith, on the 15th of December, 1839, in the sixteenth year of his age.

MRS. SAUNDERS.

Mrs. Saunders, of Liverpool, died on Lord's day morning, Dec. 30, after an illness which was attended with little pain, and which permitted the mind to enjoy the consolations of religion. Her end was eminently peaceful. Mrs. S. was a native of Exeter, and was united to her late husband, the Rev. Samuel Saunders (a sketch of whose life was given in the last number of this Magazine), in December, 1802. Her habits were peculiarly retiring, and her time much devoted to a large family, consisting of eleven children, nine of whom survive their parents, now re-united in heaven. Mrs. S. was in her sixty-first year.

REV. MOSES FISHER, OF LIVERPOOL.

This truly excellent and venerable man departed from this scene of labour and suffering on Friday, Jan. 17. He had attended, with feelings of the deepest interest, a series of meetings for the revival of religion, held in Liverpool, during the first week of the present year. Such services were always, and of late more particularly, most welcome to his heart. The excitement and effort, however, seemed in some degree to aggravate his infirmities, and to render him susceptible of cold, while attending the funeral of an aged lady a few days afterwards. After the funeral, he dined with one of his most attached and faithful friends, to whom he thoughtfully remarked, that his last visit would not be long in arriving. Alas! it had already come. He was almost immediately afterwards seized with fever, the severity of which, from the first, permitted little prospect of recovery. Few could be more habitually prepared for such a blessed transition to glory. His loins were girded about, and his lamp burning, and he was permitted, according to his oft-repeated desire, to continue his labours down to the very termination of his mortal journey; he had been laid aside for only a single sabbath.

Mr. Fisher, who had been previously pastor of the Baptist churches at New Brent-

ford and at Lewes, removed to Liverpool in 1813. He has left behind him, as one of our correspondents remarks, the savour of a good name, as a man, a Christian, and a minister. He was in the 65th year of his age.

MISCELLANEA.

ADDRESS TO HER MAJESTY,

Unanimously adopted by the Old Association of Baptists, in Wales, at their Annual Meeting held at Brynmawr, Breconshire, June 4, 1839.

To the Queen's Most Excellent Majesty:

May it please your Majesty,—We, the ministers and messengers representing the various churches of the Old Association of Baptists in Wales, in meeting assembled, beg most respectfully to approach your Majesty's throne, with a declaration of our undeviating loyalty, and of our unabated attachment to the constitution of these realms.

It has afforded your Majesty's loyal and well-affected subjects the greatest joy in witnessing the courage, the wisdom, and the magnanimity displayed by your Majesty in defence and support of civil and religious liberty.

Most cordially, as citizens, do we congratulate your Majesty's firm determination to establish schools on the most liberal plan, and to extend the blessings of education to your Majesty's dutiful subjects, without any regard to either sect or party.

As protestant dissenters, we present our humble thanks at the foot of your Majesty's throne, for the hope held out to us, that our children shall enjoy these blessings, without the painful necessity of submitting to the dictates of teachers, who, though they happen to live in the nineteenth century, appear to have inherited only the narrow views and bigoted opinions of the darker ages—men who would confine Christianity to a sect, and circumscribe the benevolence of the Almighty within the limits of a human creed.

We gladly embrace this opportunity of testifying to your Majesty our unshaken and loyal attachment to your Majesty's throne and person, and our ardent love of those principles of civil and religious liberty upon which alone are based the stability of that throne and the prosperity of these realms; and whilst we lament, in common with your Majesty's dutiful and loyal subjects, the prevalence at the present moment of disaffection and insubordination, we hope, under the blessing of Almighty God, and the speedy adoption of prudent measures that order and happiness shall soon be restored—that your Majesty's throne and person shall enjoy the support and sympathies of

your Majesty's great and brave subjects in general.

We pray the God of heaven and earth to bless your Majesty with health and strength to enable your Majesty to perform the arduous duties devolving upon the sovereign of these realms; and with those blessings of a spiritual nature, which reach beyond this world of changes, and continue throughout the circling ages of eternal duration.

We beg leave to assure your Majesty that we are ready to co-operate with all good men who seek the political advancement and the religious prosperity of the United Kingdom; and your Majesty shall always be the subject of our heart-indited prayers to the King of Heaven, who is the Sovereign of all princes and Lord of all lords.

Committing your Majesty to the care and protection of that beneficent Being in whose hands are the hearts of princes, and imploring his blessing upon your Majesty's person and government, we wish your Majesty a long life and a prosperous reign; and when the sovereign and all-wise Disposer of all events shall call your Majesty to quit that throne which your Majesty so well fills, and to resign all that is earthly to his Divine hands, we humbly pray there may be reserved for your Majesty, in the heavens above, "a crown of glory that fadeth not away." For which your dutiful subjects will ever pray.

Signed, on behalf of the Meeting, by
BENJAMIN PRICE.

Extract from the Reply of the Secretary of State, through whom the Address was transmitted.

I had the honour to lay before the Queen the loyal and dutiful Address of the Old Association of Baptists in Wales, which accompanied your letter of the 1st instant; and I have to inform you that the same was very graciously received by her Majesty.

I have the honour to be, Rev. Sir,

Your obedient servant,
J. RUSSELL.

To the Rev. B. Price, Newtown,
Montgomeryshire.

GLOUCESTERSHIRE CHRISTIAN UNION.

Fifty ministers of the Baptist and Independent denominations stand connected with this Society, which was formed in 1836. At the commencement of the last year, it was determined that a vigorous effort should be made by means of open air preaching, to disseminate the gospel throughout the county. The county was accordingly divided into sections, and two brethren, a Pædobaptist and a Baptist, were appointed to each section; with an understanding, that at some convenient period during the summer, the intended sphere of labour should be occupied. This plan has been partially

carried into effect; one hundred and thirty-eight towns and villages have been visited; twenty-five thousand persons attended as hearers, of which number it is computed about ten thousand never or very occasionally visit the house of God. Twelve thousand tracts and books were distributed. The department of the hearers, with but few exceptions, was most serious and attentive. Several who had been living in the total neglect of divine worship, have been known subsequently to attend the means of grace. What will be the ultimate results of the above labours, it is of course impossible to state; but may it not be justifiably anticipated, accompanied as they were by earnest prayer for the divine blessing, that they will be productive of much good to immortal souls.

It is expected that the Society will be enabled more extensively to carry out the plan in the present year, and that open-air preaching will form a prominent part of its yearly operations. The necessity of such efforts cannot be reasonably questioned when it is remembered, that a large proportion of the population never attend divine worship; numbers of whom can be brought under the sound of the gospel only by these out-door labours. In one section visited by two members of the Union, it was ascertained that of 2200 hearers, 2000 never entered the house of prayer. When the practice in question shall become general on the part of the ministers of Christ throughout the land, hundreds of thousands will be placed under the ministry of the word, who but for the employment of such means would never have had an acquaintance with a solitary portion of divine truth. This surely is an unanswerable argument in favour of open-air preaching. The Secretary of the Gloucestershire Christian Union recommends that a similar society be formed in every county.

CHEAP BIBLES.

The Secretaries of the British and Foreign Bible Society have issued a Circular to the Committees and Officers of the Auxiliary and Branch Bible Societies and Associations, announcing the result of recent deliberations respecting a more liberal supply of the Scriptures to Sunday-schools, and to the people generally. It is as follows:

"I.—To offer, on the part of the Society, to supply schools for the poor of every kind, with copies of—the Nonpareil Bible, which costs the Society 2s. 6d. at *eighteen-pence*; the New Testament (Brevier) which costs the Society 1s. 1d. at *sixpence*.

"II. To withdraw the restriction hitherto laid upon all copies supplied for Sunday-schools, and to allow the children to carry

the books home, and to furnish themselves with copies at the prices named. The children in all other schools, it is designed, shall enjoy the same advantage.

"III. To allow, on the part of the Auxiliaries, Branches, and Associations, a general sale of this particular Bible and Testament, at the peculiarly low prices that have been named."

They add—"We need hardly point out to you, that in the adoption of these measures, the Committee feel that they are making a very considerable sacrifice on the part of the Society; but they proceed with the greatest cheerfulness, actuated as they are by one simple desire to promote the general interests of religion in their own beloved country, in the present singularly eventful and interesting crisis of its history.

"They are further persuaded, should the funds of the Society be materially impaired by this extensive boon, that the friends of the Society will not be backward to answer any call that the Committee may deem it necessary to make on their increased exertions and liberality to supply the deficiency."

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.

It appears from the last report of this Society, that it supports or assists thirty preachers of the gospel, who labour chiefly in the Highlands and Islands. It is in the midst of privations and hardships that these brethren are serving Christ, and the Society appears to be worthy of the support which it receives from English contributors.

EAST INDIAN SLAVERY.

Mr. Peggs is exerting himself with his accustomed benevolence, to direct public attention to the present state of slavery in India. His estimate of the extent to which it prevails will be seen in the following paragraph in a circular which he has recently issued.

"Of the extent of slavery in British India it is impossible to speak with precision. The greatest number of slaves are found under the Madras Presidency. "In Malabar (exclusive of Wynaud) the number of slaves is estimated by the collector at 100,000. In Malabar, a man's wealth is as much appre-

ciated by the number of his slaves as by any other property he may possess." "Domestic Slavery," says Hamilton, "is very generally prevalent in Bengal, among both Hindoos and Mahomedans. In the lower provinces, under the Bengal presidency, the employment of slaves in the labour of husbandry is almost unknown. In the upper provinces, beginning from Western Behar and Benares, the petty landlords are aided in their husbandry by slaves." No correct idea can be formed from the parliamentary papers of the exact number of slaves in British India. The following numbers have been ascertained from a careful examination of them:—

	Slaves.
Canara, Malabar, Coorg, Wynaud, Cochin, and Travancore	400,000
Tinnevelly	324,000
Trichinopoly	10,600
Arcot, South Division	3,000
Ditto, North Division	17,000
Southern Concan	2,000
Surat	2,000
Ceylon	27,397
Assam	11,300
Penang	3,000
	800,297

He adds, "It is painfully evident, that slavery is not 'lurking in some remote corner of the empire,' but that it is extensively and palpably prevalent in our eastern territories. It has been justly remarked; 'Slavery is the same bitter draught in the east as in the west. The outcry raised in India against the Sutte was long powerless, until it returned, reverberated from the British shore; and that against slavery will continue disregarded, unless it receive support from all the energy of the Home Government.' May India's cries to British humanity soon be heard, and her miseries effectually relieved."

RESIGNATIONS.

We learn that the Rev. J. Kershaw, A.M. has resigned the pastoral charge at Abingdon, the Rev. J. P. Briscoe at Folkstone, the Rev. T. Steadman at Bradford, and the Rev. D. Griffiths at Burnley.

CORRESPONDENCE.

ON EXISTING AND PROJECTED BIBLE SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—Without awaiting further discussion relative to our denominational efforts on behalf of Bible translation and

distribution, I forward, for the information of your readers, an extract from a letter I have just received from Dr. Yates, of Calcutta.

The letter, dated Oct. 8, 1839, furnishes evidence that our missionaries are calculating on increased aid from Christians at

home, for this department of labours. After mentioning the safe arrival of brother Pearce and the missionary band accompanying him, the writer proceeds:

"I have now, I think, entered on the last act of my life, having resigned all other engagements for the purpose of giving my whole time to the translation of the Scriptures. It remains to be seen whether the public will support me in the work which the brethren have appointed me. It is proposed that I shall draw my support from the translation fund. This robs me of the independence I have long enjoyed in supporting myself; but I cheerfully submit, for the work's sake. It will be necessary, however, to meet the expenses that will now be incurred in this work, for something more to be done in England than has been done for the last few years. I have no misgivings on the subject, but feel quite certain, if this is my proper work, that the Lord will provide.

While the whole Bible is so much wanted in Bengali, and all the missionaries are pressing me to expedite the work, I could not, with a clear conscience, leave it without making a commencement. Regard to the wants and wishes of others, and to "the recompense of reward," determines me to sacrifice all self-interest, and to give myself wholly unto this work till it is finished.

"Such are my plans: whether they will be realized, the Lord only knows. He may have appointed otherwise; and to all his appointments I shall either patiently or joyfully submit. I should be happy, if it were his will, to finish my work, and then remove, not to England, or any other place where I must carry about this body of sin and death, but to that world where sin and death are known no more,

"Where our best friends and kindred dwell,
Where God our Saviour reigns."

Oh! shall we ever reach that happy place? Yes, by the grace of our Lord Jesus Christ, I hope we shall.

"The church in Circular Road have accepted my resignation, and have invited Mr. Tucker. I have removed from the parsonage, which is now fitting up for him. For the sake of being near the printing-office, I expect, at the beginning of the year, to go to the house formerly occupied by brother Penney; and then I shall be, morning, noon, and night, without a soul to speak to, except Pundits, Manlaris, Munshis, &c. The prospect is not very charming: the promise, however, is enough, 'As thy day is, so shall thy strength be.'"

Sentiments like these, written with all the freedom of friendly correspondence, present an appeal to our churches, which I feel assured will not be in vain. Our missionaries must be sustained in entering into and car-

rying forward the sublime and holy undertaking of Carey.

I remain, &c.

JAMES HOBY.

Birmingham, Jan. 15, 1840.

METHODS OF RELIGIOUS IMPROVEMENT.

(To the Editor of the Baptist Magazine.)

THE excellent essay in your present number on "the Practices of Public Worship," makes me desirous to follow up the subject by a few remarks on the best methods for promoting religious improvement.

1. I would suggest the frequent inculcation of a conscientious regard to a *timely attendance upon public ordinances*. It is deeply to be deplored that this is so little regarded by numbers who come to our public assemblies; and it is not improbable that some of our brethren have ceased to address their congregations upon the subject, from the idea of its utter uselessness! I would make every proper allowance for distance, the difference of clocks, servants, and women with large young families; and I would always use affectionate expostulation and entreaty rather than scolding; and if the members could be induced to make a conscience of being in their seats at least five minutes before the hour, to compose their minds, and have every thing in proper order; and if the pastor would make it a *fixed rule* to be in the pulpit in the same way, and to commence with solemn prayer *the instant the clock strikes*, I have no doubt that the example, being properly understood, would have a very salutary effect in correcting the impropriety; and such congregations might in a very little time be brought in a good degree to resemble that at Cesarea, when Cornelius said to Peter, "We are *all here present before God*, to hear all things that are commanded thee of God."

2. The connecting of *short expository remarks* with the public reading of the Scriptures would greatly tend to promote religious improvement. It is to be feared that in too many instances the Holy Scriptures are read, or rather gone through, and heard in our congregations, equally with the established church, only as a matter of form, and therefore with little or no real advantage; but if what is recommended was judiciously practised, without unduly lengthening the service, I am convinced more Bibles would be seen in the hands of the hearers, and Bible knowledge would be greatly increased. I often admired in my youthful days this practice of my beloved pastor; (Rev. Timothy Thomas, of Devonshire Square;) and I have since seen its benefit in different places.

3. Taking *short notes* of the exposition,

or sermon, and reviewing them in private, or in the family, would be a great means of profiting by public ordinances. I would not be uncharitable, but I have no doubt that multitudes of sermons, which have cost the preachers much laborious thought, are completely lost to the majority of the hearers, entirely through the want of care upon their part to have them properly engrained into the mind. If such a savour of them is preserved as may attach the hearers to the ministry of the preacher, it is probably the most that can be said respecting them; but this method of improving the memory has in numerous instances been exceedingly beneficial.

4. The holding of meetings simply for religious improvement, between *the pastor and the members only*, is another means that I would most earnestly recommend. I have been present (by favour) at such meetings in America, and have been greatly interested with them; and I had the happiness to receive a letter from one of our country towns a few days ago, in which the beloved pastor says, "I now hold a meeting every Wednesday for spiritual edification with our *members only*, which is peculiarly interesting;" and I am convinced, if such meetings were general, they would be useful in many ways, and our churches would cease to be reproached, as has been the case upon some occasions, with neglecting the parties when once they are become church members! Bible-classes are, I believe, generally considered as chiefly intended for young persons, and inquirers; they therefore do not come up to what is desired.

5. *Social meetings* at private houses for prayer and praise only, and meetings for conversation over the Scriptures, confined to from one to two hours, and commencing and ending with prayer and praise, are also what I would most seriously inculcate. I can speak from long experience of the interest and advantage of these meetings. When I commenced attending at Devonshire Square, in 1798, the public services connected with the church were only in the morning and afternoon of the Lord's day, and meetings of this description were often held at members' houses on Lord's day evenings; nor can I ever forget the pleasure myself and others experienced, particularly when one of the brethren (Abraham White) presided, whose benevolence of heart, power of prayer, and happy talent for judicious observations upon the chapters and hymns, gave to the meetings a most enchanting character. In 1801 short exhortations were added, which a few of our number, including myself, delivered in turn; and the places would sometimes scarcely contain the number that assembled, while every countenance seemed to express the same

sentiment, "It is good for us to be here." In Ireland, also, particularly in Cork, which I frequently visited, I have often been delighted with similar meetings with Mr. Burnett's friends, and a select number of pious members of the established church, who spent numerous evenings together in this way very profitably; and repeatedly I have been the only dissenter in a company of from twenty to fifty, whom I was specially invited to meet, to conduct the exercise. And in Cloumel (my family residence nearly twenty years,) at the request of a pious episcopalian I formed a meeting at his house, which I believe is still continued weekly, and was conducted in the following manner: every lady and gentleman brought their Bibles, and after singing and prayer, a short portion was read from Bagster's Comprehensive Bible; (we commenced with the Romans;) and the marginal references being named, each read a reference in turn, which produced more or less conversation, until the hour for parting, when we sang the doxology, and prayed, and separated. After the first eight weeks I had to come to England, and then left the meeting to the superintendence of a worthy clergyman; and in my subsequent visits at home, I constantly found the meeting well sustained. I have often wished in England that such meetings were more frequent. I am sure that, under proper regulation, they are greatly calculated for usefulness; and their encouragement would revive an old custom, "Then they that feared the Lord spake often one to another," &c.

92, St. John Street Road, S. DAVIS.
Oct. 3, 1839.

To the Editor of the Baptist Magazine.

DEAR SIR,—The great increase of letters since the new Postage Act came into full operation, renders it desirable to adopt every proper means of lessening the pressure thus occasioned. Now, many letters for London ministers, especially for those connected with our various public societies, are forwarded to Fen Court; often, no doubt, from a want of acquaintance with the addresses of our brethren; but, in many cases also, from a vague notion that the business of other societies is transacted from day to day at this house, as well as that of the Baptist Missionary Society. I shall be obliged, therefore, if you can find room, either in the body of your work, or on the cover, to insert the *addresses* of our leading metropolitan ministers, or, at any rate, of those who are engaged in connexion with our various public institutions. A line or two, also, in your "Editorial Postscript," directing attention to the subject, may be of use.

I am, yours, &c.,

Fen Court, Jan 24. JOHN DYER.

A MEMORIAL has been presented to the Committee of the British and Foreign Bible Society, respecting the versions of the New Testament made by Baptist Missionaries in India. The Committee of the Baptist Union prepared it, and subsequently, the Committee of the Baptist Mission made itself a party to the transaction, by appointing a sub-committee to assist in its revision. Messrs. Dyer, Hinton, and Steane, who had been deputed for the purpose, presented it at Earl Street, on the sixth of January. They did not propose that it should be read at the time, it being long and argumentative; but a printed copy was provided for each member of the Committee, and each Vice-President. The deputation was received courteously, and the Memorial was referred to the consideration of the Committee for General Purposes. It would not be proper, in the present stage of the business, to say more of this document than that it is worthy of the body from which it emanates; and that should it come before the public hereafter, as it probably may, it will evince to the intelligent and candid portion of the community, the strength of our cause, and the calmness of temper with which it has been defended.

As some of the unprincipled papers which are accustomed to calumniate the Government of the country and all its friends, have insinuated that the recent insurrection in Wales was fomented by Dissenters, we are glad to inform our readers that we have received assurances from several quarters that there is not the slightest foundation for such a statement. Some of the Baptist Associations at their last meetings, aware of the prevalence of disaffection, thought it right to transmit to the Queen addresses expressive of attachment to her person and government. The "Old Association of Baptists" met in the heart of the district in which the outbreak has subsequently occurred; yet their "loyal and dutiful address" was passed unanimously. We are informed that its members were universally opposed to the movement, and that "a more loyal and peaceable people are not to be found in her Majesty's dominions."

The Annual Meeting of the Association of Baptist Churches in and about London was held a few days ago, when the returns relative to numerical changes were unusually gratifying. This Association includes but twenty-one of our metropolitan churches; but it appears that the number received by profession during the year has been 526; and the clear increase 406, averaging more than nineteen to each church. In some cases in which the additions had been large they were preceded by special meetings intended to promote revival; in other cases,

there had been no extraordinary services to excite, but a spirit of devotion and activity had been more habitual than formerly. The aggregate number of members in these twenty-one churches is 4,637. It was pleasant to observe that the spirit of the addresses and prayers which were offered on the occasion was not at all that of exultation or self-complacency, but of conscious dependence, and anxiety lest the Holy Spirit, whose operations had been so graciously apparent, should by any means be grieved and induced to withdraw.

We rejoice in being able to announce to our readers that the design, which has long been entertained of establishing a Baptist interest at Islington, is at length likely to be accomplished. A neat and commodious chapel, situated near Islington Green, has been purchased, and arrangements are being made for its speedy opening. The parties concerned in this denominational movement are well known to the religious public; and we trust that their timely interposition, and the pecuniary liabilities they have undertaken will be met by a generous co-operation, on the part of our ministers, and of the more affluent members of the body. The chapel will immediately be put in trust, and an energetic effort be made to relieve it at once from the burden of a debt. We understand that Dr. Price is one of the parties who has effected the purchase, and that he is about to remove to Islington in order to take part in the conduct of the new interest. We are at the same time requested to state, that the report which is in circulation of his designing to occupy the pulpit is wholly unfounded, as the same cause which compelled the resignation of his pastoral charge at Devonshire Square, continues utterly to disqualify him for the stated labours of the ministry.

The letter of Mr. Dyer respecting the pressure at Fen Court, occasioned by a supposition that all our societies transact their business there, will at once suggest to many of our readers the desirableness of those ample denominational premises which, alas! exist only in vision. Respecting these, we beg to assure our country correspondents that we have no power to expedite the movements of the brethren to whom this business has been confided; and that when we learn any thing satisfactory on the subject, we shall be as ready to report as they are eager to receive the information. In compliance with the wish expressed by Mr. Dyer, we add, that if the London ministers will favour us with their addresses for the purpose, we shall be happy to give publicity to them on the first of March.

Mr. Hinton has a new work in the press, "On Man's Responsibility," which will be published in the course of February.

THE MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.



Dwelling-House.

Chapel.

SALTERS HILL, ST. JAMES'S, JAMAICA

School-Room.

J A M A I C A.

S A L T E R ' S H I L L .

THE following historical sketch of the station at Salter's Hill is given by our esteemed brother Dendy, the missionary residing there. The drawing from which the representation on the first page is taken was made by a friend from England, who lately visited the spot.

THE church now assembling at this place used to meet at Crooked Spring, about two miles distant from Salter's Hill. It was for some years under the care of Mr. Moses Baker, a person of colour, who was called to endure much persecution, in consequence of his efforts to instruct the slaves in the things belonging to the kingdom of God.

In the year 1822, Mr. Baker, from age and infirmity, was unable to continue his labours. Mr. Vaughan, the proprietor of Crooked Spring and Flamstead, anxious to carry on what had been commenced, applied to the Baptist Missionary Society for a person to reside on his estates, who could instruct the negroes, and also engage in some secular employment. A suitable individual was found, in the person of Mr. Henry Tripp, a carpenter, who was connected with the church in East Queen-street, Kingston, and proceeded, under the sanction of the Society, to this station, where he laboured successfully till the death of Mrs. Tripp; which induced him, on account of his family, to return to England.

Mr. Burchell was ordained as a missionary in 1823, landed at Montego Bay in January, 1824, and in the same month met the church and congregation, and commenced his labours by preaching from Luke ii. 10, "Behold, I bring you good tidings of great joy." Mr. Burchell commenced preaching also at Montego Bay, where he soon formed a church. In 1826, through ill health, he was obliged to take a voyage to England. In the mean time the Society sent out Mr. James Mann, who supplied his place during his absence, and co-operated with him after his return in introducing the Gospel to other places, and supplying the many who were hungering and thirsting after the means of grace.

In consequence of the many calls for further assistance, Mr. Cantlow arrived in the island in December, 1829. He took charge of the Crooked Spring church, and laboured with much acceptance, until he was obliged to leave the island in 1831, in consequence of ill health. During his ministry at Crooked Spring, the foundation-stones of Salter's Hill chapel and dwelling-house were laid. The chapel was opened on the 27th day of December, 1831, by the Rev. Messrs. Knibb, Whitehorne, Gardner, and Abbott. A large congregation assembled,

and Mr. Gardner preached a sermon appropriate to the occasion from the words, "And there they preached the Gospel." This is the only sermon that ever was preached in that chapel. Disturbances breaking out among the negro population, served as a pretext to the enemies of religion to persecute the missionaries, and destroy their places of worship. This new chapel was destroyed by fire in the early part of January, 1832, by a party of the St. James's militia, under the command of the captain stationed at Latium.

In consequence of the return to England of Mr. Cantlow, as already mentioned, in 1831, the church was left destitute of a pastor, and the Committee sent Mr. Dendy to fill up the vacancy. He embarked from England in November, 1831, with Mr. Burchell and family, who were then returning to Jamaica. On their arrival the district was found in a state of alarm and confusion, and the station to which Mr. D. was appointed deprived of both a chapel and dwelling-house. A continued series of persecutions, as well as time consumed in endeavouring to obtain redress for loss sustained in the destruction of Mission property, and the defenceless state of the missionaries, rendered it utterly impossible to commence missionary labour at this place until the early part of the year 1835. Mr. Dendy, therefore, in the interval, was engaged in preaching in various parts of the island, namely, Port Royal, Annatto Bay, and Buff Bay, in St. George's; afterwards at Falmouth, Rio Bueno, and Stewart Town, in Trelawney; assisting, also, at Montego Bay and Lucca.

The arrival of Messrs. Dexter and Hutchins, as well as the return of Messrs. Burchell and Knibb, who took charge of their respective churches, left Mr. Dendy at liberty to supply those to whom he was originally sent.

The church, during the absence of the means of grace among themselves, attended, as far as they could, at Montego Bay, a distance of eight miles, or met in the open air, under the shade of trees, at Greenwich Hill, a distance of six miles, at which place Divine service was occasionally held.

On the 31st day of January, 1835, a meeting of the church having previously been held, Mr. Dendy was unanimously chosen pastor; and, on the 20th day of February the ordinance of the

Lord's supper was administered to as many of the church as could conveniently be present at Montego Bay.

The station was still beset with great difficulties. There was no place near the destroyed chapel in which the people could meet for worship, or any place in which they could obtain shelter from rain. Towards the re-erection of the Mission premises only 1000*l.* currency (600*l.* sterling) was in hand; however, a service was held, preparatory to the commencement of building the premises, on the 4th day of April; a rough-boarded temporary place was made for the minister to sleep in; and a shed made, of the branches of trees, for the congregation when meeting for Divine worship.

The roof, windows, and doors of the chapel being complete, on the 1st of April, 1836, it was opened for service, Mr. Burchell preaching within the walls, and Mr. Knibb without, the congregations amounting to about 5000 persons.

The importance of a dwelling-house for the minister, and a school-room for the instruction of the young, induced the church and congregation to resolve to erect a comfortable residence, and to build a spacious school-room. The foundation-stone of the latter-place, to measure 58 by 29 feet, was laid on the 8th day of October, 1836; and it was completed, and publicly opened on the 11th day of May, 1838.

Notwithstanding the formidable expenses incurred in these erections, the congregation continued so much to increase, that, although a considerable number of members were dismissed in the early part of Mr. Dendy's ministry, to form a new church and station, now known by the name of Beththephil, it was determined to erect galleries, that should hold about 500 people and 400 children. This determination was met with cheerfulness by the congregation, who contributed liberally, at the commencement of the undertaking, and gave further proofs of the hearty co-operation in this work at the time the galleries were opened by Mr. Oughton, in the month of January of the present year (1839.)

In consequence of the numerous engagements of their minister, the church was anxious to secure the assistance of a person as schoolmaster, who would also be willing to undertake Sabbath-day services, as he might be required, at

Salter's Hill, Beththephil, Maldon, or St. Elizabeth's; accordingly an application was made to England, and a suitable person was found in Mr. T. B. Pickton, of Hastings, Sussex, who, with his wife, arrived in the island in the early part of 1838. Being acceptable to the people, he was publicly recognised as a regular ordained minister, in the month of January, 1839, when the Rev. J. Tinson gave the charge; the Rev. W. Knibb took the introductory service, and asked the usual questions; and the Rev. T. Burchell prayed the ordination prayer. The Rev. Messrs. Abbott, Hutchins, Clark, Dexter, and Ward, also assisted on this interesting occasion.

The example of this Christian church is worthy the imitation of churches in Great Britain. If the magnitude of their undertakings be compared with the smallness of their means, it must be acknowledged that they have done nobly. They have now erected a chapel with galleries, capable of seating 2000 persons, including children; a school-room, for a day and Sunday-school, which will accommodate from 350 to 400 Sunday-school children; a dwelling-house, 40 by 26 feet, for the minister; and are now erecting a house for the residence of the assistant minister and schoolmaster. The only assistance for these objects received from home is the 1000*l.* currency mentioned in the former part of this statement.

The assistant minister and schoolmaster is entirely supported by the congregation, excepting such assistance as has been given by the Jamaica Education Society, and a few other donations from other sources, towards the support of the school department.

If it be asked, How is all this accomplished? the reply is, that every member and inquirer, who is able, contributes towards the object; and although much is not given at a time, the frequency of their subscriptions, together with occasional donations for special objects, amounts to a considerable sum. If members of all Christian churches in Great Britain contributed in the same proportion, ten times the efforts made at present for the extension of the Gospel might be effected.

It perhaps may be considered interesting to state the progress of the church since 1835, the period when the present minister took charge of the station: it is as under:—

	Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.	Total Members.	Inquirers.	Marriages.
31st Dec. 1835	122	8	...	17	68	...	679	610	136
— 1836	174	9	10	18	6	9	839	990	166
— 1837	211	4	5	12	34	25	983	887	69
— 1838	150	13	20	28	2	29	1112	960	80

The number of day-scholars reported on the 31st of December, 1838, was 143; the number of Sunday-scholars, 396.

SAVANNA-LA-MAR.

DESTRUCTION OF THE CHAPEL BY FIRE.

WE have just received a letter from our friend Mr. Burchell, written at Savanna-la-Mar, which conveys the intelligence of a calamity which has plunged Mr. Hutchins and his affectionate flock in the greatest distress. On the night of Nov. 23rd, a store, or warehouse, in the same street as our chapel, but at the distance of 200 yards from it, took fire; and, owing to the combustible nature of the buildings, and a high wind at the time, the conflagration extended, till the chapel, newly built at the cost of nearly 4000*l.* currency, was totally destroyed, together with other property to a large amount. From subsequent information, we learn that this destruction was the work of an individual, who set fire to his own premises with a fraudulent design. He has since been taken into custody.

We insert the letter of Mr. Burchell, persuaded it will not fail to excite the liveliest sympathy of our readers on behalf of our afflicted friends. We trust, also, that many will be disposed to assist, by contributions, towards rebuilding the house of God. The funds of the Society are so much more than exhausted, that no aid can possibly be rendered from that quarter; but donations from any Christian friends who might feel it in their hearts to present them, will be very gratefully received.

Mr. Burchell writes thus:—

My dear Sir,—You will, I have no doubt, be surprised to receive a letter from me from this place; but our poor brother Hutchins is again involved in the greatest distress. Twelve months ago this very week, I came hither to commit to the grave the remains of his dearest earthly friend,—a season of mourning and sorrow which is now vividly before my mind. Little did I expect to be called to spend the first anniversary of that mournful event with him and his poor people, in sympathy, under another trial, of a most painful and distressing nature. The house of God which he and his people had erected, under many, very many difficulties, and which was just paid for, by their united and strenuous efforts, in August last, is now a ruin—a melancholy ruin: nothing but the walls are left; and they, probably, will have to be taken down in part, if not to the foundation. You may imagine their deep distress. “They are fed with the bread of tears, and they have tears given them to drink in great measure.” Their harps are again hung upon the willow, and they are called to mourn at the remembrance of their much-loved Zion—“it is burnt with fire;” the scene is desolation, and what remains is a ruin.

On the evening of Saturday last, between nine and ten o'clock (brother Hutchins was at Fuller's Field,) a fire broke out in a store, 200 yards from the chapel premises. The wind, at the time, was blowing a heavy gale from the north, thus endangering the whole of the lower part of the town. The fire, it appears, had been

burning for a considerable time within the store, so that, in the course of a few minutes after it broke out, the whole house was enveloped in flames. Through the violence of the wind, the flames were so ungovernable that no one could get near, so as to subdue their fury by pouring in water by buckets, and there was no fire-engine to be had: the consequence was, the adjoining house was kindled, and, in ten minutes, equally wrapped in flames. House after house took fire, and the scene is described as awfully terrific. Nothing could be done to obstruct the progress of the destructive element. The continued violence of the gale, and the awful ascendancy the flames had acquired, appeared to bid defiance to human effort, whilst they raged with terrific fury, spreading abroad desolation and ruin.

As most of the houses are framed with timber, and boarded, and as all the roofs are shingled, all the inhabitants expected that the whole street, extending about half a mile, would become a prey to the desolating elements. At length, in about two hours from the breaking out of the fire, a shingle was blown upon the chapel roof, the shingles of which caught, and in a few minutes presented an awful blaze. The anxiety and terror of the inhabitants were now beyond description, as the chapel, being built of brick, appeared the only defence to the whole town; and when the roof fell in, I understand that there was one general feeling and expression of thanksgiving to God. The flames were pent up within its walls, the power of the gale

upon them was consequently restricted, and hope was inspired: nor was this hope disappointed; and the preservation of the most important part of the town is attributable to this building, together with the efforts of the people. We do rejoice that the house of God, whilst it has proved a blessing to many immortal souls, has been a blessing to the community in this respect, preventing such extensive and ruinous desolation.

The loss occasioned by the fire is estimated at full 50,000*l.*, and all in the space of four hours. A subscription is set on foot for the sufferers in the town and parish, which amount will be divided in proportion to the respective losses; so that should one or two thousand pounds be raised, the church would scarcely receive 100*l.*

I have stated that the church had, by united and strenuous efforts, just paid off their debt. They were contemplating building a school: indeed, they were making preparations for the same; and were anticipating, at the coming Christmas, much enjoyment in the ceremony of laying the corner-stone; however, their hopes are all blasted, and their joy is turned into mourning.

Brother Hutchins and his poor people are thus left perfectly destitute. A more devoted and laborious missionary than brother Hutchins there is not among us, nor one upon whose labours and ministry God has put higher honour. He has been signally favoured of the Lord, and I am confident he will not now be forsaken of Him. I am persuaded, also, that the Committee and the Christian public will not leave him to sink in his embarrassments: surely an appeal to the Christian public cannot be in vain. I trust that in this country all his brethren will come forward to his help; but what will this be? so many of them are still involved in building chapels and schools, or in debt for those

they have built. His own people will do what they can; but he wants immediate assistance, in order to commence immediate operations. He must rebuild, and must begin forthwith, if he can borrow but 500*l.* to help him, till he can obtain assistance from home. I see his embarrassments and the affliction of his people: let me, therefore, my dear sir, urge you to bring the subject, without delay, before the Committee; and I do sincerely trust that they and you will address the most earnest appeal to the Christian public for liberal and immediate assistance.

Perhaps it is proper to add, that the people raised among themselves about 3000*l.* currency towards the chapel, though they were a small number when brother Hutchins came among them, and even now they are not numerous, though increasing, so as to render it necessary to build a larger chapel than the one now in ruins. The accommodation it afforded had become very inadequate to the increasing attendance. The chapel was very substantial and very plain: there was not a shilling spent upon it that could be avoided: indeed, brother Hutchins would not go to the expense of having a pulpit until the debt was paid; and as they were contemplating an enlargement, nothing was done in this respect.

In consequence of the destruction of the chapel, the building of the school-room cannot be proceeded with, unless assistance can be obtained for this purpose. There are many friends in England who hesitate to subscribe for rebuilding a chapel, who would not towards the erection of a school-room; and assistance for this object will be most important for the people.

I am, my dear Sir,

Yours very respectfully,

THOMAS BURCHELL.

LUCEA AND GREEN ISLAND.

INTERESTING INTELLIGENCE FROM MR. FRANCIES.

UNDER date of the 1st of November our young brother, Mr. Francies, writes as follows from this station; which, as our readers will remember, became vacant by the removal of Mr. Oughton to Kingston. The manner in which the word has been received at Lucea and Green Island is highly encouraging; and none can wonder that Mr. Francies should follow up the account he has given by a most earnest appeal to the Committee for aid in building a chapel. Want of room prevents our transferring this appeal to our own pages; and we are pained to add, that absolute want of means will prevent any grant to this most desirable object from the Mission funds: should, however, any friends feel it in their hearts to help this interesting case, their contributions for that purpose will be gladly and thankfully received.

For some time after our reaching this place, we had but little of encouragement: the people were broken-hearted with disappointment, and seemed as though they could never believe another minister would remain steady with them. They have been sadly neglected, and it was

hard work for them to place much confidence; however, we were enabled, by the grace of God, to persevere, and we are now enjoying the fruit of our perseverance. We have now much joy and delight in our work, insomuch that we would not change our post on any account.

Last Sabbath-day was a glorious day at Lucea. By moon-light, in the morning, not less than 2000 persons assembled at the sea-shore, to witness the baptism of 214 persons, many of whom are promising young people; and, on the approaching Sabbath I shall (D. V.) baptize about 100. "This is the Lord's doing, and it is marvellous in our eyes."

To attempt a description of last Sabbath would be impossible for, whatever language I might make use of, it would fail to convey any just idea of it. After the baptizing we returned to our house. At six we held a prayer-meeting, in which the Spirit of the Lord seemed poured out above measure; and the services throughout the whole day were of the most interesting character; but upon this I must forbear.

You are aware that at Lucea we have no chapel to meet in, the bottom part of our dwelling-house, which is only 35 feet by 42, being the only place appropriated to this purpose. It has long been far too small for the congregation, and the people have long been promised a chapel. Of this I did not think much when I first came, but now I am compelled not only to think but to act. A few weeks ago it was found

expedient to put up a temporary shed, for the accommodation of the increasing congregation, which will hold 300 or 400 persons. This, however, was no sooner up than it was crowded to excess; and now not a Sabbath passes but hundreds are found returning crying, because they cannot get near hearing room: and I have them following me along the side of the house as I go to the pulpit, with their tears running down their cheeks, begging and praying, sometimes in the most powerful manner, to give them a place to hear about Jesus. Many of these have never heard the Gospel more than once. There are numbers now coming from the estates, who have, as it respects their souls, been living like brutes; but, having been once fed, they are hungry and thirsty, and they come crying for food: is it not hard that we should have the food, and not have room enough to contain the guests? We feel that they must not be left to perish; and, in order to help them, I visit the estates, and hold evening services on them; and no sooner is it noised that I am at the large house on an estate, than numbers are flocking,—yea, on large estates, hundreds are assembled in a few minutes.

Our classes are all increasing: our church, also, is rapidly advancing. I suppose I have now not less than 150 persons waiting for examination, and who will, most probably, be baptized at Christmas.

C A L C U T T A.

LETTERS FROM THE REV. MESSRS. W. H. PEARCE AND J. WENGER, WITH ACCOUNT OF THE VOYAGE.

SINCE our last we have been favoured with letters from our brethren, who sailed in the *Plantagenet*, and whose arrival was mentioned in our last *HERALD*.

Under date of the 11th of October Mr. W. H. Pearce writes as follows to the Secretary:—

My dear Friend and Brother,—In expectation of meeting, in the course of our voyage, with one or more vessels proceeding to Europe, and of being able, by their means, to send letters to our English friends, I had prepared for you a long communication, containing particulars of our pleasant and rapid passage on board the *Plantagenet*. No opportunity of the kind occurring, however, and all further details on this subject being rendered unnecessary by the accompanying letter, prepared, at our request, by dear brother Wenger, I hasten to refer to some other particulars which appear to demand attention.

Before proceeding further, however, I would mention, that, in consequence of our hurried departure from England, I was quite unable to answer many letters which arrived at the time

of our embarkation; I should otherwise certainly have written to acknowledge the numerous expressions of Christian affection, and generous concern for our usefulness, which they contained or accompanied. Will you kindly permit this apology to appear in the *HERALD*, that the friends referred to may perceive that we are not insensible to their kindness, which we have hitherto failed to acknowledge? In a few weeks I shall hope to address them individually.

Will you also have the kindness, through your monthly publication, to inform the benevolent ladies at Aberdeen, Alcester, Battersea, Biggleswade, Birmingham, Bramley in Yorkshire, Bradford in Wiltshire, Brighton, Cambridge, Cheltenham, Crayford,

Dunstable, Fenny Stratford, Great Driffeld, Hitchin, Hooknorton, Kettering, Leeds, Harvey-lane, Leicester; Devonshire-square, Salter's Hall, and Spencer-place, London; Oxford, Portsea, and Portsmouth; Ripon, Shortwood, Tewkesbury, and Trowbridge, that their respective contributions of useful and fancy articles were duly received; and, with the exception of two or three packages, which will follow us by the first vessel, have accompanied us on board the *Plantagenet*. As soon as they are disposed of in India, the generous donors may depend on receiving further particulars of the receipts from their contributions, and of the progress of native female education, which they are designed to promote; meanwhile, they will kindly accept our best thanks for their generous and most welcome aid.

We are also greatly indebted to the Rev. Mr. Smith, of Astwood, for his acceptable present of needles; to the "little girl with one hand only," for the pretty piece of work which, even under such circumstances, her persevering benevolence had enabled her to complete; and to some other friends, whose names I have not now the opportunity of recording.

You will imagine the eager anxiety with which, before entering the *Hughly*, we welcomed the pilot on board, and with what pleasure I heard from him that, to the best of his knowledge, no missionary or minister had died since Mr. Penney, whom he knew. Great was our delight to find this intelligence confirmed by welcome letters from brethren Yates and Thomas, which reached us at the mouth of the river; and by verbal communications with brethren Ellis and Parsons, who kindly met us before we reached Calcutta. We rejoiced to find that the lives of all the European missionaries in the city, whether of our own or of other Societies, had been mercifully spared; and that, with the exception of my amiable young friend, Ram Krishna, who died triumphantly in Jesus a few months ago, our native labourers were also all preserved in life, and appeared increasingly promising, as it regarded their future labours. Permitted, at the close of a most harmonious and prosperous voyage, to see all our dear associates land on missionary ground in good health, and to hear of the preservation in life of so many we left behind; informed of the extended usefulness of our beloved brethren and friends of all denominations, and heartily welcomed by

them to a share in their labours and success, my dear wife and myself felt that the day of our second landing in Calcutta was one long to be remembered by us with gratitude and joy.

A few days after our arrival a meeting of the brethren was held, in order to assign to each, with reference to his peculiar qualification and views of duty, some particular sphere of useful labour. The meeting was a very pleasant one, distinguished alike by pious and friendly feeling. I would gladly send you the result; but some of the arrangements are contingent on doubtful circumstances, and it will therefore be better to await the next despatch. I may add, however, that after authorising brother Parsons to proceed to Monghyr, as originally proposed by the Committee, to occupy the place of brother Leslie, who has at last agreed to try the effect of a voyage to Europe, we felt ourselves quite unable, with reference to the extended and promising spheres of labour in and around this vast city, to spare any other than brother Phillips for the Upper Provinces. What station in that part of India, among the many which solicit our attention, shall be finally occupied, will be determined as soon as we know the views of our brethren in Hindoostan.

This circumstance will tend, I doubt not, to satisfy the Committee that more missionaries are needed, and will lead them to send out, with as little delay as the procuring of suitable agents will permit, the other brethren whom they are pledged, in consequence of the generous contributions of our friends, to supply for this vast country.

I am thankful to inform you, that from all I have yet had an opportunity of noticing since my return, I am led to conclude that, in almost every department of labour, there has been a very perceptible advance; much to evidence, not only that the agents of the Society have been active and persevering in their efforts, but that the blessing of God has evidently attended them. May the same blessing accompany the exertions of those who are now graciously permitted to unite in their exertions!

We rejoice to find, by your last letter overland, which reached us two days ago, that the American and Foreign Bible Society have again sent you a noble donation in aid of translations. The amount is urgently required, and will, I am persuaded, be usefully expended.

We add the letter referred to from our brother Wenger:—

*Ship Plantagenet, off Saugor Island,
Sept. 24, 1839.*

Dear Sir, — Through the kindness of our heavenly Father, our voyage is already drawing to a close, although three months have hardly elapsed since we took the last glimpse of the British coast. You will be pleased to hear

both that our progress has been so rapid, and that we are all in tolerably good health.

1. We experienced more contrary wind in the Channel than we had to contend with ever after. We were not fairly out of land till June 26th. It was tantalizing to those of us who had friends at Plymouth, to discern Eddy-stone light-house for a whole day together, and

yet to be separated from those whom they loved just as effectually as if a distance of a thousand miles had intervened. But, from the day just mentioned till past the Cape Verd Islands we had a constant succession of favourable breezes and fine weather. Then we were detained four or five days by calms and contrary winds, but we finally crossed the line on the 25th of July. Amusing accounts of the ludicrous ceremony which took place on that day will probably be written by some of us to their private friends, but it would be absolute waste of time to make an attempt at describing it here.

A few days afterwards (July 29th) we were admonished of the frailty of human life by the sudden death of one of the soldiers, who, whilst ascending from the steerage, fell off the ladder into the hold, which had been opened for the sake of getting provisions, and expired two or three minutes afterwards, having broken his neck in the fall.

We crossed the line again on the 15th of September, having scarcely had an hour's foul wind, and only two days' calm. Since then our progress has been somewhat less rapid. Early on the 22nd we once more saw land, a pleasure which we had not enjoyed since we had passed Madeira. The pagoda of Juggernaut was the first object which presented itself to our view. To see this gigantic temple of the cruel idol as soon as we could discern the shore of India, and to see it on the morning of the Lord's day, could not fail to produce powerful and solemn emotions in our hearts, and to strengthen the desire that we might arrive in India in the fulness of the blessing of the Gospel of Christ.

2. Our voyage could hardly have been so rapid, had we not generally had boisterous weather. Indeed, after the beginning of August, we had a heavy gale regularly once a week, which would begin at three or four in the morning, and continue all day. We experience that they "that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep." The tempestuous weather was as the solemn voice of the Lord, calling upon us to watch and be ready; but at the same time it reminded us that, to the Christian, death ought always to appear as the gate through which he enters heaven, and obtains admittance to the mansions which Christ has gone before to prepare for him.

The physical effect of the most violent one of these gales upon the delicate frame of Mrs. Phillips was very painful: she was obliged to keep her bed for three weeks; but since the end of August she has gradually been recovering her strength, and will probably enjoy her usual good health when the excessive heat abates, and when she finds herself once more on dry land.

Mrs. Morgan suffered much from the rough weather in the British Channel: indeed, during the first eight or ten days she was dangerously ill, but the subsequent gales she bore pretty well.

It is hardly necessary to add, that whenever the weather was rough, or cold, or wet, the effects of it were more or less felt by all. Mr. Pearce's health seems to have been considerably improved by the voyage, especially since we emerged from the cold regions to the south of the Cape.

3. The violence of the winds was not so favourable to our occupations as it was to our progress: we had laid down plans of study and usefulness, but we could do much less than we anticipated. We all, however, pursued the study of the Hindoostanee or the Bengalee language with a certain degree of regularity and success. One of our fellow-passengers, G. Morris, esq., of the Company's civil service, very materially assisted some of us in the acquisition of the former, while the rest gave their attention to Bengalee; but many were the mornings on which the one or the other of us felt hardly able to read an English book, much less to study an Indian language.

By a mutual agreement between Mr. Innes, of the Church Missionary Society, and ourselves, it was settled that he should take charge of the soldiers,—at least of those among them who were professedly Protestants, for there were about forty Roman Catholics,—whilst we would endeavour to do something for the sailors; we found them, however, so constantly employed, and ourselves so sadly affected by the motion and the weather, that, after repeated attempts had been made to carry into execution a plan which had been laid down for instructing them, we were compelled to give up the idea of attending to them regularly: they were, however, constantly supplied with a number of books, which many of them seemed to value, and to read with attention.

One man, the captain's cook, was taken ill in the second or third week. He lingered on till the end of August, and was regularly visited; but the result of the instructions and exhortations which he received will only be known to us on the day when all secrets shall be made manifest.

4. Our comforts were as numerous as they well could be on board a ship. Regularity, order, and discipline uniformly prevailed; harmony and good feeling reigned among the passengers; and our intercourse with the officers of the ship was rendered very pleasant by their courtesy and kindness. Capt. Domett evidently was anxious to make us as happy as he could. With our brethren of the Church Missionary Society we felt united by the bond of brotherly love, whilst among ourselves mutual esteem and affection seemed to increase day by day. But the regular recurrence of devotional exercises was by us all considered as one of the very greatest privileges we enjoyed. After breakfast, and after tea, all those of us who were well enough assembled in Mr. Pearce's cabin for worship. Our friends of the Church Missionary Society constantly joined us. Mr. Innes took his turn in

conducting *family* worship, as we used to call it; and the two German brethren were only prevented from doing the same by their reluctance to pray in a language which they could not use so readily as seemed desirable.

On the Lord's-day morning Mr. Innes always read the church service, after which he preached one Sunday, and two of us on the two succeeding Sundays. The evening service was left entirely to our direction. Only four times the weather allowed the service to take place on the quarter-deck, where the soldiers and sailors could attend: every other time we assembled in the cuddy [the dining-room.] A lecture was delivered every Wednesday evening in Mr. Pearce's cabin; and Monday evening, when the weather permitted a protracted service, was devoted to a prayer-meeting. Mr. Morris and his daughter attended quite regularly on all these various occasions. Mr. Morris likewise took the Lord's supper with us. In Mrs. Tilley, the wife of one of the sergeants, we found a sister, she being a member of the church at Agra. Occasionally two or three of the other passengers attended our daily devotional exercises, but none of them so regularly as we could have wished.

Such, dear sir, is a sketch of our voyage. Those numerous friends who commended us to

the protecting kindness of our heavenly Father, will rejoice to find that their intercession was so graciously answered by him, and feel encouraged to persevere in praying for the coming of the kingdom of Christ.

The thought that we are so near the scene of our future labours fills our hearts with mingled feelings of expectation and humiliation; for "who is sufficient for these things?" But we trust in him whose grace is sufficient for us; and we pray that we may be more and more filled with that Spirit, who taught the apostle to say, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

All the brethren and sisters unite with me in presenting their kind regards to yourself and Mr. Evans, and many other esteemed friends, for whose names there is not sufficient room here. Please to remember me kindly to Mrs. Dyer, and the friends at Camberwell; and believe me ever to be,

Dear Sir,

Yours affectionately,

J. WENGER.

ACCOUNT OF THE LIFE AND DEATH OF THE REV. JAMES PENNEY.

(Concluded from p. 117.)

In his character as a Christian were displayed sincerity and love, zeal and consistency. He had a deep-rooted aversion to all hypocrisy, and a perfect hatred of it in matters of religion. This impression was so strong that it saved him from many of those unhappy feelings which he would otherwise have experienced from the knowledge he had of the depravity of human nature. His heart did not condemn him, and therefore he had confidence toward God. He was a lover of all good men, and one who delighted in the triumphs of redeeming grace, by whomsoever they might be obtained. He was forward in every good word and work to the extent of his power; and the good he did in one place was not marred by the evil he did in another. He was not the saint abroad, and a tyrant at home; but a regular, steady light, reflecting, as a star of the first magnitude, the lustre of Divine truth on all around him.

His efforts as a preacher of the Gospel were only occasional, till he lately took the charge of the Bethel. In all his discourses simplicity and order were observable. There was often much point in his observations, which told remarkably well on the honest character of the sailor, and which invariably secured the attention. He was always an acceptable preacher; and had his education and practice been made to bear directly upon this work, there is no doubt he would have

been one of the first order. But it was as a teacher of youth that he was most distinguished: in this capacity he was admired and loved by all who came under his instructions. He formed a high estimate of the importance of his work, and this is always essential to inspire the mind with ardour and perseverance in a difficult undertaking. The light in which he viewed it may be seen in the following extract made from one of his sermons:—

"Another legitimate part of the work of the Lord is the instruction of children. We will not call it, as some do, a secondary consideration, but a primary one, because the work of the Lord cannot prosper without it, any more than a fire can be kept up without fuel. Educating the rising generation, training them in the fear of the Lord, guiding them in the paths of virtue and piety, is indeed the work of the Lord. Nothing bids fairer for the future welfare of the church, than the attempt every where made to impart to children moral and religious instruction. It will not only better the moral condition, but promises to perpetuate to future ages the name of our adorable Redeemer. It will prove a blessing to millions unborn when our bones are mouldering in the grave, and when our spirits are with God. David says, in the language of prophecy, 'Thou shalt arise, and have mercy on Zion, for the time, yea, the

set time to favour her is come; for thy servants take pleasure in her stones, and favour the dust thereof.' Children are these stones, and his servants take pleasure in them when they adopt means to instruct them in the way of the Lord. This is the first process by which they are shaped and prepared for a place in that building, which shall be to the praise and honour of our Redeemer, who is the chief corner-stone. By these means we shall erect a superstructure more magnificent and beneficial than the temple of Solomon. No part of the work of the Lord is more interesting and encouraging, for we have seldom to say, 'Unto whom is the arm of the Lord revealed?' The toils and labours of this department meet with a rich reward: the tender plants under our fostering care grow up under our eye; they bud, they take root, they blossom, and bear fruit. What has proved more beneficial than Sunday-schools? How many plants have they introduced to the church, to the ministry, and to the missionary field! One of the most useful and zealous missionaries now in the field with us once related the following circumstance in his life:—'When a youth, as I was wandering about the city in which I lived on a Lord's day, heedless and careless, in passing down one of the streets, I was arrested by the sound of singing. I went to the door to listen, and, while riveted to the place with attention, one of the teachers entering, laid hold of me, and thrust me into the room. I was soon noticed by the other teachers, and placed in a class. It pleased the Lord to bless the instruction: I joined the church; the church called me to the ministry; and when in the ministry my soul yearned for the salvation of the heathen. The simple circumstance of thrusting me into the school was the turning point in my life; and although I could never after recognize the person, yet, whoever he was, he was to me an angel of light.'

"This is not a solitary instance; many more are on record. The Methodists, a numerous and useful body of Christians, have acknowledged that nothing has proved more beneficial to their denomination than their schools for the sons of ministers: it has furnished them with efficient members, faithful ministers, and zealous missionaries.

"Our brethren at Ceylon have seen the goodness of the Lord in this department of labour. One of the most useful men in this country, though but little known, except to our respected East Indian friends, was a Mr. Burney. To say that he was the means of the conversion of a hundred persons would be saying too little. If the Christian churches in this country expect to vie with those in Europe and America, more must be done in training up our youth, and instructing them in the truths of the Gospel, that the man of God may be 'thoroughly furnished for every good work,' that there may be a seed, a generation to serve the Lord, and that the work of the Lord may appear unto his

servants, and his glory unto their children. All, then, who are engaged in preaching the Gospel, and instructing the rising generation, are engaged in the work of the Lord."

The secret of our friend's success in teaching appears to have lain in the rare union he exhibited of authority and kindness. He let his pupils know that he was their master, and he made them to know equally well that he was their friend. By his authority they were led to try to do right; and by his kindness they were made afraid to do wrong. It is nothing but the combination of these qualities, with competent knowledge, that can make a successful teacher. All these our friend possessed, and hence the high esteem he justly secured among all his pupils, and the satisfactory proof they have given of it since his removal.

Beside his missionary brethren, and the immediate circle of his friends, the following institutions or bodies will severely feel his loss:—The Benevolent Institution, of which he was so many years the teacher; the Bethel, which he had undertaken to supply on the Sabbath; the Baptist Auxiliary Missionary Society, of which he was the active secretary; the church in Circular Road, of which he was a worthy deacon; the Ladies' Society for Female Education, of which he was the president; and the Juvenile Society, of which he was always the zealous friend.

For a man that was living to Christ in so many ways to be removed, though it may be to his eternal gain, and to the happiness of the church above, is a great affliction to the church on earth. When he preached in this place on the first day of the new year, little did we imagine that the light which was burning and shining in the midst of us, was so soon to be extinguished. But the deed is done; and since He who has done it loves his own cause better than we do, and is able to raise up other instruments to accomplish his purposes, we bow with submission to his holy will, and to the inscrutable dealings of his all-wise providence, and say, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

The removal of our friend was very sudden. The disease by which he was removed was the spasmodic cholera, which is very rapid and painful in its progress. Elijah, conveyed to glory in a chariot of fire, scarcely disappeared more suddenly, or entered more quickly into his rest. The day in which the cold hand of death was laid upon him was his birth-day; and it was a very singular coincidence of events, that his birth, his arrival in India, and his death should all have taken place on the same month, and on the same day of the month. On that day I was invited to dine with him. I met him a little after four in the afternoon, in good spirits apparently, though I afterwards learned he was suffering at the time, and vainly wished him many happy returns of the day,—never for a moment thinking that was to be the last birth-day he

would keep, and much less fancying that it was to be the last day of his life.

While sitting at the table I observed he partook of no food, and asked the cause. He replied he did not feel well, and shortly afterwards retired from the table. Mrs. Penney first went to see what was the matter, and came and asked me to see him. From the coldness of his hands and head he appeared to me like one death-struck. Medical aid was immediately called in, and every means used to check the disease, and produce a re-action in the system, but all without the desired effect. The sickness and some other symptoms of the disease were arrested, but the cause still continued to work internally; and under it our friend was in great pain, and exceedingly restless through the night, and at eight o'clock in the morning expired.

The first remark that he made to me, after he lay down on the couch, was, "I shall not go down any more." This alarmed me at first, though I afterwards found, by his repeating it, that he meant only to say, he felt too prostrate to go out again that night. Being in great pain he could speak only at intervals. While under paroxysms of pain, he said several times, "It's hard work." Once he said, "Well, there is a country where there is no pain, for there will be no sin there." As the disorder increased, I asked him if he thought he was going. He replied, "Yes, I suppose I am; it is rather unex-

pected, but it is of no consequence, for I suppose death always comes unexpected at last." I asked him at another time how he felt in the prospect. He answered, "I am not afraid to die; I have no elevated joys in the prospect, but I have a firm hold on Him who is able to save;" evidently alluding to the passage, "I know in whom I have believed," &c. I inquired of him again, whether he found the promise true, and the grace of Christ sufficient. He said, "Yes, sufficient to prevent all murmuring. Sinner as I am, what have I but that grace to trust to? By that I am what I am."

To the doctor, early in the morning, he observed, as he had done to me, that he was not afraid of death. To one who came to see him he said, "So you have come to see how I behave myself at last." To another he said, "All is well—all is well."

Perceiving that life was drawing rapidly to a close, I asked him once more if he had any thing he wished to communicate before he left us. He replied, "Take care of my wife and children: I commit them to God. Let brother Ellis take charge of my papers in the tin box. To Lucy [his wife] I leave what I have. That is all; and so my affairs are soon settled." After this he continued gradually to sink away, till at length he expired in peace, without a sigh or tear, or groan. "Blessed are the dead who die in the Lord."

Home Proceedings.

DEPUTATION TO SIR LIONEL SMITH.

ON Friday, December 20th, a Deputation from the Committee waited, by appointment, on his Excellency, Sir Lionel Smith, G.C.B., the late Governor of Jamaica, at his residence in Eaton-place, Belgrave-square. The Deputation was received by Sir Lionel with the utmost courtesy; and the high testimony borne, in conversation, to the valuable services rendered to the colony by our missionaries, and to the exemplary conduct of the negroes under their instruction, was very gratifying.

We subjoin a copy of the Address read by the Secretary of the Society, and of the Reply received from Sir Lionel a few days after the interview.

TO SIR LIONEL SMITH, G.C.B., &c. &c. &c., LATE GOVERNOR OF JAMAICA.

WE wait upon you, this morning, Sir Lionel, as a Deputation from the Committee of the Baptist Missionary Society. We are gratified with an opportunity of personally offering our respectful congratulations on the return of your Excellency to your native land, and our warm and grateful acknowledgments of the firm and efficient protection you have uniformly extended toward our missionaries in Jamaica.

The post which your Excellency was chosen to fill was, from the circumstances of the period, peculiarly arduous. Under your government a very important and momentous change in the social condition of the labouring class in the principal slave colony of Great Britain, had to be conducted to a successful issue. Many serious difficulties stood in the way, arising, however, not from the character and dispositions of

the many, but the supposed interests of the few. Much depended on the wisdom, firmness, and moderation of the individual who, at such a crisis, acted as the representative of our gracious Sovereign; and, as friends of the negro, we rejoice, and beg to felicitate your Excellency that a Governor was found equal to the occasion. That a small class in the island, chiefly, we apprehend, among those least interested in its permanent prosperity, should have opposed, thwarted, and misrepresented your measures, was no more than might have been expected. An ample compensation has, however, been awarded to your Excellency in the warm and lively gratitude of an emancipated peasantry, who have proved themselves every way worthy of the boon conferred upon them. By them, and by their posterity, the name of Sir Lionel Smith will be repeated, with affectionate veneration, for many, many years to come.

We cordially thank your Excellency for the promptitude you have ever shown to afford protection to our faithful and devoted missionaries, than whom, we are convinced, Jamaica contains no men more decidedly the friends of peace, industry, and good order; and for the countenance given to their attempts to shield the labouring class from oppression, and to train them up as virtuous and enlightened citizens. To the unexceptionable conduct of our brethren, and the utter falsehood of the calumnies which

have been so industriously circulated against them, we feel assured your Excellency, on all proper occasions, will be ready to bear testimony. And we trust that, in the honourable gentleman who has succeeded your Excellency in the responsible office from which you have retired, will be found a Governor possessing, like your Excellency, the sagacity to discern merit, even though covered with reproach and calumny, and the resolution firmly, calmly, and impartially to sustain it.

We learn that the just favour of our gracious Sovereign has confided to your Excellency the care of another colony in the distant East, circumstanced, in some respects, like that from which you have lately retired. Permit us to assure you, Sir Lionel, that our earnest and devout wishes will attend you to that new sphere of honourable service. May Divine Providence favour you with health, and peace, and length of days, and make you the instrument of conferring benefits as important to the labourers in the Mauritius as have already been communicated to that class in Jamaica. And may the Supreme Ruler, who assigns to all mortals their stations in this transitory life, and to whom each one of us must shortly render our account, crown every inferior mercy by bestowing on your Excellency, through the merits of his Son, that favour which is the sure and blessed pledge and earnest of glory everlasting in his presence!

R E P L Y.

Gentlemen,—I thank you very cordially for your kind address of congratulation on my return to England.

The ministers of your Society in Jamaica have not only deserved well of the oppressed negroes, but have been of the strongest support to her Majesty's government in that colony, by giving effect to those measures of amelioration which ultimately terminated in freedom.

It was my duty there to see that great measure, so dearly purchased, completed in all its objects; but it was the constant endeavour of the planters, notwithstanding compensation, to preserve to themselves the advantages of slavery.

The calumnies so industriously circulated by

the planters against the ministers of your church have been proportioned to the good they have done in exposing oppression, and guiding the negroes in their moral and religious improvement.

The abuse of such men is quite harmless, and will never, I hope, deter the friends of the negroes in this country from watching over their interests.

I thank you, Gentlemen, very sincerely, for the expression of all your good wishes; and I would beg to assure you, I shall always entertain a grateful sense of the benefits I witnessed from the labours of your Mission in Jamaica.

(Signed) LIONEL SMITH.

A VILLAGE CONTRIBUTION.

AMONG the Contributions reported this month, is a sum of *5l. 11s. 9d.* from Milford, an obscure village, in the southern part of Hampshire. The following modest recital, by the worthy pastor, accompanied the remittance of this sum. We trust its insertion may be beneficial, not to the cause of the Mission only, but to many other churches through the kingdom, whose circumstances may be similar to those of our friends at Milford.

I THINK there is something encouraging in the fact that nothing has ever been lost to the Christians who have contributed to the cause of God, when it has been done with a single eye to the glory of God, and with a view to spread his Gospel throughout the world. This fact has been clearly elucidated in our own case: I have now been three years at Milford; our people are exceedingly poor; nearly the whole of them agricultural labourers, most of them with large families. The first year I was with them we did nothing for the missionary cause, nor for any other society: at the close of the year we found we were behind in our incidental expenses, and also in the amount promised for the support of the minister. The next year I endeavoured to lay it upon the hearts of the people that we should try to do a little for the Missionary Society and other institutions. Many of our people were fearful that if this were done the minister would still be worse off; but I thought otherwise, and still pressed the subject on their minds. After much prayer on the subject, and a visit from the Rev. Eustace Carey, we raised

2l. 15s. We also assisted several other causes in a small way; and at the close of the year we were no worse off, but of the two rather better than the year before.

This year we have raised the inclosed sum and paid all our incidental expenses, and the amount for the support of the minister has increased more than was promised; and this is the more encouraging, when you are informed that this year we have had an expense of near *10l.* in repairs, alterations, and new chandelier and branches, which were requisite.

When I first came to Milford, very many of our poor people, living at a great distance from the chapel, used to go home at the close of the afternoon service, so that about from forty to fifty were the whole of our evening congregation, but now we have an increased attendance in the evenings of between 300 and 400, which compelled us to increase our lights.

Pray for us, that our heavenly Father may keep us humble, and continue to smile upon us, and make us more than ever useful in his blessed work.

CONTRIBUTION FROM RUSSIA.

OUR readers will observe, in the List of Contributions given this month, an amount of *9l. 9s. 5d.* from some Christian friends, who have emigrated from their native land, and settled in southern Russia. This contribution was forwarded by our much-esteemed friend and brother C. C. Tauchnitz, of Leipsic, who writes thus, under date Dec. 7, 1839.

YOU are aware that the German Mennonites have formed several colonies in the south of Russia. The largest of them, near the river Molotschna and the sea of Asof, now consists of forty-three villages, and is constantly increasing. The last of these villages was built by a congregation who emigrated from Prussia six years ago. They called the place "Gradenfeld," [field of grace.] I was personally acquainted with them, and know several of their members to be men of evangelical piety. They always felt much interest for the Mission, and continued to do so in Russia, where they maintained monthly prayer-meetings for the purpose. They now send me sixty-five Prussian thalers, as the produce of their collections, and desire me to forward this money to you; because, as they

state, among all missionary undertakings they know of, they feel most attached to your Society. They wish to have a receipt from you, which I beg you to forward me on a separate leaf; and as these dear friends are not acquainted with English money, I desire you particularly to state in your receipt that the amount of the inclosed bill of *9l. 9s. 5d.* is the just equivalent of sixty-five thalers, Prussian currency.

This little donation may be considered as a first-fruit from this congregation since they have been in that part of the world; and I am convinced that many good wishes, tears, and prayers of simple piety, mounted up to the throne of grace when it was collected. May a blessing remain upon it!

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES. — Calcutta, Rev. James Thomas, Aug. 27, Jan. 9; E. Edmonds, Aug. 26; Rev. J. D. Ellis, Aug. 27, Jan. 9; Rev. W. Yates and others, Sept. 21; Rev. G. B. Parsons, Oct. 8; Rev. W. H. Pearce, Oct. 11, (to the Treasurer,) Nov. 9; Rev. John Wenger, Sept. 24. Serampore, Rev. W. Carey, Aug. 23. Cutwa, July 7. Patna, Rev. H. Beddy, Nov. 5.

CEYLON.—Colombo, Rev. Joseph Harris, Sept. 19, Oct. 14.

WEST INDIES.

JAMAICA. — Kingston, Rev. S. Oughton, Nov. 4, 21, Dec. 7. Rev. Josh. Tinson, Dec. 6. Beththephil, Mrs. Baylis, Oct. 5. Port Antonio,

Rev. John Hornby, Nov. 12. Luca, Rev. E. J. Francies, Nov. 1, (two.) Mount Carey, Rev. Thos. Burchell, Nov. 2; Savanna-la-Mar, (without date.) St. Ann's Bay, United Missionaries, Nov. 14. Old Harbour, Rev. H. C. Taylor, Nov. 12, Dec. 5. Brown's Town, Rev. John Clark, Dec. 4. Falmouth, Rev. Wm. Knibb, Nov. 26. Port Maria, Rev. D. Day, Nov. 26. Mount Charles, Rev. W. Whitehorne, Nov. 26. Savanna-la-Mar, Rev. J. Hutchins, Nov. 27.

BAHAMAS.—Nassau, N.P., Rev. Thomas Leaver, Sept. 20; another, without date, received Dec. 30.

HONDURAS.—Belize, Rev. A. Henderson, Sept. 19, Oct. 1, Nov. 22.

ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to friends at Plymouth, for a case of articles for the Rev. Thomas Burchell; to Mr. R. Jones, Tottenham; Mr. Spurden; Mrs. Bridgewater, Oxford;

a friend at Westbury; and T. C., for parcels of Magazines, Reports, &c., for the use of the Mission; and to Mr. W. Vickers, Nottingham, for a box of lace for Jamaica.

Fen-court, Jan. 18, 1840.

ANNUAL MEETING.

IN order to avoid the inconvenience of so many of our ministering brethren in the country leaving their congregations on the first Lord's day in May, the Annual Meeting of the Society will be held, Providence permitting, on Thursday, the 30th of April next. Exeter Hall is engaged for the occasion, and SIR CULLING EARDLEY SMITH, BART., has kindly promised to preside. *Two* Sermons will be delivered on the previous day, and the Committee are happy to announce that the Rev. JOHN EUSTACE GILES, of LEEDS, and the Rev. THOMAS FOX NEWMAN, of NAILSWORTH, have consented to be the preachers.

Further particulars in due time.

£ s. d.		C s. d.		£ s. d.	
Wellw—I. W.		<i>Oxfordshire.</i>		Elmer, Mr. 0 10 0	
Mr. Hollis (sub.)	0 10 0	Oxfordshire Auxiliary, by		Everett, J. D., Esq.	1 1 0
A Friend	0 2 6	T. Bartlett, Esq., Treasurer.		Francis, Mr. J. O.	1 1 0
	0 12 6	Abingdon	60 16 6	Hannah, Mr. John	0 10 0
Whitchurch:		Arlington Box	0 6 6	Lacey, Robert, Esq.	1 1 0
Collection	7 7 4	Bourton-on-the-Water .	15 7 6	Neeve, Mr. J.	0 10 0
Two Sabbath-school		Burford.....	4 15 0	Notcutt, John, Esq.	1 1 0
classes	4 0 8	Chipping Norton	14 6 0	Nidley, Mr. J., sen.	1 1 0
Coll. by R. Benham	1 10 0	Cirencester	7 10 8	Ridley, Mr. W.	1 1 0
Mrs. Davis	0 10 0	Ensham	1 0 0	Ridley, Mr. H., jun.	0 10 0
Miss Scorey	0 10 0	Fairford.....	3 10 2	Sprigg, Rev. J.	1 1 0
Mr. Netherclift.....	1 0 0	Faringdon.....	3 5 0	Thompson, Mr. R.	1 1 0
Mr. Chappel.....	1 0 0	Hook-Norton	10 2 0	Sundry small sums by	
Mr. Burt.....	0 15 0	Lechlade	5 15 0	Collectors	9 0 0
Mr. Jos. Tanner	0 10 0	Oxford	57 3 3	Collected at Henley, per	
Mr. Fletcher, Long-		Stow	2 11 6	Mr. S. H. Cowell	1 8 8½
hurst	1 0 0	Woodstock	10 0 0	Mr. Isaac Bass.....	0 10 0
Mr. Dunn, Basingstoke	1 0 0				
Geo. Twynan, Esq. ...	0 10 0		*196 9 1		27 9 8½
Mr. Davies (sub.)	2 0 0	Oxford (additional):—		Stoke Ash:—	
Ditto.....(don.)	5 0 0	Coll. by Miss Colling-		Collection.....	1 14 6½
Mr. Scorey .....(sub.)	2 0 0	wood, for schools in		Stradbroke:—	
Ditto.....(don.)	5 0 0	Calcutta	9 17 6	Collection	5 13 3½
	33 13 0	Ditto, in Spanish Town,		Collected by	
		Jamaica.....	8 11 0	Miss Bush	0 18 0
			18 8 6	Mrs. Bayles	0 12 6
Milford, by Rev. F. Wills.				Mrs. Cockerill	0 15 3
Collection	2 4 0			Mrs. Cheney	0 18 0
Collected by		<i>Somersetshire.</i>		Miss M. Darby	0 9 0½
Miss Wills	1 14 0	Bristol:—		Mrs. Goldsmith	0 13 0
Miss A. S. Wills	1 4 6	Thos. Boyce, Esq., for		Miss Girling	0 12 0
Miss Brookman	0 6 8½	native agency in		Mrs. Robinson.....	0 12 6
Miss A. Penny	0 2 6	Jamaica	100 0 0	Sunday-sch. children	0 9 5½
	5 11 8½			Mrs. Garrod	0 15 0½
		<i>Suffolk.</i>			12 8 0½
<i>Hertfordshire.</i>		Collected by Rev. Jas. Sprigg.			
New Mill:—		Eye:—		<i>Sussex.</i>	
Friend.....	2 0 0	Collection after		Brighton, by Rev. W. Savory.	
		Sermon	3 7 7	Subscriptions:—	
<i>Lancashire.</i>		Public Meeting.....	2 5 6	General Marshall	1 0 0
Bolton:—		Sunday-school children,		Sir Thos. Blomefield .	1 0 0
Rev. W. Fraser.....	4 0 0	for schools.....	2 0 0	— Bodley, Esq.	0 10 0
Ditto, for native		Collected by Mrs. Freeman.		Edward Polhill, Esq. .	0 10 0
preacher in India		Ashford, Mr. S.	1 0 0	— Lane, Esq.	0 10 0
for two years.....	20 0 0	Buchanan, Mr.	0 10 0		3 10 0
	24 0 0	Friend, A	1 0 0	<i>Wiltshire.</i>	
		Ditto	0 12 0	Bradford:—	
<i>Norfolk.</i>		Freestone, Mr.	0 10 0	R.	3 10 0
By Rev. J. Sprigg.		Gissing, Mr. S.	0 12 6	Coll. by E. J. Rodway,	
Diss:—		Hayward, Mrs.	0 15 0	for Entally	1 10 0
Collection	4 5 0	Wallis, Mrs.	0 10 0		5 0 0
Juvenile Association	9 9 6	Small sums.....	2 16 10		
Rev. J. P. Lewis.....	0 10 6	Collected by Mrs. Cason.		<i>WALES.</i>	
J. Jeffes, Esq.	1 0 0	Beales, Mr. and Mrs. .	0 10 0	Dolau:—	
Miss. box, by Mrs.		Cason, Mr. and Mrs. .	1 1 0	By Rev. W. Jenkins .	5 0 0
Mines	1 0 0	Day, Misses	0 10 0		
Sums under 10s.....	0 11 0	Hunt, Mr.	0 10 0	<i>SCOTLAND.</i>	
	16 16 0	Scott, Mrs.	0 10 0	Montrose Penny-a-week	
		Short & Sons, Messrs. .	0 10 0	Society, by Mr. A.	
<i>Hertfordshire.</i>		Small sums.....	1 15 6	Watson, jun.	5 0 0
Shelfanger:—		Mrs. Cason's Miss. box	0 10 0		
Collection	2 4 0	Small sums	0 9 7	<i>FOREIGN.</i>	
F. O. Faylor, Esq.	1 1 0		22 5 6	German Friends in South-	
Ditto, Miss. box	2 7 0	<i>Ipswich:—</i>		ern Russia, by Mr.	
	5 12 0	Stoke-Green Society.		C. C. Tauchnitz.....	9 9 5
		Subscriptions:—		Amsterdam:—	
<i>Northamptonshire.</i>		Bayley, Mr.	1 0 0	Widow's mite, by Mr.	
Guildborough Ladies'		Bayley, Mrs. J.	0 10 0	B. Millard	0 16 8
Association	2 12 1	Burton, Mr. J. M.	1 1 0	Rotterdam:—	
		Christopherson, Mr. G. .	1 1 0	Mr. Hosken.....	0 10 0
		Christopherson, Miss E. .	0 10 0		10 16 1
		Cobbald, Miss	0 10 0		
		Cowell, Mr. S. H.	1 1 0		
		Cowell, Mr. Geo.	0 10 0		

* Of this sum 99l. 0s. 10d. had been previously acknowledged.

IRISH CHRONICLE.

FEBRUARY, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

W. M'ADAM writes;—

Dec. 31, 1839.

Rev. Sir,

With the deepest feelings of gratitude, praise, and thanksgiving, to the God and Father of our Lord Jesus Christ, the God in whom we live and move and have our being, for his merciful and kind protection of me and family, I deem it necessary to give some account of my labours through the bygone month. Indeed I had many pleasing and favourable opportunities of exhibiting the love of God manifested in the gift of his dear and well-beloved Son, who became a propitiation for our sins. Out of the many opportunities, I shall only select a few, and only sketch the outlines.

First, then, on the 9th of December, I set out to visit the schools, some of which are going on prosperously—fully determined to feed my fellow-mortals with that meat that perisheth not, but endureth unto eternal life.

On the 10th I was invited to a strange village, which I never visited before, about one mile above Crossmalina, where I was received kindly. I availed myself of the favourable opportunity, and exhibited the plan of salvation, contrived in the counsels of eternity, but manifested to the apostate family of Adam in the fulness of time. In one of the cabins into which I entered, I found a very intelligent man indeed. Though living in a remote place, yet he read the Holy Bible, which is able to convert sinners to God, through faith in the sweet promises of God, which are yea and amen in Christ Jesus. We spent the night in sweet conversation about the sovereign mercy of God. I read and prayed. The next morning we conversed again about the mortality of man, and the immortality of the soul; then prayed. This man, according to his testimony, which I believe, was instrumental in the hands of God, of weaning one individual from idolatry and superstition to worship the God of Israel in spirit and in

truth. Yea, the most humble Christian may be useful in a waste vineyard.

On the 23rd, on my way to Killala, I met a pauper on the road. After salutation, we began to talk of the goodness and mercy of God manifested in various ways. We talked freely of the death, sufferings, and resurrection of Christ; the awful depravity and corruption of the human family. I then quoted many important texts of Scripture, in the Irish language, which delighted him much. I then showed him that we must be born again, not of corruptible seed, but of incorruptible seed, by the word of God; and the man solemnly professed he firmly believed that man's heart must be changed; and we shook hands, to meet again, God willing.

On the 26th I visited a very old woman, nearly ninety years of age, who is greatly alarmed in consequence of her misspent life, in the neglect of public worship and the ordinances of God's house. She now weeps bitterly while I call her attention to the free grace and sovereign mercy of God. On that day I read to her the fourteenth chapter of John, called her attention to the import of the chapter, then prayed with her, while she wept bitterly, squeezed my hand, and prayed fervently to God to bless me. There was a poor papist woman present, who exclaimed, "What a comfort to hear the blessed word of God read and explained," and then thanked me kindly; and till I left their hearing, she continued talking about the love of God, &c.

On the same day I visited another patient—a very old woman, confined to her bed these three years back, and worn to a skeleton. She welcomed me warmly. I asked her how she felt; she replied, in strong accents, though broken, "Under the mercy of God." I then read to her the first, second, and third chapters of Colossians; exhorted her to exercise true faith in the atonement of Christ; gave her a faint account of the glory, felicity, and happiness

of the heavenly world, &c. While exhorting her, two papist young men came in, and two nominal protestants. One of the papists read the Scriptures in the various houses he was at service in; but when the priest came to hear it he prevented him, and now he is a most bitter enemy of the truth. He asked me, Does not the Scripture say that there is one Lord, one faith, one baptism, and one church? Certainly, said I. Where did all that died before the death of Christ go to? To heaven, said I. No, said he. Where then? said I. To limbo, said he. Absurd! said I, indeed. We then entered into a smart discussion, which gave me opportunity, from the infallible testimony of Scripture, to disprove all his absurd questions, and completely foil him. His comrade gave it against him, and said, without flattery, he could not believe the priest when he says no protestant can go to heaven. I pointed out to him what the church of Christ is, and what are the qualifications of those which constitute the church of Christ. Since I commenced reading the Scriptures to my fellow-mortals, I never met with a more unreasonable man in his arguments. Oh! that the period may shortly arrive, when prejudice, bigotry, and superstition shall pass away before the clear shining of divine truth.

R. BEATY writes:—

Dec. 29, 1839.

Rev. Sir,

In taking up my pen at this time to address you, I am led to reflect on what the Lord has been doing by us through the course of the last year, and what we have now in prospect; and am led to conclude that we have cause to rejoice and be thankful: but I am persuaded that it will take eternity to disclose what the Lord is effecting through the instrumentality of his word. Indeed, those who bring the word to the cabins of the poor, and converse with them freely respecting those things which belong to their everlasting peace, may perhaps form a feeble idea. I have often seen the poor Roman Catholic near his last moments, with uplifted hands, rejoicing in the hope of the gospel, and this alone through the instrumentality of reading the word; and such cases frequently unknown to any but myself; and I could point out one to you at the present time, which I believe I told you of when I last saw you.

I am free to say, that I believe I never before have seen such prospects of good being done as at the present. The minds of the poor Roman Catholics seem in a great degree prepared for the reception of the word. On the 15th instant, at a wake, where about forty were present; and on the

same day, at a funeral, where about two hundred were assembled, I spoke to the people in the way of conversation, having recourse to very many passages of Scripture setting forth that there is free salvation alone through the Saviour. All who heard were very attentive, and seemed willing to receive instruction. Great good seems to be doing through means of prayer-meetings and reading classes. I can mention one reading class which I think is a little extraordinary. J. D., who this time twelve months had his cabin open for card-players, and was indeed a wicked character, by means of hearing the word read in my house was brought to a knowledge of the evil of his ways, and of the love of the Saviour; evidently believing that "there is no other name under heaven given among men whereby we must be saved." This poor man has diligently applied himself to learn to read; and, having had but very little knowledge of spelling, now in less than three months he can read pretty freely. He goes and reads for his parents, friends, and neighbours; and is devoting nearly his whole time, both night and day, to the study and reading of the Scriptures; and not only so, but, in the village where he resides, there are three others, all Roman Catholics, who can read well; and each being provided with a Testament, they form a reading class, and each reading a verse in their turn, are seeking for divine instruction; and he has told me, that always when he reads, he prays for the teaching of the Spirit, that the Lord would give him an understanding. He often remains in my house by night, reading and receiving instruction, until my family are ready to retire to rest, and then he is glad to join us in family worship.

In looking over my journal, I find that the number of family visits, &c. is ninety-four, and fifteen of these have been visited from two to seven times each.

Extracts from the Journal of Mr. BERRY, for a month, will give a better idea than we can otherwise communicate of the way in which our agents are employed:—

Oct. 1st—Visited in the morning, preached at Rahunabrough in the evening. 2nd—Visited at Clash; preached at Poor-man's Bridge in the evening. 3rd—Lectured at Emo; waited upon the Earl of Portarlington for aid towards our society. 4th—Returned from Emo; preached, the day being very wet, in a village near Maryborough, to a good many people who flocked together in a cabin from the wet; was heard with great attention. 6th—Preached at Abbey-leix in the morning, and at Mr. Case's in the evening. 7th—Went to Kilkenny;

lectured in the street; attendance bad; some interesting conversation in Irish. 8th—Returned from Kilkenny; preached at brother Case's in the evening. 9th and 10th—Visited both mornings; lectured at Ballyroan; preached at Maryborough. 11th & 12th—Returned from Maryborough; visited Clonadel school; preached in Abbeyleix; preached in Rahunabrough. 13th—Preached at Kyle in the morning, and at noon in the open air; baptized Mr. Samuel Golden; many Roman Catholics present. 14th and 15th—Returned from Kyle; prayer-meeting; preached at Mr. Case's; visited at Ballyeagle. 16th and 17th—Lectured at Clash; lectured at Poor-man's Bridge; preached in Maryborough at noon, and at 7 o'clock in the evening. 18th, 19th, and 20th—Returned from Maryborough; lectured at Corbally; lectured in the market-place; preached at Abbeyleix and brother Case's. 21st and 22nd—Visited both mornings; prayer-meeting; preached at Rahunabrough. 23rd, 24th, and 25th—Lectured at Donmore; preached at Maryborough; lectured at Ballyroan; visited each day. 27th and 28th—Preached at Kyle; Roscrea; visited most of my congregation in Roscrea; day very wet. 29th—Visited Miss Antessell near Birr; lectured there; several Baptists here destitute of a pastor. 30th and 31st—Returned home by Mountrath and Maryborough; preached in each of these towns.

With the above journal, and that of other months, Mr. BERRY writes:—

Jan. 3, 1840.

My dear Sir,

I feel truly grateful to the Father of all our mercies, that I have been permitted to close another year in the field of labour, and to commence the present with renewed hopes, and I trust with renewed ardor in his service. The year that has just passed away has been as usual one of much political excitement, with its accompanying share of discord and strife. The Christian, however, can stand aloof from these scenes; and whilst the seeds of dissension are being sown, he will scatter around him the precious seed of the gospel, and endeavour, by his perseverance and prayer, to bring down the dews of heaven to water and bring to life the seed of the word. The man of the world must have doubts connected with all his plans, and at the close of the year cannot look back with real pleasure upon his exertions, nor anticipate much for the time to come; but the Christian can stand beside the cross, and raise his Ebenezer upon the last day of the year, and without the least doubt look forward for promised blessings—a good harvest awaiting him,

where he shall reap if he faint not. When I look back myself to the time when the Lord first manifested himself to my soul, and when I think of the renewed blessings attending me every year since, I dare not but look forward with joyful anticipations of prosperity to the present year. Indeed I think I can see a brighter light than the morning's dawn, just ready to dissipate some of the thick clouds that have so long overshadowed our land, and have been almost impervious hitherto to the rays of light. For the past mercies to our society's labours, I can call upon my soul to bless and praise the holy name of our God; and for future operations I trust that we may be found diligent in business, fervent in spirit, serving the Lord, and waiting for the salvation of God.

The efforts at present which are made by the Roman Catholic priests, especially in the south, will I trust be a means, or at least lead to the evangelization of Ireland, and, I would earnestly pray, to their own conversion. A priest (Mathews) some time ago took upon him the presidency of a total-abstinence society; the result is, that thousands, yea, tens of thousands have taken the pledge. Other priests have taken up the subject; and it is almost incredible to a stranger, but such is really the fact, that none of these thousands have been known to violate the rules. In several towns the spirit dealers have given up their licences, and have opened coffee-houses; and it is now as common to hear the people at fairs and markets call for coffee, as heretofore for the poisonous and intoxicating draught.

Some there are to be found who can see nothing in all this but a system of Ribbonism. What a pity that party feeling should run so high; but I am sure that a careful observer of passing events can, in the rapid progress of temperance, behold the hand of the Lord fulfilling his own purposes and executing his own wise designs. The National Board, in connection with other societies, are doing much to educate, and have already done much; the Temperance Society will humanise the wild Irishman; and if we have the field cleared of its most deadly and poisonous weeds, we may expect great things. I think, at this particular time, every Christian is called upon to attempt great things; and even should corresponding results not immediately attend, we will have the pleasure of doing what we could.

Upon looking over my daily journal for the year, I find that I have preached 251 times. What are we to expect from an exhibition of the cross to 251 congregations? Three thousand were converted under one sermon, the cunuch was converted under another, and Lydia's heart opened under a third. We have no instance, I believe, in

modern times, of the conversion of thousands in a day; but may we not hope that many hearts have been opened and many trembling sinners led savingly to the cross.

I am anxious to do all I can; and I would very respectfully ask you to give me assistance. If it be not too much, I would beg of you prayerfully to consider this part of the vineyard. What I would suggest would not much increase your expenditure. You will please consider that I have no reader at Abbeyleix, no reader at Maryborough, no reader at Roscrea, no reader at any of my principal stations. Men well qualified to assist offer at present in destitute places. Maryborough is a large town, and there is no Scripture reader there. The gospel, it is said, is not preached in the church, and the only dissenting minister, Mr. W. D., is ready to go over to the church when an opportunity offers. I would wish to preach there on Lord's days at 12 o'clock; but some assistance would be necessary. A young man of good report, a Baptist, who has at present a salary of £70 a year, offers to come and assist, at a salary of from £30 to £35 a year. He would teach a school in the mornings; read, hold meetings for prayer, and exhort in the evening. Another offers, at a low salary, to reside at Abbeyleix—a man of no family, well reported by the brethren, and a mem-

ber of one of our churches. Another offers to spend a few hours every day at Scripture reading at Donnoghmore, at a salary of £6. And a fourth could be engaged at Kyle for the same. At the other places I have friends to assist; and would only beg of you to allow me to engage these four. This year I shall, I trust, be able (as the chapel presses not upon me) to collect something more considerable than last year; at least I will not fail to get for you all the assistance I can. I hope, after your next meeting, you will be so kind as to allow me to proceed with vigour. If I had a horse myself, I could preach more frequently, and watch more vigorously the growth of the word; however, this I do not press; but the readers, I am most anxious about them. I know the advantage of preaching at a station where a good reader resides; and you will please excuse me if I have pressed too urgently.

It will be exceedingly painful to the Committee not to comply with the above request for readers; but with much more than exhausted funds, they dare not yield to it. Oh for a more believing and liberal assistance to Christian efforts, in a country long barren, but now beginning to repay our toil!

Receipts to the end of December, 1839.

	£	s.	d.		£	s.	d.
Mr. Burls, jun. (sub.)	1	1	0	W. Harrison (sub.)	1	1	0
S. E., by Mr. Millard (with a bundle of clothes)	1	1	0	T. Read (don.)	0	10	0
Mr. Dent, Milton, Northampton	1	0	0	Friends	0	19	0
Loughton, after sermon at Mr. Brawn's, by the Secretary	5	0	0	Lewes, by Mrs. Dyer	8	0	0
Collected at the Baptist chapel, Rochdale, after a lecture by the Rev. E. H. Nolan, Manchester	4	0	0	Hitchin, Miss Hepburn	2	0	0
Preston Female Association, Rev. W. Giles, per Mr. J. Sanders	10	0	0	Woolwich, Mrs. Robson	7	3	2
H. Kingscote, Esq.—sub. by Mr. Burls	2	0	0	C. H. Roe (sub.)	1	1	0
Mr. Burls (sub.)	1	1	0	Argyle-square chapel, per R. Irvine	3	12	3
Collected by Rev. S. Davis:				Mrs. Burls	25	0	0
Stanningley	1	0	0	Mr. J. W. Merrett	5	0	0
York	8	0	0	By the Rev. W. Knowles:			
Newcastle	17	17	6	George Cave, Hackleton (annual)	1	0	0
North Shields	7	11	8	John Cave	0	10	0
South do.	2	12	0	Thomas Cave	0	10	0
Sunderland	2	5	0	Mr. Higgins	0	10	0
Berwick	14	16	0	Mr. Goodric	0	5	0
Fordfodge	5	0	0	Mr. Mitchell	0	2	6
Edinburgh	70	3	6	Mrs. Knowles	0	2	6
Kircaldy	5	5	0	Collected by Rev. John Cole, in Essex and Suffolk	34	15	4
Cupar	15	0	0	Collected by Rev. G. Francis, Ipswich	19	5	6
Dundee	9	8	3	Boxford	1	0	0
Montrose	18	16	10	Sudbury	3	13	6
Aberdeen	75	0	0	Collected by Rev. F. Trestrail, Ingham	3	12	0
Glasgow	6	3	0	Aylsham	1	10	0
By the Rev. Mr. Shirley, Sevenoaks:				Worstead	8	17	7
Ladies' Association	8	0	0	Norwich	63	8	3
				Church Street, by Mr. Ellmore	20	0	0

Particulars of these sums in a future number.

THE
BAPTIST MAGAZINE.

MARCH, 1840.

MEMORIAL OF THE BAPTIST UNION TO THE BRITISH AND
FOREIGN BIBLE SOCIETY.

PRESENTED JAN. 5, 1840.

To the Committee of the British and Foreign Bible Society, the following Memorial, relating to the Bengali and other versions of the New Testament, made by Baptist Missionaries in India, is presented with respect and Christian courtesy, by the Committee of the Baptist Union.

IN the document now submitted to the Committee of the British and Foreign Bible Society, it is intended to make another, and final effort, to induce a reversal of the measure by which translations of the New Testament executed by Baptist missionaries in India have been denied the support of that institution.

In attempting this object, the Memorialists are impelled by a solemn conviction of the duty they owe to the truth, to the heathen, and to the Bible Society itself.

The question at issue is one affecting not simply their own denomination. It involves principles of common concern to all who are engaged in giving the Sacred Scriptures to the nations, the recognition of which alone can, in their opinion, relieve the Bible Society from embarrassment, and enable it with an equal hand to extend its encouragement to all faithful versions. Nothing, they conceive, is more to be deprecated by those who love it most, than that it should persist in a line of conduct which lays it open to the charge of suppressing any portion of God's truth. If such an allegation can be sustained against the Society, the warmest friends it has must condemn its policy, and all good men will approve the effort to recover it from so perilous a position.

Until the adoption of those proceedings which form the subject of complaint, the Baptist body took an equal interest

in the Society's labours with all other denominations, and they are still most earnestly desirous to be permitted to continue among its supporters. They will regard it as a calamity to be separated in such a cause from their fellow Christians; nor will they be the parties to sever the bond. If they must adopt an independent course of action it shall be because they are compelled. If they can no longer be fellow-labourers in the foreign field of Bible distribution, it shall be because they are thrust out.

Should they, on the one hand, be able to show that the terms proposed by the Committee of the Bible Society in order to the Baptist body receiving support to its versions are such as cannot be complied with, both because, as a general rule, they are impracticable, and, where practicable, morally subversive of the authority of conscience, and of the primary and imperative obligations of a translator of the inspired volume; and, on the other hand, that the proper course for the Bible Society to pursue is that for which the Baptist body pleads, the just conclusion will be obvious to every impartial mind; and the memorialists, having discharged their duty, will quietly leave the result to their brethren and to God.

The terms proposed to the Baptists by the Committee of the British and Foreign Bible Society are communicated in their resolution of the 1st of July, 1833,

which is expressed in the following words:—

“That this Committee would cheerfully afford assistance to the missionaries connected with the Baptist Missionary Society in their translation of the Bengali New Testament, provided the Greek terms relating to baptism be rendered, either according to the principle adopted by the translators of the authorized English version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of Christians composing the Bible Society.”

This resolution gives the translator the alternative of rendering the Greek terms relating to baptism, either by a word derived from the original, as is done in the English version, or by such terms as may be considered unobjectionable by the other denominations of Christians composing the Bible Society. It is alleged by the memorialists, that neither of these alternatives can be acted upon as a general rule.

They begin with the latter, and restrict themselves first to its application to their own case. And they respectfully ask, what terms they are which would describe baptism in a manner unobjectionable to all denominations of Christians composing the Bible Society? Where in any language can such terms be found? Until immersion, and sprinkling, and pouring, mean the same thing, or until there ceases to be a difference of opinion as to which of these modes is exclusively right, it is clear that no such terms are likely to be discovered. Moreover, if it be laid down as the rule, that Baptists, in their versions, must employ terms “unobjectionable” to non-immersionists, of course it must be the rule also, that non-immersionists must, in versions made by them, employ terms “unobjectionable” to Baptists, since they are one of the denominations of Christians composing the Bible Society. But the Baptist members of the Bible Society contend that the Greek words employed to describe the Christian rite have one meaning, and one only, and consequently, until that meaning, and that alone, were given, they could not cease to object.

There is, moreover, a fallacy involved in this part of the resolution of the Committee, the exposure of which deprives it of much of its apparent reasonableness, while it confirms what has just

been said of its impracticability as a rule. By “the other denominations of Christians composing the Bible Society,” are of course meant all who belong to it besides the Baptists. But it is overlooked, in this mode of putting the case, that, in relation to the question in hand, all these denominations merge into one. For all the purposes of this controversy, the Bible Society consists but of two sections, immersionists and non-immersionists; and it has the appearance, at least, of disingenuousness (though the memorialists do not impute it to the Committee) that it should be otherwise represented. As between these two parties then,—and there are no other within the view of the subject,—so long as one of them shall consider immersion, not an accident, but entering into the essential nature of the ordinance of baptism, while the other, professing to regard the mode as an indifferent circumstance, in practice altogether discards immersion, the rule must of necessity be perfectly inoperative. Ever to have conceived of it as laying a ground of union between them, was but a subtle delusion, and for the Bible Society now to persist in it must inevitably lead to separation.

But the spirit of this rule extends far beyond the particular case of the Baptists; and, impracticable as it is in reference to them, it is even more so when taken in that extent of application to which impartiality requires it should be carried. Did it not occur to the Committee, when assigning as a reason for laying down this rule, that the Bible Society is “composed of persons holding on this subject widely different opinions,”* that its members hold “widely different opinions” on other subjects also, subjects moreover affecting, some of them, not the ceremonial, but the vital doctrines of Christianity, and quite as likely to occasion embarrassment in the translation of the Scriptures? The episcopalian, the presbyterian, and the congregationalist, entertain views widely diverse from one another of the rendering of the terms *ἐπίσκοπος* *bishop*, *διάκονος* *deacon*, *πρεσβύτερος* *presbyter*, *ἐκκλησία* *church*. And besides these, as already intimated, there are disputed words relating to doctrines, such for example as *προοριώσω* to *foreknow*, *προορίζω* to *predestinate*, *τεταγμένος* *ordained*,

* Resolutions, confirmed April 4, 1836.

ἐκλογῆ) *election*, κλήσις *calling*, μετάνοια *repentance*, δικαίωσις *justification*, ἀπολύτρωσις *redemption*. Of course these words must be subjected to the same process; nor these only, but every other respecting the signification of which denominations differ; a process which shall either convey them in an untranslated form into other languages, or translate them, not with scrupulous philological accuracy, but so as to unite the suffrages of controversialists. The Bible Society includes among its members, to say nothing of minor, or, in a theological point of view, less important sects, Protestants and Roman Catholics, members of the Greek church, Lutherans, Calvinists, and Arminians. Is deference to be paid to the conflicting sentiments of these several parties? Is a translation of the word of God to speak nothing at variance with their peculiar and distinctive dogmas? Or, lest it should, are all words in debate among them to be left untranslated? It may be confidently put to every considerate person, if the former of these alternatives be not absolutely impossible; while, if the latter be adopted, the Scriptures might as well be withholden altogether, for they must thus become an unintelligible jargon.

The improbability of finding terms which shall express two or more meanings essentially differing from each other, as must be done if versions are to contain no words objectionable to the different denominations of Christians composing the Bible Society, is so obvious, that another sentence need not be written to expose the futility of the rule that requires it; but if it be thought that disputed terms may be transferred, let the experiment be made upon some of those already mentioned. In the following passages these Greek terms are expressed in words derived from the original:—“And when Jesus was come into Peter’s house, he saw his wife’s mother laid and sick of a fever; and he touched her hand, and the fever left her, and she arose and diaconized them,” Matt. viii. 14, 15. “This is a true saying, if a man desire episcopacy, he desireth a good work,” 1 Tim. iii. 1. “Feed the flock of God which is among you, episcopising not by constraint, but willingly,” 1 Pet. v. 2. “For the gifts and clesis of God are without repentance,” Rom. xi. 29. “Wherefore the rather brethren give diligence to make your clesis and eko-logy sure,” 2 Pet. i. 10. “Even so, by

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Nor is the difficulty thus stated an hypothetical case, suggested merely for the sake of illustration. It already presses in a practical form. “As was to be expected (says the Rev. W. H. Pearce, in a letter dated Calcutta, September 10, 1836), since the Bible Society interfered about baptism, the words above referred to* are become the subject of difficulty; and brethren in India, instead of translating the original terms for all of them, are at this moment about to introduce the Greek words into the native languages. Calling, Election, Justification, Redemption, &c., must in time follow: and the Christian church, in giving the New Testament, will then present to a heathen a work, although in his own language, perfectly unintelligible to the best informed of his countrymen.”†

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peculiarity of its construction, translators are compelled to give vernacular renderings. The pædobaptist missionaries accordingly, by whom a translation of the New Testament has been made for the use of that people, have not transferred the terms relating to baptism, but have translated them—and translated them by words signifying to immerse, and immersion.* Since in these instances the impracticability of the rule has been already ascertained, it is surely no improbable presumption, that there may be others; at all events these are sufficient to show that it must of necessity be of partial application.

But the Memorialists feel it to be their duty to present this objectionable resolution before the Committee of the Bible Society in another light; showing that, if it be impracticable as a general rule, it is equally to be condemned as subversive of the integrity of translators.

Granting that, in the particular case of the Baptists, the rule might be complied with in the Bengali version, and in all instances where the genius of the language allowed it, if not by translating the words in question into unobjectionable terms, yet by leaving them untranslated; this could be done only by putting human requirements in the place of conscience, and sacrificing truth and inspiration to expediency.

The memorialists would most respectfully beg the Committee to reflect upon the imperative obligations and solemn responsibility of a translator of the Sacred Scriptures, and then to consider if it would be right before God to bind him in the shackles imposed by their rule. He who undertakes to convey divine revelation into a new tongue, assumes an office with which scarcely another can be compared whose duties are equally momentous or responsible. By no quality of a moral kind ought he to be so eminently distinguished as by scrupulous conscientiousness. Unyielding integrity must be combined with literary ability, or he can never be deemed competent to his task. And as these qualities should be the guarantee, as far as his own character is concerned, that his work will be done faithfully, so ought he to be most jealously sheltered from every influence coming from without which might interfere with his judgment.

* Christian Review, No. 1, p. 133.

His first, and last, and all-absorbing solicitude must be, to give the exact contents of the document, without suppression, without addition, and without alteration. If the meaning of a passage, or of a word, be hid under an unintelligible phrase, it might as well be omitted, since that part of divine revelation is lost to the reader. The translator, in fact, defrauds him of so much of the truth. How, with the fear of God before his eyes, can he do this? How could the Committee of the Bible Society require him to do it? And yet this is what their rule demands. There are certain terms which, under peril of losing their support, he is not to translate. Though professedly occupied in giving to the heathen "all the words of this life," and bound to do so by obligations the most imperative and awful, as exactly and completely as his ability enables him, there are some words the meaning of which he must systematically withhold. And why? Because in themselves they are unintelligible? No such thing. Because the rendering he would give is unfaithful? Nothing of the kind; but because such rendering is considered objectionable by some of his fellow-christians who are members of the Bible Society. The question then comes to this, Are human opinions to control the Bible, or is the Bible to control human opinions? The Committee of the Bible Society say in effect the former; for their rule determines that, since the New Testament will not speak in a certain manner, it shall not speak at all. They insist that the meaning shall be pushed aside, blinked, studiously suppressed, where it does not harmonize with the creed of all the parties composing that institution. Who, it may be asked, that makes any claim to moral independence, would put his neck under such a yoke? What conscientious man could do it? With him it must be no question in what degree the meaning of the text may coincide with or differ from the sentiments or the practice of any section of the Christian church. His duty is plain and imperative. If he knows "the mind of the Spirit," he is bound to express it. Should he wilfully falsify the record by mistranslation, or should he "add to," or "take away from the words of the book," he would be held by common consent to have perpetrated a crime of the darkest hue. But the memorialists desire it may be se-

riously weighed, how far he falls short of the same censure who, in deference to the opinions of others, imposes a doubtful, or a double sense on the Scriptures, instead of scrupulously adhering to their exact grammatical interpretation; or who, by studious concealment, keeps back part of the counsel of God. For themselves, they dare not risk the consequences of such a course, nor recommend it to their honoured missionaries. To act in this manner would, in their view, be to violate a solemn trust, to betray the truth, to endanger souls, and to hazard at least the tremendous judgments denounced in the closing sentences of the inspired canon. If the support of their fellow-christians in the work of biblical translation can be procured only at such a price, by them it cannot be procured at all. They must persist in urging upon their translators still to pursue the course marked out by the noble-minded Tyndale, who, in reference to his translation, says, "I call God to recorde as against the daye we shall appeare before oure Lorde Jesus Christ, to give reckonyng of our doinges, that I never altered one syllable of Godes word agaynst my conscyence, nor wolde do thys day, yf all that is in earthe, whether it be honoure, pleasure, or ryches, myght be geven me."*

It avails nothing, the memorialists submit, against the force of this argument, that what is required of the Baptist translators is sanctioned by the English version; for the plea of precedent can never make that right which is in itself essentially wrong.

Besides which, waiving for the present their particular case, they entertain on many grounds the most serious objections against erecting that version into a standard for other translations. 1. It is well known under what circumstances the English authorised version was made. The translators were compelled by royal mandate to retain the old ecclesiastical words.† But he who imposes such a condition, and he who submits to it, are alike guilty of infringing the liberty of conscience, and of laying violent hands on the truth itself. Does the

Bible Society wish to perpetuate the odious despotism of the Stuarts, by still putting fetters on the translators of the Bible? 2. Moreover, if the English version is to be followed in one instance, by analogy of reasoning it must be followed in all similar instances; and this would lead, in cases where a difference of opinion obtains, to that transferring of terms, the absurdity and impracticability of which have been already shown. 3. How, again, is it possible for a conscientious translator to conform to this standard? The difficulties of translating, it might be supposed, are great and numerous enough without the aggravation which such a necessity implies. Instead of constructing his version, as an erudite philologist, according to sound canons of interpretation, he must recur at every step to the work of his English predecessors. His inquiry must be, not what is the true meaning of a passage, and how may it be rendered with fidelity, but what is the sense put upon it by the English version. Not what the uncorrupted originals may dictate must he follow, but the originals modified by the party views of polemical ecclesiastics, and the caprice of a semi-papistical monarch. A man who should translate on this principle, the memorialists hesitate not to say, would be totally unworthy of the office he had assumed; nor would it be safe to trust the conveyance of the words of life to the nations to his hands. 4. Still further, they would ask wherein the virtue consists of introducing the faults of the English version into new translations. Admitting, that under the circumstances of its production it is an admirable work, and even better executed in the main than might have been apprehended, no admirers of it have yet been so enthusiastic as to pronounce it immaculate. On all hands it is confessed to betray the marks of human imperfection. The Committee themselves say of it, "Errors are to be found in it which the humblest scholar could not only point out but correct. Errors too there are which obscure the sense in some important instances."* Why should these errors be propagated? If there be thought to be a necessity for leaving them uncorrected, at least let them remain where they are. If we must have them at home, let us not send them abroad. What benevolence is there in

* Letter to John Fryth.

† Historical Account of the several English Translations of the Bible, by Anthony Johnson, A.M., in Bishop Watson's Theological Tracts, Vol. iii. p. 96.

* Ann. Report, 1839, p. cxxi.

afflicting the heathen with our calamities? Every Christian would surely say, give them the unadulterated word, whatever you choose in regard to yourselves. If it be said the resolution of the Bible Society does not contemplate this, but refers only to certain words in which it requires the English version to be followed, the reply is obvious and conclusive—those very words constitute one of its most glaring faults. They are words, to all but Greek scholars, without a meaning; and the Bible Society determines that these same words in their unintelligibility shall be transferred into foreign tongues, thus for ever withholding from the heathen part of the Word of God. 5. And lastly, the memorialists cannot refrain from expressing both their surprise and deep regret that the British and Foreign Bible Society should seem in any way to give its sanction to the Popish practice of substituting a translation of the inspired volume as the standard of truth, in the room of the original scriptures. If Protestants are right in setting up one version as a model, how will it be shown that Romanists are wrong in putting that honour upon another? The decree of the Council of Trent and the resolution of the Committee in Earl Street, are in their principle exactly similar, and alike unsound and dangerous. The one confers infallibility on the Vulgate, the other makes the English version the judge, from whose decision there lies no appeal. For all the ordinary purposes of translation, indeed, the Greek New Testament may be used; but, where Christian denominations hold conflicting sentiments, it shall be instantly laid aside, or, what is the same thing, shall not be deemed of authority, nor be taken as the rule. Precisely in that crisis where the importance of having access to the original is chiefly felt, the Committee of the Bible Society takes it out of the translator's hand. Such a procedure, it is submitted, cannot be justified on Protestant principles. If it is to be defended, it must take shelter under the obnoxious plea that there resides an authority somewhere, and no matter where, whether in a general council of the Church of Rome, or in the Committee of the Bible Society, which has a right to modify the Word of God.

The memorialists venture to hope, that the Committee of the British and Foreign Bible Society will now see that

their resolution of July 1, 1833, has placed that great institution in an unfortunate and unsafe position—a position of inextricable embarrassment, and inconsistent both with the claims of conscience, and with the deference due to that volume which it is its honour and duty to give to all people in their mother tongue.

The consistent course for the Bible Society to pursue would be, they conceive, to give aid to all versions into new languages which, upon the authority of competent scholars, are ascertained to be faithful. They beg to trespass upon the continued attention of the Committee while they endeavour to show the reasonableness of the course they recommend.

It is obvious to remark, that such a principle of action is impartial. It favours no denomination at the expense of the rest, and it excludes none from its proper share of patronage through the jealousy of the rest. It gives credit to missionaries and translators of all sections of the Christian church for equal sincerity in their desires to communicate the tidings of "the common salvation." It leaves them to pursue their great work free from human embarrassment, and solely under the influence of their responsibility to God. The Baptist body, standing as they do on this plea of liberty, would be the last to deny it to their fellow-servants. If a Pædobaptist translator conscientiously believes that sprinkling or pouring is the meaning of βαπτίζω, let him thus render the word. As an honest man he is bound to do so; and if, upon the authority of competent scholarship, his version be certified to be faithful, let the Bible Society support it.

To act on this principle of supporting versions simply on the ground of their fidelity, would relieve the Bible Society from the irksome necessity of listening to denominational complaints, and of adjudicating in matters so much beside their province as differences in sentiment existing among them. By their present rule the Committee of the Bible Society erect themselves into a tribunal before which the various denominations composing it may severally bring their complaint, whenever words are used in a version which they consider objectionable. If Episcopalians render *ἐπίσκοπος* bishop, the Congregationalist complains;

and if Congregationalists translate *ἐκκλησία* congregation, the Episcopalian is aggrieved. The Committee having, by the rule laid down, invited the appeal, are bound to hear the allegations of both parties, and to settle the difference; and the differences of all parties among the Bible Society who may conceive their peculiar views to be in a similar manner endangered. The Committee have done this in the case of the Pædobaptist complaint against Baptist versions, and of course equity demands that they should not shrink from doing it in other instances. If it be replied, that, so far from taking upon themselves to settle the difference in the case of the Baptists, they declared* it to be "no part of the duty of the Committees or Sub-Committees to adjust such differences of opinion," and have therefore fallen back upon the practice resorted to in the English version, this is the very thing which settles it. The moment it is determined, in reference to any given word, that the translator shall conform to a particular model, or forfeit the Society's patronage, the whole question is closed; the difference is adjusted, and adjusted by the Committee. Nothing can be more satisfactory than the manner in which the Committee express themselves in part of the words just recited. Aware that it would impose upon them a most invidious and a perfectly hopeless task, were they required to mediate between contending denominations, and knowing that it forms no part of their duty as the executive of the Bible Society to attempt it, with great reason they may decline to undertake any such office. All the memorialists regret is, that they did not do so at first, and all they ask is, that they will retrace their steps, and always decline it in future. Would the Bible Society adopt the rule they recommend, a simple, uniform, and satisfactory answer would be given in every such case of complaint. The Committee, rising above all sectarian partialities, and standing on that catholic ground which was ever wont to be the foundation of the Society, would say, "Of denominational differences we take no cognizance here. We ask not, and we decline to know, in what respects versions may favour the views of any section of the Christian church, or be inimical to them. We patronize none but versions duly

accredited for fidelity, and we patronize these alike."

Another advantage of this rule is, that it disencumbers the Committee of the Bible Society of the responsibility which belongs to the translators who make the versions, and the scholars who attest them. It is no reflection on the Committee to say, that this is a species of responsibility which they are altogether incompetent to assume. Nor could it have been supposed that it is a responsibility they were likely to covet. Who ever imagined that to them belonged the functions of philologists and critics? By the resolution, however, of requiring translations to conform to the authorized English version in the words relating to baptism, they have imposed upon themselves this burden. It will surely provide them enough of difficult and unaccustomed labour to examine all the versions they take under their patronage, in order to ascertain that there be in none of them an infraction of the rule. The practice, moreover, of transferring words, if once adopted for the reason they assign, can never be restricted to those words. Many more, as the memorialists have shown, are in a precisely similar predicament. Either they must be transferred, or translated in a way against which no members of the Bible Society can object; and the Committee make themselves responsible to all the denominations that in every case this is done. It must be evident that no committee can discharge such a trust. They themselves tell us in their last report* that they know it to be impossible. "They are not ashamed to confess (they say) that the magnitude of the attempt to form new versions, or to revise existing ones is such, that they are compelled to shrink from it." How much is it to be regretted that they did not perceive this before they adopted a resolution which pledges them to undertake it! It is clear, however, that the resolution is now a mere nullity, and translators may expect that the undivided responsibility of versions will henceforth remain with them.

To adopt this plan, lastly, is the only way in which the Bible Society can discharge its duty as the dispenser of God's word to the nations. Any other will involve its conductors in the serious charge of tampering with the Scriptures. Once

* Resolutions of April 4, 1836.

* p. cxx.

to take up the ground that fidelity is not the one great and paramount property which shall recommend translations to their assistance, is to quit the rock for the quicksand. It little matters then, whether the circumstance commending them be their conformity to a previously existing version, or the absence of terms unobjectionable to antagonist denominations, or any other circumstance upon which the Committee of the Bible Society may resolve to insist: the only safe position is abandoned. No security is thenceforth possessed against a thousand influences which, through the medium of the Bible Society itself, may mutilate and corrupt the Bible. The object of that institution should no doubt be, above all things else and at all hazards, to give the contents of the inspired canon to foreign nations in the most perspicuous and perfect manner in its power; not a part of its contents, but the whole; not its contents modified or obscured, but as near as possible to their exact import, and written so plain that "he may run that reads." To the fact of the western nations not possessing the Scriptures in a complete form in their vernacular tongues is mainly to be attributed the prevalence of the grand apostacy. So at least the Bible Society believes, as a writer informs us, who it is understood is well known and in high estimation with the Committee, and the memorialists agree with him. "You believed (he says, addressing their senior secretary) that the chief success of the Romish priests in twisting to their own purpose certain doubtful or erroneous renderings, arose from their not giving to the people the *entire* word of God in a language which they could understand.*" If this really be the opinion held in Earl Street, it is in point of principle all the memorialists can desire, since it must make the Committee supremely anxious to give to the people of the East the "entire" New Testament, without concealment of a single word. They will only add, that the Christian community at large cannot but rejoice to know that the views of the Committee in relation to it are so defi-

* Remarks on a pamphlet recently circulated, &c., in two Letters to the Rev. A. Brandram, M.A. By T. H., understood to be from the pen of the Rev. Joseph Jowett, M.A., Superintendent of the Translating and Editorial Department.

nite and so just, and that, warned by the dreadful mischief that has ensued in Europe through leaving parts of the sacred record untranslated, they will vigilantly guard against any approach to that popish practice in the versions of Asia, and of all the rest of the world.

Will the Committee now allow the memorialists to recur to the rejected Baptist translations, and especially to the Bengali? Of this translation the most ample and unquestionable testimonials, vouching its faithfulness, were laid before the Committee of the Bible Society, when they were solicited to aid its publication.* No imputation affecting its fidelity is indeed cast upon it either in India or in England. The Auxiliary Committee in Calcutta, at a full meeting, assembled for the purpose of deciding which they should adopt, were unanimous in giving it the preference;† and the Bible Society has accordingly printed a large edition of it in Calcutta, by consent of the Baptist missionaries;‡ and subsequently, without their consent, under the supervision of Dr. Hæberlin, another edition, in the Roman character, with the English in opposite pages,§ in London, substituting on their own responsibility the Greek words relating to baptism for those Bengali words which the translators had used. With this exception the memorialists believe they are correct in stating the translation as printed by the Bible Society to be in all respects what it was when it came out of the translator's hands: if there be any other difference they have not heard of it, nor have they any reason to suppose such a liberty would be taken. For though the Auxiliary Committee in Calcutta expressed a wish to make a "few other such alterations as a Sub-Committee of Bengali scholars should recommend," this proposal was declined by the missionaries, and does not appear to have been persisted in.|| Why the alteration was made in the words relating to baptism appears from the resolutions of the Committee, and that reason is, not because they were translated unfaithfully, but simply because they were translated.

* Letter from Baptist Missionaries, May 27 1825. † Letter from Rev. W. Yates, A.M., 1, 1835. ‡ Ibid.

§ Bible Society's Report, 1839, p. lvii.

|| Letter from Rev. W. Yates, Aug. 1, 1837.

Here then is a translation of the New Testament, acknowledged on all hands to be the best which has hitherto been made into the Bengali language, which the Bible Society might give to the millions of heathen, for whom, with so much diligence and carefulness, it has been prepared, but which they will not give, solely because the words relating to baptism are translated by terms signifying immersion.

It will strike every considerate person, the memorialists conceive, that the Committee would not refuse to circulate such a translation for the reason assigned, unless that reason itself involved some strong ground for their decision, or were supported by extrinsic considerations of great moment. Either it will be supposed that the translation in question is unfaithful, though the version in general be not so, or that it is an innovation, or contrary to the past usage of the Society, to circulate versions having these words so translated, or to its constitution, or else that it is sectarian. The memorialists think it due, therefore, to all parties concerned, to inquire how the matter stands in each of these particulars.

Is it then an unfaithful rendering which the Bengali version gives of these words? It is but justice to the Committee to acknowledge that they have never alleged any such objection. The utmost they have said of it is, not that immersion is an inaccurate translation, but that pædobaptists do not like it. On the contrary, its fidelity is tacitly admitted; for, if not, why is not its unfaithfulness exposed, and the whole dispute terminated at once?

Is the rendering, then, a novelty? Have the Baptists forsaken ancient and trustworthy guides, and introduced an unnecessary innovation? Let this question be determined when the following facts have been considered. Of all existing versions of the New Testament the Peshito Syriac is the oldest. "Michaelis pronounces it to be the very best translation of the Greek Testament which he ever read, for the general ease, elegance, and fidelity, with which it has been executed. It is confessedly of the highest antiquity, and there is every reason to believe that it was made, if not in the first century, at least in the beginning of the second."* Michaelis, after Father Simon,† shows also that it

was made immediately from the original.* In this version the words in question are uniformly rendered as the Baptists translate them. Next in point of antiquity come the Coptic and Ethiopic versions, referred to the third or fourth centuries;† about the middle of the fourth we have also the Gothic of Ulfilas.‡ These all translate the words in the same way, and so also does the ancient Arabic. Among modern versions which translate by immersion are the Arabic of the Propaganda, of Sabat, and others in the same language, the German of Luther, the Dutch, the Danish, and the Swedish. Some modern versions render the terms by washing or ablation. This is done in the Persian of Martyn; but he sometimes employs a phrase which can only mean ablation by dipping. The only other mode that has been adopted is that of retaining the Greek word. If, therefore, it be wrong to translate these words as the Baptist missionaries have done, it is at least a very ancient and a very general offence among translators. So far are they from standing alone, that, to use the words of the late lamented and learned Superintendent of the editorial department of the British and Foreign Bible Society, in his masterly defence of the Serampore Mahratta version, "it may be safely affirmed, that many of the most accurate and valuable versions, both ancient and modern, are involved in the same accusation; and that there is not one which is directly hostile to it." Let it now therefore be determined who are the innovators, the Baptists, who translate these words, or those who would keep them untranslated.

The Vulgate, it is true, and such of the Western versions as in this respect have been framed upon its model, among which is our authorized English version, retain the Greek terms. But, though they thus forsake the track of the Oriental versions, it is not, as is well known, because the translators understood the terms in another sense. To say nothing of continental scholars, whether Romanists or Protestants, the fathers of the Anglican church, Wicliff, Tyndale, Cranmer, and others, speak plainly on the subject, and so to this day does the Book

* Marsh's Michaelis, vol. ii. c. vii. sec. iv.

† Ibid. c. xiii. and xvii.

‡ Ibid. vol. ii. c. vii. sec. xxxi.

* Home, v. ii. p. 208. † Crit. Hist. v. ii. p. 119.

of Common Prayer. But these were consecrated words; and superstition, church authority, and the command of a pedantic king, combined to hold them in their places, notwithstanding the manifest absurdity and criminality of thus muffling up the ordinance of Christ, till its fair but dishonoured countenance is no longer known. And will the Bible Society lend itself to this truth-suppressing practice? Will they not only sanction it, but resolve to sanction nothing else? Implicitly condemning the best and most ancient versions, and discountenancing those which, like them, speak, as the original Scriptures speak, in plain and intelligible terms, will they put a premium upon such as study to be obscure? The memorialists would ask, in the pertinent language of Dr. Campbell, "Does that deserve to be called a version, which conveys neither the matter nor the manner of the author? Not the matter, because an unintelligible word conveys no meaning; not the manner, because what the author said simply and familiarly, the translator says scholastically and pedantically. And if former translators have from superstition, from fear of giving offence, or from any other motive, been induced to adopt so absurd a method, shall we think ourselves obliged to imitate them? If (the church) herself has been any how induced to adopt a style that is not well calculated for conveying the mind of the Lord, nay, which in many things darkens, and in some misrepresents it, shall we make less account of communicating clearly the truths revealed by the Spirit, than of perpetuating a phraseology which contributes to the advancement of ignorance, and of an implicit deference in spiritual matters to human authority? On the contrary," (with him they would go on to affirm) "if the church has in process of time contracted somewhat of a Babylonish dialect, and thereby lost a great deal of her primitive simplicity, purity, and plainness of manner, her language cannot be too soon cleared of the unnatural mixture, and we cannot too soon restore her native idiom. To act thus is so far from being imputable to the love of novelty, that it results from that veneration of antiquity which leads men to ask for the old paths, and makes the votaries of the true religion desirous to return to the undisguised sentiments, manner, and style of holy writ, which are evidently more ancient

than the oldest of these canonized corruptions.*"

As it is no innovation of the Baptist missionaries to translate these words, so neither is it a novel thing for the Bible Society to circulate versions in which they are so translated. The Society has done this from the time it commenced the foreign distribution of the Scriptures, it has done it in every quarter of the globe, and it does it at the present time. The resolution of the Committee therefore comes too late to derive any sanction from usage. It would have formed an intelligible reason, at least, whatever might have been thought of its value, if they could have said, "We have never given aid to such versions, and cannot now begin." But they have no such plea. To say nothing of the various versions, both oriental and western, already mentioned, it appears from the last report, that the Bible Society has assisted in circulating upwards of 440,000 copies of the Scriptures in India alone—240,000 issued by the Calcutta Auxiliary, and 200,000 by the missionaries of Serampore; now as these versions were principally made by Baptists, the vast majority of the copies contain the words in a translated form. They cannot therefore even say that it is a new thing in Bengal.

The memorialists have however heard it replied that it was done in ignorance. How far this is borne out by facts the following statement will show. So far back as the year 1813, there is a letter from the Rev. A. Fuller, Secretary to the Baptist Mission, to the Rev. J. Hughes, in which the writer says, "In a letter which I lately received from Dr. Carey, he mentions having received one from you, inquiring in what way certain words were rendered in their translations. He wished me to inform you that they had rendered βαπτίζω by a word that signifies to immerse, and ἐπίσκοπος, by a word that signifies an overseer." Mr. Hughes replied, "I thank you for the information respecting Dr. Carey. The rendering which concerns baptism I might deem it proper to exchange for the undefined one adopted in our version, especially considering the circumstances under which oriental versions are proceeding. This, however, is submitted with deference, as an opinion from which I am sensible wiser and bet-

* Dissertation xi.

ter men decisively differ."* Here then is evidence that, twenty-six years ago, one of the secretaries of the Bible Society was in correspondence on the subject, both with the Serampore translators, and with the principal officer of that Society by which they were sent out. Is it to be supposed, even though this were an unofficial correspondence, that it was profoundly kept in the breast of Mr. Hughes? Did he never mention it to either of his colleagues? Or, even beyond these individuals, was it never talked of among the members of the Committee, especially such as took a lead? If there were this total silence in doors on the subject, it is certain there was none out. This very correspondence was, as is remembered, the topic of free conversation in other circles; and even of debate at least at one, if not at more associations of ministers and churches. It must be well known to those who have any experience in public societies, how often it happens that their functionaries or committee-men undertake, and are even desired, to make inquiries in an unofficial manner, which are nevertheless intended for the information of their conductors. But besides this, it will be seen by a reference to the early proceedings of the Bible Society, that the Baptist missionaries were from the first in habitual confidential communication with the Rev. D. Brown and the Rev. Dr. Buchanan, through whom, until an Auxiliary Committee was organized in Calcutta, the correspondence with the Bible Society relating to their versions was principally conducted. That organization took place in 1809;† and they were then officially associated with other gentlemen, and with the Parent Committee itself. Through this medium the missionaries received in the same year the first grant paid to them by the Bible Society amounting to 1000*l*. From their coadjutors, with whom by office they were now connected, it is not pretended that there was any concealment, as from Mr. Brown and Dr. Buchanan there had been none; and they must have had opportunity enough to have possessed themselves of the secret, if there had. The versions, moreover, as soon as published, were open to the inspection of all the world, and criticisms

upon them were invited by public advertisement.* Very possible, indeed, it is, that the gentlemen composing the Committee when the grants were suspended were not acquainted with the facts of the case. It is possible, also, that those gentlemen might not know that so many other versions, to which they were giving, and to which their successors still continue to give their countenance, translate the words in the same obnoxious way, until it was brought before them by the present controversy. The Committee of the Bible Society, however, is elected every year; and it is not to be concluded, because the individuals composing it in 1833 may have been ignorant of a particular fact, that it was therefore unknown to their predecessors in office twenty years before. But what entirely destroys the little remaining force which this plea of ignorance may yet perhaps be thought to retain, is the circumstance that, after the Committee were informed of the fact, they were still willing to exhibit their accustomed aid. For when application was first made to them for help in printing this Bengali version, though they had received a letter some time before from three Pædobaptist missionaries in Calcutta, requesting them on the very ground of these words being translated to withhold their grants from the Baptists, the Secretary of the Bible Society wrote to the Auxiliary in that city, stating that, if the version were a good one, it was the wish of the Committee to afford assistance.†

The memorialists would in this place add, that since the circulation of immersionist versions has been the practice of the Society from its first foreign operations up to the present time, and is its practice still; since this practice was commenced by the founders of the Institution, who framed its constitution, and enacted its laws; and since the first and only deviation from it is that which gives occasion to the present complaint; that deviation cannot have been made to vindicate its violated constitution, but is itself a violation of it.

But if neither of the preceding reasons can justify the Committee, there is yet another which may perhaps serve the purpose. The Baptist versions are "sectarian;" they uphold a party instead of subserving the general cause of

* Baptist Magazine, 1838, p. 65.

† Owen Hist. British and Foreign Bible Society, vol. i. 99, 277, 288; vol. ii. p. 14.

* Owen, vol. iii. p. 466.

† Letter of Baptist Missionaries, May 25, 1832.

christian truth; the tincture of bigotry poisons their catholicity, and renders them undeserving of the common support. If they are open to this charge, the memorialists themselves say, let them perish; the church and the world cannot be too soon freed from every trace of their existence. But, only asking how fidelity to the original can consist with sectarianism, unless the New Testament itself be sectarian, they are content to leave the defence of their translators in the hands of that late eminently gifted servant of the Bible Society, to whom they have before referred. "Bigotry," (says Mr. Greenfield) "that is, blind zeal and prejudice, they cannot justly be accused of, while they have the primitive sense of the term, and the rendering of so many ancient and modern translations, as the foundation upon which they have grounded their version; nor can they consistently be charged with sectarianism, while they are found in company with the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark, and others, together with the Church of England itself. If they be bigots, I know not what name the advocates for pouring or sprinkling, who have no such basis to rest on, merit; and if theirs be a sect, it must be confessed to be a very ancient, and a very extensive one."

"But there is another point of view," he continues, (and while he writes these memorable words, he says, as a preface to them, 'I wish it to be distinctly understood, that I am neither a Baptist, nor the son of a Baptist') "there is another point of view in which the opponents of the Serampore Missionaries should consider the subject; and one which involves the most important consequences. Before they arraign the British and Foreign Bible Society as guilty of a gross and unpardonable dereliction of duty in aiding the Serampore translators, and prefer a recommendation for them to withdraw that aid, they should be fully prepared to carry their censure, as well as their recommendation, to a much greater extent. In consistency, if that aid be withdrawn from the Serampore Missionaries because they have rendered βαπτίζω to immerse, then must it also be withdrawn from the churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c.; and the venerable Peshito-Syriac version, the Arabic

versions of the Propaganda, of Sabat, &c.; the Ethiopic, the Coptic, and other versions must all be suppressed. If, however, they are not thus prepared to carry their recommendation to its fullest extent, then must they close their mouths for ever against their Baptist brethren. But should a faction so far prevail over the good sense of the Committee, and the sound and catholic principles upon which the Society is founded, and which have ever been its boast and glory, as well as the most powerful means of its extraordinary success, then its 'honour will be laid in the dust; and from a splendid temple, in the service of which the whole Christian world could cordially unite, it will dwindle into a contemptible edifice, dedicated to party feelings, motives, and views. The broad basis upon which it is founded is its strength and security; contract this within narrower limits, and it falls into ruins."

Such, in its general merits, is the case of the Baptist versions; and on the grounds thus laid, the memorialists, with great respect, renew their application for aid. They are induced to this measure principally by two considerations;—first, because they know that in some quarters among their Pædobaptist friends their claim on the Bible Society is acknowledged to be just; while the Committee, in their last Annual Report, concede, when vindicating their own conduct in reference to certain other versions, all that the memorialists plead for in relation to their own: and next, because they are most unwilling to proceed in any steps of separate organization for raising funds to print and circulate them, until the Committee shall have told them again, if indeed they will tell them so, that the Bible Society determines to cast them off.

It will be in the recollection of the Committee, that the Baptist Missionary Society applied for aid towards the Beugali version first in the autumn of 1832, and again in February, 1836. The second application, however, was not a repetition of the first; it differed materially in its character. Though the Baptist body felt deeply aggrieved that, for the first time in the history of the Bible Society, its Committee had frowned upon the efforts of their missionaries in the field of Bible translation, where they had acquired so just a celebrity,

they still loved the Institution; and for the sake of preserving the harmonious co-operation in which, through so many years, they had been joint labourers in giving to the millions of India the word of life, they were willing to accept a grant simply for the use of their own churches. Instead, therefore, of standing upon the ancient ground of asking that they might be enabled to put the version into general circulation, they requested only "a small supply" for themselves; and this they conceived might have been the more readily complied with, as their missionaries were about to print a large edition for the general purposes of the Bible Society, with the words relating to baptism altered. This second application, however, shared the fate of the first.

It may not be improper to mention, that this application was preceded, at the instance of the Committee of the Baptist Mission, by a personal conference between the noble President of the Bible Society, attended by its principal officers, and a deputation from them; so desirous were they of leaving no method untried by which they could hope to preserve the friendly understanding that had always hitherto subsisted between the two institutions.

Again repulsed, it became a matter of anxious deliberation whether now the Baptist body ought not to take immediate steps to originate that support which the Bible Society denied. But they yielded to mild counsels. Reluctant to the last degree to resort to a course which should separate them in any measure from the Bible Society, they resolved to make another effort to bring things back into their old channel. A document was accordingly prepared, setting forth in the form of a protest the principal reasons sustaining their cause; and, having received the signatures of considerably more than 500 of their ministers, it was presented to the Committee in March of the following year. But this also failed. At this stage of the business, the whole case was reviewed and argued from the press by one of their ministers, standing deservedly high in the esteem of his brethren, in a letter to Lord Bexley; but though this pamphlet was extensively circulated, remains unanswered, and is known to have had considerable influence upon individual minds, it has effected no change in the

Committee. And thus the matter at present stands.

This brief recapitulation of circumstances the memorialists conceive, must show that the Baptist body has not been hasty to redress its wrongs; that it has evinced a scrupulous and tender regard to the character of the Bible Society, using all proper means to prevent a rupture, and to induce the Committee to retrace their steps; and that, if, making still one pacific movement more, it should unhappily be foiled in that, there remains no other course for it to adopt than, trusting in God, and seeking aid wherever it may be found, to enter upon that department of Scripture distribution from which, amidst its deepest regrets, the Bible Society retires.

This final overture for a restoration of concord is now made. The memorialists have the means of knowing that, in the document they now place before the Committee, they represent the sentiments of their denomination throughout the United Kingdom. Once more, therefore, they entreat the Committee to rectify the cause of their complaint, and not to force from the bosom of the Bible Society a whole denomination of Christians who were amongst its earliest and most useful friends. They confess themselves not without hope of a favourable issue, from certain indications of altered views which have much cheered their minds. To individuals it would not be decorous more explicitly to refer; leaving, therefore, those highly-respected ministers not of their body, who nevertheless coincide with them in opinion as to the duty of the Society, to use their influence in whatever manner they may prefer, the memorialists would call the attention of the Committee to their own language in the conclusion of their last Report.

In that Report the Committee enter upon the vindication of their conduct, in answer to the charge of another society, in circulating certain versions on the continent of Europe which are alleged not to be "genuine versions of the Word of God." In the course of their exculpatory observations, the following passages occur:—

"They would begin (they say) with remarking that they have always been aware that these versions are justly open to much exception."

"They would also beg to state that,

taking the calmest view of all the passages objected to, they do not find that any thing essential is involved."

"They are aware of their many and serious defects; but they are not ashamed to confess, that the magnitude of the attempt to form new versions, or to revise existing ones, is such that they are compelled to shrink from it. They bid God speed to all who may make attempts of this kind, and shall rejoice unfeignedly if they succeed; but they know that success must be a work of time; and, in the meanwhile, they feel themselves justified in using imperfect versions—versions which bear many marks of the infirmities, not always excusable, of the translators."

"Your Committee now turn to the real question which the Society has to consider—Does the amount of erroneous translation, or of even corrupt translation, to use the stronger term, justify the condemnation and consequent abandonment of the versions referred to, as unworthy to be called the Word of God? Your Committee think a satisfactory conclusion in the negative may be arrived at, by the following considerations:—"

The memorialists quote the first.

"No version is perfect—no version is to be found but what contains acknowledged error, and, in a great many instances, error that might be corrected. Your Committee are persuaded that if even the English authorized version were dealt with in the same manner as the Portuguese, an amount of individual mistranslations might be presented, which would, with equal justice,* give rise to the question, Can such a version be called the Word of God? Errors are to be found in it, which the humblest scholar could not only point out, but correct. Errors, too, there are which obscure the sense, in some important instances."

In still further vindication of themselves, they add that, "In giving such versions to the people in their respective countries, it has been regarded as a duty to give them *as they are*, and not to at-

tempt to alter and improve them. They have been given, with all their faults, for what they are, with the name of the translator on the title page: and your Committee have ever deemed it of importance to be able to say, through their distributors, to the people, 'This is the book known and recognized by your own church.'"

"Great as may be the variations between the English and the Portuguese, or any other version circulated by the Society, they all teach substantially one and the same truth:—they set forth the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who and what the Saviour is,—his proper Deity—his one great sacrifice for sin—his intercession with the Father—his coming again to judgment—man's guilt, condemnation, and helplessness—the Holy Spirit's grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men; 'to make men wise unto salvation, through faith which is in Christ Jesus.' They all say, 'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.'"

And they ask, "Are there not individuals in considerable numbers—are there not congregations to which the Society might point, and with reference to which they might, accommodating the words of the apostle, say, 'Ye are the seal of our apostleship?' Are there not, in other words, many now 'the children of light,' and walking as such, who gratefully acknowledge that *they owe their all* to some of these very condemned versions?—who confess that the light which they have, beamed upon them from these very pages?—who, now rejoicing in the Lord as their Righteousness, have learned the sacred truth from these translations?"

And they conclude in a paragraph which commences with the following sentence:

"Your Committee have thus simply stated the principle upon which, with regard to their versions, they have acted in years that are past; together with the reasons which seem to justify their adherence to that principle in years to come."

On these passages the memorialists beg to submit to the consideration of the Committee the following remarks.

These European versions, it is said,

* "The Committee are surprised to find that this expression has been misapprehended. "With equal justice"—that is, if justly in one case, justly also in the other. According to the view taken by the Committee, they might have said, "With equal injustice;" and that this was their meaning sufficiently appears from the sentence which occurs towards the conclusion of this paragraph." *Report*, p. cxxi.

the Committee have always known to be "justly open to much exception," and "they are aware of their many and serious defects." Still they circulate them, and circulate them not with hesitation, as though it were a thing of doubtful propriety; but they say, "they feel themselves justified in using imperfect versions—versions which bear many marks of the infirmities, not always excusable, of the translators."

Let it then be conceded that the Bengali and other Baptist versions are "imperfect versions"—imperfect, that is, of course, not in general execution; for it was never pretended they were exempt from the characteristic of all human performances—but imperfect in the rendering of the particular words; let it even be conceded that in this rendering they betray the inexcusable infirmities of the translators; still, by the Committee's own showing, they ought not on this account to have been rejected. When this charge is brought against the Portuguese version, the Committee say, "We know it is a just charge, but we shall continue to circulate notwithstanding." When it is brought against the Baptist versions, the Committee say, "Whether it be a just charge or not we give no opinion, but we shall withdraw our support." Is this treatment of the different versions equal? Is it right?

But perhaps the reasons by which the Committee vindicate themselves in the case of the European versions are such as justify the distinction. What then are they? As the memorialists gather them from the Report, they are the following:

1. "Taking the calmest view of all the passages objected to, the Committee do not find that any thing essential is involved." These passages no doubt might have suppressed fundamental truth, or have inculcated fatal error. It appears they do neither; for thus it is imagined the Committee must mean their words to be understood when they say, "they do not find that any thing essential is involved;" and they consequently deem them worthy of support. But will the Committee show what fundamental truth is suppressed, or what fatal error is inculcated, when *βαπτίζω* is translated to immerse? Baptists are accused of attaching an undue importance to their mode of administering the Christian rite; but where will the accusation lie now? Though they have the concurrent testi-

mony of antiquity, of versions, and of criticism on their side, they never insisted upon immersion as a fundamental truth; but the Committee of the Bible Society do what is equivalent to this—they proscribe it as though it were a fatal error.

2. The next reason assigned by the Committee is, that, as they can neither make versions nor revise them, they thankfully avail themselves of the labours of those who can, even though much imperfection may blend with them. "They are not ashamed to confess (they tell us) that the magnitude of the attempt to form new versions, or to revise existing ones, is such that they are compelled to shrink from it. They bid God speed to all who may make attempts of this kind, and will rejoice unfeignedly if they succeed."

Attempts of this kind the Baptist missionaries have made, with what success the former records of the Bible Society sufficiently declare.

It might well be deemed superfluous to eulogize the biblical labours of Dr. Carey and his colleagues. Their reputation in this important department of Christian philanthropy is too well founded, and too universally acknowledged by learned men of all communities, to be called in question now. Of the competency of Dr. Yates and the brethren associated with him to succeed to the work of translation, the testimonies to the Bengali version already laid before the public, and its acknowledged superiority to all preceding versions in that language, are ample proof. Why then, since the Committee affirm that they bid God speed to all who make attempts of this kind, and rejoice unfeignedly if they succeed, do they not "bid God speed" to them? Why, instead of bidding them God speed, do they weaken their hands, and use the influence of that great confederation of Christian communities to discredit their versions? Again the memorialists have to ask if this is worthy of the Bible Society? if it is just? if it is in harmony with the professions of the Committee?

3. The Committee inquire, as a third reason, "Does the amount of erroneous translation, or even of corrupt translation, to use the stronger term, justify the condemnation and consequent abandonment of the versions referred to as unworthy to be called the word of God;" and they "think a satisfactory conclu-

sion in the negative may be arrived at." Among the considerations by the help of which they arrive at this conclusion, is the fact, that "no version is perfect;" and "that if even the English authorized version were dealt with in the same manner as the Portuguese, an amount of individual mistranslation might be presented, which would with equal justice (or, as they say in a note, with equal injustice) give rise to the question, Can such a version be called the word of God?"

Here then are versions, of which it is alleged that there is in them "an amount of corrupt translation," or to take the milder term of "erroneous translation," which gives rise to the question if they can be considered the word of God. The inference drawn from the errors they contain, and insinuated in the question, is indeed denied, but the fact of the existence of these errors or corruptions is admitted. If the Committee of the Bible Society will patronize these versions with their admitted amount of corrupt translation, or of erroneous translation, *a fortiori*, they ought to patronize another version, against which no corruption at all, and even no error is alleged; for its rejection has never been grounded on the charge of corrupt translation, or even of erroneous translation, but only on a translation which pædo-baptists disapprove. "If the English authorized version," moreover, it is said, "were dealt with in the same manner as the Portuguese, an amount of individual mistranslation might be presented, which would with equal injustice give rise to the question, Can such a version be called the word of God?" What injustice then would be done it, if it were dealt with in the same manner as the Bengali? That version is condemned as unworthy of the Bible Society's support. Not simply is it interrogatively insinuated that such a version cannot be the word of God, it is practically treated as though it were not. With all the mistranslations of the English version, and all the erroneous or corrupt translations of the Portuguese version, they are circulated; but with no alleged mistranslation, no corrupt translation, or even erroneous translation, the Bengali version is abandoned. Again the memorialists must ask if this is a consistent proceeding?

4. In the fourth place, the Committee say, that "in giving such versions to the

people in their respective countries, it has been regarded as a duty to give them as they are, and not to attempt to alter and improve them. They have been given, with all their faults, for what they are, with the name of the translator on the title-page; and your Committee have ever deemed it of importance to be able to say, through their distributors, to the people—'This is the book known and recognized by your own church.'"

In this remarkable passage, remarkable for its pertinency to the case in hand, there are at least three distinct admissions, each of which concludes against the decision of the Committee.

1. In the first place, they say they regard it as a duty not to attempt to alter and improve versions, but to give them as they are. Had the Committee forgotten when they penned this sentence, what they did to the 5000 copies of the Bengali version, or did they in that instance intentionally violate their regard to duty? The memorialists are loath to impute the latter; they think that upright men would not wilfully do wrong. But if it were forgetfulness of duty, and not intentional violation of it, the Committee will immediately set themselves right.

2. Versions "are given with all their faults, for what they are, with the name of the translator on the title-page." In other words, the Committee do not take upon them the responsibility of translations, but leave that to be borne by the translator. As it is no duty of theirs to attempt to alter and improve what he may have done, so his name on the title-page tells all the world that the Committee have left the translation untouched. And what besides this have the Baptists ever asked? "Give our versions (we respectfully say) for what they are." We have never desired to shift the responsibility, our whole complaint is that we are not suffered to take it.

3. The "Committee has ever deemed it of importance to be able to say, through their distributors, to the people—'This is the book known and recognized by your own church.'" The memorialists are again compelled to recal to the remembrance of the Committee circumstances which they must have forgotten. Not "ever" have they done this. In one instance, at least, it was thought of no importance. The Baptists

were content to have taken "a small supply" for the use of their own people; and they would have said to them, as they presented the New Testament in the capacity of the Committee's distributors—"The Bible Society gives you this as the book known and recognized by your own church." But the boon was denied. The Committee, in effect, have said, the Roman Church shall have their version in Portugal, the Episcopalian in England, the Lutheran in Germany, the Pædobaptists in China; but the Baptists shall not have theirs. If the Bible Society can accomplish it, not only shall immersion as a mode of baptism, be banished from every other church in India, it shall be suppressed in the Baptist itself. Again, the memorialists put the question, Is this generous treatment? Is it worthy of an Institution which is meant to comprehend all churches, and to exclude none?

4. The fourth reason by which the Committee defend their support of Roman Catholic versions is, that, great as may be the variations between them and the English version, "they all teach substantially one and the same truth. They set forth (the Committee say) the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who, and what the Saviour is, his proper Deity, his one great sacrifice for sin, his intercession with the Father, his coming again to judgment; man's guilt, condemnation, and helplessness; the Holy Spirit's grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men; 'to make men wise unto salvation, through faith which is in Christ Jesus.' They all say, 'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.'"

It were needless to spend five words in showing that this reason is alike applicable to the Baptist versions.

5. The past usefulness of the European versions is assigned as the last reason for their retention. But whatever weight there may be in this argument, it pleads at least with equal, if not with superior force, for the versions of the Baptists. With what propriety might it not be inquired, in the very language of the Committee, "Are there not individuals in considerable numbers, are there not congregations, to which the Society might point, and with reference to which they might,

accommodating the words of the apostle, say, 'Ye are the seal of our Apostleship?' Are there not, in other words, many, now 'the children of light,' and walking as such, who gratefully acknowledge that *they owe their all* to some of those very condemned versions? who confess that the light which they have, beamed upon them from these very pages? who, now rejoicing in the Lord as their righteousness, have learned the sacred truth from these translations?" Who more appropriately shall be called the apostle of Bengal than William Carey? By whom have Christian churches been planted in British India, if not by Baptist missionaries? And by whose labours were the missionaries throughout that vast territory of every denomination provided with the Scriptures, but by Baptist translators? By "these very condemned versions" how many heathens have been led to renounce their "abominable idolatries?" How many triumphs have been achieved over the Shasters and the Koran? How many of the most abject and down-trodden vassals of Satan have been lifted up to a communion with Infinite purity and love? How many voices, once frantic with the yells of demons, are now attuned to "the song of Moses and the Lamb?" If past usefulness shall be a plea with the Committee, let them think of the moral change which has taken place, and is still in progress, over the whole extent of our Indian Empire; let them think of caste broken, suttee extinguished, native schools opened, female education instituted, Christian churches formed, benevolent institutions founded, opposition silenced, and Governments themselves enlisted on the Bible's side; let them think of the thousands of converts to the Christian faith, of the hundreds of native agents variously employed in its propagation; of Krishna, Rammohun, Sébukram, Ramprasad, Aratoon, Soojatullee, and numbers more, Hindoos or Mussulmans once, becoming preachers of "the glorious gospel of the blessed God;" let them listen to the recital of facts such as every missionary can tell them coming from the plains of Hindostan, to the alarmed apprehensions of Brahmuns of the downfall of their ancient mythology, and to the glowing hopes of Christians of the approaching universal triumph of Christianity; and let them remember, that, so far as these effects are to be ac-

tributed to the Scriptures at all, they are to be mainly attributed to these condemned and abandoned versions of the Scriptures, for there were no other; and then let them consider, if the plea of usefulness is to prevail, whether these circumstances do not establish an irresistible argument for their re-instatement in the patronage of the Bible Society.

In conclusion, the Committee tell the public, that they have thus "stated the principle upon which, with regard to their versions, they have acted in years that are past, together with the reasons which seem to justify their adherence to that principle in years to come."

To the uniformity, however, with which they have acted upon this principle, their conduct towards the Baptists forms an exception. The memorialists believe, and they rejoice to believe, that it is the solitary exception. They sincerely hope that no other faithful versions of the Scriptures have been treated as theirs have been, or ever will be. It may be enough for any body of Christians to have taken a resolution only in one instance, which, however unintentionally on their part, will not let God speak the whole revelation of his will in a language that can be understood. The memorialists are aware that this is putting the case plainly and solemnly. Solemnly they wish to put it, and with plain-spoken truthfulness. They impute no evil motives, they believe none existed in the minds of the Committee; on the contrary, they are persuaded those excellent persons who passed the resolution acted under a conviction that they were doing what duty required at their hands. But that such conviction was founded in error, cannot, they conceive, be a matter of doubt, now the consequences which their resolution involves are apparent. Looking at the subject, not in the light simply of a difference of opinion between Baptists and Pædobaptists, but in its whole extent of application to the great work of Bible translation, and at the consequences which must ensue, either as translators shall feel themselves bound to give the entire Scriptures without concealing any part, or at liberty to evade translation, or to translate on a principle of accommodation and compromise; the memorialists must confess, that no language they can employ would adequately represent their views of its importance. They have accordingly desired to deal

with it, not as a party question, but as a grave matter of Christian morals, in the decision of which the whole church of Christ is concerned. As a party question by no fairness of representation can it be exhibited. With that volume before them which is their Heavenly Father's gift to the whole human family, and which they and the rest of the Christian church hold in trust for all their brethren of mankind, mere party questions sink in their esteem into unutterable insignificance. They plead not for the advantage of their own denomination, but for common principles, in which there ought to be a concurrence amongst all denominations. They plead for the restoration of harmony, for a return to the ancient paths, the good old ways in which the Bible Society used to walk, and in which, towards all but themselves, its determination is declared to walk in future—in a word, they plead for the consistency and honour of the Bible Society itself.

Time was, when in concluding one of their Annual Reports,* the Committee could say,

"Let it not be forgotten, that the basis of the Society is as ample as ever. There the various communions of Christians have enjoyed communion with each other. There, within the range of the United Kingdom, the Episcopalian has delighted to meet and encourage, and to be met and encouraged by, his brethren of other names. There they have mutually learned, that brethren they are, and there they indulge the hope that brethren they shall remain, and dwell together in unity. There they have mingled their sympathies with the brethren of the Lutheran and the Reformed churches of the Continent. There they have witnessed with delight, the breathings of the pious Roman Catholic, and have hailed the approach of the Greek and Armenian, the Syrian, the Copt, and the Chaldee Christian. All, of every name, who love the Lord Jesus Christ in sincerity, have gladly extended to each other the right hand of fellowship."

But should the Committee in an evil hour, turn a deaf ear to the pleadings of the memorialists, the time they describe in these glowing terms is gone. One denomination of Christians who trust they may, nevertheless, humbly aver

* A.D. 1829.

that they "love the Lord Jesus Christ in sincerity," is expelled from the fraternal union; or, if they still retain a place as contributors—which numbers of them will—and, if one or two of their body are continued on the Committee—as probably they may—their translations are discarded, their churches are ag-

grieved, and they no longer unite on terms of equality. Christians of every other name, and in their distinctive names, may still extend to each other the right hand of unbroken friendship; but henceforth, though still extended, the right hand of a Baptist none may take.

BAPTIST WORTHIES.—No. VII.

JOHN GIFFORD.

John Gifford united with eleven others to form the Baptist church at Bedford, of which he was chosen the first pastor. His history was remarkable, and his conversion from sin to holiness was a signal triumph of divine grace. Born in the county of Kent, attached to the royalist party, and a major in the army of Charles I., he took an active part in the leading events of the civil war, and on one occasion narrowly, but providentially, escaped an ignominious death. Having joined in an attempt to overthrow the existing government, he was apprehended; and, with eleven others, condemned to be hanged. But the night before his intended execution, his sister went to visit him in prison, and finding the sentinels without fast asleep, and his fellow-prisoners dead drunk within, she gave him information, and prevailed on him to escape. He did so without disturbance or molestation, fled for safety to the fields, and for three days concealed himself in a ditch. Diligent but unavailing search was made for him in all directions, for in the meantime, by the assistance of friends, Gifford had reached London in disguise. Afraid of being discovered in his hiding-place, he removed to various parts of the country, often changing his abode, and finding protection and favour in the houses of certain great persons attached to the royal cause. When all danger was over he made his way into Bedfordshire, and exchanging the military for the medical profession, supported himself in Bedford by the practice of medicine.

At this period of his life he was a cavalier in politics and a debauchee in conduct—notoriously abandoned to vice—a great drinker, a gambler, a swearer; and so thoroughly did he hate the Puritans, that he often thought of killing one

Anthony Harrington, on account of his reputation among those calumniated but honoured servants of God. Gifford was seldom or ever successful in his gambling. Philip says, "One night he lost a large sum. It drove him almost mad. In his frenzy he uttered daring words against God, and cherished darker thoughts. He was about to dare the worst when his eye fell upon one of Bolton's works, which arrested both his purpose and his conscience effectually. It threw him into great distress for a short time, but eventually it led him to the cross. The passage in Bolton was this—'In the invitation of Christ to *all* that labour and are heavy laden, to come to him for rest to their souls, there is no exception of sins, times, nor places. And if thou shouldst reply, Yea, but alas, I am the unworthiest man in the world to draw near unto so holy a God, to press into his presence, to expect upon the sudden such glorious, spiritual, and heavenly advancement, most impure, abominable, and beastly wretch that I am, readier far to sink into the bottom of hell by the insupportable weight of my manifold sins! I say, then, the text tells thee plainly, that thou mightily mistakest; for therefore only art thou fit, because thou feelest so sensibly thy unfitness, unworthiness, vileness, wretchedness.'"

This was the means of his conversion. "Being now made free from sin, and become a servant to God" he entered into "so exalted and so happy a state of mind, that from that time till within a few days of his death, he declared he lost not the light of God's countenance, no not for an hour." Having thus passed from death unto life, and given himself to the Lord, in a perpetual covenant not to be forgotten, "he assayed to join

himself to the disciples; but they were afraid of him, and believed not that he was a disciple." "Yet he would inquire after their meetings, and being naturally bold, would thrust himself again and again into their company both together and apart; yet they had jealousies about him, for he had indeed been a very vile man; and had also in the town attempted in a very rude manner to do several actions which bespoke such extravagancy of mind, and wildness or vileness of heart." However, by degrees, he convinced them of his sincerity, gained their confidence, received from them the right hand of fellowship, became a "fellow-citizen with the saints, and of the household of God." Constrained by love to Christ, and desirous of glorifying his Father in heaven, he devoted his time and talents to the ministry of reconciliation; so that his brethren in Bedford were soon able to say of him, what the primitive disciples in Judea did of Paul, "He which persecuted us in times past now preacheth the faith which once he destroyed." "And they glorified God in him."

Having the glorious gospel of the blessed God committed to his trust, and "receiving some light into the congregational way, his next concern was to collect and unite in christian fellowship the dispersed and oppressed followers of the Redeemer. At length twelve of the holy brethren and sisters began this work. After much prayer and waiting upon God, and consulting one with another by the word; upon the day appointed for the solemn work, being met, after prayer, with one consent they jointly first gave themselves to the Lord, and one to another by the will of God. This done, they with one mouth made choice of our brother Gifford to be their pastor or elder, to minister to them in the things of the kingdom of Christ; wherefore brother Gifford accepted of the charge, and gave himself up to the Lord and to his people, to watch over them, and dispense the mysteries of the gospel among them." As the church was formed on the principle of open communion, the terms of fellowship were *faith in Christ and holiness of life*. Gifford continued their diligent and faithful pastor till his death. When "fetching his last breath" he wrote and

sent to them a pastoral letter full of christian experience, of practical wisdom, of sound instruction, and eminently calculated to promote "peace, and holiness, and brotherly love." The following extract is worthy of attention, because of its application to an evil by no means uncommon in the churches. "I would not have you ignorant," said the dying pastor, "that every one of you are as much bound now to walk with the church in all love and in the ordinances of Jesus Christ our Lord, as when I was present among you; neither have any of you liberty to join yourselves to any other society, because your pastor is removed from you; for you were not joined to the *ministry*, but to *Christ* and the *church*; and this is and was the will of God in Christ to all the churches of the saints, read Acts ii. 42, and compare it with Acts ii. 46. And I charge you before the Lord, as you will answer it at the coming of our Lord Jesus, that none of you be found guilty therein." Respecting a suitable provision for the poor members, a duty much neglected in the present day, he said, "let your deacons have a constant stock by them, to supply the necessity of those who are in want; truly, brethren, there is utterly a fault among you that are rich, especially, in this matter; 'tis not that little which comes from you on the first day of the week that will excuse you."

Ivimey says justly, "the heart that could dictate such a letter in the immediate prospect of dissolution, must be that of a christian bishop, who was eminently qualified to feed the church of God." As a Christian and as a pastor, his race was short but glorious; from being a persecutor, a blasphemer, and injurious, he became an eminent saint, a witness for God, and a good soldier of Jesus Christ. He had the honour of baptizing and receiving into the church the celebrated John Bunyan, who was accustomed to speak of him in terms of the strongest affection, and to call him "*holy Mr. Gifford*." In the fifth year of his pastorate over the church at Bedford, and on 21st of September, 1665, this excellent man died, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." T. P.

“ THY WILL BE DONE.

It is the midnight hour ; the pale moon-beam
 Lightens Gethsemane's sequestered scene ;
 On the bare ground, whilst tears of anguish stream,
 A mourner bends of more than mortal mien ;
 The dewy brow is raised to heaven serene,
 Calm, sweet submission 's heard in each soft tone,
 In every gesture, every look, is seen ;
 He takes the cup of bitterness alone,
 Without a murmur adds, “ Father, thy will be done.”

Ah ! do I meekly bear the chastening stroke ;
 Can I look up to heaven with brow serene,
 My lips in softest tones His name invoke,
 Whilst sweet submission marks my humble mien ?
 O God, forgive ! thy searching eye has seen
 My heart refuse to yield to thee thy own ;
 Conformed unto his likeness had I been,
 Each bitter draught I might have looked upon,
 And said, “ Not my will, Lord, thy blessed will be done.”

Might adverse scenes unfold upon my sight—
 Or some fond hope, like spring's first opening flower,
 Fade in my path by some unwelcome blight—
 Grief, pain, or languor, mark the tedious hour—
 United hearts be rent, and I might pour
 My fruitless sighs that I am left alone—
 Or might I quit life's fast-receding shore,
 And the last hope to which I cling be gone :—
 'Twere sweet, with placid smiles, to say—“ Thy will be done.”

May he who drank that bitter cup for me,
 Aid me to suffer all my Father's will,
 In the dread hour of trial may I see
 His tender hand, and own his matchless skill ;
 My smarting wounds probe deep in mercy still,
 From earth-born hopes I cannot part too soon ;
 Cheer up my fainting heart, with rapture thrill
 At thought of heaven, where mortal woe unknown,
 Thrice happy myriads bend, and shout—“ Thy will be done.”
 SARISSA.

ODE TO THE QUEEN.

BY JAMES MONTGOMERY, ESQ.

NOT by the tyrant-law of might,
 But by the GRACE OF GOD, we own,
 And by the people's voice, thy right
 To sit upon thy fathers' throne :
 Rule, Victoria, rule the free ;
 Heaven defend and prosper thee.

No slaves within thine empire breathe !
 Before thy steps oppression fly !
 The lamb and lion play beneath
 The meek dominion of thine eye :
 Rule, Victoria, rule the free ;
 Chains and fetters yield to thee !

With mercy's beams yet more benign,
 Light to thy realms in darkness send,
 Till none shall name a God but thine—
 None at an idol-altar bend :
 Rule, Victoria, rule the free,
 Till all tongues shall pray for thee !

REVIEWS.

Glimpses of the Old World, or Excursions on the Continent, and in Great Britain. By the Rev. JOHN A. CLARK, Rector of St. Andrew's Church, Philadelphia, United States. In two volumes. London: post 8vo. Price 14s. cloth.

THE health of the author requiring, in the opinion of his medical advisers, a change of climate, after he had sustained the ministerial office nine years, he left Philadelphia in November, 1837, to spend the ensuing winter in Europe. In pursuance of this design he sailed to Gibraltar, and proceeded thence to Malta, Sicily, Naples, Italy, France, and the British isles. At the request of his friends at home, he kept up a correspondence with them, describing whatever appeared most likely to interest them in the countries through which he passed. The letters which he addressed, some to individuals, and some to the church with which he was officially connected, revised and enlarged after his return, constitute the present volumes.

Mr. Clark appears to be a man of conscientious and devout habits, attached to evangelical truth, and possessing an observant and discriminating mind: he mingles naturally, therefore, pious reflections and references to the invisible world, with his descriptions of passing scenes. The influence of his work on the reader's mind is consequently very different from that which the publications of tourists in general are adapted to produce. It may be safely placed in the hands of the young, and it will suggest subjects for contemplation to the most sedate.

At Rome, the author remained about six weeks, examining the ancient and modern curiosities of that epitome of wonders. The chapters which describe its edifices, ecclesiastics, and customs, will be to English readers generally the most interesting; and from these we will make one or two extracts. The arch of Titus, which attests to this day the destruction of Jerusalem, and the seizure by the gentile conquerors of the hallowed symbols of that covenant which was made in the wilderness, is a remarkable object to the Christian traveller.

"As we proceed along down the *Sacra Via*, the way by which triumphal processions moved

towards the Forum, we pass the ruins of the Temple of Rome and Venus on the right, and just beyond this point another triumphal arch spans the street—the arch of Titus. This was built with Pentelic marble, by the senate and people of Rome, and dedicated to Titus, in honour of his conquest of Jerusalem. This edifice consists of one large arch over which is an attic story. On the frieze is represented the triumphal procession of Titus, seated in a car conducted by the Genius of Rome, and attended with Victory, who is crowning him with laurel; and on the other side of the arch are the spoils of the Temple of Jerusalem, borne on the shoulders of the triumphal procession, the table of shew-bread, the seven-branched golden candlestick, the vessel of incense, and the two silver trumpets blown at jubilee. As I stood beneath this structure, reared some eighteen hundred years ago, and gazed upon these *bas reliefs*, I felt that I had before me the most irrefragable proof of the truth of God's word. My thoughts instantly travelled back to the period of our Saviour's sojourn in Palestine, and to the distinct and repeated efforts that he made to reclaim and save the Hebrew nation. I could not but picture to myself his appearance as he stood on Mount Olivet, when he beheld Jerusalem, and wept over it, saying, 'O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.' I could not but think of those various predictions he uttered—declaring, 'Your house is left unto you desolate,'—'Ye shall see Jerusalem compassed with armies,'—'They shall fall by the edge of the sword, and shall be led away captive into all nations,'—'Jerusalem shall be trodden down of the Gentiles,'—'The days shall come in the which there shall not be left one stone upon another that shall not be thrown down,'—'The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and they shall not leave in thee one stone upon another.' The *abomination of desolation*, spoken of by Daniel the prophet, standing in the holy place, and predicted by our Saviour, was fully verified and made visible when Titus effected the conquest of Jerusalem. From that time 'the sacrifice and oblation ceased,' 'the daily sacrifice was taken away,' the temple was destroyed, its holy vessels borne off as plunder to grace the conqueror's triumph, the city levelled with the ground, and the thousands that dwelt there carried away captive. And here before me I saw a monument, erected by heathen hands eighteen hundred years ago, to perpetuate the remembrance of the fulfilment of these very events which the Saviour had predicted. How wonderful is the prescience of God! He sees things from the beginning to the end!

"I felt a little curiosity to inquire what had become of the holy vessels which the Romans had thus borne away from Jerusalem. The

result of my investigation, however, was not very satisfactory. By referring to Josephus, I found that the veil and the books of the law were placed in the palace at Rome, and that the candlesticks and other spoils were kept in the 'Temple of Peace.*' From other historical sources it appears, that when the Temple of Peace was burned in the reign of Commodus, these treasures were not destroyed. They were carried away, with other precious things, by Genseric, to Africa, and by Belisarius, after the conquest of the Vandals, to Constantinople, about the year 520. From thence they were sent to the Christian churches at Jerusalem. What finally became of them is unknown.

"Before leaving this arch, I must not forget to remark that this, and almost all the other ancient structures of Rome, have once been nearly buried in the earth by the accumulation of soil during the lapse of ages. This entombment has also been promoted by the shock of earthquakes, which have not been unfrequent at Rome. This arch, and most of the ancient structures, have been disintegrated, and are now seen as they originally appeared. I have already remarked that this arch, which is very perfect, stands directly over a street. This street is now quite a thoroughfare; but it is said that no Jew, among the thousands that reside in Rome, was ever known to pass under this arch. If they wish to go along this street, they invariably turn aside, and walk around it."

—Vol. i. pp. 284—287.

Some of the superstitious and gaudy rites still practised in the metropolis of spurious Christianity are depicted at considerable length. The following is an account of a ceremonial which, being annual, will be in the course of performance at the very time when many of our friends will be perusing this article. It relates to the transactions in the Sistine Chapel, on the day called Ash-Wednesday.

"After having given themselves up to every species of gaiety during the Carnival, even up to twelve o'clock Tuesday night, the next morning all the members of the Romish church go to church to confess; and the officiating priest puts ashes on their heads as a symbol of humble repentance for sin. This was the ceremony that we were going to witness in the Sistine Chapel. Though we started at an early hour, we found it difficult to obtain a carriage to convey us to the Vatican, so great was the rush there to witness this grand ceremony. We no sooner had reached the colonnade, than we found the way to the Sistine Chapel completely lined with Swiss guard in full papal uniform. The appearance of these guards is rather finical and grotesque. They wear not only coats, but small-clothes and hose 'of many colours,' and those of a very brilliant kind, which contrast powerfully with each other. The stripes of their long hose remind you of the rainbow, while their hats are black, filled with long crimson waving plumes, and they carry as their armour a huge glittering

spear or halberd. A large body of these guards were stationed at the door of the Sistine Chapel, through which none were allowed to pass who were not arrayed in *court dress*. How unlike the meek and lowly Jesus in his arrangements, is the Roman pontiff! Christ made no distinction between the high and the low. He came to be the Saviour of all. He therefore received 'publicans and sinners.' The poor and the wretched pressed forward to gain admittance to his presence, and were never refused. But here his professed representative, when about to perform an edifying ceremony, by which men are to be reminded of their lowly origin, their deep corruption, and their need of humility and repentance, gives orders to the armed band that guard the door of his splendid palace, to exclude all who do not come in rich and gay attire.

"I have before mentioned that the Sistine chapel is a large lofty oblong room, whose walls and ceilings were adorned with frescoes, executed by the most distinguished masters of Italy. The chapel is divided into two apartments, although the partition wall consists of such a light open frame or wicker-work, that those who are permitted to proceed no farther than the first or outer apartment, have an opportunity of seeing almost all that passes in the other division of the chapel. In the second apartment, at the remote or farther end, is the high altar. The papal throne stands on the right, near the wall. In the centre of this part of the chapel is an open unoccupied area, in the form of a parallelogram, terminating at one end with the high altar; around the three other sides of which are arranged the seats of the cardinals. This parallelogram, or open area, does not extend entirely back to the partition wall, there being a small platform or gallery on either side of the aisle leading to it, separated from the cardinal's seats by a sort of breast-work about four feet high. To this platform, gentlemen coming early, dressed in military costume, or a suit of black, can gain admittance, and be permitted to stand during the religious ceremonies. No lady is permitted to pass beyond the first apartment. I was so fortunate as to obtain a standing-place on this platform immediately behind the seats of the cardinals, where I could see every thing that went forward. On the left side of the chapel, back of the cardinals, were several ranges of seats, filled with bishops, prelates, military officers of high rank, foreign ambassadors, and persons of great distinction. These were all dressed in the particular costume of their order or rank. Those parts of the chapel to be occupied by spectators were filled at an early hour. At length the cardinals, one after another, began to make their entrance. They came in through the same entrance that the people did, passing up the aisle into the second apartment of the chapel, until they reached the open area of which I just spoke. Here each one proceeded nearly to the high altar, where he bowed, being followed by two priestly attendants, or clerical esquires, carrying his train, and afterwards escorting him to his particular seat. These attendants then sat down at his feet. Each cardinal came in, in the same way, and only one at a time. This occupied full half an hour, for there were more than thirty present.

"The cardinals are the great princes in the

* De Bello Jud. lib. vii. c. 25.

Roman states. All the high civil offices are held by them. The whole number of the sacred college consists of seventy, although it is not necessary that this number should be always full. About thirty reside in Rome, and the others are scattered through the different papal countries. They are divided into three ranks—*cardinal deacons*, *cardinal priests*, and *cardinal bishops*. The appointment of the cardinals depends solely on the pope. When a Romish priest has once reached this high elevation, he stands a chance one day to come to the papal throne, as the Roman pontiff is always chosen from this body. The appearance of the sacred college, as they sat upon their seats in the Sistine Chapel at this time, was greatly in their favour. They were generally old men, or those who had passed the meridian of life; and I have seldom seen so fine a group of heads. Such a sight would have been a perfect feast for a thorough-going phrenologist! They were generally remarkably fine-looking and intelligent men. The appearance of many of them was devout, and during the services they wore a heavenly aspect. Some of them, however, not remarkably attached to fasting and self-maceration, if one might judge from their rotund persons and rubicund faces, evidently regarded this service as a penance, which they were disposed to get through the easiest way possible.

“After the last cardinal had entered, and been conducted by his train-bearers to his seat, a short silence ensued, and then a procession began to move slowly into the chapel from a small door on the left-hand side of the high altar. This procession consisted of priors, prelates, bishops, canons, and ecclesiastics of various orders, followed by a golden cross borne aloft, the bearer of which immediately preceded the Roman pontiff, surrounded by his immediate attendants, himself distinguished from them all, not only by his crown, but by the shining golden robe in which he was clad. A crowd of military and priestly attendants conducted his Holiness in great pomp to the papal throne. No sooner had he reached his seat, than one of the cardinal bishops next in rank to the pope, whose seat was just at his right hand, arose, and moved down to the bottom of the open area with his attendants, who had previously sat at his feet, where they spread out his train at full length. He then walked slowly up towards the other end of the chapel, his train dragging some twelve or fifteen feet behind him, till he reached the steps that led up to the papal throne, where bowing, he reverently ascended, and knelt at the feet of the pontiff, affectionately kissing his hand. He then arose, and with the aid of his train-bearers, made his way back to his appropriate seat. He was immediately followed by the cardinal next to him in rank, who went through the same ceremony. The others followed, each in their order, till the whole thirty had thus paid their personal salutations to his holiness. Then a gilded and beautifully illuminated book, borne by some half-dozen silver-headed and most venerable-looking priests, clad in full robes, was brought to the Pope, together with one or two magnificent and brilliant lamps. These all knelt around him, some holding the book, some the lamps, others pointing to the place where he was to read. He began and

read a few words in Latin. Then the choir, composed of men prepared for this service from childhood, in the same way that the personal attendants upon the king and queen of Persia were prepared for their station, struck up, and poured forth enchanting strains of music. Almost the entire service was chanted; the book and lamps being occasionally brought to the Pope, as before described, out of which at each time he read a few words in Latin. At length a pause occurred. The attendants that sat at the feet of the cardinals immediately addressed themselves to effecting a change in the robes of their princely masters. Their ermined mantles were laid aside, and these lordly priests soon appeared clad in a burnished shining dress, that made the persons of the whole sacred college glitter, as though their garments had been of wrought gold. How unlike clothing themselves with sackcloth all this appeared! And now the grand ceremony was to commence. One of the cardinal bishops who was officiating at the altar, and who wore upon his head a richly bespangled silk mitre, drew near, and ascended the steps of the papal throne. The Pope's mitre and cap were then removed by his attendants. The cardinal bishop then dipped his finger into a golden basin, containing a small quantity of ashes, and with it made a cross on the crown of the Pope's uncovered head. The cap and mitre were then returned to his holiness, and the cardinal's cap and mitre being removed, he bowed down at the Pope's feet, and, as he knelt, kissed a cross on the lower part of the Pope's robe, who, dipping his finger into the basin of ashes, made a cross upon the crown of the cardinal's head. Then each cardinal, according to his rank, came forward in order, and in like manner knelt, kissed the cross on the Pope's robe, and had his head crossed with the ashes from the golden basin. After these the bishops, prelates, priors, and priests, together with the Roman Senator, the civil and military officers, the cardinal's attendants, the mace-bearers, and others, according to their rank, drew near and enjoyed the high honour of having their heads sprinkled with ashes by the hand of his holiness. Then grand mass was celebrated. During the consecration service the Pope came down from his throne, and knelt before the altar at six different times, being attended by about thirty most venerable-looking ecclesiastics, who each time knelt in pairs of two and behind him, and then conducted him back to his throne. During all this time magnificent torches were continually borne about, clouds of incense were ascending around the altar, and not less than a dozen times the censer of incense was brought to the feet of his holiness, where its wreathed clouds were made to ascend and envelope his person. The ringing of bells, the bowings and genuflections, were endless. At length the host was to be elevated. All fell down upon their knees. The bread was now lifted up, which according to the popish belief had become the Son of God. How strikingly was I reminded of that description of Isaiah, where he tells us that “they made a god, and fell down and worshipped it.”* Although the mass was celebrated with such great pomp, it seemed to be

* Isaiah xlv. 17.

made to be adored, for none, unless it was the officiating priest partook of it. After the mass, a priest, who had been appointed to that duty, delivered an Italian oration or address, about ten minutes long; immediately after which the services concluded. I was not at all sorry when they closed, for I had become fatigued and disgusted with this protracted mummerly."—Vol. i. pp. 338—344.

How diametrically opposed the genius of Romanism is to the genius of spiritual Christianity, how hostile its celebrations are to piety and true devotion, may be seen in the following account of some Lord's day exercises in which the Pope himself acted a conspicuous part. At the feast of Annunciation, twelve girls who have made the greatest proficiency in the school of a convent belonging to the Dominican order, walk in procession, and receive a donation as their dower.

"The feast of the Annunciation occurred on Sunday, and we hoped that the ceremonies of the day would be in accordance with the duties of the season. We went at an early hour, and found the church fitted up for the occasion; the farther end, near the high altar, being arranged very much as I have described the Sistine chapel. Again I was permitted to occupy a spot just behind the seats of the Cardinals.

"The approach of the Pope, as described by one of our company who remained without to witness the spectacle, was very imposing. The whole open area was filled with crowds of people. All the windows and balconies around the piazza were hung with crimson and occupied by spectators. It had more of the appearance of a fête day than of the Sabbath. Here also were assembled several companies of troops, in martial array, with noise of drums to receive his Holiness. On this occasion thirty-five Cardinals were present; each of their carriages was decked with princely splendour, attended by four servants in beautiful livery, while the gay spirited animals that drew them, covered with rich trappings, might have stood for the picture of Job's war horse. The Cardinals, one after another, all arrived before the Pope, but did not leave their carriages until his appearance. At length his train appeared. He rode in a chariot drawn by six horses, which was literally so entirely made of burnished brass, silver, and gold, that it seemed like the chariot of the sun. The moment his train reached the crowded area, the people gave way, the Cardinals sprang from their carriages, the multitude fell upon their knees, the drums beat, and the soldiers presented their arms in sign of military reverence.

"The scene within I witnessed myself. Almost immediately after I arrived, the church became thronged with spectators. Very soon the Swiss guard, with their broad red plumes, their black and yellow striped hose, their singular breeches, and many-coloured coats belted with a girdle of yellow, each bearing a long glittering spear or halberd, arrived. Soon one and another company of troops, in full military dress, marched into the church with their brightly burnished arms, and arrayed themselves in two lines down

the nave of the church, quite to the door at which the procession was to enter. Directly a portion of the Pope's body guards, who form the mounted cavalcade that always attend his person when he rides out, made their entrance, clothed in elegant military costume, and equipped with boot, and sword, and spur. With a swaggering military air they stalked through the church, and planted themselves directly around the point of entrance to the seats of the Cardinals. This all occurred before the pope reached the neighbourhood of the church. At length the organ struck up a march. The drums were heard beating without. The guns of the soldiers rung on the stone pavement of the house of God, as, at the bidding of their officer, they grounded, shouldered, and presented arms. How unlike the Sabbath; how unlike religion; how unlike the suitable preparation to receive a minister of the meek and lowly Jesus! Now moving slowly up, between the two armed lines of soldiers, appeared a long procession of ecclesiastics, bishops, canons, and cardinals, preceding the Roman pontiff, who was borne on a gilded chair, clad in vestments resplendent as the sun. His hearers were twelve men clad in crimson, being immediately preceded by several persons carrying a cross, his mitre, his triple crown, and other insignia of office. As he was thus borne along on the shoulders of men, amid the gaping crowds, his head was shaded or canopied by two immense fans made of peacocks' feathers, which were borne by two attendants. He at length was set down in the midst of the Cardinals, near their seats, and conducted with great state to his throne. Then each Cardinal, with his crimson train spread at full length, approached his throne, and went through the ceremony of salutation which I have before described. Then followed, precisely as in the Sistine Chapel, the mass, with all its usual chanting, music, kneeling, bowing, crossing, carrying of candles, burning of incense, ringing of bells, and elevation of the host. After all this was finished, the twelve girls attended by some dozen officers, were brought in, walking up between the two lines of soldiers. They were dressed in white. Over their dress was drawn a singular outer garment coming down to the waist, the top of which formed a hood or cap, which also had connected with it a case or covering for the lower part of the face, by which the mouth was completely barricaded. Poor girls! they had frequently to pull down this mouth-covering in order to breathe.

"The cap or hood was surmounted with a tinsel crown, ornamented with artificial flowers. They each bore a lighted taper, and came up along by the seats of the Cardinals, went up the steps that led to the papal throne, and there bowing down before his holiness they reverently kissed his foot. A collection was then taken up among the Cardinals for their benefit, and the whole ceremony was thus ended. The Pope was again put into his chair, and borne on the shoulders of his attendants to his carriage. The streets were filled with carriages and soldiers and merry crowds: the air rung with noise and the sound of martial music—every window and balcony was crowded with idle spectators. This is the way in which the Pope keeps the Sabbath; these are the means he

takes to save the thousands that people his territory. Oh, what a religion Popery is! I went home sick and sorrowful. I felt as though, in being present at such a scene, I had helped to desecrate the sabbath. I can never feel thankful enough that I was born in a Protestant land. Our countrymen do not appreciate the religious privileges they enjoy."—Vol. i. pp. 345—349.

The second volume contains the author's comments on what he saw and heard in the United Kingdom. Readers will differ as to the accuracy of some of his statements respecting the places and persons to whom he had access, and still more as to the correctness of some of the opinions which he has advanced. Wherever he goes he is the American and the Episcopalian still. His predilections for Episcopacy and the English Liturgy are strong; while, on the other hand, he demurs to the propriety of an establishment, disapproves of the attendance of bishops in the House of Lords, believes Cathedrals to be useless, and regards the cathedral services as affording the gay and giddy abundant opportunities to spend their time very much as they would at an opera.

Both volumes contain many lively descriptions, interesting anecdotes, and instructive remarks, which will be read in England, as well as in America, with pleasure and profit.

Prince Albert, and the House of Saxony; with a particular Memoir of the reigning family of Saxe-Coburg-Gotha. By FREDERIC SHOBERL, Esq. London: 1840. Post 8vo. pp. 242. Price 5s. 6d. cloth.

Prince Albert, his Country and Kindred. London: 1840. Imperial 8vo. pp. 96. Price 4s. gilt edges.

Kindness to the persecuted disciples of Christ never loses its reward. He who receives a righteous man in the name of a righteous man, whether from spiritual motives or from a natural love of justice, will be suitably requited. The modes in which the Dispenser of all good compensates the services rendered to his suffering friends are indeed various. If the benefactor be a man of faith, he may have to wait till the resurrection of the just; if he be a man of the world he may have his reward in this life. If he be an heir of salvation it may be exclusively in spiritual blessings, which are in the judgment of God the most valuable; but if he have no taste for these, he will receive his wages in earthly coin.

Sooner or later, in some way or other, the followers of Obadiah the steward of Ahab, and Ebed-melech the Ethiopian, shall find that God does not forget their work and labour of love which they have showed toward his name, in ministering to his saints. He that loses his life for Christ's sake shall find it; and he who leaves to his children an empty purse and a good conscience, bequeaths to them an inheritance, of which it may be seen in after ages that his posterity have no reason to be ashamed.

If the living descendants of Charles V. of Germany, and Charles IX. of France, and of contemporary persecuting princes, were requested to point out the family which in their estimation deserved to be reckoned the most fortunate of modern times, it is probable that their answer would be unanimous. They would not mention themselves, or their kindred, or the victorious warrior who made them tremble some years ago, when it seemed as though his dynasty would be the most potent of all that had ever swayed the sceptres of the west; with one accord they would direct the inquirers to the offspring of a German duke, whose paternal dominions were little larger than the county of Rutland, and whose home was soon after the commencement of the present century possessed and plundered by the French invaders. One of his sons is seated on the throne of Belgium; one of his grandsons exercises regal power as Consort to the Queen of Portugal; while two of his grand-children occupying the royal palaces of Britain, are enjoying the willing homage of the most influential nation on the earth, and receiving the congratulations of all the kings and emperors of Europe, whose ambassadors bow reverentially before them.

Whether this elevation to worldly dignity is really an advantage is a question into which we will not now enter: it is so accounted by its possessors; it is so in the estimate of mankind. The exaltation of this family is therefore very remarkable when considered in connexion with the services which its progenitors rendered to the church of Christ, at a critical period, and the losses which in consequence they endured.

Every one who has read the history of the Reformation in the sixteenth century must remember the protection which Luther received during the greater part of his perilous career from Frederick,

surnamed the Wise, the elector of Saxony. He died without issue, but was succeeded in his electorate by his brother John, surnamed the Constant, whose lineal descendant and heir, is the father of that prince whom the British nation is now welcoming as the chosen consort of its Queen. John was a more bold and decided friend to the Reformation than his brother Frederick had been: he threw off allegiance to the court of Rome entirely. His signature was the first of several attached by princes of Germany to the solemn Protest against Romish usurpations, from which the name Protestant is derived. The pope caused a Diet to be convened at Augsburg. John determined to gain, if possible, a fair hearing for the reformers. At his suggestion a statement of their views was drawn up, the final editorship of which was entrusted to Melancthon. This is what is called the Confession of Augsburg. The character given of this prince by Luther, in the sermons he preached on his decease, was, that he was the most excellent of men, without deceit, neither envious, proud, nor prone to anger, always ready to forgive, and inclined to lenient proceedings. "He confessed," said the preacher, "the death and resurrection of Christ before the whole world, and adhered to his profession with constancy, although at the risk of his dominions, his person, and his life."

But his son and successor, John Frederick, surnamed the Magnanimous, another ancestor of Prince Albert, was actually deprived of his dominions on account of his adherence to the righteous cause.

"This elector was a most zealous friend to the doctrines of the Reformation, and the chief of the Protestant princes who entered into the treaty of Schmalkald in defence of those doctrines. On this account he was put to the ban of the empire by Charles V. In the war which ensued he was defeated on the 24th of April, 1547, in the battle of Mühlberg, where after a most obstinate resistance he was wounded and taken, but refused to surrender to any but a German. On the 10th of May the emperor in his camp before Wittenberg, adjudged his unfortunate prisoner to be beheld as an outlaw, and directed this sentence to be executed on a scaffold erected for the purpose in the field. The elector was engaged in a game at chess with his fellow captive, Duke Ernest of Lüneberg, when the imperial commissioner reached his tent to read to him this severe sentence. He heard it without betraying any agitation, and replied, that "He hoped the emperor would treat him rather more mercifully; but if he was

in earnest he begged to be told so, that he might make some dispositions respecting his wife and children." He then turned to his companion, saying, "Let us finish our game?" This coolness excited the admiration of the conqueror, who at the intercession of the elector of Brandenburg, granted him his life, but upon eight conditions, the principal of which was, that "He should accede to the decisions of the emperor, and the Council of Trent, in regard to religion." To this requisition he firmly replied that, "He was determined to adhere steadfastly to the confession delivered at Augsburg by his father, himself, and other princes, and rather to lose his dignity, his territories, nay even his life, than suffer himself to be separated from the word of God." The emperor admiring his fortitude erased the obnoxious article with his own hand, and gave orders that his prisoner should not be again importuned on the subject. By a capitulation concluded in the same camp on the 19th of May, John Frederick was deprived of the electoral dignity, and all his dominions, which the emperor conferred on his cousin, Duke Maurice of Meissen, who agreed to give up Weimar, with some other towns and districts, and to pay a yearly sum of fifty thousand guilders to the children of his predecessor.

"The captive prince was conducted as it were in triumph to Augsburg, where, from his apartment he could view all the ceremonies attending the investiture of Maurice with the dignities and possessions of which he had been deprived. Nothing however could shake his fortitude, and on the latter occasion he is said to have thus expressed himself: 'How Maurice's people rejoice at my being deprived of the electorate. The Almighty grant that they may henceforth enjoy it so peacefully as to have no need of me or mine!'" Shoberl, pp. 94—96.

We must refer to the works before us for all subsequent details respecting the fallen prince and his descendants, and give only a brief account of the promising young husband of our Sovereign:

"Prince Albert Francis Augustus Charles Emanuel, of Saxe Coburg-Gotha, was born on the 26th of August, 1819, and received the first rudiments of education in the castle of Erenberg. His masters were chiefly selected from the college of Coburg, and his early progress was such as to foretoken that proficiency in his studies which was fully realized on their completion.

"After the death of his mother, and when duke Ernest contemplated a second alliance, it was thought expedient that the prince should be removed for a time from home, and he became the visitor of her royal Highness the Duchess of Kent, and the fellow-student of his future fiancée. At this time prince Albert had completed his eleventh year, and partook of the lessons in the English language, music, and the various sciences which were given to his illustrious cousin. Thus it may be presumed the foundation of a lasting friendship was laid in childhood, which subsequent visits and maturer years must have ripened into warmer feelings—circumstances rarely the happy attendants upon regal marriages.

"For upwards of fifteen months Prince Albert remained in England, residing chiefly at Kensington and Claremont. After his father's second marriage, he returned to his native country, to resume a close application to study, after a plan laid down by duke Ernest, and rigidly adhered to by the prince. So assiduous was he, that at the age of seventeen he passed, with honour to himself, an examination which admitted him into the University of Bonn, whither he repaired to complete his education."—*Country and Kindred*, p. 87.

"Prince Albert paid a second visit to this country in 1838, when he came hither with his father to witness the ceremony of the coronation. None of the guests with whom the palace was filled on that joyous occasion lingered so long as their Serene Highnesses; and the affability of their manners endeared them to all who had the happiness of making their acquaintance."—p. 92.

At the time of the marriage of Prince Albert's uncle, Leopold, with the Princess Charlotte of Wales, Mr. Shoberl

published An Historical Account of the House of Saxony. In the present volume he has combined the information given in that work with an account of such changes as have since occurred in the family. The anonymous work is now compiled from various sources of information: it condenses much of the matter given by Mr. Shoberl, and incorporates with it many entertaining particulars relating to Germany and its people. We can cheerfully recommend both works: a student in history will prefer Mr. Shoberl's, and general readers will be most pleased with the other publication. The former is adorned with a good engraved portrait of the prince, and the latter with fifteen wood-cuts, illustrative of persons and places connected with the subject.

BRIEF NOTICES.

The Life and Opinions of the Rev. W. Milne, D.D., Missionary to China, illustrated by Biographical Annals of Asiatic Missions, from Primitive to Protestant Times; intended as a Guide to Missionary Spirit. By ROBERT PHILIP, Author of the *Life and Times of Bunyan and Whitefield; the Experimental Guides, &c.* London: Post 8vo. pp. 488. Price 7s. 6d. cloth.

THE name of Dr. Milne is familiar to all who are conversant with modern missions. From this volume they will learn that he was born in Aberdeenshire in 1785; that in his youth he was immoral; that after his conversion he was educated for missionary work at Gosport; and that having been selected for China by his tutor, he arrived with his wife at Macao in July 1813. In 1815, it was deemed advisable that he should reside in Malacca; and there, principally, he spent the remainder of his days, writing, translating, printing, and seeking in various ways to promote the spiritual welfare of the millions of China. He died in the thirty-eighth year of his age, June 2, 1822. His biographer ascribes to him the honour of being "the first writer who denounced the Opium Trade as the curse of China, and the disgrace of the East India Company." Mr. Philip, and Mr. Milne were friends in early life, and the warmth of personal attachment imparts additional attraction to the volume, the spirit and tendency of which will secure general approval. Mr. Philip's manner as a biographer is very discursive; but the information which he has thrown into the work respecting subjects connected with Dr. Milne's Life and Opinions is valuable.

Lectures on Biblical Criticism, exhibiting a Systematic View of that Science. By SAMUEL DAVIDSON, LL.D. Professor of Biblical Literature, in the Royal Academical Institution, Belfast. Edinburgh: 8vo. pp. 411. Price 14s. cloth.

AFTER waiting some months for an opportunity to commend this work to the attention of our readers in a manner commensurate with its intrinsic value, we are compelled, very reluctantly, to dispose of it in a few sentences. The author tells us that "Dissatisfied with the books to which there is easy access, and not inclined to point, without admonition, even the more inquiring students of theology, to German productions that contain much obnoxious matter, he formed the purpose of publishing such a course of Lectures as would embrace all the topics pertaining to Biblical Criticism." In doing this he has performed a service of great value to those who are engaged in the critical investigation of the holy records. The topics principally discussed are Ancient manuscripts of Scripture—Ancient versions—Quotations from ancient writers—Disputed portions of the New Testament—Causes of the various readings—History of the text of each Testament—Divisions and marks of distinction in the originals—the Nature of the Hebrew language—the Hebrew characters—the language of the New Testament—the Greek article—the original language of the Gospel by Matthew. These are subjects which all who desire to be masters of the external evidences of Christianity, or skilful interpreters of the inspired oracles, should diligently study; and in doing so they may derive important assistance from this learned and judicious compendium.

A Greek and English Lexicon to the New Testament: especially adapted to the use of Colleges and Schools; but also intended as a convenient manual for Students in Divinity, and Theological Readers in General. By the Rev. S. T. BLOOMFIELD, D.D., F.S.A. of Sidney College, Cambridge, Editor of the *Greek Testament with English Notes*, &c. London: 1840. Foolscap 8vo. pp. 479. Price 9s. cloth.

AVAILING himself of the aid of those learned Germans who during the last forty years have devoted themselves successfully to the verbal criticism of the New Testament, and taking Dr. Robinson's Lexicon especially as a basis for his own, Dr. Bloomfield has produced a volume which will meet the wants of a very large class of biblical students. He has compressed into a comparatively small compass the etymology of each word, its primary signification, and different senses, elucidating them by reference to the Septuagint, the Apocrypha, Josephus, Philo, and the Greek Classical writers; and by abstaining from the attempt to make the work serve the purpose of a Concordance, by omitting all proper names, and by carefully excluding irrelevant matter he has enabled his publishers to furnish in small, clear type, a comprehensive Manual of New Testament Lexicography, at a very low price. Some original illustrations derived from the author's own researches are interwoven with those of his predecessors, rendering it, as he observes, "an independent, though not entirely original, performance."

Prospectus and Specimen of a new and important edition of the New Testament Scriptures, entitled The English Hexapla. Bagster, Paternoster Row.

WE are delighted with a prospect which this sheet affords of a publication which we have long thought very desirable. It will present to the eye at one view in the opening of a quarto volume, the Greek text of Scholz, in a new and very bold type, and the most valuable of the old English versions, viz., Wyclif's, Tyndale's, Cramer's, the Geneva, the Rhemish, and King James's, in parallel columns. It is to be published in ten parts, the price of each of which will be four shillings. We hope that the list of subscribers will be rapidly enlarged. Mr. Bagster observes justly, "Readers in general of the Word of God, are little aware of the treasures of illustration which are unfolded by the varied expression of the same truth by the different translators; and in addition to the mutual illustration, afforded by parallel versions in the same language, their substantial accordance in sense, while varying in phraseology, tends to strengthen the confidence of the English reader in the competency and fidelity of these concurrent witnesses to the true import of the Inspired Originals."

The Colonial Magazine, and Commercial-Maritime Journal. Edited by ROBERT MONTGOMERY MARTIN, Esq., Author of "The History of the British Colonies," &c. No. II. London: 8vo.

THE principal essays in this number are on Colonies in their Political and Commercial Relations to the Parent State—Advice and Information for Emigrants of the First Class—Colonial Banking, with the plan of a projected Bank of Asia—The Maritime Resources of France and the United States of America—

Martinique—The Resources of Upper Canada, and the value of that Province to England—China—Assam Tea—State of Religion in the British Colonies. In this last article the editor endeavours to show, that "The Protestants of England, Ireland, and Scotland, ought to unite as one person, to enforce, if it be necessary, the formation and maintenance of an established church in each of our colonies." He announces his intention to examine calmly, in his ensuing number, "the state of affairs in Jamaica, not only with reference to past events, but with a view to draw attention to that important portion of the British empire." The articles generally evince a liberal and enlightened spirit, and a desire to promote the best interests of the human family. It will be a work of no small difficulty to make a publication conducted in this spirit acceptable to some influential classes of colonial proprietors and merchants; but, if we may judge from the two numbers which have appeared, the editor's intentions are good. His knowledge of colonial affairs is certainly extensive.

RECENT PUBLICATIONS

Approved.

The Fountain of Life, or the Union between Christ and Believers. By the Rev. THOMAS JONES, of Crediton. Second Edition. London: 12mo. pp. 283. Price 3s. 6d.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part VIII. London: imperial 8vo. Price 2s. 6d.

The Union Harmonist, a Selection of Sacred Music, consisting of original and standard pieces, anthems, &c., suitable for use in Sunday-schools, Congregations, and Musical Societies. Arranged by Mr. T. CLARE, Canterbury. Part II. London: (Sunday School Union.) Price 1s.

The True Ministry. The Ministers of the Established Church not the only true Ministers of Christ; nor the Church of England the only sure road to Heaven. By the Rev. T. ANTHONY. Third thousand. London: 12mo. pp. 24. Price 3d.

Ward's Library. Christian Moderation. In two books. By JOSEPH HALL, D.D., Bishop of Exeter. Reprinted from the edition of 1640. London: 8vo. pp. 45. Price 1s.

The Evening Treasury. A Golden Treasury for the Children of God whose treasure is in heaven; consisting of select Texts of the Bible, with practical observations in prose and verse for every evening in the year. By C. H. V. BOGATZKY. A new edition, revised and corrected, with a life of the Author by the Rev. C. F. Steinkopf, M.A., one of the Secretaries of the British and Foreign Bible Society. London: 32mo. pp. 356.

Hints on Self-Education: a Lecture read before the Members of the Sunday School Union Library, on Thursday, the 11th of April, 1839. By DANIEL BARNHAM. London: (Sunday-School Union) small, pp. 104.

The Christian Triumphant in Death. A Sermon occasioned by the decease of Mr. David Nasmyth, Founder of City Missions; and honorary Secretary of the "British and Foreign Mission." Delivered in Union Chapel, Islington, on Lord's day, Dec. 1, 1839, by T. LEWIS. Published by request, for the benefit of the widow and five fatherless children. London: 8vo. pp. 40.

Tracts for the People on the principal subjects of controversy between the Roman Catholics and Protestants. By the Rev. MARK BUTLER. No. 2. London: 12mo. pp. 32. Price 4d.

INTELLIGENCE.

EAST INDIES.

BIBLICAL TRANSLATIONS.

The following paragraphs are extracted from a letter from the Rev. James Thomas to the Rev. J. H. Hinton, dated Calcutta, Sept. 11, 1839.

At the suggestion of my esteemed brother Yates, I take the liberty of sending you a copy of several editions of the sacred scriptures which have recently left the press. You will perceive that, though unaided by the British and Foreign Bible Society, we have been enabled to bring to a completion several important versions of the divine word in the languages of this country. America has done nobly, and we hope our friends there will continue to render us the requisite assistance to enable us to carry on and complete the works in hand, or contemplated. But why should not English Baptists do more than they have hitherto attempted? Separate effort is what we desire to hear of, and no more time should be spent in fruitless appeals. We have highly appreciated your motives and your exertions to bring the British and Foreign Bible Society to render the aid which ought to have been offered rather than solicited. Your efforts have not succeeded in the way intended and desired; may you not now adopt another course, and devise some plan to bring our denomination and others willing to assist to act in this matter? I do hope that something worthy the cause will yet be attempted; and I have much confidence in the wisdom and ardour of yourself and other friends of the Bible. Could not something be done to replenish our translation fund? If £1000 a year could be raised it would be a great improvement on past years, and cause many hearts to rejoice.

As you will like to know what has been done, I will as briefly as possible enumerate the several impressions which have left the press; naming also what are still in hand. At the time our esteemed brother W. H. Pearce embarked for England, the second edition of the Bengali Testament was nearly completed; of this 500 copies were printed, beside single gospels, and exclusive of what were printed for the Calcutta Bible Society. What were then printed, added to previous editions, made a total of 41,610 volumes. Since then we have printed in

Bengali, New Testament, 3rd edit.	1500
— Gospels and Acts together	500
— Single Gospels & Acts, total	20,000
— Gospels and Acts together, 4th edit.	2,000

— New Testament, 4th edit. (nearly done)	3,000	
		35,000
Hindustani, New Test. with refs.	1,000	
— Ditto, smaller	500	
— Gospels and Acts together	530	
— Single Gospels	9,000	
— New edit. Matt. and Mark	8,000	
		19,030
Sanskrit Psalms	2,500	
— Matthew and Mark	6,000	
		8,500
— Luke is in the Press. The edition of the entire Test. will be 1000, beside 500 of Gospels & Acts together.		
Armenian Test. nearly complete		600
		104,740

Thus upwards of 100,000 portions of the sacred word, consisting of Psalms, single Gospels, Gospels and Acts together, or entire Testaments, have already passed through the press, or will have left it long before this letter can reach England. These 100,000 portions of the word of God, translated into the languages of India is the contribution of the Baptists towards enlightening the heathen world; but the Baptists can and must do much more than this.

WEST INDIES.

HAITI.

To all who are anxious for the extension of the Redeemer's kingdom, but especially to those who have taken a lively interest in the welfare of the negro race, the island of Haiti, or Hayti, formerly called Hispaniola, and San Domingo, presents an inviting aspect as a field of waste land, which needs the labour of the husbandman. Mr. Clarke, of Jericho in Jamaica, now in this country, has forwarded to us some observations on this subject, together with a letter to himself from Mr. Wheeler, agent of the British and Foreign Bible Society; to both of which we have pleasure in directing the attention of our readers. We give first the introductory remarks of Mr. Clarke:

The island of Haiti extends from about lat. 17° 35' to lat. 20° north; and from long. 68° to long. 74° 35' west of London; is 390 miles in length from east to west; and 140 miles in its broadest part, from north to south, containing 25,000 square miles; with a population of 850,000, or perhaps 1,000,000 of inhabitants. In point of size it ranks next to Cuba, and is about four times as large as Jamaica, from which it is distant about ninety miles. Ireland gives the best idea of the size of Haiti, as

it exceeds the favourite isle of Columbus only 1,798 square miles. The number of inhabitants exceeds the number of white, coloured, and black, in the eighteen islands of the west belonging to Great Britain—they being reckoned at 810,623, and is probably very little short of the *entire* population of the British West Indies, Demarara, Honduras, Mauritius, and the Cape of Good Hope, which is given at 1,101,173.

The products of the republic of Haiti are, coffee, cotton, mahogany, logwood, gayac, ox hides, ox horns, cacao, tobacco, and salt; and those imported into France, in 1831, exceeded in value the imports from Sweden, Denmark, Holland, Portugal, Austria, or China. See "Jeremie's Essays," page 446. According to the reports laid before "Congress" in 1835, the exports to Haiti amounted to 1,815,812 dollars, and the imports from that island to 2,347,556 dollars.

In 1836, there were in the city of Port au Prince fifteen male and female schools, a Lancasterian school, a medical school, with a good faculty, and a national college, in which the sciences, languages, drawing, music, &c., were taught.

To the fearful acts of vengeance which took place when the attempt was made to replace the shackles of slavery upon the free men of St. Domingo, we need not refer, further than to utter the feeling of regret that Britain should have dipped her hands in their blood. May she now consider the state of that interesting people, and seek to make reparation, by sending the gospel of peace to the injured and long-despised sons of Hispaniola.

The following is Mr. Wheeler's letter to Mr. Clarke:—

St. Mary's, Jamaica, Nov. 27, 1839.

My dear Sir,—

Our much esteemed friend, Mr. Phillippo, has informed me that you have written to him, and requested him to communicate to me your wishes respecting information as to the moral state of Haiti, and the practicability of establishing a mission there, with a view to communicate a knowledge of true Christianity among that very interesting people. I believe you are aware that I have twice visited that island, in 1836 and 1838. My first visit was to Jacmel, and the only journey I took was from that place to Port au Prince. In the first named town I remained for several weeks; in the last, about eleven days. This visit was exclusively, of course, among the French population. The last visit was of a more extended duration, and was commenced at the city of St. Domingo, from which place I took two journeys westward, one about twenty-five miles distance to the town of San Christopher, and another to Bani and Agua,

the last place about 104 miles from the city. I then went westward, visiting several towns and villages; the principal of which were Seibo and Hygivey; the last famed for Romish imposture, and bringing no small gain to interested persons by the resort of pilgrims and devotees. In the last named visit, going and returning by different routes, and branching off occasionally, I travelled not less than 300 miles. There is a large town at the east end of the island, named Samana, which I was not able to visit; but the ground there is occupied by the Wesleyan missionaries.

I finally left the city, and crossed the island to the north side, visiting several towns and villages on my way. Isabella, Monteplaat, Buyagna, Cotuy, Moca, Macoans, La Vega, St. Yago, a large inland town, Altamira, and Porto Plaat, a large and flourishing seaport town. I then took a circuitous route to Laxavon, or Dajabon, the last Spanish town on that side. I entered the French part, after crossing the river Massaca, at Ornaminthe, and went through Fort Liberté, formerly Fort Louis, and as far westward as Cape Haytien, where the English steam-boat stops. From the Cape I visited several towns round—Aux Cap, Plain du nord, Grand Riviere, Dondon, Sans Souci, and finally embarked in the steam-boat from the Cape to Jamaica. I landed at St. Domingo on the 31st of May, 1838, and left on the 25th of November following, having travelled upwards of 1000 miles on this island.

With respect to any works containing information on the present state of religion in Haiti, I know of none. The letters of Mr. Tindal, as published by the Wesleyan Missionary Society, in their notices, afford the best information I know of. I believe he is now in England, like yourself, seeking renovated health. I am happy to say that I found in him a friend and brother, and a liberal-minded excellent christian; and in my journeys from the Cape he accompanied me.

I believe there are one or two coloured priests, but no black ones. Those whose acquaintance I made were some creole whites, and from Porto Rico, and I believe Cuba. The laws respecting religion are, "That the religion of the state is the Roman Catholic," but the intercourse with Rome is of the most limited nature; and I do not apprehend the pope has any power or control over the appointment of ecclesiastics; nor is there a bishop now in the island. Monasteries, convents, Jesuits' institutions, have been suppressed. The American emigrants profess to be Baptists and Wesleyans; and are at full liberty to exercise their own mode of worship. The Wesleyan Society has a mission at Port au Prince, in connexion with M. St. Denis Banduy, a

native of colour, and who has, I believe, been very useful and acceptable. One at Cape Haytien, at present, I believe, unoccupied in consequence of Mr. Tindal's illness. One at Port au Plaat, and one at Samana. Excepting by Mr. St. Denis Banduy very little has been done, I fear, in preaching to the native French; and nothing to the Spaniards. When I was in Port au Prince there was a coloured person named Munroe, from America (a Baptist), who preached in English. Excepting in one instance, which you will find in Mr. Tindal's journal (before referred to) every protection has been afforded by the authorities.

I have used the terms *French*, and *Spaniards*, for, although the whole island is now under one government, still the distinction is complete, in manner, habit, and language. The French have, I suppose, five-sixths of the population—the Spaniards five-sixths of the soil. I believe Mr. Hill is fully borne out in his assertion, "The French are Romanists because it suits all the vices—the Spaniards because it is the only religion they know." The French have all the disadvantages of a sugar-growing slave population emancipated without instruction, and under circumstances which, I believe, would have reduced any other class of people than negroes to the nearest approach to demonism human nature is capable of. To my mind it is perfectly marvellous that they are not tenfold worse than they are. The Spaniards were never extensive slaveholders; and their occupation is grazing and agriculture, for the most part. I always found them sedate, courteous, and very hospitable. A very considerable proportion are able to read, and anxious to procure books of a religious tendency. I was always received by them not only with a kindness and urbanity, which seems part of their nature, but, I believe, with genuine respect for my work's sake; and my memory loves to trace with gratitude the innumerable instances of kindness I received from them; while I cannot call to mind *one* act of rudeness or incivility, although I was unarmed, and a stranger, and often in the wildest scenes, and altogether committed to their protection and guidance.

One priest only publicly opposed me; while I could name *four* who publicly recommended the Scriptures to their flocks; and as many more who took an active interest in urging the people to buy them, and religious publications I had with me. Of one I hope I could say he was not far from the kingdom of heaven. They nearly all purchased themselves some of every kind, and particularly volumes of sermons. I often hoped and prayed that God would open their eyes—in such an event there are

few external hindrances to very extended usefulness.

There are difficulties, doubtless, in the way of commencing a mission among them; but I believe far greater were encountered on the first commencement here. It would be a work of faith as well as a labour of love. A footing might in all probability be gained at first among the American emigrants; but I fear there is little real religion among them; and many of very depraved morals. *But that would not be a mission to the people.* The Spanish language would, I think, be readily acquired; and to do good it ought to be carefully and diligently studied. Of all places, it would require wisdom and harmlessness combined. The government, the priests, the people, might be peculiarly excited at any thing like the appearance of innovation. Some time ought to be spent in learning the habits, the feelings, the character, and the institutions of the people, as well as in acquiring their confidence and respect. An Englishman should try to be of the people as much as possible. Of all things they cannot brook contempt, or superiority assumed over them. Many differences of food, and hours, and especially in connexion with servants, would be experienced. I am aware these are trifles which have led some to stumble, and impaired, if not destroyed, their usefulness. English feeling would revolt from continual military interference; and especially in a land professedly democratical in all its institutions: but there must be no sort of interference—an imprudent word might destroy every thing; and checks, even the most arbitrary, may be expected occasionally from the governing authorities. Popery, however subdued, or plausible, has ever in it the sleepless spirit of antichrist, and may be roused into unwonted energy under very unexpected circumstances; and the depravity of the human heart is the same at the root everywhere. Yet, worldly men make sacrifices, and endure privations, for worldly and wicked objects which ought to shame many who profess better principles. Alas! we are too unwilling to hear hardness as soldiers of Christ. Bad men often maintain cheerfulness amidst privations—forbearance amidst injuries, and perseverance under difficulties, which shame some of us who profess to seek an eternal reward. I would not have a person of doubtful piety or hot-spur zeal go to Haiti as a missionary; and self-denying, humble, patient men, are not easily procured. Yet my heart's desire and prayer to God is, that such may be raised up, and sent—apt to teach, yet patient towards all men—willing to sow in tears, and wait God's time for the harvest; and not

repining, even if despised and rejected of men; habitually, hourly, momentarily, waiting upon God for wisdom, guidance, and help.

In the order of means I am inclined to think that schools, and especially for the very young, are of great importance. When I was in Jacmel in 1836, could I have established infant schools I should have had the countenance not only of the priests, but was offered the greatest degree of encouragement from all classes of the people. I received at that time a sum equal to £30 sterling, for the Bible Society, as free donations. I fear that the circumstances of the people of that place are much worse than they were.

I suppose the entire population of the island may be taken at 850,000; and I know of but one missionary who is able to preach to them in their own tongue. It should be taken into consideration that the degraded state of Haiti lies, to some extent, at the door of England. Unsuccessful as our troops were, and murderous as were the consequences to themselves, yet they crippled the power, and destroyed the influence of one who, perhaps, presented as noble a specimen of human nature as ever fought for the liberties of a people. It is worse than vain to repine at what God permitted to be done; but I doubt if all the evils connected with the English slave colonies were not surpassed by those inflicted on Haiti by that wicked jealousy of the advancing liberties of a people, which governed the British Government in their war with *Toussaint L'Ouverture*. But the end is not yet; bad as were the means, unholy as was the policy, yet, I trust all will ultimately be overruled for good to the inhabitants of Haiti. Reviled, calumniated, and cut off from intercourse with other nations, under all circumstances they have displayed firmness and resolution: and in spite of all assertions to the contrary, I will say, showed to all who are willing to see it, that the negro is capable of self-government, and can maintain a natural dignity, and natural rights; a self-maintenance, in spite of a concurrence of events, calculated to destroy any other class of people. With the recollection of wrongs the most atrocious, with injuries which would have called out the direst spirit of revenge, and in the possession of no religious checks—their own too sad catalogue of barbarities never reached to one-tenth of those of their foes; and though the sordid spirit of planterism may deplore the deficiency of sugar and rum, yet, I believe, at no period since they established their claim to be treated as men, would the sum of their happiness be found inferior to the poor slaves of the Spanish or French colonies. Worldly men may fancy if they will, that custom-

house returns are the gage of prosperity; but no man of any feeling will think so. When he finds in opposition to hogsheads, puncheons, and tierces, a decreasing population, fast running to annihilation, and aided on in this dreadful race by the cat, the ebony, the collar, and the bilboes: and a Christian will think still more seriously of those awful evils which you too well know to be inseparably connected with slavery, and which, under a professed Protestant government, were too bad to name, and are, if possible, still less restrained where popery holds an uncontrolled dominion.

I am seriously planning the publishing some letters I wrote from the island during my visit, and probably some from Caraccas. I hope our friend Mr. Hill* will supply a volume of interesting matter relative to the mere scientific details; and thus conjointly, produce a work which will interest English readers.

I am glad to hear of your safe arrival in your father-land; and I hope to hear more of your welfare, and entire restoration to health.

Believe me, my dear sir,
Yours very truly,
J. WHEELER.

To the Rev. J. Clarke.

CANADA.

BAPTIST COLONIAL MISSIONARY SOCIETY.

The second Anniversary was held Feb. 12, 1840, at Trinity Chapel, Southwark. Rev. J. Edwards, of Clapham, in the chair. The Resolutions were moved and seconded by Rev. J. Dyer, J. Edwards, of Canada, B. Lewis, J. Aldis, J. Rothery, and E. Davies, J. Hanson, Esq., and J. Neath, Esq. Rev. E. Steane closed the meeting by prayer.

The Report was very encouraging; we give the following extract:

"Three years ago when the Society was formed there were but three Baptist ministers in Lower Canada, there are now seven or eight, all labouring with diligence and success. During the past year one of our missionaries received fifty seals to his ministry. He baptized twenty-five persons in one place, and at one time, and then formed them into a Christian church. Three years ago there was no Theological Institution in Canada; if a young man felt his need of preparatory instruction for the work of an evangelist or pastor, he must go to the United States, and many influences

* Richard Hill, Esq., Governor's Secretary in the Special Justice's department, Spanish Town, Jamaica. This gentleman spent a considerable time in travelling to Haiti a few years ago. His letters appeared in various periodicals.

combined to keep him there, when his studies were finished. Many promising young men have thus been lost to Canada: but now there is an Institution for their benefit at Montreal. It is in a flourishing state—it began in September 1838 with but two students; there are now eleven. The President, Dr. Davies, speaks of them all in kind and encouraging language. Three years ago Montreal was the only large town in Canada in which there was a Baptist church: Toronto and Kingston now call loudly for ministers, saying, only send them, we will support them. Your Society has, under God, been mainly instrumental in producing these great improvements—improvements be it remembered, which have been brought about in the midst of circumstances of unwonted peril and confusion. What may not be hoped for now peace is restored, and when the flattering prospects of the Canadas in their civil and commercial interests are actually realized.”

The expenditure for the year has been £271 13s. 8d. The Treasurer is in advance £32 2s. 7d.

The following donations of £5. and upwards have been received very recently. Some of these acceptable aids have resulted from the personal application of the Rev. E. Steane, by whose kind services the Committee have been much assisted and encouraged.

	£	s.	d.
W. B. Gurney, Esq.....	70	0	0
W. Blackman, Esq., Wadsworth	10	0	0
H. Kelsall, Esq., Rochdale.....	10	0	0
G. Forster, Esq., Salden.....	10	0	0
A Friend by T. Bickham, Esq., } for Missionaries in Canada..... }	10	0	0
Miss Davey, Norwich.....	5	0	0
Second Donation.....	5	0	0
J. Coward, Esq., Liverpool.....	5	0	0
W. L. Smith, Esq.....	5	0	0
Rev. J. Russell, Melksham.....	5	0	0
W. Thoms, Esq., R.N.....	5	0	0

Rev. J. Edwards, of Canada, is now seeking to increase the list of Subscribers—the kind aid of all to whom he may apply is affectionately and earnestly solicited.

EUROPEAN CONTINENT.

FRANCE AND SWITZERLAND.

The reader is indebted to the Rev. Dr. Cox for the following interesting account of the progress of religion in France and Switzerland, which a friend of his who has lately visited those countries communicated to him in a letter with which he has favoured us.

“ You recently told me that a friend had applied to you for information respecting the present state of religion on the continent; and it has since occurred to me that if I furnished you with the results of my observation and inquiries during my recent

visit to France and Switzerland, it might be interesting to the gentleman in question, and others, if you choose to give it greater publicity, by sending to the Baptist Magazine.

Our first sabbath was spent at Paris, where the general aspect of the people indicated that pleasure and gain were the objects of their worship; and though this is, alas, the case with an overwhelming majority, yet there are very gratifying proofs that a sacred leaven is operating and diffusing itself, though it has not sufficient power to be visible on the surface of society. In some streets many shops were shut, in others every one open, and, though I could not form an accurate opinion of the relative proportions, yet it appeared to me that in the streets we generally passed through, there might be one in fifty shut. As nearly as we could ascertain, there are ten preachers of the gospel in French, every sabbath in this vast city, whose population is 800,000!! M. Frederick M6nod, and another evangelical minister, preach in turn in the Protestant national churches, with their socinian or neological fellow-pastors. At the Tait-Bout chapel, with which Mr. Wilks is connected, M. Grand-Pierre, and another superior preacher conduct the French service. In this congregation are many persons of rank, wealth, and eminent piety, who devote themselves to the promotion of the cause of Christ throughout France, besides the support of their own ministers and schools in Paris. They are separated from the national church, but do not adopt any regular form of government. All their affairs are managed by a committee, and the communion is open to any one who chooses to unite in it, without examination into character. The late Duchess de Broglie was a member of this Society. In the Rue St. Anne is a small Swiss dissenting church, where the Rev. Mr. Sheldon, an American Baptist minister, preaches in English every sabbath afternoon. He has baptized some converts in a fountain of a garden in the Champs Elis6es. This gentleman superintends a few missionaries, supported in France by the American Baptists, and appears to be a very devoted and useful missionary himself. The Wesleyans have two places of worship—a good sized chapel, and a large room, the latter in the house occupied by their active superintendent Rev. W. Toaze, in the Rue Royale. Their Society increases, and they have established sabbath schools in connexion with both their places of worship. English Episcopalian worship is also conducted by a pious clergyman, in a chapel in the Champs Elis6es. Some years since, and chiefly, I believe, through the efforts of Mr. Wilks, to whose persevering zeal France is deeply indebted, the Soci6t6 Evangelique, or French Home Mission, was established

at Paris, and has been greatly blessed in diffusing the gospel in various parts of France. More than forty evangelists are employed by this Society, besides colporteurs. With regard to minor differences of opinion in the agents employed, there is much liberality; churchmen and dissenters, baptists and pædobaptists being indiscriminately received. Originally they were not permitted to form churches or administer the ordinances, but simply to preach the gospel, as long as they continued in connexion with this Society; but I understood that this regulation had lately been in many cases relinquished. M. Lorriaux, formerly an agent of the Baptist Continental Society, is now labouring under the auspices of the Société Evangelique, at Havre. There is a happy increase of pious ministers in the Protestant national church; about half are now supposed to be of this character, and there is great reason to hope the proportion will be greater among the rising ministry, who at the college of Montauban enjoy the instruction of several professors distinguished for evangelical sentiment, as well as for talent.

The continually increasing circulation of the valuable publications of the Paris Tract Society, is another happy omen for France. I was particularly gratified to observe what a large number of the Christian Almanac had been circulated the past year. Through this little publication, admirably compiled on the plan of that published in England by our Tract Society, a great amount of important religious truth will be disseminated in the remote rural districts of the country. The labours of the colporteurs in diffusing the publications of this Society with the sacred scriptures, are invaluable, both as pioneers and auxiliaries to the preaching of the gospel. In a highly civilized country like France, and where, from the progress of education by government and other schools, the number of readers is rapidly increasing—literature will form a very important means of promoting religion; it is therefore a peculiarly gratifying circumstance that some Christian writers are appearing in that country chiefly among the Protestant ministers, whose talents are devoted to the preparation of small popular works adapted to the sceptical and inquisitive state of the public mind. There is also a female writer, Mademoiselle Chamboud, who has a happy talent for the instruction of children, and whose useful and pious little work, "Magazin des Enfants," sold also in this country, would be an excellent substitute for the juvenile French works now used in our schools. Two valuable religious periodicals are also published at Paris, "Archives du Christianisme," and "Le Semeur." The latter is a review con-

ducted on Christian principles, by the most distinguished writers of France and Switzerland. Still, however, with these native works, and many translations from our own, there is abundant room and necessity for more literature of a moral and religious character, especially for the young; and English authors of such works, who can afford the expense of a French translation, might by this means contribute materially to the progress of truth on the continent.

The state of the public mind, and the degree of religious freedom enjoyed, renders France a field ripe for the harvest. The authorities are generally in favour, and often desirous of the establishment of Protestant worship in their localities; and, excepting from the priests, or the rabble excited by them, little opposition is experienced. How much the public mind is interested in the present opposition to catholic principles, is apparent, from this fact, that when the Archbishop of Toulouse lately attacked the protestants in a charge to his clergy, and a spirited answer to it was immediately published, an edition of the latter consisting of several thousand copies was sold in two or three days.

All these cheering facts prove that the evangelization of France is making progress; yet when we compare the small amount of means employed, with the wide extent of country to be enlightened, it is evident that progress must be very slow. What are a hundred, or perhaps a few more preachers for the millions of France! and when we consider the facilities existing for the diffusion of the truth in this semi-heathen and infidel country, do not the voices of souls perishing at our very door call upon us with loud and irresistible power to give them more aid? It appears to me that the merely nominal Christian civilized countries of Europe present a claim upon our missionary zeal, to which we have yet but faintly responded. It is quite true that in pagan lands the darkness is more intense, the destitution more unmitigated; yet, in expending our efforts so as to produce the greatest effect, would not a comparatively small amount of funds and labour bestowed upon the former countries, bring forth such rapid and abundant increase, as really to accelerate the conversion of the world? As soon as converts are made there, they are agents well prepared to extend the work in foreign lands; and it is surely bad economy in religious, as it would be in natural cultivation, to neglect that soil from whose riches seed enough might be soon obtained to sow the more barren and difficult parts. England indeed does not neglect the continent, yet less effort appears to me to be made than the importance of that field demands; and at present the two English societies

who aid in its cultivation, are chiefly supported by pious episcopalians. I rejoice that you have given your sanction to the case of Auxerre, a place in which I feel deeply interested; and as our denomination does not as a body support any society for the continent, I trust they will be disposed to assist liberally in the important object thus presented to their attention. If one active missionary could be placed in every such large provincial town in France, we might hope for the speedy evangelization of that country, but I fear this is a distant expectation. English Christians intending to reside a short time there, might materially aid the infant causes already planted, if they would choose an abode near. The influence and assistance of one zealous family would be invaluable in such situations; and while seeking health, or studying economy, they might confer inestimable benefits upon the population around them, and sustain a solitary evangelist ready to sink beneath his oppressive labours. If, however, all Christian travellers cannot fix their residence in one spot, all may render, as many already do, their journey subservient to the promotion of the gospel, which should ever be supreme in their plans, both by circulating abundantly on their route bibles and tracts, which are everywhere gladly received, and holding some intercourse with the ministers stationed in their way. The localities already supplied with evangelical labourers may be learnt at Paris, from the reports of the Sociétés Evangeliques of France and Geneva, and from the ministers of the different denominations settled at Paris. Christians travelling in a private carriage may find it far more profitable to diverge from their course in search of occasions of usefulness, than in search of the picturesque, while the former may often conduce to the latter. There are private Christians scattered over France, to become acquainted with whom is well worth an extra effort, who, with primitive courage and self-consecration are devoting their time and property to the salvation of their countrymen; and we heard of a few young men of family and talent, declining a connexion with the national church from conscientious motives, who, in thus trusting to the small pitance which the dissenting ministry in that country can furnish, evince a disinterestedness of principle, and strong faith, worthy of all honour.

The influence of Protestantism, and of piety, in promoting the external observance of the Lord's day was visible at Geneva to a degree that revived our sabbath home feelings, though the comparison was much in favour of England. That beautiful city may justly be called the religious metropolis of the continent, the centre of a widely

extended sphere of operations. The Geneva "Société Evangelique," well known in this country, exhibits the characteristic energy and enterprise of this little republic. It is chiefly conducted by the members of the Oratoire, a large, wealthy, and pious congregation, who are dissenters in practice and as it regards a large majority in principle, so far as the separation of church and state is concerned. Their constitution is not however, conformed to that of our churches. Their affairs are managed by a committee chosen by the subscribers; and the communion is open to all persons of respectable character who wish to unite. They have four preachers, of very superior talents, two of whom are known by their writings in this country, M. Mèrle D'Aubigny, and M. Goussèn. All these ministers are likewise professors in the Theological College, where young men of piety, and suitable abilities, are received, without any distinction of sect or party. There is also a large congregational church of about 400 members, called from its location the Bourg de Four, whose origin dates with the very commencement of the revival in Switzerland, but it is only recently they have been able to raise means to build a chapel. They have three valuable ministers, all of whom, I think, were seceders from the established church. Christian character is the only requisite to admission, and their government and discipline is closely assimilated to that of Baptist and Independent churches among us perhaps in some respects approximating more closely to the primitive model. A union has recently been proposed between this church and Dr. Malan's, though this will not perhaps be easily realised. There is, however, between all these Christian societies the same social and public intercourse as between different dissenting congregations in England. I was agreeably surprised, as perhaps some of my readers will be, to find there were between forty and fifty dissenting churches in the various cantons of Switzerland, and the north of France, including one in the Valleys of Piedmont. The largest of these, which is at Geneva, I have just spoken of, and in this and the adjoining canton de Vaud—the two most enlightened and pious sections of the republic—these churches are the most numerous, while some are to be found in nearly all the Protestant cantons. Several of their ministers were formerly clergymen of the National Church, either separating from conviction, or driven out by persecution. Composed chiefly of persons from the middle and lower classes, one congregation only beside that at Geneva had built a chapel, their meetings being generally held in large rooms. In general, the only test of admission is a credible profession of faith;

Immersion of adults, or sprinkling of infants being both tolerated, and administered privately in the presence of such members of the church as may choose to attend. In a few churches, Christians of the National Church are not admitted to communion—the reaction probably of recent persecution; but this want of charity is discountenanced by the most intelligent and pious members. They are very decided calvinists, but by no means neglect the practical doctrines in their public instructions; and the standard of personal piety is high. Their chief defect appeared to me a too exclusive regard to the edification of Christians, and neglect of powerful appeals to the unconverted. They are however by no means indifferent to the diffusion of the gospel in their own country and in France, and out of their poverty support evangelists and colporteurs, the deputies of the associated churches, who meet half-yearly, forming a committee for this purpose. In most of these churches, besides the pastor, or as they frequently designate him, the president of the church, two or more gifted brethren are chosen as elders to assist him in spiritual duties, and in the meetings of the church any individual is at liberty to exhort. The Baptists among them are exposed to severe oppression, arising out of the law of registration in the several cantons. Registration which is among them confided to the clergy, takes place when a child is baptized; and as it is the proof of citizenship in the canton, the government, when a man does not reside in his own, has the power of banishing him if he refuses to baptize his child; and if the parent live in his own canton his child may be taken from him and sprinkled by force. The former, if not the latter also, of these oppressive acts, was inflicted just before my visit to Switzerland, on M. Wild, a very zealous and devoted evangelist in the canton of Berne.

Evangelical sentiments have made great progress in the National Protestant Church of Switzerland, especially in the canton de Vaud, where it is calculated that nearly two thirds of the clergy are pious men, and they display more zeal and liberality than can, I think, be found in any other established church. Some of their societies employ dissenters as colporteurs, and I was three times present at united prayer meetings held by them and their separated brethren; and at one of the anniversaries of their religious societies, among the new measures advocated, was out of door preaching. They are also earnestly desirous of reform in the church; and at the time of my leaving the country, a bill, prepared by a joint commission of legislators and ministers, was under the consideration of the diet, which, if carried, will render it a sort of republican

church—all power being primarily derived from the votes of the male communicants in each parish. Whether this change be effected or not, it appears probable both from the free political institutions of this canton, and the temper of the Established Church, that the inevitable consummation of religious reform by a severance from its corrupt state alliance, will first be attained in this little state. In almost every large town in the canton the pious church people have a voluntary chapel called an Oratoire, to which they appoint a minister, and thus always secure for themselves evangelical preaching, whatever be the character of the parochial ministers. In these chapels dissenting ministers are admitted occasionally to preach; and at Lausanne some time since, the two congregations agreed to worship together in the oratoire, on sabbath evenings—the ministers of each alternately officiating.

Switzerland enjoys also the literary influence of some able theological writers, among whom M. Vinét, professor of theology in the college of Lausanne, is pre-eminent. A good translation of two of his admirable sermons have appeared in the Baptist Magazine; and the whole of his profound and eloquent, religious and philosophical writings, ought to be better known in this country. Among the dissenters M. Rochât of Rolle, and M. de Rodt of Berne, are distinguished for literary talent. The latter publishes a widely circulated religious periodical in German; and there are two or three other popular magazines in French, edited by clergymen. This interesting country, already greatly assimilated to ourselves in national character, is emulating us in its religious progress, though its comparative poverty impedes those extended efforts which our wealth enables us to put forth. The Christian traveller though not less interested than others in all that is beautiful in nature, and important in the political and literary institutions of the countries he visits, will yet regard with deeper interest their religious condition; and if this brief sketch should assist the inquiries of future visitors, and excite more liberality in behalf of continental missions, my object in this communication will be accomplished."

NEW CHURCH.

DUNK'S GREEN, KENT.

On sabbath day, Feb. 9, a church was formed at the Baptist chapel, Dunk's Green, Plaxtol, by Mr. Dawson. It consists at present of seven members; but it is expected, as several persons have been anxiously waiting for the formation of a church at this place, that there will soon be an encouraging addition made to this small company.

NEW CHAPEL.

LITTLETON, NEAR DEVIZES, WILTS.

A small Baptist chapel has been erected in the above village, and was opened for divine worship on the 15th of January, when sermons were preached by the Rev. J. Wesley, of Devizes; the Rev. Shaw Evans, of Westbury Leigh; and the Rev. I. New, of Salisbury. Though the weather was very unfavourable, yet the chapel was filled, and in the evening numbers were prevented from gaining access. The friends connected with the interest are poor but devoted, and the thought of having obtained a "house for their God" fills them with joy. A Sunday-school has since been established under most favourable circumstances, and their prospects at present are very encouraging. The chapel will contain between two and three hundred. The ground on which it stands was kindly and promptly granted on a lease by the Earl of Radnor, for a trifling acknowledgement. The cost of the building including the expense of the deed, was £140. Though the friends there have done what they could, yet upwards of £100 still remains. It is hoped, however, by the assistance of the christian public, this infant cause will shortly be freed from the encumbrance of a debt. "May the little one become a thousand!"

ORDINATION.

ROCHDALE.

On Wednesday, Feb. 19, the Rev. W. F. Burchell, late of Falmouth, was recognised as pastor of the Baptist church in West Street, Rochdale. The first service was commenced at half-past two o'clock in the afternoon, by Rev. J. Girdwood of Manchester, who read a portion of scripture, and prayed. The Rev. J. E. Giles, of Leeds, delivered the introductory discourse on the constitution of a christian church; and was succeeded by Rev. D. Marsh, of Ashton-under-Line, who offered special prayer. Rev. J. Lister, of Liverpool, gave an excellent charge to the newly-elected pastor; and Rev. D. Hewitt (Independent) concluded. The evening service was opened by Rev. Mr. Orgar, (Indep.) of Heywood; after which, the Rev. J. Acworth, A. M., of Horton College, near Bradford, addressed the church, and Rev. J. Peters (Association Methodist) pronounced the benediction. Numerous other ministers were present to express their fraternal interest and best wishes.

MISCELLANEA.

BAPTIST BUILDING FUND, HAMPSHIRE.

The Southern Association, Hants., having

appointed their brethren, Tilly, of Forton, and Wills, of Milford, as a deputation to visit the several churches in the county, to make collections, and obtain subscriptions and donations in aid of the fund; these brethren intend executing their commission during the present month (March), and hope their appeal will be met by a cordial and benevolent response on the part of all who wish and pray for the extension of the Redeemer's kingdom, and the salvation of immortal souls.

When this Fund commenced, there were sixteen of the churches in the Association whose united debts amounted to £3,589 15s. 6d.; during the last two years, that amount is reduced, by about £600. As it is exceedingly desirable to remove the remainder of this burden as soon as possible, we trust the "voluntary principle" will, by its future triumphs, enable the committee to do much more this year than on the preceding.

BRISTOL CONTRIBUTION SOCIETY.

We are informed, that some of the leading Dissenters in Bristol intend to form a society for the purpose of augmenting the funds of institutions for the promotion of the gospel, by means of a pledge. The following is part of a prospectus which they have issued:—

"If the scriptural account of the universal reign of Christ on earth be not a mere imagination, an entire revolution must first of all take place in the whole system of Christian liberality; and an ample sufficiency of funds be placed at the disposal of the church, for imparting the Bread of Life to a dying world. With the view, therefore, of removing some of the obstacles to the conversion of the world, and striking at the root of covetousness in the church of the Redeemer, it is proposed that all Christians should at once unite in the formation of a Society whose object should be the enlargement of the funds of the church, by the stated contribution of some fixed portion of their income to the cause of Christ;—a society, not confined to any particular sect of believers, but embracing all who love the Lord Jesus Christ, and desire to extend the triumphs of the cross, by consecrating a certain portion of their whole income to the service of God. It would be a necessary feature in such a society that some *certain portion* of our property should be fixed upon—but that proportion should vary with the circumstances of the donors. It is thought by many, that one-tenth of our whole income would be a suitable proportion for most Christians belonging to the middle classes of society;—a much larger portion should be expected from the wealthy, and a much

smaller from the poorer members. But the distinguishing characteristic of this Society should be—the requirement of a pledge on the part of all who join it, that they will contribute to the cause a certain portion of their income; that proportion to be determined by their individual circumstances, and given to whatever societies the donors choose.”

PRESENTS TO MINISTERS.

On Wednesday evening, Nov. 20th, at a tea-meeting of the younger members of the first Baptist church, Sheffield, a gold watch was presented to the pastor, with the following inscription engraven on the inner case: “Presented by the Junior Members of the Townhead-street Church, Sheffield, to the Rev. C. Larom, Nov. 20, 1839, as a token of affectionate regard for his ministry, and to commemorate a revival of religion during the year.” The meeting was rendered the more interesting by the fact that a number of the young persons present had been but recently received into the church. Mr. Ebenezer Smith presided as chairman.—*Patriot.*

A numerous meeting of the church and congregation connected with Salter's Hall Chapel, assembled in the school-room on Friday evening last, and after taking tea together, and suitable addresses had been delivered, a purse, containing sixty sovereigns, was presented to the Rev. S. J. Davis, their pastor, as a testimony of the high respect and affection in which he is held among them.—*Patriot, Feb. 13.*

SUNDAY TRADING UPON CANALS.

The following circular has recently been issued to the Traders on the Worcester and Birmingham Canal Navigation.

“Many applications having been made to the Committee of the Company of Proprietors of the Worcester and Birmingham Canal Navigation, to put a stop to the trading upon their canal on the Sabbath day, they respectfully request you will give directions to your Steerers to avoid such a practice in future.”

WILLIAM HODGKINSON,
Clerk to the Company.

Navigation Office, Birmingham,
Jan. 10, 1840.

CORRESPONDENCE.

ON METHODS OF RELIGIOUS IMPROVEMENT.

To the Editor of the Baptist Magazine.

Sir,—I hope the suggestions of our brother Davis, in your February number, will excite due attention among our ministers and churches.

I can bear testimony to the advantages likely to result from some of them. I have for some years adopted the plan of a brief commentary on the portions of scripture read in public worship, and have witnessed the good effects which have resulted from it, by producing more attention to the word of God, by exciting a spirit of devotion, and preparing the hearers for a more profitable attention to the sermon. It is not necessary to take up much time in this exercise, nor is it desirable that the prayer which follows it should be protracted to an undue length. At one period of my life I had the privilege of sitting under one of the most popular and useful ministers of his day; and in his practice, what is generally termed, “The long prayer,” seldom occupied more than ten minutes, and yet it was so comprehensive, that it appeared to embrace every thing necessary, while it conducted the hearts of the worshippers directly to the throne of the heavenly grace, without wearying the body, or destroying devotion; and I am persuaded that if ministers and

members were to study brevity, prayer would be more likely to be pointed, fervent, and efficient.

Another plan I have found useful, especially during the long evenings, viz., holding, what we call, cottage prayer meetings, in different parts of the neighbourhood, at suitable distances from each other, on week evenings—two such meetings are held on the same evening, the services are continued at each for one hour. The first commences at six o'clock, and continues until seven. The second at half-past seven, thus allowing time for the person who conducts them to go, if necessary, from one to the other. At these meetings, singing may be dispensed with, and the time occupied in prayer, reading the Scriptures, and expository remarks. The advantages of such meetings are valuable; among those who attend are many who have never been accustomed to attend public worship, either for want of clothes or want of inclination; but they avail themselves of the opportunity of meeting in a neighbour's house, and, having been awakened to a sense of the importance of divine worship, they are now seen in the public sanctuary.

If any of your readers have not yet adopted this plan, I would recommend them to try the experiment.

I am, dear sir, yours,
T. TILLY.

To the Editor of the Baptist Magazine.

Dear Sir,

Amongst the many inconsistencies of which professors of religion are guilty, is that of marrying persons wholly devoid of piety;—a conduct so utterly at variance with the whole tenour of Scripture, and so fraught with the most injurious results, that it cannot be too loudly denounced. I should be glad of a reply to the following query.

Ought a member of a church who marries a person devoid of piety to be brought under discipline? and, if so, what discipline ought to be employed? P.

To the Editor of the Baptist Magazine.

Sir,—

Will you kindly allow a subscriber to your periodical, to propose through the medium of its pages a question on the propriety of females engaging in prayer in our public meetings? I should like to see the subject discussed on both sides in order to come to the true light. If some of your correspondents will take the trouble to elucidate this subject, they will oblige,

A LOVER OF GOOD ORDER.

EDITORIAL POSTSCRIPT.

The Memorial to which we adverted last month as having been presented to the Committee of the British and Foreign Bible Society, we have now the pleasure to lay before our readers. It was drawn up by the Rev. E. Steane, of Camberwell; and we doubt not that it will be the general opinion of our friends throughout the country, that the cordial thanks that were voted to him unanimously by the Committee of the Baptist Union were richly deserved. We are sorry to have to add, that a reply has been subsequently received from the Secretaries of the British and Foreign Bible Society, by which it appears that the Committee of that body adheres inflexibly to its previous determination. It now remains for the Baptists of Great Britain to decide whether they will desert the faithful and conscientious translators whose work has been at once extolled and rejected, applauded for its general excellence and repudiated for its unbending consistency, or whether they will prove themselves to be worthy of the distinction which Divine Providence has conferred upon them, in devolving upon them the vindication and support of the only principles on which satisfactory versions of the inspired Scriptures can be provided for the heathen world.

A society has just been formed whose object is to discourage the growth of opium in British India, it being cultivated in large quantities, expressly for introduction into

China, in opposition to the laws of that empire. We shall probably direct the attention of our friends to this subject more fully in an ensuing number; for the present it must suffice to say, that the contraband trade in opium has been regarded by all the missionaries who have approached that country, as the great obstacle to the introduction of Christianity, among its inhabitants; that, in the judgment of commercial men of eminence, it is the principal hindrance to a legitimate and advantageous trade; that it is opposed by the Chinese government, professedly on account of the pernicious and demoralizing effects of the drug; and that it is the immediate cause of the portentous war now commencing between China and Britain. The subject will speedily be brought before the House of Commons; it will be necessary that the petitions of the people should enforce the arguments which will be addressed to that assembly; and we trust that our readers will show themselves ready to respond to the applications which are about to be made to the friends of morality and missions throughout the land.

The destruction by fire, on the 19th of February, of the large and handsome chapel belonging to the Independent congregation under the pastoral care of Dr. Raffles, in Great George Street, Liverpool, must excite general regret. It was insured, it appears, for a sum which, though large, is not much more than half its estimated value; and we observe that the Directors of the Dissenters' Fire and Life Insurance Company have availed themselves of the opportunity to urge on the trustees of chapels and schools, and others who are interested in such buildings, to effect insurances of their property. The promptitude with which this advice is offered by the Directors may perhaps excite a smile, but the soundness of their counsel will scarcely be disputed by prudent men; and we, being wholly unconnected with the Company, may perhaps be permitted to remind our friends of the peculiar claim which it has on the Dissenters generally, arising from the consecration of one-tenth part of the profits to the reduction of premiums on the lives of Dissenting ministers.

We have just heard that the Rev. M. Mc. Millan, pastor of the Baptist church at Stirling, in Scotland, died there, very suddenly, on Friday, Feb. 7.

The Rev. John Stock has resigned his ministerial engagement at Windsor.

We are requested to announce that the Committee of Deputies are about to publish a new edition of Dr. Wardlaw's Lectures on Church Establishments at a very low price.

THE
MISSIONARY HERALD.



CONFLAGRATION OF THE CHAPEL AT SAVANNA-I-A-MAR, JAMAICA.

SAVANNA-LA-MAR.

DESTRUCTION OF THE CHAPEL BY FIRE.

Our readers have perused, we trust, with lively sympathy, the letter from Mr. Burchell, in our last number, giving an account of the destruction of the newly-erected chapel in this town by fire, on the night of the 23rd of November last. The engraving on the other side is intended to represent the painful scene; for which purpose we have availed ourselves of a drawing of the chapel sent home in Mr. Hutchins's last letter. We subjoin a List of the Contributions sent, up to the present date, towards making up the loss incurred by this unexpected calamity; and venture to express the earnest hope that other donations for the same purpose will be *speedily* forwarded.

CONTRIBUTIONS RECEIVED.

		£	s.	d.			£	s.	d.
Friend in Essex		50	0	0	Mr. John Beckinsale	0	10	0	
Tewkesbury, by Rev. D. Trotman.					Mr. Samuel Franklin	0	10	0	
Thomas Oddiek, Esq.	20	0	0	Sums under 10s.....		1	0	0	
L. Winterbotham, Esq.	10	0	0						25
A. B.	10	0	0	Miss Davey, <i>Norwich</i>		5	0	0	
Mr. Lewis	1	0	0	Mrs. J. Broadley Wilson		10	0	0	
Mrs. Hartland	1	0	0	M. G. Jones, Esq.		10	0	0	
Mr. Jones	1	0	0	Member of the Committee.....		10	0	0	
Miss Jones.....	1	0	0	Amersham—Friends, by Rev. J. Burton .		10	0	0	
Various friends	6	0	0	W. Lepard Smith, Esq.		5	0	0	
		50	0	0	John Coward, Esq., <i>Liverpool</i>		5	0	0
W. B. Gurney, Esq.		25	0	0	James Lomax, Esq., <i>Nottingham</i>		5	0	0
Cheltenham, by Rev. James Smith.					Mr. R. Cartwright.....		5	0	0
Mrs. Swinburne	5	0	0	Thos. Leigh, Esq., <i>Earlith</i>		5	0	0	
Mr. John Bailey	5	0	0	C. S. Tossell, Esq.		2	2	0	
A friend.....	5	0	0	W. Paxon, Esq.		1	1	0	
Rev. Jenkin Thomas	1	0	0	Rev. John Dyer		1	1	0	
Rev. James Smith	1	0	0	Mrs. Moore, <i>Hamerton</i>		1	0	0	
Mr. Thomas Billings	1	0	0	Miss Thornton, ditto.....		1	0	0	
Mr. J. B. Winterbotham.....	1	0	0	Rev. W. Norton, <i>Bow</i>		1	0	0	
Mr. R. Winterbotham.....	1	0	0	Friends at Providence Chapel, <i>Shoreditch</i>		1	0	0	
A friend	1	0	0	Messrs. Hearn and Veary		1	0	0	
Mr. Samuel Fisher	0	10	0	Friend, by the Treasurer		1	0	0	
Mr. John Whitmore.....	0	10	0	E. J.....		1	0	0	
Miss Bird	0	10	0	A., <i>Horsington, Somerset</i>		0	10	0	
Mr. Thomas Beckinsale	0	10	0	Mr. W. Kendle		0	10	0	

In the preceding list it will be perceived that two of our ministering brethren have sent up contributions, kindly made by their friends, on reading the account published in our last number. In reference to the contribution from Amersham, our brother Burton remarks, "Our annual contributions will not be affected by this, I believe, except to increase them :—" and our esteemed friend at Cheltenham writes as follows :—

On reading brother Burchell's letter in the HERALD, in reference to the destruction of brother Hutchins's chapel by fire, I felt that something should be done by the churches in England to assist our brother, and manifest Christian sympathy.

We have a debt on our place, and have, by persevering effort, raised 2000 guineas toward it within four years. I had just given notice of an extra collection toward the British and Foreign School-room, so that I could not have a public collection, yet I felt something must be done. Perhaps no church in the kingdom has had more collections and cases within the last eighteen months than we have, but I determined

to do what I could; I therefore drew up a case and devoted part of two days to the work, and now send you twenty-five pounds toward rebuilding the chapel at Savanna-la-Mar. I trust many of my brethren in the ministry will do the same. They cannot, I think, have much more reason to plead to be excused than I had; but I began in prayer, and I look upon my success as an answer to prayer.

May the Lord abundantly bless all his missionary servants, and give us all more disinterested love and zeal for his glory! So prays,

Yours affectionately in Jesus,

JAMES SMITH.

CALCUTTA.

COMMUNICATION FROM MR. W. H. PEARCE.

In a letter to the Treasurer, dated Nov. 9th, Mr. W. H. Pearce, after describing the manner in which the various departments of labour had been parcelled out among the several members of the missionary body, proceeds to remark :—

And now, my dear Sir, as regards Calcutta and its neighbourhood, I think you will readily admit that, although, through the liberality of our churches at home, our number of agents is happily augmented, it is by no means in excess of our work.

Of brother G. Pearce's return, for some considerable time, there is but little hope. Brother Parsons has left us for Monghyr; and brother Carapeit, through advanced age and infirmities, is becoming every month less competent to active exertions. With translations into several languages, and a distribution of the Sacred Scriptures equal to that of the Calcutta Bible Society, with numerous services, in different languages, for the benefit of Europeans, East Indians, and natives, Protestants, Roman Catholics, Hiudoos, and Mohammedans; with boarding and day-schools, and seminary for young men preparing for the ministry; with printing-office and type-foundry; with churches and village stations over the river, and at the distance of fifteen, thirty-five, and fifty miles respectively; and with all these operations every year widening in their influence; you will see, I am persuaded, that even with the aid of native agency, we cannot do the work effectively with less European agents than we have, and that every brother employed will have engagements fully equal to his physical and mental energies.

We are all very anxious to form an efficient

station in the Upper Provinces; and shall therefore hope, while life and health are spared us, to let other brethren whom you may send out proceed in that direction; but we earnestly hope, that if any of us should be removed, you will, without delay, supply the deficiency.

In reference to Calcutta, its darkest night is past; the day, we are persuaded, is dawning; in the minds of multitudes a slow, but certain change is taking place, which must eventually exhibit itself; and while, in common with our dear brethren of other denominations, we would persevere in humble, prayerful, united, and active exertion for the salvation of this people, we entertain, in common with them, no doubt as to the result. I trust that you and all our dear friends will continue to aid us by your prayers, that, in due time, we may rejoice together in the abundant blessing of our God.

As it regards the missionary body in general, I am happy to report that that delightful Christian affection, which has so long distinguished the brethren of different denominations in Calcutta, appears to have suffered no diminution. I have attended two monthly Missionary meetings, at which all the brethren of each denomination, whether resident or visitors, who could attend, were present, and manifested the most delightful spirit of friendship and co-operation. May this spirit ever be maintained among us!

INTELLIGENCE FROM THE VARIOUS OUT-STATIONS.

Our Number for December contained extracts from the letters and journals of our brethren who are labouring at the out-stations of the Eastern Mission. We proceed now to lay before our readers further communications from these interesting fields of missionary operation. It is matter of rejoicing, and of devout gratitude to God, that, although dark superstition and deep-rooted prejudice, with error in various forms, unite to oppose the advance of Divine truth, yet the Lord of the harvest is honouring his labourers, and crowning their efforts with an encouraging measure of success.

Mr. J. D. Ellis, in forwarding these accounts, thus writes :—

“ The Native Christian Institution and other departments of our labour are, I trust, prospering; and we are not left without tokens of the Divine approbation. The preaching in and about Calcutta is regularly attended to by the

native assistants, our native students, and our good brother, C. C. Aratoon. We this week open a new bungalow chapel for public preaching to the Hindoos and Mussulmen at Sealdah, a populous place, about a mile from this. The chapel here, 53 feet by 45, being erected by the benevolence of our friend at Birmingham, is nearly ready; and the school is building adjoining it; which, I hope, we shall open by new-year's day."

Our first extract is from the journal of Mr. J. T. Thompson, whilst returning from Calcutta to his station at Delhi. The interesting account he gives reminds us of the dangers to which a missionary is exposed, whilst at the same time it shows us that, in Mr. T.'s language, "to our God belongeth power, and it is his to deliver in the hour of danger."

FROM MR. J. T. THOMPSON, ON HIS WAY UP THE RIVER TO DELHI.

Ghazipur, April 4, 1839.

After my last from Dinapur, I had very few opportunities of making known the word, notwithstanding frequent and continued detentions through the strong westerly winds. I regret this, both for the people between whose villages and the stream there are immense sand-banks; and, in fact, they were not visible; and I regret it for ourselves, as the absence of such opportunity occasioned a deficiency in our joy; the men, their ignorance, their acceptance of the word, and the prospect of their acquaintance with the Saviour, never failing to interest us all. On the whole, I have reason to hope that the spiritual bounty of the churches, with which I have been intrusted and have travelled, has not been wholly misapplied, but may serve effectually to enrich some poor soul; yea, bless with the knowledge of themselves, and of the Saviour, some scores of souls in eternity.

To persons at Semra, Gaeghat, Bhagrasin, and other places, I gave a few tracts and Gospels, reading and conversing with them of the way of life.

At Bhograsan, a number of Dacca boatmen were glad to get Bengalee Gospels; and a Bawagi of the place, who happened not to be present at the distribution of tracts at the temple, came to the boat for a supply, and named half-a-dozen, which he had read through, and still retained. He resides at the temple, and is a satisfactory instance that our tracts are both read and understood, and also retained after perusal, at least in some instances.

The field of labour is wide, and much may be done for souls by a missionary continually traversing in a light boat, in mild weather, up and down the river; as by this means souls will be brought under the power or within the reach of the word, who might never be accessible to a settled missionary.

Perilous Adventure and providential Escape.

A week before reaching this, we were in imminent danger of being staved to pieces in the midst of the waters. We were tracking up against such a strong current that we had the men of

both boats to assist one, and then we could make but little head. At this juncture, two immensely large cotton boats were seen running violently down, with wind and water, against the head of our boat. We called, we bawled, we warned, and took what precaution we could ourselves; but the unwieldy boats seemed to have lost all management, and the helm of our budgerow could not be worked. Thus we were within a few paces of the boats, and expecting to receive one dreadful shock at our boat's head, and go to pieces. The men gave up all hopes, remitted exertion, and stood exclaiming, "It is all over!" and I had just time, as the boats were about to touch, to cry out, "O God!" and had not time or courage to say "save!" when one boat turned to our right, and the other, the more formidable one, stuck on the sunken banks, withiu a few inches of our budgerow, and there remained fast till we disentangled our track-ropes from her masts and rigging. This was mercy indeed, to deliver us when a horrible death stared us so evidently in the face, and seemed so inevitable and near. To our God belongs power, and it is his to deliver in the hour of danger.

Conversation, and Gospel and Tract Distribution.

Calpi, July 12, 1839.

Of opportunities of dispensing the word, or of distributing it, I have not had a great many, as, since our entering the Jumna, we have been passing up a comparatively desolate tract of country, with only now and then a village to be seen, excepting the first few days of our journey. I have, however, visited Rajapur, Semchta, Chittara, Kamkrar, and Hamerpur, and endeavoured to excite some attention to the things of salvation and the words of the Saviour. I seemed to be talking to men just awakened from a profound sleep, as to spiritual and eternal matters.

At Semchta, while sitting in the verandah of the zamindar's house, reading and discoursing, a very large and attentive body of the zamindar's family and friends gathered around us, and gave me, by their attention and questions, the greatest satisfaction I have had of the kind this trip.

Two hours passed away as a few minutes; and the principal men following me to the boat, I again discoursed with them, and parted with prayer.

At Kamkrar, as I sat in the shade of the zamindar's house on a sultry day, I was most unexpectedly refreshed with the sight of some Gospels and tracts left there by our brother Chamberlain twenty-five years ago, as stated by the relatives of the headman to whom the gift had been made. The man possessed an inquisitive turn in matters of religion, and indulged it both as to books and men. If he has not left behind any proof of the good effects of his reading our books, he appears not to have bequeathed to his family a stigma on those books; on the contrary, they are held in high estimation as "books of some knowledge," and kept tied up in the bundle of their own sacred writings. We have proof also, that our books and tracts are not, when gratuitously distributed, universally destroyed: they exist, and the esteem with which they were at first accepted, is perpetuated to the next generation in a family through a quarter of a century. The bare idea of the long retention of Christian writings in a Hindoo family, the most eminent in the village, may yet produce good effects in the minds of the relatives of the deceased recipient. Certain it is that the chief pundit of the village, impressed by this circumstance, very eagerly accepted a Gospel and a few tracts that were offered him. Some scores of tracts and a few Gospels were given, at the above-mentioned places, to persons soliciting them.

Pleasing anticipation of receiving the Gospels in Sanscrit.

Agra, August 2, 1839.

Your mention of the Sanscrit Gospels has quite cheered me, and given me the prospect of a pleasure, for many years suspended, of reading the Divine word to the pundits of the country in their own dialect, which, I am persuaded, carries a charm and a sort of Divine authority with it, not possessed, in certain

minds, by any of the various chasus. I almost overlook the other parts of your intended supply, in my anxiety to possess the Sanscrit Gospels and Sanscrit Psalms.

At Etaya I felt very happy in an abundant distribution of the word in Urdu and Hindoostanee, not only among those who had newly to be informed of its nature, but among those, alas! who for years possessed the word in some of its detached forms. Their knowledge of its bearing on the faith of the country did not seem to diminish their esteem for it. Oh that the eyes of their understandings might be opened to discern its spiritual excellences!

At Punnarpan, Katchowri, Kutchpuri, Poonchha, Bah, Butteswor, Chandwar, and some other places, numerous tracts and Gospels have been given; and, in a few instances, the volume of the Gospels and Acts, where men appeared to be deserving of them, and likely to give them an attentive perusal.

One poor hairigi remembered my having passed up many years ago, and given him and another ascetic two tracts a-piece. The man is now destitute of sight, but recollects having heard of the incarnation treated of in one of the tracts. I had some serious talk with him; and feeling much for his state, I could not but earnestly supplicate the Saviour on his behalf before I quitted the door of his isolated hut, in a shady situation, on a high bank of the Jumna, on the right.

From observing the effects of the former distributions on the minds of the people on the Jumna and elsewhere, it has struck me that we have distributed the Scriptures too partially among them, and given them a larger number of tracts. Without, however, lessening the number of tracts, if we multiplied our Scripture distributions we should do well, and might see other and more favourable results. Let us, then, my dear brother, begin immediately, and call upon the people of England, America, and India to enable us to do so, and come "to the help of the Lord, to the help of the Lord against the mighty!"

ARRIVAL OF MR. THOMPSON AT DELHI.

Sept. 2nd.—It is with much pleasure I announce my arrival at my old station, and rejoice in the mercy and goodness of our God shown us by the way.

On the 29th ult. we reached this place, the same day got a house, on the following day removed all our things from the boats into it, and are now getting a little settled in the house way, and begin to feel we have a home again. May a gracious God long continue us in it!

I shall at present say but little. Wherever an opportunity offered between Agra and this place, I availed myself of it to make known the Saviour, or put his word into the hands of those ignorant of his name.

At Hunsnahal the chief Brahmin appeared a

candid man, showed his dissatisfaction with Hindooism, and desired, with apparent sincerity, to know "what he should do;" an interesting inquiry, which I could not, in a few words, answer; but I trust the books he took will, in many points, meet his inquiries.

At another village, Garawali, three days afterwards, there was an equally anxious inquirer of the Christian truth; but the zamindar of the place would not allow him to retain a single tract, so averse was he to our books, or so much afraid of their results.

At Wyra, the aged Babaji of the place showed a great and sincere delight in the simple truths of the Gospel; listened, with strong feelings of astonishment, humiliation, and joy to the read-

ing, discourse, and prayer; and accepted our books as a gift of heaven to his sinful soul.

At Mathwra I met with Bahri Isharchandar, of the Adjutant's Office, who had received his English education at Joyrnarayau's school at Benares. He possesses a good knowledge of the Bible, some love for it, and is not destitute of faith in the Redeemer. At first sight of me he took for granted I was a missionary, and requested a Testament. I had the pleasure of giving him one in Bengalee, and regretted I had not the Psalms in the same language.

Two days after, when I had distributed largely at Sadar bazaar ghat, and had less matter for the opposite shores, three Bengalees followed my boat with great labour, in order to obtain the Testament and other books; and really, if you

had seen them walking and running, trying to keep up with the boat under sail, and heard them speak of Jesus our Saviour, and had seen them delighted and returning homo with the only remaining Testament but one, and some Gospels, as the sole reward of their pains, you must have concluded, as I was led to hope, that there was certainly something favourable in the minds of those persons towards Christianity, else they would not have acted as they did. I erred in not bringing with me a larger stock of Bengalee books, especially of the word of God, for these occasional distributions. I hope, now, I shall have a moderate supply of every thing in Bengaloe,—even the Geography, if some copies can be granted for distribution."

CHITTAGONG.

LETTERS FROM MR. J. C. FINK.

Ceremony of Swinging on Hooks.

May 14, 1839.—On the 12th of April, being the Charak-puja day, myself and brother Johannes, in the afternoon, went to Baksi-ka-hat, where swinging was to take place, and where a large assembly was formed for the purpose of witnessing the diabolical and cruel performance. We entered the crowd, and exhorted the multitude, in two or three places; and after we had preached, and given away a number of tracts, we went to the spot where they were performing the ceremony of hooking the back.

An old man, about fifty years of age, who was in a state of intoxication, was preparing to be hooked, and, staring me in the face, said that this was the tamasha of his puja. When I found that he was reasonable, I spoke to him about the evil of it, and asked him and the spectators who were on the spot, whether they did not think that their cruel and shameful practice was sinful, both in the sight of God and good men. The old man, in reply, said, that although the action was sinful, yet they must do it, "For without sin," said he, "there would be no tamasha in the world." He then turned from me, and prostrated himself on the ground, for the purpose of being hooked; and, while they were finding a proper place to penetrate the iron, on account of his having already numerous hook-marks on his back, (being an old swinger,) he suddenly turned, and laid on his back, and said, "Well, if you cannot find any more places on my back, hook my breast, and let me go up, and swing with my face towards heaven." They, however, turned him over again, and, without hesitation, hooked his back as usual, and swung him round for about five or six minutes.

15.—In the afternoon we went to a large Mela, which was held near the military lines, when we were surprised to observe another swing-

ing take place, the same as yesterday. In this large market we held forth the word of life in three places, to a good number of hearers, who heard us attentively, and readily received the Scriptures and tracts from us.

Gratifying Intelligence from Akyab.

A letter which I lately received from Akyab, my old station in Arakan, I am happy to say, was very satisfactory. Knipung, the senior preacher, mentions in his letter that there are three persons who have forsaken the worship of idols in the monastery, and seem to be acquainted a little with the Christian doctrine, and are now seeking to know more of it. Brother Comstock has likewise written to me that he will visit Akyab, in order to ascertain how the disciples are getting on; and that he will write hoth to you and to me, and will let us know the particulars of their labours, condition, &c. I am anxiously waiting to hear from him; and I hope, if the Lord will, to visit Akyab myself after the rains.

You will find, in my inclosed journal of my few days' labours at Ranggunia, that in one of the jaindaries, the Bengalee Hindoo ryots, by the permission of their jainindar, have invited me to go and build a small house within their village, and reside among them in one part of the year; and they have promised that they will attend to my instruction, and examine the Christian doctrine I have preached to them, which, they say, they never heard before.

This place is about fifteen miles from the town, and is situated on the bank of Karnafuli river; and the house will not cost above fifty rupees, as it will be only a small one, and the materials being cheap in the interior. This is, indeed, very encouraging to a poor missionary; and, no doubt, will be gratifying to all our brethren.

Interesting Conversation with Mohammedans.

July 18.—During our preaching to the natives, we have been several times attacked by some well-informed Mohammedans; especially when we recommended to the multitude Jesus Christ as the only Saviour of all mankind, and showed to them that there is no other way for a sinner to escape everlasting wrath but through Jesus Christ, who has given himself as a ransom for sinners.

The Mohammedans, in their arguments with me in the meeting-house, declared that the Koran was a holy book, sent from God to Mohammed, in which it is declared that he is the last, but true prophet, and real friend of God; and that whosoever denies the faith of Islamism, the same must inevitably perish. I, in reply, told them that God had already given to the world both the Old and New Testaments, in which the Lord has declared that Jesus Christ is the only Saviour, and that by faith in him alone there is salvation to guilty sinners; and that, as God was neither a man, nor like unto a man, who would alter his own declaration, or nullify his own revelation, the Koran must consequently be a forgery, and Mohammed an impostor. Further, that as there is no possibility for one poor debtor to expect deliverance and release of his debt by another poor debtor, who is in a similar state; so, in like manner, a sinner cannot expect salvation and eternal life through Mohammed, who was a sinner himself, like all other sinners; for Mohammed was a human being, the son of Abdul; and the word of the Lord assures us, as we have also experienced, that all mankind have sinned against God, by having transgressed his righteous law, under which they are now cursed, and by which they must be condemned.

They asked me, "What sins had Mohammed committed?" I told them, in reply, that I could show them several of his sins; but suffice it to say that he was a murderer,—he imbrued his hands in the blood of his fellow-creatures, under pretence that he did it by the command of God, in order to convert the hearts of all the kafars [infidels] to the faith of Islamism. The moment I said this, all the Mussulmans corroborated the action, but imputed no sin to Mohammed. I then proceeded, that Mohammed had, by this kind of proceedings, convinced the world that he was not able to make a single proselyte to his religion without the use of a bloody weapon, whereas God has commanded, both in the Old and New Testament, "to commit no murder;" and he has declared that no murderer can inherit eternal life.

Again, if Mohammed was a friend of God, he could, by the help and power of God, have converted the hearts of the unbelievers, without the use of the sword; for, if God, who could create out of nothing the heavens and the earth, and all the wonderful things that are therein; if he could command the tempest to blow, the seas to

roar, the earth to tremble, and the thunders to crash, could he not have also converted the heart of at least a single man to the religion of the Koran, if that religion was the religion from heaven, and if Mohammed was the friend of God, without the use of swords? "Thus you will perceive," said I, "if you only examine, that your religion is false, and that your Mohammed was a false prophet and impostor, and he was far from being the friend of God, and therefore he did not receive the least assistance nor a single blessing from God, because he would not be the friend of a murderer. But not so with Jesus Christ, who, when he dwelt in this world, sought neither a wife, nor riches, nor the pomp of this world; nor did he use any kind of weapon in his hand; but, being the true and beloved Son of God, yea, God himself, God in him and with him, by the power of his Holy Spirit, and through his wonderful miracles, and the preaching of the true revelation, which he brought with him from heaven, thousands of stubborn sinners were melted, and enlightened, and turned to him, even to the Lord Jesus Christ, in whom they believe and trust as their Saviour and their Redeemer: for he is able to save them, and as many as will come to him, even to the uttermost."

"And," I added, "Jesus Christ came from God to seek and to save those that have been lost and ruined in sin by the fall of Adam. He (the Lord Jesus Christ) suffered, by sacrificing his own life upon the cross for you and for all sinners: he rose again from the dead, and he is gone to heaven, where he is now pleading for all the believers; and that if any of you, both Mussulmans and Hindoos, should wish to obtain salvation for your souls, then renounce Mohammed and his false religion,—renounce Krishna, Kali, and all other gods and goddesses, and your false Shasters; forsake all your sins, repent of them, and believe in the Lord Jesus Christ, and you shall be saved."

They answered me not a word, and afterwards I gave away to them both Bengalee and Hindoostanee tracts and Gospels.

Encouraging Aspect of the Mission at Chittagong.

September 6.—The preaching of the Gospel among the natives, both abroad and in the meeting-house, at the Chak as well as in the chapel, continues the same. Brother Johannes and myself go out, as usual, every day, except when rain prevents us, preaching Christ to the poor heathens and Mohammedans, and giving away Scriptures and tracts to those who can read them, and are willing to receive them; as the Chak, both in the bazaar and in the meeting-house, the people are always grasping at our books, and are always very eager to have them in their possession.

The Mohammedans are now becoming moderate in the extravagance of their arguments, and are daily soliciting us for books and tracts, with

which we always gratify them, both in Hindoostanee and Bengalee. May the Lord open their eyes, and enable them to see their errors through the light of the Gospel; and may the grace and the Spirit of the Lord lead them for their salvation to the Lamb of God that taketh away the sins of the world!

The Bengalee worship and preaching in the chapel continue as before, three times a week; and I am happy to state that the native congregation has been much increased since last

month. I am happy, also, to mention, that two Mohaumedan women, who can read a little Bengalee, and who are the oldest attendants at the chapel, have solicited baptism. I have a great hope of the one of them; but the other, I fear, will experience some difficulty through persecution by her relatives. They are both under instruction; and I hope that the Lord will supply them with abundance of his grace to help them in all the time of need.

Mr. J. Johannes, who, though much advanced in years, still co-operates with Mr. Fink, gives the following account of his labours:—

April 30, 1839.—My school is considerably thinned: I have not more than twenty boys now. All gone to the Romish school, and these will very soon follow. I am not sorry, on account of my missionary work. The field is extensive, and I have plenty of employment.

During the whole of this month myself and brother Fink have preached in the meeting-house at Chunk bazaar, to hundreds, almost every day. The Gospel has been gladly heard by the people, and books have been eagerly sought. We cannot do more than this: success comes from God; and unless he bless our weak efforts, not a single soul can be brought from the error of his ways to serve the living and the true God.

The more we engage in this employment, the greater the necessity we find of depending upon God for his blessing on our labours. There is much, however, to comfort us. The name of Jesus is extensively circulated here. He has oftentimes been the subject of general discussion amongst respectable Hindoo and Mohaumedan circles; and we have oftentimes had the satisfaction of hearing from many, that the religion of Jesus Christ will eventually triumph; and when there is once a beginning, hundreds will come forward, and enlist themselves among his followers.

I have often asked the poorest villagers, "Did you ever hear of Jesus Christ?" They have answered in the affirmative; and from whom but their friends, who some time or other heard us, and carried the news to the village?

"Waft, waft, ye winds, his story;
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole!"

July 29.—I have daily visited the chapel, in company with brother Fink, and sometimes by myself, and preached once every day to hundreds, who flock thither to hear the words of eternal life. We have always very encouraging attendance. The people hear us without any great prejudice or opposition: some are exceedingly pleased with the word. They have been led to confess that these things indicate approaching change in their belief, and that they themselves discover discordancies in their reli-

gion. They wonder at the solicitude we evince for their spiritual welfare, and the number of books we have gratuitously distributed. Our conversations with them are oftentimes very interesting. We have abundant reason for thankfulness to God; we see the dawn of Gospel light: prejudice is gradually vanishing, if not already vanished, and the people want only precedents to forsake their idolatrous religion. We are commanded to preach, and to this we can simply and exclusively confine our attention: human efforts cannot extend beyond this; it is not the prerogative of man to turn the inflexible heart. To the power of Omnipotence, when exerted, the mountains will become plains, the crooked straight, the blind shall see, the deaf ear shall be unstopped, and the dead awake to life. We have encouragement, however, to persevere, and the Bible shows us our reward. If success does not follow our labours immediately, we know that God is wise in his doings,—that he will do whatsoever pleaseth him in the armies of heaven, and among the inhabitants of the earth. The net under water does not exhibit the success of the fisherman; so with missionaries, not time, but eternity, will show what will make ample amends for all our trials and vexations in life.

Our meetings are kept up, and we have a very good attendance sometimes. I hope those who enjoy the blessedness of the Gospel's joyful sound will, in God's own time, see the error of their ways, and turn to the living and true God. If our aim, hitherto, had been to have a church of nominal members, we should have little to complain of unsuccessfulness.

Brother Fink asked a Mug Christian, the other day, why she had become a Christian, and joined the Romish church. "Why, sir, my lady wants me to throw off my Burman clothes, and dress like the Faringis. She has likewise taught me to salute persons by making a low courtesy." This was all that constituted Christianity, in the estimation of this woman, and such proselytes may be made in shoals every day.

Readiness of the Natives to hear the Gospel.

Sept. 6.—Since my last to you, I am happy to inform you that our native congregation in the chapel is on the increase. It is composed of

Roman Catholics, and a few Mohammedan women, once attached to our adult Native Female School. They are evidently more orderly in their behaviour, appear clean, and are serious and sober-minded. I have reason to believe that God will own this department of our labours.

One of the Mohammedan women has offered herself for the Christian rite of baptism. She attends instruction daily, and is quite willing to bear the blessed Saviour's cross. Her friends and neighbours have proved rather unfriendly to her, but the knowledge of the truth has prepared her for all this. May the Lord give her grace to be steadfast unto the end! I entertain hopes of others, but I can say little decisively just now.

We go abroad preaching as regularly as the season will permit. Twice last month we were kept at home, and that was on account of heavy and incessant rains. We know our duty: we have an ever-present Master, and his eye we regard; our account is with him. We cannot complain that we have no one to hear us now: as soon as we enter our Bengalee meeting-house we have hundreds flocking in, who hear us attentively, and often leave us with serious convictions of the truth. Truth is powerful, and sin-

ners must feel the power of God's word. It is the two-edged sword in the hands of the Spirit; and when that almighty power is exerted these dry bones shall be quickened to a joyful, speedy, spiritual resurrection.

Demand for books and tracts is very great, and we regret that we cannot make extensive supplies. We have also the high gratification of seeing numbers visiting our house to receive books, and hear of Jesus Christ. We improve these opportunities, entreating sinners to be reconciled to an offended God.

My Christian school is so greatly thinned that I feel very little interest in its welfare now: superstition and Romish bigotry have sapped at the very foundation of my work. I feel the havoc they have done to my charge—the young minds once under the true ministration of the word; however, I know God will bless those who have been taught his word in this school. Many are eminent members of society, and if they are not Baptists, they are not Roman Catholics: they know the evil in the latter religion. They know their duty from their birth; and when God turns their hearts, they will seek their way to Zion, “with their faces thitherward.”

P A T N A.

UNDER date of the 5th November last Mr. Beddy writes as follows:—

I have the pleasure of replying to your last letter, of the 29th of May last, which I received some ten or fifteen days ago, and which found me and mine under additional obligations to our blessed Lord, for mercy and goodness exercised towards us in the restoration of two of our children, that had been at the borders of the grave. One of them had been speechless and senseless for nine days and nights, and his death expected every hour for some days, so that we look upon him as raised from the dead. They both had a slow remittent fever, which, towards the close of the rainy season, is rather prevalent here. They had it, without an interval of relief, for six weeks. They are both doing well, blessed be the Lord.

I would have written to you some time ago, but deferred, in the hope of having more interesting matter to communicate, as a Hindoo, with a wife and four children, who has renounced caste a twelve-month ago, and professes faith in the Lord, was expected to come forward and cast in his lot with us; but we have been still withheld from rejoicing over him; he has not joined us, nor do I know what to think of him: his profession is, however, the same; he still holds the same language to us, and does it publicly.

The Mohammedan, that I wrote to you about some time ago, was baptized, after a period of

about eleven months' trial, on the 27th of the past month, and we are all satisfied with him. This makes our number nineteen in communion, exclusive of Captain Bamfield and his wife, who are now stationed at Dinapore, and who come down every ordinance day.

The last account I had from brothers Leslie and Lawrence, a few days ago, communicates the pleasing intelligence of Mrs. Lawrence's safe delivery of a little boy, both doing well; but, although brother Leslie is not laid aside, he is still subject to occasional attacks of fever. His native assistant, Nansook, who is also suffering from the jungle fever, is now up with us, staying with his brother Kasi for a few days.

I am happy to be able to state, that there appears some favourable signs of sorrow and repentance in Roop Dos, which I am not without hope will lead to his restoration to the church, a circumstance that we shall all much rejoice over.

A good deal of the Mohammedan hostility appears subsiding. The aspect of affairs, to our north-western position, has had the effect of humbling their pride; and probably, among the thinking class, has awakened some serious reflections, which may have produced this sudden change.

The various duties of preaching, in and out doors, have been attended-to in the usual man-

ner, and with the same success as heretofore : the seed is sown, the Gospel is pretty well understood, and portions of Scripture distributed.

We are now looking forward for our great annual fair at Hajjepore, across the river, where we go year after year. I am anticipating appearing there this season under circumstances more cheering than ever I yet have done,

namely, in company with five native baptized brethren, one unbaptized brother, and a Brahmin, who has just come among us, who has not renounced caste, but professes himself a believer in Christ. The unbaptized brother came up with Nansook, and has been with him at Monghyr for two or three months.

J A M A I C A.

KINGSTON.

We have as yet received no information as to the result of Mr. Oughton's appeal to the Court of Error. A letter received from him, bearing date the 4th of November last, mentions that the legal expenses already incurred in conducting his defence amounted to nearly 600*l.* currency, towards meeting which a grant of 300*l.* has been kindly made by the Committee formed in this country in aid of the sufferers by these persecutions. Having received intelligence that the formation of such a Committee was in contemplation, Mr. Oughton writes as follows, in the letter already referred to :—

Your very kind and encouraging letter came to hand last Wednesday. It was, indeed, good news from a far country, and very considerably raised my spirits. I think the sense of my own integrity would have sustained me under this trial; but it was doubly cheering to be assured of the sympathy and approval of those whose good opinion I so greatly value. I hope it will not be long before a teacher arrives. Help I greatly need, and it will be serious if one do not arrive soon.

I sometimes fear that I shall sink under my accumulated anxieties. The care of such a church as this is enough to engage all the attention and energies of any man; but when, in addition to that, I have so serious a law-suit impending over me, and numerous other engagements and anxieties, arising out of my position in this depraved country, it is more than I can sustain; and either vigorous assistance, or a short relaxation from labour, will be absolutely necessary to save my constitution from becoming a prey.

Amidst all, God is prospering my work. My congregation, instead of falling off, increases. The dear people are all affection and kindness. As a church we enjoy both inward peace and outward prosperity. We are actively engaged two nights every week in examining candidates for baptism; one hundred of whom will, I ex-

pect, follow their Lord through the liquid grave about Christmas.

Our enlargement is going on rapidly; although, from the failure of the contractor, I am obliged to undertake its completion myself, which materially adds to my labours. However, I trust it will be a saving of two or three hundred pounds; and that is a great object when money is so scarce, and openings for the useful employment of it so many. I am happy to say that the people have contributed nobly for the enlargement. I have already received fully 1000*l.*; and hope very nearly, or quite, to defray the whole on the day of the opening. The enlargement is, indeed, required. Last Lord's day the people who were obliged to sit outside would have more than filled the addition, and the chapel was crammed, aisles, passages, &c., all full of people, standing.

I am sorry to say that Mrs. O. has been very unwell for some time: Kingston is too hot for her, and I fear that a country residence will be indispensable. As for myself, through mercy, I feel quite well; my mind is light and happy amidst all. God has wonderfully blessed me with health and spirits, so that, spite of my troubles, I have hitherto been able to go through all my duties with pleasure to myself, and, I hope, profit to others.

The following extract of a letter from Mr. Tinson, dated 6th of December, comprises, in a few words, a touching reference to various circumstances which powerfully exercise the faith and patience of a Jamaica missionary.

On the general state of things here it is not easy to give a correct opinion. I hope that we are advancing both in civil and religious matters, but we have plenty of up-hill work; and where is the Christian who has not? His Master assures him of nothing less.

There is much complaint about the domestics, and that, too, against many who profess religion, that they will do only what they like, and do what they do when they like. I suppose these charges must be taken with limitations: I cannot say it is the case with ours. Employers may be in fault as well as servants: it is not an easy matter for many to remember that the people are free. On the other hand, I fear that all the complaints are not without occasion, as many of the newly liberated have but indistinct ideas of proper subordination. This is not wonderful; the human mind is prone to extremes; and I am not surprised that some, on being let go from the most abject servitude, should bound away towards licentiousness. Time, under the influence of moral and religious teaching, will correct this feverishness, and superinduce a more just and better state of feeling.

Many of the poor suffer greatly in this general sickness: having a horror of doctors' bills, as well they might, they are afraid to call in a medical man. Many articles, too, are much dearer now than formerly: wood, for which we used to pay 10*d.*, we now pay 1*s.* 0½*d.*; coffee we formerly bought for 7½*d.* or 10*d.*, we now pay 3*s.* 4*d.*, and the same with many other things.

Since I commenced this I have been called out to visit several of our sick members. Mrs. Tinson went with me to one house, and now she is in bed with severe fever. I scarcely think that our common fever is infectious; but, when the body is predisposed for fever, a visit to a

sick room may hasten disease. But there is the noisome pestilence that walketh unseen, and to which we are exposed, whether we enter the abodes of affliction or not. The affliction of a wife, accustomed to take every domestic care, is peculiarly trying to a missionary; as, in addition to his anxiety, it greatly augments his labour. Our brother Burchell has been much tried in this way of late. I must now, instead of preparing for the pulpit, hasten into town to purchase medicine, as my wife will not allow me to call in the doctor, on account of the heavy expenses we have already incurred this year for medical attendance. I would not, however, complain; for I know that "kind and loving is the hand that strikes;" and, "if sorrow's discipline can chase" but "one evil from the heart," we may well sing, "Sweet affliction, that brings us nearer to God."

I was very glad to receive your kind letter of October 1st. I am unable now, for want of time, to give you a detailed account of our present state, but I hope to do so in my next. When in town just now, I happened to take up one of to-day's papers, and almost the first thing that caught my eye was abuse of the Baptists. Every evil in the country is attributed to them and the special magistrates. Amongst other things, the editor must abuse the clerk of the market; and, to give piquancy to his observations, the clerk must be set down as a Baptist preacher; while he knows, as well as I do, that the individual never had the slightest connexion with us. These men publish the grossest lies, and with the most unblushing effrontery; and will repeat them the next day, though, in the interim, they should be clearly convicted of falsehood. Really, it is no small sacrifice of feeling to live in such a community as this.

BROWN'S TOWN.

In a brief letter, dated Dec. 10th, Mr. Clark reports:—

God has been wonderfully blessing us lately. Hundreds appear to be under deep impressions about eternal things. I have more than two hundred candidates for baptism: numbers come every day to be directed in the way to Zion. It is the Lord's doing, and marvellous in our eyes.

The chapel, although enlarged to contain 2000 persons, has been crowded to excess, notwithstanding the unfavourable weather we have had since the re-opening.

I do not remember having informed you that we have opened a new station, fifteen miles from Brown's Town, which we call Clarksonville. As soon as Mr. Dutton arrives we must commence another at Sturge Town.

The station in Clarendon (Mount Zion) is becoming of much interest and importance.

Bethany continues to prosper.

H O N D U R A S.

B E L I Z E.

As yet no suitable person has been found to supply the vacancy occasioned by the loss of our dear brother Weatherall. How needful it is that help should be provided as soon as possible for Mr. Henderson, will appear from the following extract of the last letter received from him, dated Nov. 22nd.

Mrs. Weatherall is still with us, not choosing to go alone in the vessel, but to wait for some female to accompany her, which she is likely to do by the spring; meantime she assists at times in the school, and makes herself useful.

My own health is yet precarious. I have been enabled to go on without interruption, in the public means, since I last wrote, though with increased bodily suffering, and quite opposed to the opinion of medical advisers. The confidence I feel that you are doing the utmost to relieve me, encourages; and knowing that he whom I serve is able to bring down to the grave and to bring up again, is able, also, to defend me whilst walking on its verge, I thankfully receive the measure of strength given, and put it forth again in his name from day to day, endeavouring to prepare my mind, should it be the Divine will, for the worst; though still cheered with the hope that, after a season's rest, after the coming of a missionary, I should be permitted again to labour for Christ with renewed zeal. No very alarming symptoms of disease have yet appeared: climate, constitution, and care are all in my favour, I hope.

We have had six persons admitted to the ordinance of baptism; and there is a probability

of an early administration of the same ordinance to others. The congregation is steady: with us it is chiefly to the poor that the Gospel is preached. We propose, as soon as convenient after the arrival of a missionary, to attempt the formation of an Auxiliary Missionary Society.

Mr. Crowe is in the school, and has been of use to me, when indisposed, to read a sermon, and so keep together the congregation. He has just recovered from a severe attack of fever, the first sickness he has had since he came to the country.

I long to be out more among the surrounding villages and towns, where souls are living and dying at an awful distance from God.

Since freedom has been enjoyed by the blacks, there is a disposition amongst them to settle at inconvenient distances from the town, where land can be had unclaimed, to form their huts and plantations; for, unhappily, the white people have caught up every spot near. Liberty and independence form too strong a temptation to be resisted by many lately bound, to escape beyond the white people's property, though at the hazard of losing civil and religious privileges, and this may shortly become a detriment to the town of Belize.

B A H A M A S.

TOWARDS the end of the present month, or early in the following, it is expected that our brother Capern, who has, for some years, been pastor of the church at Long Buckby, will embark, with his family, to take charge of the station at Nassau.

A letter from Mr. Quant, of Turk's Island, contains the following brief notice of the state of the cause there. It bears date the 12th September last:—

The Bahamas have been visited with another hurricane last month. We had what we call the tail. It did but little damage with us, merely withering the trees and bush with its burning blast; but we anticipate fearful accounts from leeward, and fear that it extended to Nassau. We had made every preparation for a hurricane, and for twenty-four hours were encouraging the

most fearful forebodings, but the Lord was merciful to us, and we escaped. Great is the mercy of the Lord!

I can say but little of the progress of our society. We manage to maintain our ground, and this is about as much as we do. Last Sunday we had an addition of five, and I expect to baptize again next month. Many more would

willingly join us, whom we cannot encourage. I could soon swell our numbers, without adding to our prosperity, respectability, or my own comfort in the end; and, though we are quite as careful in receiving members as the word of God will justify us, yet some who are received have afterwards to be excluded: this has been my painful duty, in five or six instances, this year; but on these points I shall be more explicit when I make up our report at the end of the year.

I am very happy to tell you that my health is somewhat improved, and, in consequence, I have been able to recommence some of our evening services; but I still find it necessary to be extremely cautious. Mrs. Quant and all our children, four in number, are quite well. Here

the Lord has been abundantly better to us than our fears.

I am now preparing for a trip to Henegagua, an island about 100 miles distant, and intend going as soon after the equinox as I can. I shall have to hire a boat and hands to go down on purpose, as we have no vessels running between the places; but I believe I shall be right in incurring a little expense to visit the people, as they have never been visited, except once by Mr. Bourn for a few days. I can tell you but little about them at present, but shall be able to say more when I have been there myself. They have sent to me repeatedly, entreating me to go; but I have, from various causes, been obliged to neglect them.

Home Proceedings.

H I G H W Y C O M B E.

SEVENTH ANNIVERSARY OF THE BAPTIST AUXILIARY MISSIONARY SOCIETY.

ON Lord's day, Dec. 15, 1839, two most impressive discourses were delivered by the Rev. Eustace Carey, at the two Independent chapels, kindly lent for the occasion.

The following Monday evening a Public Meeting was held in the Town Hall, which was very fully attended. William Parker, Esq., presided; and, after singing and prayer, addressed the numerous assembly in an energetic speech, urging the necessity of sending the Gospel to the far-distant heathen. He was followed

by the Rev. John Dyer, Eustace Carey, J. Burton, Missionary from the Bahamas; John Wilkinson and John Parker, Esqrs.; J. Hayden, Independent; J. Overton, Wesleyan, J. Davis, of Prince's Risborough; and E. Bedding, of Speen.

On this interesting occasion not less than four different denominations pleaded the cause of the Baptist Mission. "How good and how pleasant for brethren to dwell together in unity!"

The collections, &c., amounted to 48*l.* 10*s.*

DESIGNATION OF A MISSIONARY FOR 'THE BAHAMAS.

ON Wednesday, the 18th instant, a service will be held (D. V.) at College-street Chapel, Northampton, when the Rev. Henry Cabern,

late pastor of the church at Long Buckby, will be designated as a missionary to Nassau, New Providence, Bahamas.

	£	s.	d.
<i>Cumberland.</i>			
Carlisle:—			
G. H. Head, Esq.....	5	0	0
<i>Derbyshire.</i>			
Derby:—			
W. Evans, Esq., M.P.	1	0	0
<i>Essex.</i>			
Langham:—			
By Thos. Blyth, Esq.	84	1	6
Loughton Miss. Assoc., by Rev. S. Brawn.....	6	6	10
<i>Gloucestershire.</i>			
Cheltenham:—			
Mr. S. Franklin	1	0	0
<i>Hampshire.</i>			
Beaulieu:—			
Rev. J. B. Burt (don.)	20	0	0
<i>Kent.</i>			
Ramsgate:—			
Rev. J. Mortlock			
Daniell	10	10	0
<i>Lancashire.</i>			
Liverpool:—			
Thos. Thornely, Esq., M.P.....	5	0	0
<i>Lincolnshire.</i>			
Grimsby—Rev. S. Marston.			
Collections.....	6	13	6
Coll. by Miss Blow ...	0	18	0
Missionary boxes.....	1	8	0
	8	19	6
Killingholme—Rev. W. Rowe.			
Collections.....	2	16	8

	£	s.	d.
Rev. W. Rowe	0	10	0
Mr. J. Dannatt	0	12	0
Missionary boxes.....	2	13	7
	6	12	3
<i>Limber:—</i>			
Collection	0	10	7½
Mrs. Maddison's box	1	8	7
	1	19	2½
<i>Northamptonshire.</i>			
Kettering:—			
Independent Chapel, by Rev. T. Toller... 2	0	0	0
<i>Standground:—</i>			
B. L. Ward, Esq.....	100	0	0
<i>Nottinghamshire.</i>			
Nottingham:—			
Mrs. Rogers	1	0	0
Friend, for translations	1	0	0
Missionary box, by Miss Coombs and Mrs. Ed- wards	0	12	0
	2	12	0
<i>Somersetshire.</i>			
Paulton:—			
By Mr. James Biggs .	7	10	0
<i>Suffolk.</i>			
Ipswich, by Mr. W. Pollard.			
Mr. Thos. Harwood... 1	1	0	0
Mr. E. Osborn	1	1	0
Mr. W. Pollard	1	1	0
Servant of ditto, by weekly subscriptions	2	2	2
A friend	0	1	1
	5	6	3

	£	s.	d.
<i>Sussex.</i>			
Rye:—			
By Rev. A. Smith ...	3	0	0
<i>Yorkshire.</i>			
Sabden, by Geo. Foster, Esq.			
Collection and subs. by the Sunday-scholars	10	14	6
G. Foster, Esq. (sub.)	50	0	0
	60	14	6

WALES.

Brecon, by Mr. John Jones.			
Young Men's Society			
Tea-party	4	17	0
Kensington Sunday- school	2	6	1
Mrs. Williams' (late Coulart) Miss. box	1	18	4
Coll. by Mrs. Jones ...	5	4	8
	14	6	1

SCOTLAND.

Glasgow Ladies' Society for promoting female education in India, by Miss Duncan.....	17	13	10
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Aberdeen:—

W. M'Combie, Esq., per Mr. Stalker.....	1	1	0
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LEGACIES.

Mrs. E. Lum, late of Bolton, less duty	90	0	0
Robt. Lawrence, Esq., late of Reading	10	10	0

NOTICE TO AUXILIARY SOCIETIES.

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 31st of March; 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, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen-court, Fenchurch-street, accompanied by the List of Subscribers, &c., in alphabetical order.

NOTICE TO CORRESPONDENTS.

Many of our friends having understood that our brethren, Leslie, from Monghyr, and Knibb, from Jamaica, are likely soon to visit England, have earnestly solicited their assistance at meetings of our country Auxiliary Societies, &c. We have just learnt, from a private source, that Mr. Leslie, in consequence of some improvement in his health, has again postponed his departure from India. The Committee, having learnt that Mr. Knibb was expected to attend the Anti-Slavery Convention in June next, have requested him, if possible, to leave Jamaica in time to be present at our Annual Meeting. No reply has yet come to hand, so that our friends will see that it is obviously impossible to make any engagements on his behalf.

Mr. Portlock seems not to be aware that plans, resembling that which he proposes, have been repeatedly brought before the public in print; but, not that we are aware of, with any practical result. If he can procure the adoption of his plan in the town where he resides,—and probably no place in the kingdom is more favourable for such an experiment,—we shall be happy to hear and report the result.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

IRISH CHRONICLE.

MARCH, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

Feb. 3rd, THOS. BERRY writes to the Secretary:—

My dear Sir,

I have been as usual employed during the last month, and I feel truly thankful to the Lord that, stormy and severe as it has been, my health has been preserved, and that I have been permitted to itinerate rather more extensively than usual. Brother Booth of Roscrea having removed to Portarlinton, I have paid him a visit there, and through him I hope to extend our cause to that town. The Earl of that place, as I expected, will become an annual subscriber to our Society. He has directed me to call upon his steward, which I hope to do the next time I visit Portarlinton.

I have also visited other places, and have been favourably received. The present year is a year of great exertion. I hope we will not be behind in coming to the help of the Lord of Hosts against the enemy. Indeed, forming the van as we do, we should, under the Captain of salvation, lead on the other sections of the Christian church in the holy warfare against the powers of darkness and deceit. Every day's experience exhibits the cunning of Satan. The Temperance Society formed by Priest Mathews, composed now of 600,000 members, a Society calculated to promote the welfare of Ireland, is seized upon by the enemy of souls as a means of rivetting the chains that bind our countrymen to his yoke. Miracles are attributed to the priest, and the medals regarded as charms against all evil. However, the delusion must vanish and the pretensions be exposed: the triumph will be but short. Temperance is rapidly extending; and we know that a temperate and educated people will not long be deluded by the priests of Rome. The light is shining brighter and brighter, and the end will be glorious. I sincerely trust that you will impress upon your respected Committee the necessity of liberally

supplying Ireland's wants. It is true that preceding committees have done much, and they have obtained a reward; but the time is now come when greater efforts must be made, and more liberal supplies voted to God's cause. Towns, and villages, and extensive tracts lie waste; and if the people of God make not great efforts to cultivate these dreary wilds, the Lord of the harvest will not approve. I trust you will in this year be able to increase your number of readers and preachers: they are not more wanting in the West Indies than in Ireland. I very respectfully request you will have the goodness to reply to my last letter, and allow me to prosecute the work with profit. Richard Perry, your local reader, I hope is profitably employed. I send you some of his letters. You will perceive that he is a bad scribe; but he is a good man, of pleasing and engaging manners, and respectable appearance. I trust the Lord will bless his labours. Among the Roman Catholics he chiefly labours; and from the desire evinced by them to obtain copies of the Scriptures, I have reason to believe he is not labouring in vain. For the last fortnight, a Roman Catholic neighbour has attended every day at our morning prayer. I find that a Bible I lent to another Roman Catholic who heard me preach at a wake some time ago was borrowed by this man, and through the reading of the word of life his prejudices have been softened down and his thoughts set upon eternity. I have given him suitable instructions: the Lord perhaps will have mercy upon him. The congregations at the respective stations continue steady—rather better at Abbeyleix, and at Maryborough.

The present season I believe is the most severe upon the poor of any for a long period. It is truly heart-rending to visit the cabins and see the poor creatures shivering with cold, and the children screaming for food. There is no want of food, but there is no fire. The turf is all on the bog, and the coal is much

too dear; so that their suffering is extreme. I visit much, and endeavour to improve the visitation. I find by experience that a time of suffering is the best time to make impressions. I consequently endeavour to lay hold upon this means of proclaiming the glad tidings. It is to me a source of great comfort that, if I can do little or no good to their bodies, I bear with me a sovereign balm for every wound, a cordial for pain and suffering. The gospel is precious, and I hope in many cases it is esteemed precious by poor perishing souls. When you will have the goodness to send Hall, I would feel truly thankful if you send a parcel of tracts: my tracts are out, and I have many applications, but cannot supply them.

Under date, Jan. 31st, 1840, DENNIS MULHERN writes:—

Dear Sir,

In the course of this month, besides attending the usual services in this town, I have itinerated six or eight miles round the country, conversed, read the Scriptures, and engaged in prayer with the people as often as I could; and preached eighteen times to unusually large congregations on most of these occasions. Our congregation in this town, though still small, has been rather better this month than last, especially on Thursday evenings. Our Monday evening prayer-meetings are pretty well attended; and I trust that a spirit of prayer and devotion is growing amongst us. I think that I have reason to anticipate much good from the regular preaching of the gospel in the surrounding villages. I never saw such attention and anxiety to hear manifested. Often during this month, when I have been out on a dark and stormy night, after travelling three or four miles along a dangerous road alone, and arriving at my station half famished with cold and drenched with rain or snow, I have been cheered and animated by finding a goodly number assembled to hear, with eagerness, the glorious gospel of the blessed God—a privilege which they very probably would never enjoy were it not for the benevolent operations of the Baptist Irish Society; for which some of them at least feel truly grateful. What I regret most is, that I am not able to attend half the places round the country from which I have pressing invitations to come and preach. Within a compass of seven or eight miles round this town, there are no fewer than fourteen or fifteen stations open for occupation, where in most cases good congregations could be had. I have had, within the last few days, pressing invitations to come and preach at two places, formerly and still occasionally occupied by our Methodist friends. Each of these places (Boar-

gloss and Carthren) I hope to visit occasionally in future; but I find that it is no use to mark out too much work, as mental as well as physical ability must be considered.

I have been encouraged lately by noticing more Roman Catholics than usual attending our country meetings, with some of whom I have remained for hours after preaching, conversing and answering their inquiries as I could from the Scriptures. On the 6th inst. I travelled, with my faithful and diligent reader, T. Cooke, through a remote part of this district near the mountain, where he occasionally visits, and I trust not without effect. Here a young man named C—, a Roman Catholic, was induced some time ago to procure a Bible, that he might read and judge for himself. The priest coming to hear this, soon took occasion to visit him, and inquired if he had got a Bible and were in the habit of reading it? The young man answered in the affirmative; the priest instantly got into a rage, and threatened his anathemas if he would not surrender the Bible and abandon a practice so dangerous as that of reading the Scriptures without note or comment. The young man modestly replied, that when he used to attend ale-houses and dancing parties on the Sabbath, he never minded him; but now when in the habit of employing part of the Lord's day and other leisure hours in reading God's blessed book, he came to reprove him for his conduct; adding that he was determined not to give up his Bible for any man. The priest, finding that his threats were likely to prove ineffectual, had recourse then to milder measures, and said if he must read the Bible, to come to him to have any part of it explained which he did not understand or which might appear to him to oppose any of the doctrines of his church. May we not hope that this young man, under the teachings of the Holy Spirit, will soon understand the Scriptures better than the reverend gentleman himself? Near this lives another man and his wife, who have, principally from reading the Scriptures, lately abandoned the Church of Rome, and are now in communion with the Episcopal church at D. W. I have gone twice within the last few weeks to visit them, and left some tracts at their house; among others, your pamphlet on Baptism, and S. Wilson's Manual on the same subject. This man came twice to my house last week, to converse with me; but it so happened that I was not at home either time.

Upon the whole, if the people, both Roman Catholics and Protestants, were left at liberty to judge for themselves; I mean if themselves and families were not threatened with expulsion from their houses and lands, and consequent destitution and want,

in the event of their public avowal of their religious sentiments, I doubt not but the effects of a preached gospel would appear much more visible, and dissent from corrupt communities would be much more common than it is. Oh! for the strong faith of the ancient Hebrews, who "took joyfully the spoiling of their goods, knowing in themselves that in heaven they had a better and a more enduring substance." But faith, however weak, if genuine, will grow and operate more powerfully; and truth is omnipotent, and therefore must prevail.

Date Feb. 3rd, 1840, Mr. HOSKEN writes to the Secretary:—

My dear Brother,

The past has been to me a very eventful month. Not that anything has transpired of a very peculiar nature; but with the commencing year I commenced a more vigorous attack upon the kingdom of darkness, which has exposed me to greater peril. In order to lay before you some of the labours of the month, I shall make an extract from my diary.

On the 5th ult. after having preached in Clonmel, I started at half-past two o'clock for Pilltown. As I had a journey of 17 English miles before me, and the day far spent, it was needful that I should hurry a little, to avoid being benighted. When at about nine miles from Clonmel, my horse came down as though he were shot, lashing his head with fearful violence against the ground; I was precipitated over his head fully twelve feet. But O! how gracious was that God in whose service I was engaged; for though the horse was seriously injured, I sustained not the slightest injury. To thee, O my God! I owe all my near escapes from death. How great is thy goodness! After halting for a few minutes, I proceeded on my journey, and arrived in time to get a refreshing cup of tea before I preached. Mrs. Fairlie was ill and confined to her bed; but she would not allow that to be a preventive to the service, which is conducted in her parlour. She had her bed-room door left open, that she might hear that word which is the consolation and joy of her heart. There was a large congregation of the aged and the young, all of whom paid the greatest attention to the word spoken. Next day I proceeded to Waterford, to take to Mrs. W. the trifle collected in Clonmel for her, £6 2s. I understand that dear Mr. Hardcastle, whose influence in Waterford is very great, has collected between £80 and £100 for her. Poor Mr. W. might well leave his fatherless children in the hands of a faithful God.

I did not preach in Waterford this time, but I visited many families to whom I read

the word of life and with whom I prayed. On Thursday I bade adieu to Waterford and proceeded to Portlaw, where I was most joyfully received; and although the people could not assemble together till ten o'clock, I had an excellent congregation. I was preaching till between eleven and twelve o'clock. In general I visit all the families that attend preaching in Portlaw; I did so on this occasion twice. One case especially was very interesting—a lady in a fever. I thought the first time I saw her, that the affliction was having a sanctified influence upon her soul. Since then I am more confirmed in the opinion. On Friday I left Portlaw for Clonmel, and got home just at the close of day, greatly rejoiced to meet my dear wife and child again after the accident.

On the 12th I preached in Clonmel to a congregation about as usual, rather small. In the morning from Jer. l. 5, "They shall ask the way to Zion, &c.;" administered the emblems of the Saviour's death; and in the evening preached from Ps. xciv. 19.

On Monday visited the flock; and on Tuesday started for Thurles, thirty miles distant. Visited the families and preached to an unusually large congregation. Brother Cooke was very ill, confined to his bed. Left Thurles on Wednesday, and arrived home late in the evening, exceedingly feverish and ill. Next day proceeded to Caher, ten miles, and preached to a small congregation. Friday returned home to prepare something for Sabbath day. The following week I was more than usual at home, in consequence of the slaters and bricklayers being here to make some repairs, &c.; but had some peculiar pleasure in the visits of Thaddy Dunne, a converted Roman Catholic, to whose spiritual interests I have been attending for some time, and whose mind I have been enabled, under the gracious influence of the Holy Spirit, to enlighten. This young man was first led to inquire after Christ, by hearing Mr. King in the open air; but was very ignorant of the way of salvation, comparatively speaking, when he first came to me. I gave him a Testament, and gave him the third chapter of John's Gospel to study, with other suitable passages. Also for the last two months I have had him twice a week in my study; and Oh! how wonderfully has his mind become enlightened! I had only to ask him a question, and he had a suitable text of Scripture as a reply. "So you don't imagine that you have any righteousness of your own that can merit heaven, Thaddy?" "No, Sir," he replied, "for 'there is none righteous, no not one.'" Pointing also to that beautiful chapter, the fourth of Romans, reading to the 16th verse, "Therefore it is of faith, that it might be by grace, &c."

poor Thaddy wished to be baptized, and pointed to the passages that had induced that desire. I promised to mention his wish to the church. But Oh! how unsearchable are the ways of God! As he had ventured to read his Testament to one engaged with him at the ordnance survey, the person took the alarm, and wrote to his father, who came and insisted on his return home; also urging him by telling him his mother was ill. He came to me in the greatest imaginable sorrow, to know what he should do. Of course his mother's illness forbade my advising him to stay. I also saw in his countenance and perceived in his expressions strong filial affection, but withal unwavering firmness in the doctrines he has received. He hopes to be useful to his parents. I gave him for his father the tract entitled, "Can a Man be born when he is old?" He says he will get his father to read it.

On Sabbath week, after service in Clonmel, I went to Portlaw, about twenty two miles. I believe much good is doing there. I intended to go to Piltown again yesterday, but the incessant rain prevented, which was a great grief to my mind; for I desire to spend and be spent in the service of that Saviour who bought me with his own precious blood. But it is no use to go in such weather, as the people will not come out to hear. I have often been as wet as though dipped in a river, going to Thurles and elsewhere, and afterwards did not get a congregation.

Under date, Jan. 31, JOHN HART writes to Mr. Thomas:—

Rev. Sir,

I find the people very desirous to hear about the Lord in their vernacular tongue, and they are very thankful to me when I tell them about the Lord's love, or when I read a portion of his word for them. They tell me they never heard the priest tell anything about the Lord like what I read. I tell them that he reads in Latin, and they cannot understand him; but if he read in Irish, then they would see that there is to be had of man no sort of help or assistance toward our salvation; for all our righteousness is as filthy rags in God's sight, and there is no name given among men under heaven whereby we can be saved, but through and by Christ: all of which they said was true; and they would wish I should come often, as they find great comfort in hearing God's word so that they can understand it.

The boys who are learning to read the Irish Scriptures are improving very fast, and are highly delighted, and are asking me to get them Irish Testaments, for they have no Testaments but mine to read in. I gave them a few tracts which I had, by way of lending them, and charged them to have them read when I came the way again, so that they might be able to tell me the contents of them and to appreciate their value. I told them to keep them clean, for I would want them again: all of which they agreed to.

Mr. HAMILTON, in a letter to the Secretary, of the 3rd ult. thankfully acknowledges the receipt of £5 from a kind friend through Mr. Burls, the distribution of which among the poor and shivering peasantry around him has made many to almost sing for joy.

Receipts to the end of January, 1840.

	£	s.	d.		£	s.	d.
Mr. W. Fletcher, Bath, by Mr. Cozens...	1	1	0	Collected by Rev. S. Davis, £75 acknowledged last Chronicle.			
Subscriptions by the Collector.....	20	0	0	Perth.....	6	16	0
Crayford, by Rev. O. Watts.....	3	3	0	Dunfermline.....	5	7	0
M. E., by Rev. J. Dyer.....	1	0	0	Stirling.....	7	4	10
Rochdale Collection.....	4	0	0	Glasgow.....	88	12	8
W. M., by Rev. J. H. Evans, A.M.....	5	0	0	Paisley.....	4	0	0
Mrs. Moore, Homerton.....	1	0	0	Irvine.....	4	0	0
Old friend.....	10	0	0	Greenock.....	19	12	3
Marylebone Auxiliary, by G. T. Keyes.....	15	0	0	Alcester, after a tea party.....	6	0	0
Abergavenny (Frogmore-street).....	3	10	0	Misses Smith, Olney.....	2	0	0
E. T., proportion of daily consecration for religious purposes.....	1	0	0	Misses Dixon (sub.).....	1	0	0
Collected by a young friend for schools.....	4	3	8	Mr. Wassel, Bath.....	0	10	0
C. M.....	50	0	0	Mr. Eives.....	0	10	0
— for Athlone.....	5	0	0	Mr. Cottle, Bristol.....	0	10	0
One-third of penny-a-week (Bugbrooke).....	2	17	3	Legacy of the late Mrs. Elizabeth Lum, of Bolton-le-Moors—less Legacy-duty and stamp.....	89	17	6
Collection by Rev. E. T. Crate.....	5	5	3	Miss Burchell.....	0	2	6
Do at Heyford, by do.....	0	13	6				
Do. at Kissingbury by Rev. J. Larwell....	2	2	0				

The amount of £20, entered last Chronicle to the Church Street Auxiliary, by Mrs. Ellmore, should have been £25. A box of useful articles has also been received and forwarded, sent from friends at Canterbury. Also books, from Mr. Willshire, Greenwich.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

NO. XIV. NEW SERIES.

MARCH, 1840.

By the rules of the Society the Committee cannot appropriate any portion of its funds to chapel cases. Feeling, however, the most lively interest in their mission at Brough in Westmoreland, where a chapel has just been erected, they are anxious to lay the case as speedily as possible before their friends, hoping that many will be induced spontaneously to forward contributions for the object to their valued missionary, Mr. Sneath; and thus prevent the necessity—in all cases undesirable, but especially so in the case of a Home Missionary, and when favoured with a revival—of his making a begging excursion. On this subject the Secretary, now in the North, says, in a communication just received, “I hope Mr. Sneath may not be called to go out collecting for his case, as he has here a most interesting work of God going forward every week. Indeed, nearly every day, sinners are brought to Christ; and if we allow Mr. S. to leave, it will be the ruin of the revival. In reference to the opening of the chapel, on the 9th, Mr. Roe says, “I preached morning and evening; Mr. Pulsford in the afternoon. The congregations were overflowing, and the collections good. The Revs. G. Greenwood, G. Greenwood, jun., J. Sneath, J. Brame, and F. Talontyre conducted the devotional exercises. We are now holding a week of meetings; crowding and melting audiences. May the Lord melt their hearts!”

NEW CHAPEL AT BROUGH.

The following statement is respectfully submitted to the favourable attention of the friends of the Redeemer:—

“About five years ago, an attempt was made to commence the preaching of the gospel, by the agents of the Baptist Home Missionary Society, at the town of Brough, in Westmoreland, under the auspices, and encouraged by the zealous exertions, of the Rev. Charles Hill Roe, then a resident minister at Middleton, in Teesdale. At this period the spiritual destitution of this fertile, romantic, and interesting district, it will be readily admitted by every person of competent information, was such as urgently to demand this additional effort on behalf of the souls of men. In many directions the field was wholly uncultivated, in others very imperfectly attended to, and in all there were found numbers ‘perishing for lack of knowledge.’

“This attempt to extend the boundaries of the Redeemer’s kingdom has involved considerable difficulties, and required much exertion and self-denial; but, by the blessing of Him whose cause it is, it has been attended with a very considerable measure of success. Since the commencement of the mission, eighty-one persons have been baptized on a profession of their faith, a Christian church has been formed, and placed under the pastoral care of the Rev. James Sneath; and although it has been subjected to the usual fluctuations, from deaths and other causes, the hope is humbly entertained that the Lord will still add to its number of such as shall be saved. Three persons have been sent out to the work of the ministry from this church, and a fourth is now a student at the college near Bradford.

“Impressed with the conviction that they who are blessed themselves should endeavour to become blessings to others, each according to his several ability, and anxious, as far as possible, to provide for the spiritual wants of the people, by means of local agency, the pastor of this little society, aided by the gratuitous labours of six persons, members of the church, has introduced the preaching of the gospel into not fewer than fifteen villages, situated at from one to twenty-eight miles distance from the central station of Brough, where the circumstances of the people most loudly called for help. In seven of these villages, there was previously no place of worship of any description, nor any other means of religious instruction; whilst in one of them a sermon had not been preached within the recollection of the oldest inhabitant, although she had resided there for forty-eight years. In this place, however, a congregation has been gathered, six persons have been baptized, and added to the Lord, and are now walking worthy of their high vocation. Thus, from the church at Brough, ‘the word of the Lord has sounded out’ to the surrounding region; and the measure of success which has attended its proclamation has been such as abundantly to encourage further and more extended exertions, were means afforded commensurate to the undertaking, in this interesting but benighted section of the Home Missionary field.

“In order (as far as human efforts can effect this object), to place this Mission on a permanent

ment basis, to furnish accommodation for the hearing of the gospel and the instructions of the Sunday-school, as well as to escape the inconveniences of meeting in a hired room of limited dimensions, from whence, at any time, its occupants are liable to be ejected, it has been deemed desirable by the friends on the spot, after due deliberation amongst themselves, and consultation with other friends at a distance, to effect the purchase of certain well-situated premises in the town of Brough, a portion of which might, at a moderate expense, be converted into a place of worship, capable of accommodating nearly 350 persons. These premises, inclusive of some out-buildings which have been sold off, comprise a good house, now in course of alteration for a chapel, a residence for the minister, and five cottages, yielding an annual rental of from £27 to £30, the whole of which have been purchased for the sum of £700, and vested in trust, for the use of the Baptist denomination within the county, the necessary legal documents having been gratuitously and kindly prepared by a respectable and friendly solicitor resident in the neighbourhood.

“ Now, could the whole of the forementioned sum of £700 be at once raised, it is obvious that foreign assistance to this Mission would be rendered in a great degree unnecessary, and that the funds of the Society, hitherto its patron, might be expended in sending the gospel to other parts of this long-neglected county; but this is at present deemed impracticable. It is therefore proposed to raise the sum of £350, the estimated value of the building designed for the chapel, leaving the interest of the remainder to be furnished by the rents of the cottages. The cost of fitting up the place or chapel, which is expected to be opened shortly, will be about £100, and is intended to be raised by the friends on the spot.

“ Having thus endeavoured to bring before the readers of this paper the foregoing facts,

In July last, a series of revival meetings, held at Sheffield, as to the results of which time. How far effort, and faith, and prayer of a letter from Mr. Rees, our missionary there, to Mr. Roe, will determine :—

“ You ask, is it true that Mr. Larom has received upwards of seventy persons into his church since the revival meetings in July last? It is; and many of them date their decision to those services. In many cases all the adults in a family have been baptized. Nearly all the adults in Mr. L.'s congregation have joined the

In the last number of the Register, the fact was briefly stated, that a revival had been experienced at Newcastle-on-Tyne, and that, in consequence, many persons had been baptized. We have the particulars from our own agents; but we prefer giving the following from a disinterested party. The extract is made from the “ Baptist Reporter.”

“ Newcastle-on-Tyne.—On Friday evening, December 26, 1839, twenty-five persons, seventeen males and eight females, were baptized at the Baptist chapel, Tuthill Stairs, Newcastle-upon-Tyne. The minister, Mr. R. Pengilly, and Mr. T. Pulsford, the Baptist Evangelist, conducted the interesting services, and appropriately addressed the very numerous and res-

pectable congregation assembled to behold the solemn and imposing ordinance, in which they stated the objections that are generally made to this peculiar practice of their denomination, and defended it with a degree of Christian feeling, which could not fail to convince and gratify the hearers. Several of the candidates were teachers in the Sabbath-school, and were

may not the hope be entertained that they will be allowed to make a due impression, and lead to corresponding liberality in aiding this effort to promote the cause of the Redeemer? Let Christians of all denominations look at the desolate state of this part of the kingdom. Let the members of the Baptist denomination in particular remember, that this is the only mission that body has attempted, and the only interest they have, in this county; that the attempt was greatly needed; and that, next to a dependence on the blessing of Him who can make the humblest instruments effectual, the cause looks to them chiefly for sympathy and support; and let them, in answer to this appeal, and as God has prospered them, freely afford it their pecuniary aid; remembering the words of the Lord Jesus, how he said, ‘It is more blessed to give than to receive.’

“ Signed on behalf of the church, at a church-meeting, held January 24, 1840,

“ JAMES SNEATH, Pastor.
“ ISAAC EDDALE,
“ JOSEPH YARE,
“ ROBERT BAYLES, } Deacons.

“ N. B. Donations in aid of the above case will be gratefully received by the Rev. C. H. Roe, 6, Fen-court, and the Rev. S. J. Davis, 23, Eastcheap, London; Rev. C. M. Birrell, and Mr. John Coward, Liverpool; George Greenwood, Esq., Crosby Garrett, Westmoreland; Mr. James Sneath, Brough, Westmoreland; and the Revs. R. Pengilly and G. Sample, Newcastle-on-Tyne; by whom the case is affectionately and urgently recommended.—Friends of the Lord Jesus, help, Oh! help us in this urgent case!”

Collected in and around Brough,			
and at the opening.....	105	3	7
Old materials, sold for about.....	20	0	0
John Coward, Esq. Liverpool.....	25	0	0
W. Hope, Esq. do. by do.....	5	0	0

church: we have added thirty-six since July. Mr. Larom's church followed up the movement remarkably well, and enjoy the fruits of their activity. We are now fully convinced that continued and unremitting exertion, and persevering prayer, are indispensable to continued success.”

pectable congregation assembled to behold the solemn and imposing ordinance, in which they stated the objections that are generally made to this peculiar practice of their denomination, and defended it with a degree of Christian feeling, which could not fail to convince and gratify the hearers. Several of the candidates were teachers in the Sabbath-school, and were

the fruits of that institution. One of the candidates was Mr. W. S. Darkin, recently of your place, and connected with the 'Leicestershire Mercury,' but now of the 'Gateshead Observer' office. Altogether, the prospects of the Baptist denomination are more cheering in this neighbourhood. The labours of Mr. Pulsford amongst us have been eminently useful in promoting a revived state of things. For the last six months, the accession to the various

churches in the North, will be nearly one hundred persons. Mr. Pulsford has endeared himself to the Baptist denomination in this part of the island, by the great zeal and prudence which he has manifested in all his proceedings. It is worthy of remark, that twenty-five is a far greater number than was ever baptized, at any previous time on one occasion, in this town."

The revival so happily commenced by the Secretary about two months ago, at Boro'-bridge, is still going forward. Mr. Baker, the Missionary, writes:—

"The penny postage affording us such an opportunity of sending information, of course you will expect to hear from us much oftener than usual. I am happy to inform you, that things are going on well. The blessed Spirit is with us. Those who have lately joined our church, are walking consistently, and seeking to make known the Saviour's love to those around them. There are many more amongst us who are decided, although they have not yet been baptized; some of them we expect will cast in their lot among us very soon. The greater part of the inquirers are still anxious for the salvation of their souls. We continue to discover fresh persons under serious impressions. The work is making steady progress, and spreading in different directions. We have been holding meetings for revival at Maregreen, in the parish of Stoke St. Gregory. This is a kind of union station between us and North Curry. Such is the interest excited, that the place in which we meet is crammed almost to suffocation: many persons are obliged

to leave for want of room. The people at this place are very anxious to have a chapel. One person has offered to give a piece of land to build upon, and several others have offered subscriptions. We expect it will soon be commenced. I believe good has been done here. Our out-stations generally are in an interesting state. Brother Veals is working hard and doing good. Your visits to other places in this neighbourhood have been made a blessing. North Curry people are in a delightful state. Brother Humphrey baptized six persons a little time since: he will baptize eleven more next Sabbath. I have been over to Isle Abbott's during the past week, with brother Veals and brother May, of Prescott, holding meetings for revival. A deep and solemn feeling was produced. Several are awakened there in addition to those who are already decided. Brother Foot is ill. Things are improving at Bridgewater. I have heard that there is a little stirring at Chrewkern also. This neighbourhood is just ripe for an evangelist."

The following extract of a letter, from Mr. Douglas, of Hamsterley, to the Northern Evangelist, will no doubt interest our readers:—

"I am happy to say that the impulse you gave us when here, has not as yet spent its force. All have not gone on so favourably as might have been wished; but some have been a great comfort to me. I baptized two shortly after you left us; but these had been previously pros- pered. Others, who date their impressions from your coming among us, I expect to baptize and add in a short time. We have been able, through the depth of the winter, to keep up with considerable spirit our six o'clock Sabbath-morning prayer-meeting. Also our circulating meeting on Thursday night. Our Sabbath evening and Monday evening prayer-

meetings have received a new impulse, and our vestry is sometimes crowded to excess. My female Bible class now numbers about a dozen. The men have one among themselves. So that, on the whole, we have not been in such a thriving state during the last ten years, and never indeed at any time to the same extent, since I came to Hamsterley. This circumstance, then, among others, shows the benefit of visitations from an evangelist. If I, then, have written for the office, and you have executed it, let us rejoice together. May the good resulting from it be extended, and perpetuated more and more."

Monies received since last Register.

Weymouth,	
Collection by Rev. G. H.	
Davis.....	5 4 0
Mr. Welsford.....	1 1 0
Mr. Gibson.....	0 10 0
Mr. Edwards (Lyme).....	1 0 0
	7 15 0
Birmingham Auxiliary.	Messrs. Livett and
	Wade, Secretaries.
Mr. T. Tipping.....	0 5 0
Mr. J. Portlock.....	1 0 0

Mr. E. Timmis.....	1 1 0
Mr. Wilcox.....	0 5 0
Mr. James Room.....	0 10 6
Messrs. W. and F. Room	1 1 0
Mr. E. A. Butler.....	1 1 0
Mr. J. W. Showell.....	0 5 0
Mr. John Wade.....	0 10 0
Mr. Perry.....	0 10 0
Mr. Phillips.....	0 7 0
Mr. Benjamin Beesley....	0 5 0
Rev. T. Swan.....	0 5 0

Rev. T. Morgan.....	0 10 0	Mr. C. Lawden.....	1 1 0
Rev. Dr. Hoby.....	1 1 0	Miss Burnett.....	0 4 4
Mr. B. Leopard.....	2 0 0	Miss Hammond.....	0 4 4
Mr. W. Hadley, sen.....	0 10 0	Mrs. Cheshire.....	0 4 4
Mr. Isaac Hadley.....	0 10 0	Miss J. Lawden.....	0 4 4
Mr. Edward Parker.....	0 5 0	Mr. Hughes.....	0 4 4
Mr. W. Middlemore.....	1 1 0	Miss Lowe.....	0 4 0
Mr. J. Middlemore.....	1 1 0	Miss Nevill.....	0 4 4
Messrs. J. Stevenson and		Mrs. Taylor.....	0 2 6
Son.....	0 10 0	Miss Taylor.....	0 2 2
Mr. W. Jenkins.....	1 0 0		3 6 2
Rev. H. Smith.....	0 10 6	Collected by Master Grove :	
Mr. R. Ryley.....	0 10 0	Jane Grove.....	0 4 4
	16 14 0	Mary Smith.....	0 2 2
Collected at Bond-street by the Rev.		James Grove.....	0 2 2
S. J. Davis.....	6 10 0	James Cheshire.....	0 2 2
Collected at Cannon-street.....	12 10 0	F. D. Grove.....	0 2 2
Do. at Mount Zion.....	3 8 6	Mrs. H. Grove.....	0 2 2
Do. at the public meeting.....	6 18 9	Mrs. Cheshire.....	0 2 2
Do. at boy's school, Bond-st.	0 5 7	Miss. M. Hammond.....	0 4 4
Do. at girls' school, do.....	0 5 10	Mrs. Kendrick.....	0 2 2
	0 11 5	Jemima E. Grove.....	0 2 2
Master Swan's List.....	0 18 6		1 6 0
Miss M. A. Walters' list.....	0 14 0	Collected by Miss Livett :	
Collected by Miss Allen:		Mr. Hadley, sen.....	0 10 0
Mrs. Wright.....	0 6 0	Mr. J. Hadley.....	0 4 4
Mrs. Cooke.....	0 4 4	Mr. J. C. Woodhill.....	0 10 0
Mrs. Allen.....	0 4 4	Mr. W. Morgan.....	0 10 0
Mr. Allen.....	0 4 4	Mrs. Parker.....	0 10 2
Jemima Shipway.....	0 1 1	Miss Clarkson.....	0 4 4
Mr. J. Aston.....	0 5 0	Mr. Taylor.....	0 4 0
	1 5 1	Mrs. Hardy.....	0 2 6
Collected by Miss Butler:			2 15 4
Miss Bibb.....	0 4 4	Collected by Mrs. Livett	
Miss Edge.....	0 4 0	for the Cradley mission :	
Mr. Butler.....	0 4 0	Mrs. Livett.....	1 0 0
Mr. W. Butler.....	0 5 0	Mrs. C. Lawden.....	0 5 0
Mr. Edge.....	0 5 0	Rev. H. Smith.....	0 5 0
Mr. Johnson.....	0 5 0	Mr. B. Beesley.....	0 5 0
Mr. Perry.....	0 4 0	Mrs. A. Lawden.....	0 6 0
	1 11 4	Mrs. Tipping.....	0 5 0
Collected by Mrs. Groom:		Mr. J. Davis.....	0 5 0
Mr. Groom.....	0 10 0	A Friend.....	1 0 0
Friend, J. M.....	0 1 0	Mr. J. Stokes.....	0 2 6
A. E. L.....	0 1 0	Mr. W. Lowe.....	0 5 0
Ellen Groom.....	0 1 0	Miss E. Rudge.....	0 5 0
Mary Brun.....	0 0 6	Mrs. R. Ryley.....	0 5 0
Mrs. Warmington.....	0 3 0	Mr. White.....	0 5 0
	0 16 6	Mrs. Allen.....	1 1 4
Collected by Miss K. Lawden:		Miss Harwood.....	0 8 6
Mr. A. Lawden.....	0 10 6		6 3 4

Received since the above, 10s. from Mr. John Palmer, for the Bond-street Auxiliary—the amount of which (£7 17s. 2d.) has already been acknowledged.

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurer, W. T. BERRY, Esq., 8, Old Jewry; by the Rev. C. H. ROE, 2, Wintown Place, Blackheath Road; by the Rev. S. J. DAVIS, 23, East-cheap; or any Minister of the Denomination.

* * * All letters for the Rev. C. H. ROE, to be addressed as above.



REV. EDMUND CLARKE,

Truro.

London: Published by G. Wightman, 24. Paternoster Row.

BAPTIST MAGAZINE.

APRIL, 1840.

MEMOIR OF THE LATE REV. EDMUND CLARKE.

BY THE REV. OWEN CLARKE.

THE Rev. Edmund Clarke, for many years the faithful and beloved pastor of the Baptist church, Truro, was born in the city of Worcester, in the year 1797. His father was son-in-law to the Rev. William Smith, formerly of Shrewsbury, London, and Derby: his mother was a member of an old and highly respectable family in Worcestershire. Being engaged in business, which having undergone a considerable change, his parents were induced to remove with their family to London, in the year 1800. At the usual age the subject of this memoir was placed at a respectable school, where he obtained a tolerable acquaintance with the English and Latin languages, together with the other branches of general knowledge. While yet a youth, he was placed in the office of a solicitor in Gray's Inn, a friend of the family, with whom he was articled with a view to his establishment in the profession of the law; in which, from the esteem in which he was held by his master, and other circumstances, his prospects were of a highly flattering nature. The Great Head of the church had however determined otherwise. It was while articled to this gentleman, that he experienced that great change which gave a new direction and character to all his principles and pursuits. His parents at this time making no profession of religion, he became the object of anxious solicitude on the part of his elder brother, who a short time previous had been awakened to the importance of eternal things; and for some time he had to mourn over what appeared then to be in him an invincible aversion to the great truths of the gospel. A pleasing alteration, however, was

VOL. III.—FOURTH SERIES.

gradually manifested, and he was induced to attend with, and assist his brother as one of the teachers in the Shoe Lane Sunday-school; and, at length, when his brother was urged to undertake the charge of one of the country schools in connexion with the London Itinerant Society, he was requested to take the class his brother had vacated. During his very interesting engagement as a Sabbath-school teacher, it is believed that the saving work was commenced which has been since ripened into glory, and the elder brother feels that he has occasion for the exercise of the most devout gratitude from his having been informed by the subject of this memoir, that it was in a conversation with him, in which he urged the privilege and necessity of prayer, that his mind received that holy and happy influence which led him to become the subject of prayer in sincerity and truth.

It now became to him a matter of serious inquiry with what body of Christians he should unite himself; but, on a prayerful examination of the Scripture, he embraced the sentiments adopted by the Calvinistic Baptist denomination, and joined the church in Fetter Lane under the pastoral care of the late Rev. Abraham Austin. His mind was early directed to the ministry, but he was deterred by the magnitude and responsibility of the work, as well as by the sacrifice and self-denial it might require. He was at length induced, by the advice of friends, and particularly by his beloved pastor, as well as by the convictions of his own mind, in dependence upon strength from above, to embrace what-

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ever opportunities might be presented for preaching the gospel in London and its neighbourhood. He was at length requested to preach before the church in Fetter Lane, who most affectionately called him to the work of the ministry, and recommended him to share the advantages of the Baptist College at Stepney, then under the care of the Rev. Dr. Newman, and the Rev. Messrs. Cox (now Dr. Cox) and Young. This led him to a close examination of his own motives and principles; and, afterwards, reviewing his exercises of mind at this time, he says—"Conscious of much imperfection, I cannot help fearing at times that my motives may not have been entirely pure; yet it has ever been, and still is, my endeavour to realize the love of Christ, a deep interest in the salvation of sinners, and a paramount regard to the glory of God—as the ruling principles by which to be actuated; and, at the same time, to look for strength and success to him who has promised to be with his servants to the end of time."

Animated by these considerations, Mr. Clarke declined the very kind offer of his employer to take a share in his old and extensive practice, when he should be of full age; and gave himself up to the work of the ministry, and entered Stepney College in March, 1816, in the 19th year of his age. Here he pursued the studies assigned him by his respected tutors with diligence and zeal, and enjoyed, it is believed, during the whole course, the unmingled esteem of his tutors and fellow-students. During the vacations he supplied different churches, and his labours at Lewes and other places are still remembered with sentiments of affectionate esteem. Towards the close of his academical course, he was invited to supply the Baptist church in Manchester; where, after labouring for about four months, during which the church, the congregation, and the Sunday-school, appear to have been greatly revived, he was urged to remain with them; but, finding one of the deacons objected to his settlement, thinking him too young a minister for such a station, he declined the wishes of his friends. Upon his return to London, his attention was directed to Truro by his beloved friend and tutor, Mr. Young, the church there having been for some time destitute of a pastor.

On the 21st of October, 1819, Mr. Clarke arrived in Truro, having been

invited to occupy the pulpit of the Baptist church for three months; and, being fully persuaded that nothing could be done without earnest prayer, his first addresses to the church and congregation were designed to recommend the importance and benefit of that duty. The Lord was pleased to bless his ministry in such a manner, that at the end of his first engagement, the invitation was renewed for another three months; and the great Head of the church continuing to bless his labours, he received a unanimous invitation to become the pastor of the church. To this invitation he acceded, in a letter addressed to the church, on the 1st of May, 1820; and on the 18th of that month he was solemnly ordained to the pastoral office; when the Rev. F. A. Cox, D.D., of London, his friend and tutor, addressed to him a truly valuable charge, which, with some other parts of the ordination services, was published at the time.

Settled in Truro as pastor over a church which had experienced many affecting vicissitudes, and which had been recently much depressed, he applied himself with his whole soul to the healing of every breach, to the cultivation of every Christian virtue among the people of his care, engaged in the most zealous efforts to promote the furtherance of the gospel in such of the neighbouring villages to which access could be gained, and promoted in all possible ways the interests of every public institution which possessed solid claims to Christian support.

In the year 1821, he was united in marriage with Miss E. Hornblower, of Penryn. In this lady he found a mind in all respects congenial with his own, a most affectionate fellow-helper in the promotion of the great objects of his ministry, and a source of domestic happiness of the highest and purest kind. She, with five children, now survive, receiving the kindest sympathies of a large and attached circle of relatives and friends.

While the piety and zeal of Mr. Clarke were directed to the cultivation of the vineyard placed under his care, and the general interests of the town and neighbourhood, he felt a deep concern in the objects and operations of the Baptist Foreign Missionary Society, and, for many years, gave his active mind and business-like habits to the office of Secretary to the Cornwall County Auxiliary. His successor in that office, the Rev. J.

Spashatt, of Redruth, says, in a letter to the writer—"But now with reference to your late beloved brother, for beloved he was to me also I assure you. It was my happiness to move on with him in this county for the last sixteen or seventeen years, without even in one instance any misunderstanding. Our loss as a denomination in this county is very great, but we rejoice in the delightful truth 'the Lord reigneth.' Nearly six years ago he gave into my charge the various books and papers belonging to our Baptist Auxiliary Missionary Society for this county, as it was my honour to succeed him in the office of secretary, and you would be surprised to see how every little circumstance connected with the history of the auxiliary has been noticed by him; such regularity and exactness I have seldom witnessed. I now turn over some of the papers with peculiar feelings. To the account of our late annual meetings I have added a small testimony of regard which we thought necessary to append to our annual report."

In the year 1831, declining health compelled him to retire from his pastoral duties; and he continued to labour under a state of extreme debility. He was, however, mercifully restored, and was invited to London by the church which had for so many years enjoyed the labours of the late Rev. Joseph Hughes, in Battersea. He was afterwards invited to become their pastor. This invitation he accepted. The hopes of the church and congregation were raised by the blessing which appeared to be granted to his ministry. He removed his beloved family to London; but, after a residence of about three months, the health of Mrs. Clarke was so affected by the change, that it was found, after consulting medical authority, necessary to remove the family back again to Truro. Here he was occupied for a while in literary composition and occasional labours in the ministry; but, after some time, the church being again destitute of a pastor, he was induced first to agree to supply them for some months, and afterwards, at their earnest solicitation, to resume the pastoral office among them. Disease and debility having once more invaded his frame, he was at length obliged to resign his charge, after having laboured among his beloved friends nearly twelve months.

The state of his health, and of his

mind under its influence, may be seen from a letter addressed to his brother, dated Sept. 22, 1837—"As to myself, I am still a monument of sparing mercy; and no one has greater reason to admire the wisdom and goodness of God in frequently raising up after bringing very low. Through mercy I have now struggled through the most trying season of the year. General weakness and dropsical swellings of the legs and thighs have prevented my walking more than a little in the garden for the last month. I have been laid up again for the second time this summer. After three weeks' confinement to bed, I came down stairs a day or two since. I am under a mercurial course, prior to my commencing which, nothing seemed to reach the symptoms. These are more severe every attack. During the last I have suffered greatly from breathing, cough, difficulty of sleep, except in a sitting posture, intermittent pulse, &c., &c. Through mercy, these are now removed, but the anasarca in the legs remains. So you see I am a broken down piece of mortality, and likely if spared at all to remain so. For myself, I had rather depart and be with Christ, enjoying the fruition of hope; but for the sake of my dearest family I am desirous of abiding a while longer; but I would leave all with him who cannot err."

In a letter dated April 29, 1839, referring to his health and circumstances, he says, "Does it not comport with the divine plans, and with the necessities of our situation, that as we approach the afternoon of life, there should be preparations for putting off the garment of mortality, and for meeting the night of death; of this, however, we must be certain, that our heavenly Father knows what is best for us. Happy for us, if we can bow the stubbornness of our will to his control, and commit all our ways into his hands as unto a faithful Creator. In the bustle of public life, even in the cause of God, we are apt to admit the influence of many pernicious motives, and pride and self exert a latent, if not admitted power over our conduct. It may require a long course of perplexity and disappointment to root up those noxious weeds. Faith, too, must be tried, and patience exercised, and we must be brought to the all important duty of trusting simply upon divine promises, even when all appearances are against their fulfilment. This is what

existing circumstances call upon me to do. My health, through mercy, holds on by constant medicine and care, but any excitement, or over exertion, throws me back for some time, so that I cannot see my way but from day to day, and can only resolve to make myself as active and useful as I can in my family, and in the different institutions of the town, and also in study and composition."

His anxiety for usefulness, and the character of his mind, may be seen in some of the hymns composed for the Baptist New Selection, and in the three last essays he prepared for publication, and which appeared in the Baptist Magazine for July, August, and September last, entitled "*The Wakeful Minister*"—" *The Restless Enemy*"—" *The Watchful Protector*." Thus, while many of the readers of the Magazine were perusing these truly important papers, the hand that penned them was cold in death, whilst the mind which had conceived them had passed into the fruition of hope.

A few extracts from his diary will lead us to the closing scene of his earthly pilgrimage. "June 2. Grampound.—This Sabbath has been spent among old friends over whom I laboured as pastor (this was one of his village stations) for ten years; but, from failure of health, was obliged to discontinue this nearly ten years ago. Many, alas! are gone home. Happy saints!—soon may I meet you in that blessed world. In the evening, favoured with much comfort at the Lord's table."

During his last illness he writes thus. "June 9.—In reading the second number of a new periodical, "*The Preacher's Magazine*," I have been struck with an article on prayer, entitled, "*I must pray more*," particularly as a means of *obtaining good*, and *doing good*. How much more might I learn, acquire, and enjoy, if I spent more time with God! Shut out from more active life, how much good might I do to my family, to friends, to the church, to ministers, to labours of love, if I prayed more for them, and thus in secret be felt by all the world, by moving in prayer that hand that moves the world. Thus might I be a universal benefactor, and through the abounding grace of a faithful and prayer-answering God, I might acquire a kind of ever-present and all-powerful beneficence! I must, indeed, pray more. Why should I be restrained? Can time

be so well employed otherwise? Is God wearied by application? Is it not a duty and privilege to pray without ceasing? I MUST PRAY MORE.

At another time, June 13.—"The oppressed and drowsy state of my head has rendered reading and meditation very difficult. But I have reason to bless God that I am enabled to maintain a steady reliance on his word and faithfulness, and this excludes anxiety and fear."

June 16. "Unable to apply to any thing so as to meditate with profit, yet have I felt somewhat of the glory and majesty of the Son of God, as set forth in Hebrews, chap. 1."

When evidently drawing near his end, his affectionate wife expressed her fears, that from his apparent weakness he would not rally again. To which he replied, "I can leave that in the Lord's hands, as I have always been enabled to do." A few minutes after, a kind friend who had watched by him through the night, quoted that passage of Scripture, "For me to live is Christ, and to die is gain;" observing that he doubted not he could adopt this language of the apostle. To which he replied, "I hope I can; I have trusted in the Lord, and do still trust in him. It is quite immaterial to me what he is pleased to do with me." His will was thus absorbed in the will of God. He shortly after this fell into a stupor, which continued until about three o'clock in the afternoon of July 8, 1839, when he sweetly fell asleep in Jesus.

His funeral was attended by those beloved brethren with whom he had been long united—Messrs. Nicholson, of Plymouth; Burchell, of Falmouth; and Spasshott of Redruth, took part in the affecting service. On the following Lord's day, the Rev. Mr. Nicholson, of Plymouth, preached his funeral sermon at Truro and at Grampound. Funeral sermons were also preached for him by Mr. Burchell, at Falmouth; by Mr. Fuller, at Penzance; and by Mr. Bond, at St. Austell. "He was a faithful man, and feared God above many."

In conclusion, the writer observes, that it has been his aim in this memoir to display the power and operations of Divine grace in a beloved relative, and esteemed minister of Christ; while he has not ventured to describe the character of the deceased as a son, a brother, a husband, a father, a friend, the peace

maker, the patriot, the minister, and the active member of one section of the Christian church, lest the partiality of affection should lead to a diffuseness unsuited to the pages of a magazine, or to those representations which might appear to offend against the humiliating fact of our fallen and depraved state as sinners before God. To those who knew the deceased, and who were privileged to be partakers of the same grace, his amiable disposition, his prudence, judgment, and perseverance, will endear his memory until they are removed to join him where in spotless purity they will

unite in ascribing all the glory to God and the Lamb. This memoir, however, affords great encouragement to members of families to pursue in the spirit of prayer, all scriptural means for the spiritual benefit of unconverted relatives, and it strongly urges the importance and value of an early consecration of the whole heart to the Redeemer, as essential to the formation of devoted character, and as the true basis of distinguished usefulness. "The path of the just is as the shining light, which shineth more and more unto the perfect day."

FRATERNAL AFFECTION,

WITH REFERENCE TO CHRISTIANS GENERALLY, AND CHRISTIAN MINISTERS IN PARTICULAR.

BY THE REV. G. STONEHOUSE, JUN.

"God hath made of one blood all nations that dwell upon the face of the earth." These nations are composed of individuals, who descending from one common parent, sustain towards each other the relationship of brethren. Hence that general interest which men naturally feel in each other's welfare, and the painful or pleasurable emotions excited by the contemplation of each other's prosperity or adversity.

Sympathy, or that mental principle by which man is universally linked to his fellow-man, and rendered capable of so entering into the circumstances of others as to "rejoice with them that do rejoice, and weep with them that weep," is one of the distinguishing characteristics of humanity. And by its possession we find ourselves widely separated from those inferior animals whose alliance to each other is the result of simple instinct, and who are consequently destitute of those sympathetic tendencies which form the basis of all fraternal regards. But, though this general feeling of natural relationship must be regarded as the foundation of fraternal affection, and is in itself the lowest degree of it; yet, to give it vigour and stability, it is requisite that there should be some common uniting principle, some certain affinities, connecting us with certain individuals, but which do not belong to all mankind indiscriminately. Hence we find, that persons who are engaged in the same occupation, or who have associated

themselves together for the accomplishment of any benevolent or political design, feel toward each other a kind of relationship entirely distinct from any other feeling. The bond of union may be feeble, but experience and observation prove it to be real. In other respects, there may exist among them the most remarkable diversities, but their being alike in one point, seems to give to each a sort of claim upon the regards of the other.

Based upon the same foundation, and arising from the same source, are those friendships which ennoble humanity and give to existence its greatest earthly charm. We sometimes meet with an individual, between whom and ourselves there exists a certain similarity of disposition, a corresponding harmony of mind, a mental and moral likeness, which necessarily becomes a principle of attraction. We find ourselves irresistibly drawn towards each other, hearts are brought into contact, interests and sympathies are blended; we have found one whom with confidence we can call our friend, and whose circumstances, whose fortunes, and whose fate, become from that moment identified with our own; thus, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

We have made these observations for the purpose of illustrating the position, that every species of fraternal affection supposes the existence of some common

uniting principle, bringing its subjects together on some common ground, and thereby exciting within them a community of feeling and interest. It is thus with respect to those fraternal regards which every Christian feels bound to cherish toward his fellow-christian, and the cultivation of which is represented in the New Testament, not only as being a duty of especial obligation, but also as constituting one of the surest tests of discipleship.

That change which regenerating grace produces upon the human character is perfect and complete; "old things pass away, and all things become new." The individual who is the subject of it, is in some humble degree assimilated to the Divine image, and this likeness or resemblance immediately becomes a principle of attraction, connecting him who bears it with every other being in existence who has undergone a similar transformation, and been made a "partaker of like precious faith."

That relation which believers in Christ sustain towards each other, is so dignified in its nature, so comprehensive in its bearings, and so momentous in its results, that, when rightly understood, it is fitted to call into exercise every sympathy of which we are capable, and to become the basis of the most sincere and powerful attachment. Hence the positive manner in which the sacred writers speak of "brotherly love," as being a proof, both to ourselves and others, that we have "passed from death unto life;" and of its absence, as affording conclusive evidence that the mighty transformation is yet to be experienced.

There is enough in any one believer for the affections of every other believer in the world to fasten upon. That great change which has made him a "new creature in Christ Jesus" has been effected by the same agency. His hopes, his fears, his joys, and his sorrows, are the same. Each has the same precepts to obey, the same example to imitate, the same enemies to encounter, the same conquests to achieve, and the same glory to secure. And this correspondence of character and pursuit, necessarily excites a mutual esteem and a common solicitude.

It is therefore sufficiently obvious, that the phrases "brotherly love," and "the love of the brethren," are employed by the sacred writers to designate a state of feeling altogether different from that

natural affection which is merely the result of natural relationship. A state of feeling which likewise differs in many important respects from every other form of benevolence. Benevolence is simply a wish or desire to see others happy; hence in its most comprehensive range, it embraces all mankind, the most depraved, as well as the most virtuous; but "brotherly love" is confined to one particular class of individuals, to those who by divine grace have become regenerated or holy characters. In strict accordance with these statements, we find that the "brethren" spoken of in the New Testament were always disciples of Christ. "Who (said the Redeemer) is my mother, and who are my brethren? whosoever shall do the will of my Father who is in heaven, the same is my brother, my sister, and mother:" "one is your master, even Christ, and all ye are brethren." The apostles, in imitation of their Master, adopted the same phraseology, and continued it through all their epistles. "To the saints and faithful brethren in Christ which are at Colosse." "I charge you before the Lord, that this epistle be read unto all the holy brethren." It was in their regenerated character, and in that only, that they were thus addressed. In proportion as they had imbibed the spirit and reflected the image of their Master, were they distinguished from the world around them; and to those who had undergone a similar transformation, became the objects of deep and sincere regard.

It is, then, utterly impossible that "brotherly love" should not exist in every heart where the love of Christ exists. The one infallibly secures the other. As the senses of taste and smell naturally relish that sweetness and fragrance which were designed by the great Author of nature to yield them satisfaction, so good men naturally love good men. They cannot but love them. They love them because they are good. Their affection for each other is drawn forth spontaneously. The likeness existing between them is so exact, the congeniality of their moral character is so perfect, that it necessarily becomes a bond of union entirely independent of all external circumstances. It is easy, therefore, to perceive the propriety with which "brotherly love" is represented in the New Testament as being the very touchstone of personal religion, the proof both to ourselves and others, that we

have "passed from death unto life." "In this the children of God are manifest and the children of the devil, who-soever doeth not righteousness is not of God, nor he that loveth not his brother." "Hereby we know that we have passed from death unto life because we love the brethren; he that hateth his brother abideth in death."

Brotherly love, then, or the love of good men, for no other reason than because they are good, furnishes us with a criterion by which to decide our own character. It is a test which every Christian may easily apply to the determination of that point which to him is of all others the most important and the most interesting. All that we have to do is to interrogate our own hearts, and to ask, "Do I love the people of God, and do I love them simply because they are the people of God, and without reference to any other supposable circumstance? Am I irresistibly attracted towards real piety, wherever I perceive sufficient evidence of its existence? If I behold the lineaments of the Divine image engraven on any heart, is that of itself, without any adventitious recommendation, sufficient to command my respect, and to secure my attachment? Do I prefer the society of such individuals, however mean, or lowly, or despised? Do I enjoy their conversation, feel interested in their welfare, pray for their prosperity, regard them as the "excellent of the earth, in whom is all my delight"? If we can answer these questions in the affirmative, then have we scriptural ground for believing that we are the genuine disciples of Christ. But if not, the only conclusion to which we can come is, that whatever may be our profession, we are still in the "gall of bitterness and the bond of iniquity."

But if "brotherly love" is thus indispensable to the Christian character, and if every believer is under such especial obligations to cultivate this holy feeling, whatever may be the station which he occupies in the church of the living God; much more is its cultivation the duty of Christian ministers. They are connected by bonds still more sacred; their union is of a still higher and nobler character. As believers in Christ they are not only members of the same family, but as the accredited ambassadors of heaven, they are engaged in the same work. They have not only a common interest in each other's prosperity as individuals, but a

common interest in each other's prosperity as the heralds of redeeming mercy to a perishing world. They have been commissioned by the same voice, to "preach the gospel unto every creature." They have the same difficulties to contend with in the execution of their work. Whatever be their talents or acquirements, they feel the same insufficiency for the adequate performance of its duties. The same sense of responsibility is continually pressing upon their spirits. And in the prospect of that solemn period when they know that they shall be called to "give an account of their stewardship," their minds are agitated by the same overwhelming feelings.

If, then, the relation subsisting between private Christians is a sufficient ground for the exercise of the truest and most exalted friendship, in a how much higher degree does that peculiar relation which subsists between those who are fellow-labourers in the vineyard of the Lord? If the existence of one common uniting principle brings together private Christians, and binds them in an indissoluble bond, in a how much higher degree ought it to be thus with those who find an additional bond of union in those sympathies which are called into exercise when they reflect upon the office they sustain, and the work in which they are engaged.

That Christian ministers, whatever outward distinctions may obtain amongst them, do cherish for each other a deep and sincere regard, and feel a lively interest in each other's prosperity and welfare, is a pleasing fact, and there are seasons when the thought is full of consolation. But the knowledge of this fact ought not to be confined to our own bosoms. We ought to let the world around us see it, that others may be convinced that Christianity is what she professes herself to be; a religion of peace, of concord, and of love. That her ministers, while they may differ from each other on some unimportant points of faith and practice, can yet regard themselves as brethren, as servants of the same Master, doing the same work, disseminating the same blessings, and anticipating the same reward. How important at all times, but more especially in such as are now passing over our heads, is it, that Christian ministers, of every name and denomination, should cultivate and manifest towards each other, that degree of fraternal affection which

would not only prove refreshing to their own souls, beneficial to those among whom they have been called to labour, but which would also exert a most salutary influence upon society at large.

It behoves us however to remember, that "brotherly love," whether amongst ministers of the gospel, or private Christians, is a plant of tender growth; nor can it flourish without the most constant and assiduous care. There are certain requisites to its enjoyment and perpetuity at which it may not be improper just to glance.

In the first place, *sincerity* is indispensable. That sincerity which finds a man always the same, which inspires mutual confidence, manifests itself by an open and frank avowal of sentiments, feelings, and motives, and forbids all dark and ungenerous suspicions.

Equally necessary is *fidelity*, that fidelity which will lead us to watch with anxious solicitude over each other's reputation, which abuses no confidence, which while it will not shrink from honest and deserved rebuke, yet burns with indignation when a brother is maligned, and is ever ready, though at the risk of personal inconvenience, to throw around his character the broad shield of vindication and protection. This fidelity will also teach us to be slow in listening to those "whisperers" who are too frequently successful in separating chief friends. It will prevent us from lending

a ready ear to the officious insinuations of the backbiter. Will remain unchanged amid every scene of tribulation and distress, and enable us to find true happiness, peace, and joy, in the comfort and prosperity of those to whom the religion of Jesus has united us.

A certain kindness of deportment, though not perhaps essential to the existence, will yet be found indispensable to the continuance of that fraternal feeling which it is our duty and privilege to cherish. Neither that canting fondness which marks the hypocrite, nor that blunt and rugged demeanour which some men regard as a necessary indication of faithfulness and honesty; but that affectionateness of manner, and kindness of heart, which are quite compatible with firmness and fidelity. There is such a thing as "opening the mouth with wisdom," and yet having the "law of kindness on our tongue." There is a charity that "suffereth long, and is kind, that envieth not, that vaunteth not itself, that is not easily provoked, that covereth all things, that believeth all things, that endureth all things."

Let then these sublime and celestial virtues be the unceasing object of our pursuit. Thus will our individual happiness be promoted, our official usefulness increased, and the glory of our common Lord extended.

Chipping Norton.

THE LATE REV. CHRISTMAS EVANS ON THE ATONEMENT.

To the Editor of the Baptist Magazine.

SIR,—I beg leave to send you the enclosed article on the atonement of Christ by the late Rev. Christmas Evans. I have no doubt you have long ago been acquainted with the substance of it, but whether you have seen it in this form I am not aware. My late parent, who was on terms of the greatest intimacy with that excellent man of God, having heard of it through some other friends (Dr. Raffles amongst the rest, who justly claims the privilege of being the first to have it translated into English), requested that he would favour him with it in his own hand-writing, which he did, and immediately my father had a number of copies printed, and distributed them to whom he thought fit. If you think it worth your while to insert it in an early number of your Magazine, I feel convinced a great number of your readers who have never had an opportunity of seeing it would feel highly gratified by a perusal of it.

I remain, Sir, yours respectfully,

ZACH. B. HOUGHTON.

Liverpool, Nov. 27, 1839.

THE doctrines of the Atonement and of the Godhead of Christ lie very deep at the foundation of the Christian theology. Let us consider—

- I. The necessity of it ;
- II. The atonement itself in the blood of Christ ;
- III. The fulness and the perfection of it.

I. The *necessity* of the atonement (see Rom. iii. 25, "Whom God hath set forth to be a propitiation—in his blood"). The atonement is not the *cause* of the love of God, in the person of the Father, Son, and the Holy Ghost, to sinners ; for the atonement is represented in the Scriptures as the effect, and not the cause of the love of God : "God so loved the world, that he gave his Son." The necessity of it is glanced at in Rom. iii. 25, 26, "That God might declare his righteousness in the remission of sins," as well as his great love in the method of saving those he loved in their low estate.

Suffer me to introduce this simile, or metaphor. All men fell in Adam—as fallen, I suppose, they were viewed in the Divine plan. Methinks that a very extensive grave-yard makes its appearance, full of dead men's bones, like Golgotha, being walled round about with death and destruction, much stronger than the ancient walls of Babylon ; having massy iron gates, bolted and locked up by the divine threatening of the law ; with this inscription on the doors—"in dying thou shalt surely die !" inscribed by an omnipotent hand. Divine love and mercy were often observed looking in through the iron gates, on the inhabitants of this dreary place, with delight and compassion, and at length exclaiming, "Let mercy be built for ever. Let love be commended by God and man. Oh ! that we may be permitted to enter the grave-yard, to visit the prisoners of death. We would very soon apply the balm of life ; and we would plant the tree of life in the yard of death ; and would justify and sanctify an innumerable company of the poor inhabitants." But without a mediator there was no admittance. "Mercy, break the locks and enter in !" —"No, I would not ; for the locks are the locks of justice ; and are under the sanction of the moral law."

Methinks I perceived, on an ever-memorable day, at the very dawning of it, divine mercy and love resorting to the

gates of the grave-yard, accompanied by an august personage, in form like unto the son of Mary ; who proved to be the seed of the woman. Their very countenances appeared more cheerful, and their steps bolder. They cried out, "Divine justice, where art thou ?"—He sternly replied, "Here am I." The divine visitors said, "Permit us to enter thy territories, and save the inhabitants with an everlasting salvation ?" "No," replied Justice ; "without shedding of blood there is no remission." "Wilt thou accept a surety ?" "Yes ; provided he should be of sufficient worth and dignity to counterpoise the weight of sin." Then Jesus (who stood by) said, "Wilt thou accept my name instead of theirs ?—behold I come." "Yes, yes ;" replied Justice. "Behold, then, if thou dost acquiesce, put down my name in the roll of the book." Jesus asked, "What must be the sum I must pay for them ?" Replied Justice, "Thou must make the law honourable, by living and dying in their room—die, the dead to save." "When and where dost thou fix the time of payment ?" Justice replied, "At the expiration of 4000 years." "Where ?" "It must be from Bethlehem Juda to the Place of Skulls. There thou must appear covered with their shame, to taste their death." Jesus replied, "I accept the condition." His name was put in the bond ; and the keys of the grave-yard were delivered to Mercy in the name of Jesus.

By the virtue of this engagement did Mercy save the patriarchs and prophets of ancient times.

II. The *atonement itself*, with its *memorials*. "Divine Justice, seeing thou didst accept my suretyship, therefore thou canst not be unwilling that I should set up memorials of this covenant. The price of redemption by my blood must be commemorated through the whole space of 4000 years, by bloody victims of an inferior kind. The blood of animals must perpetuate the remembrance of the blood of the Cross." "Yes," replied Justice, "I approve the plan."

Now let us view all the sacrifices slain on Jewish altars ; though they made nothing perfect, yet they represented the blood of the covenant, the true atonement.

III. The completeness of the atonement in the blood of Christ. Methinks I perceive during the long period, from

the sacrifice of Abel to that of Jesus, thousands of rams, lambs, bullocks, and bulls, brought to the altars for sacrifice. The fire from heaven consumed them all to ashes. None of them ever appeared alive among their companions, as recovering from the burning altars—that was a sign of their insufficiency; therefore the fire was stronger than were they all.

Behold a new wonder comes to view. Yonder, very high, at the summit of Golgotha, a new kind of sacrifice makes its appearance; and it is drawn by heaven, hell, and earth, to the horns of the altar, to be a burnt-offering for sin. The fire comes down from heaven and begins to consume it, saying, I got millions of rams and bulls, but am not quenched. My flame is unquenched; I will burn to the lowest hell if I get not satisfaction. Woe to the inhabitants of the grave-yard. I continued burning from the sixth to the ninth hour; but on the ninth, the fire touched the altar of

the divinity, and immediately expired; saying, "I am satisfied."

Here we find a sacrifice stronger than the fire. At the quenching thereof, a great shock like an earthquake penetrated through the kingdom of Satan and death; the sun darkened, the rocks rent; and many of the inhabitants of the grave-yard got the doors of their prison opened, the walls broken in pieces, and a jubilee was proclaimed to them. The immaculate sacrifice himself, who was in himself both the priest, altar, and victim, after remaining three days and three nights in the ashes under the altar, revived, and came alive from the burning, and appeared alive among his companions in the midst of the throne. Death shall never have any dominion over him again.

This proves the sufficiency of his sacrifice. The way is free to mercy and love to save, to the end of time, the chosen vessels buried in the grave-yard.

DR. OWEN ON THE MILLENNIUM.

(To the Editor of the Baptist Magazine.)

DEAR SIR,—The revival, in our day, of the ancient notion of a personal reign of our Lord and Saviour on the earth, previously to the end of all things, has led me to think that though, as a general rule, you wisely abstain from inserting extracts from works already before the world, you might not think it unseasonable to introduce the following paragraph on that subject from the pen of the learned and judicious Dr. Owen. It is found in the preface to his "*Vindiciæ Evangelicæ*," a work, I believe, much less known than some others of his numerous and valuable writings.

I am, yours, &c.

D.

For my part, I am persuaded that before the end of the world, the Lord Jesus by his word and Spirit will multiply the seed of Abraham as the stars of heaven, bringing into one fold the remnant of Israel and the multitude of the Gentiles; and that his church shall have peace after he hath judged and broken the stubborn adversaries thereof, and laid the kingdoms of the nations in a useful subserviency to his interest in this world: and that himself will reign most gloriously, by a Spirit of light, truth, love, and holiness, in the midst of them. But that he hath a kingdom of another nature and kind to set up in the world, than that heavenly kingdom which he hath

peculiarly exercised ever since he was exalted and made a Ruler and a Saviour; that he should set up a dominion over men, as men, and rule either himself present, or by his substitutes, as in a kingdom of this world, which is a kingdom neither of grace nor glory; I know it cannot be asserted, without either the denial of his kingdom for the present, or that he is, or hitherto hath been a King, which was the blasphemy of Franciscus David; or the affirming that he hath, or is to have, upon the promise of God, two kingdoms of several sorts, of which in the whole Word of God there is not the least tittle.

THE ANSWER

GIVEN BY THE COMMITTEE OF
 THE BRITISH AND FOREIGN BIBLE SOCIETY
 TO THE MEMORIAL OF THE COMMITTEE OF THE BAPTIST UNION ;
 WITH
 AN EXAMINATION OF ITS CONTENTS.

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1. THE Sub-Committee, in proceeding to consider the Memorial submitted to them, do not profess to give a full and detailed answer to all its statements and arguments, but must content themselves with selecting a few leading particulars, and recording their opinion upon them.

2. It would appear, then, that great stress is laid by the Memorialists on the following points:—

1. A suppression of God's truth, as supposed to be involved in the practice of leaving the word for Baptism untranslated.

2. A necessity which must follow, of correcting all the older versions, on the plan recommended by the Committee in the case of the Bengalee.

3. The probability that a demand may hereafter be made, for leaving other very important words untranslated, if the Committee insist upon retaining the Greek word for Baptism.

4. An opinion expressed, that the Catholic character of the Society will be best maintained by its sanction being given to faithful versions for the several denominations of Christians, even though such versions may embody the religious peculiarities of those several denominations.

5. An argument, founded on the conclusion of the Society's last Report, and designed to show some analogy between the case of the Baptists, and that of the Roman Catholics.

6. Mr. Greenfield's statement and criticisms.

7. The supposed undeniably precise signification of the Greek term.

8. Strong conscientious feeling, on the part of the body represented by the Memorialists.

3. (1) *A suppression of God's truth as supposed to be involved in the practice of leaving the word for Baptism untranslated.*

That the Sub-Committee, while they consider that the practice of leaving words untranslated is to be confined within the narrowest possible limits, are yet satisfied that instances may occur where this practice must be had recourse to; and that its adop-

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1. The method here adopted, upon whatever apparent necessity it may be founded, is obviously defective and unsatisfactory. To "select a few leading particulars," even allowing the honesty of the intention, cannot be doing justice to an argument; and it is evidently a course under colour of which the points of easiest apparent reply may be brought forward, and topics of vital importance may be omitted. It is submitted that the Memorial should have been answered fully, or not at all.

2. Not here to speak of these points separately, as they will immediately come under distinct consideration, we shall only observe, that, in addition to these, "great stress is laid by the Memorialists" on several other topics, the omission of which does great injustice to their case. Among these are, the sinfulness and the fearful consequences of tampering with the fidelity and independence of translators of the Holy Scriptures; the unquestioned faithfulness of the rendering complained of by some constituents of the Bible Society; together with the invariable and constitutional practice of the Society itself, in supporting such versions, for upwards of twenty years. These topics can scarcely have been passed over because either of their irrelevance or their insignificance; and we are therefore left at liberty to infer that the Committee of the Bible Society were not prepared with an answer to them.

3. (1) To the first of these articles we are not called upon to object, inasmuch as it proves nothing to the purpose of the Committee. The question under discussion does not relate to the transferring of a word *where the translation of it is impossible*; but to the adoption of the same practice *where the translation of the term is both possible and easy.*

tion cannot therefore be condemned in the abstract.

That this Sub-Committee, considering the controversy that is known to exist upon the mode of administering Baptism, together with the peculiar constitution of the Society, are of opinion that it is not a suppression of God's truth to retain the original word for Baptism, as in the Authorized English Version.

4. (2) *A necessity which must follow, of correcting all the older versions on the plan recommended by the Committee in the case of the Bengalee.*

That this Sub-Committee are persuaded that neither the Memorialists, who so conscientiously urge the rendering of the word by Immersion, nor yet those who, also on conscientious grounds, object to such a rendering, would in reality wish the Society to make any change in long established versions; but that both parties confine their view to *modern* translations.

That this Sub-Committee are further persuaded, that before the Committee can be called upon to enforce a conformity in this matter, between all versions, wherever and by whomsoever circulated or made in connexion with the Society, the Committee must again be in the same situation in which they were placed for the first time in 1827; when a Memorial was received from Calcutta, signed by more than twenty Missionaries (labouring, so to speak, in one and the same field with the Baptists), complaining of the

In the second article the Committee express their opinion, that "to retain the original word for baptism" in translating the holy scriptures into new languages "is not a suppression of God's truth." Yet it is obviously employing a term which conveys *no meaning*; and moreover, it is employing such a term *without necessity*, the term baptism being one which may easily be translated into every language known in the world. Now the voluntary and gratuitous use, by a translator of the scriptures, of a term which conveys no meaning, appears to us to be "a suppression of God's truth." The Committee, however, come to a different conclusion by the force of two considerations. The first is "the controversy known to exist upon the mode of administering baptism;" and the second is "the peculiar constitution of the [Bible] Society," as containing, we suppose, baptists and pædobaptists. Now we have endeavoured to weigh these considerations. We can perceive how they might operate to make a partial suppression of God's truth, in the judgment of some persons, *expedient*; but we cannot conceive how they are to prevent the gratuitous use of an unmeaning term by a translator of the scriptures *from being a suppression of God's truth*. This is an egregious *non sequitur*. All that the Committee tell us is, that there are good reasons, in their judgment, why the truth of God should be partially suppressed by using an unmeaning term—namely, that there is a controversy among Christians on a certain point, and that Christians differing on that point are united in the Bible Society; and then they strangely leap to the conclusion, that to do so "is not a suppression of God's truth."

4. (2) Under this head the argument of the Memorialists is misstated. They do not speak of what any party would wish the Committee to do, but only of the course which would be required of them by *consistency*. It is quite true that the Memorialists do not wish the Bible Society to obliterate from long established versions the terms by which the Greek in relation to baptism has been so faithfully translated; on the contrary, they would deplore it as an aggravation of the mischief they have done in the case of the Bengalee; but this is nothing to the point. *To be consistent*, the Committee of the Bible Society must do it, however loudly we and others might reclaim against it. Under this charge of inconsistency they evidently leave themselves.

The Committee explain that they felt called upon to "enforce" a change in the versions of the Baptist Missionaries in the East, by a complaint of "inconvenience" on the part of twenty (!) pædobaptist missionaries there; and they say that the measure was "an expedient resorted to as one

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practice pursued by the Baptist translators, as having been the occasion of serious inconvenience to them in their missionary work.

That this Sub-Committee would remind the Memorialists of the real difficulty in which the Committee were then placed; that the recommendation given at that time, either to adopt a neutral term, or, if that were found to be impracticable, then to transfer the Greek word, was an expedient resorted to as one that seemed fair to all parties, and calculated to promote harmony among the friends of the Society; and that the latter alternative was proposed, not for the purpose of setting up the Authorized Version as the standard, but merely as suggesting a mode of relief from a pressing difficulty.

5. (3) *The probability that a demand may hereafter be made for leaving other very important words untranslated, if the Committee insist upon the retention of the Greek word for Baptism.*

That no proposal for leaving other "very important words" untranslated has ever yet been brought before the Committee; and that the union of various denominations of British Christians, in the work of the Society, seems to afford a guarantee, that denominational predilections will not often prevail so far, as to render such a proposal necessary.

6. (4) *An opinion expressed, that the catholic character of the Society will be best maintained by its sanction being given to faithful versions for the several denominations of Christians, though such versions may embody*

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that seemed *fair to all parties.*" They admit, then, that, with them, the whole transaction has been one of feeling, and not of principle; a mere matter of fairness in relation to rival parties, between whom the Committee made themselves umpires. We assert strongly that *the case never should have been reduced to such a question.* It is essentially a *question of principle*, relating to the integrity and independence of the translators of the Holy Scriptures of every name, and in every country; a question which ought never to be made subordinate to considerations of expediency, nor even to the confessedly important object of preserving harmony among brethren. The Committee acknowledge that they *took up the question of expediency, and sacrificed the question of principle.* In order "to promote harmony among the members of the Society," they consented to violate the independence, and to tamper with the integrity, of the translators of the Word of God. *Habemus reum confitentem.* Here is the truth out of their own mouth.

As to the expedient resorted to being "one that seemed fair to all parties," we have only to say, that the Baptists have had no wish to receive at the hands of the Committee of the Bible Society *what is "fair" to them as a party.* As a party, they were not members of that Society; and if they had been so, they would not have submitted to the decision of its Committee what might be "fair" to them as such. In taking upon themselves to arbitrate between rival parties in the christian world, the Committee would appear to have meddled with a business which did not very nearly concern them, and which may somewhat inconveniently grow upon their hands. It might have been nearer their line of wisdom and duty, if the Committee *had known no party,* and had adhered inflexibly to the noble principles which, for nearly a quarter of a century, had guided the proceedings of the Society.

5. (3) The Committee here admit that the principle on which they have acted towards the Baptists opens the door for the multiplication of like cases, and the Memorial shows that the elements of new cases exist.* How often they may occur it is not for the Committee to predict; but it need not be *very often,* if each case is to be as troublesome and mischievous as the first. As to "denominational predilections," we simply ask the Committee of the Bible Society to say, whether they really ascribe to this source the immersionist renderings of the Baptist missionaries?

6. (4) The Memorialists have now to complain of entire misunderstanding and misrepresentation. The Committee of the Bible Society here intimate, that they have been

* p. 7, large ed.; p. 2, small ed.

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the religious peculiarities of those several denominations.

That the Committee have never been asked, except by the Baptists themselves, to prepare or sanction a translation to be used exclusively among the members of any particular subdivision of British Protestant Christians; and that in all their transactions hitherto with translators of the Bible, no idea has been entertained but that the versions prepared were such as would be fit for general use.

The Sub-Committee cannot refrain from expressing their hope that a proposal, such as that suggested, viz. to sanction separate translations for the use of the different denominations of British Protestant Christians, will never be entertained by the Society.

That the Memorialists appear scarcely to have been aware of the fearful extent of their own suggestion; and that, in the opinion of this Sub-Committee, a greater stumbling-block could hardly be placed in the way of the conversion of the heathen, than the adoption of such a measure.

That the production of a common version for each country, in the use of which all might unite, is an object, the attainment of which were devoutly to be wished, and one well worthy of grave consideration and much mutual forbearance.

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asked by the Baptists "to prepare or sanction a translation to be used exclusively among the members" of their own body. We demand *when and where* such a request was presented. We demand again, *when and where* it has been intimated by the Baptists that the versions of their missionaries were not intended and "fit for general use." The only points to which it seems that reference can be made in support of these strange assumptions are these. 1. In February, 1836, when an application for aid towards the *general* circulation of the Bengali New Testament had been for four years refused, on the ground of its occasioning "inconvenience" to pædobaptist missionaries, the Committee of the Baptist Missionary Society solicited a grant towards supplying their own churches; a step somewhat humiliating, perhaps, as an acknowledgment of their poverty, but far from amounting to the "fearful" suggestion imputed in this article. 2. The Memorialists, in the course of their argument, refer to this application. Arguing from the position taken by the Committee in relation to a Roman Catholic version circulated in Portugal, they quote the words of the last Annual Report—"The Committee has ever deemed it of importance to be able to say, through their distributors, to the people—This is the book known and recognized by your own church," and then add—"But the boon was denied. The Committee, in effect, have said, The Roman church shall have their version in Portugal, the Episcopalian in England, the Lutheran in Germany, the Pædobaptists in China; but the Baptists shall not have theirs."*

If, however, this be the ground (and we know of no other) on which the Committee of the Bible Society have proceeded to charge the Baptists with asking support for, or with preparing, denominational versions of the Holy Scriptures, or such as they did not believe to be "fit for general use," we can only say, that, as the charge is altogether untrue, so, in our judgment, it is destitute even of plausible foundation. The argument of the passage is altogether an *argumentum ad hominem*, an appeal to consistency. It is only saying, "*If the Baptists' translations were denominational, you have avowed a principle on which you ought to that extent to support them.*" Had the Memorialists made such a "suggestion" as that which is so causelessly imputed to them, they would have merited, not only the warning voice of their brethren, but the instant condemnation of the christian world; since it must have involved deliberate treachery to the truth of God and the souls of men. They refer, however, to the Memorial itself, as containing ample evidence in

* p. 43, large ed.; p. 16, small ed.

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disproof of such a charge: and now emphatically repeat, that the object pursued by their honoured brethren, in common with all worthy translators of the Holy Scriptures, has been to produce a *faithful* rendering from the original tongues; that all their versions have been both strictly *designed* and eminently *adapted* "for general use;" that not a shadow of imputation has, until now, been cast upon their integrity; and that this should least of all have been done by the Committee of the Bible Society, whose only ground of complaint against them arises out of their having *faithfully—too faithfully* for the "convenience" of "twenty" Pædobaptist "missionaries"—translated the oracles of God.

As to the Memorialists having expressed "an opinion that the catholic character of the [Bible] Society would be best maintained by its sanction being given to faithful versions for the several denominations of Christians, although such versions may embody the religious peculiarities of those several denominations," how pure a fiction it is may be seen from the Memorial throughout. What they have challenged from the vaunted catholicity of the Bible Society, is a sanction for *all faithful versions* of the Holy Scriptures, without regard to any other circumstance, denominational peculiarities included. The language of the Committee seems to imply, that, in their judgment, denominational peculiarities may be *purposefully* embodied in a translation of the scriptures, and yet that translation may be faithful—a kind of fidelity of which, we must confess, we can form no conception. Neither can we admit that the special fact embodied in immersionist versions of the holy scriptures is correctly placed among "the peculiarities" of our denomination. There are other immersionists besides the Baptists, and those neither few nor insignificant; as all members of an institution which has circulated so many thousands—we may almost say millions—of immersionist Bibles as the Bible Society, ought to be very well aware. If, however, it so happens that the versions effected by our missionaries in the east do embody "the religious peculiarities" of our denomination, this is an accidental, and not an essential feature of the case. They do so, not as *accommodations*, but as *translations* of the inspired writings; as translations which we hold to be *faithful*, and which no competent scholar has ever represented to be otherwise. If a translation admitted to be faithful, is nevertheless to be objected to by the Committee of the Bible Society, because it happens to "embody the religious peculiarities" of some "inconvenient" denomination of Christians, then it is clear that they avow a principle of interference with the integrity

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7. (5) *An argument founded on the Conclusion of the Society's last Report, and designed to show some analogy between the case of the Baptists, and that of the Roman Catholics.*—That before the supposed analogy between the case of the Baptist body and that of the Roman Catholics can be sustained, various points must be considered:—

The situation of the respective parties must be first taken into account. On the one side, we have a large proportion of the whole body of professing Christians; on the other, a subdivision of British Protestant Christians—for, converts from among the heathen, under the care of British teachers, may surely be regarded in this light. On the one side, it is a question between the circulation of the versions objected to or none; on the other side, it is presumed, that no such exclusiveness exists. To suppose it, indeed, would involve the idea of ministers of the Baptist body exercising an influence over their people, analogous to that exercised by the Romish clergy; and a submission on the part of the people, corresponding to that exhibited by the Roman Catholic population;—an idea this, which the Sub-Committee are persuaded, none would more heartily repudiate than the memorialists themselves.

Once more: the very character of the versions themselves affords a manifest distinction between the two cases. On the one side, we have versions, made indeed by Roman Catholics, but of which it may at least be affirmed, that they by no means uniformly bind the reader to Roman Catholic views, with respect to any one Christian truth, or ecclesiastical rite; while on the other, we have versions in which one sense alone is given to every passage bearing upon the subject of Baptism. The peculiarities in Roman Catholic versions, therefore, admit of correction from their own pages; and these versions are thus relieved from an imputation often thrown out against them, of having been designed to uphold Roman Catholic errors; while the fact, that no latitude whatever is allowed in the Baptist versions on the subject of Baptism, causes them, in appearance at least, to possess a denominational character.

8. (6) *Mr. Greenfield's Statement and Criticisms.*—With reference to the remarks of the late Mr. Greenfield on several long-established versions, the Sub-Committee observe, that information obtained from different sources, leads them to doubt, in some measure, the accuracy of his statement as

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of translation of "the fearful extent" of which we may safely say they "cannot be aware." It is to prevent a course so manifestly sectarian that "the catholic character" of the Bible Society has been invoked by the Memorialists.

7. (5) It is admitted, then, that the argument founded by the memorialists on the conclusion of the last Report of the Bible Society would be forcible, if the analogy were just; but considerations are adduced to invalidate the analogy on which it rests. These are three. First, the Roman Catholics are a large body, and the Baptists are a small one—a consideration, certainly, not affecting the principle of the case at all, but merely letting us know that the weak may be trampled on when the strong cannot. Secondly, the Catholics will have their own Bible or none; while the Baptists, if they cannot have what they wish, will use what they can get. No doubt of it. And so the Committee make use of the greater good sense of the Baptists, to treat them worse than they do the Roman Catholics. Thirdly, the Catholic versions are so variable and uncertain, that their errors may be corrected by comparing different passages together; while the versions of the Baptist missionaries are so strictly faithful, that a proper rendering in one place is never liable to be called in question by a blunder in another: a grave and conclusive reason, no doubt, for repudiating the Baptist versions and circulating the Roman Catholic.

8. (6) We only remark here, that Mr. Greenfield's is not the only critical authority adduced by the memorialists, although it is the only one impugned by the Committee. They have not ventured to assail Dr. Campbell.

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to the rendering of the term in those versions. A similar doubt has been expressed by competent persons, with regard to his criticisms on the use of the word in classical writers.

9. (7) *The supposed undeniably precise signification of the Greek term.*—That the memorialists must be aware, that while they contend that the sense of the Greek term is clear and indisputable, there are other learned persons who entertain a different opinion. But upon such disquisitions the Sub-Committee feel that it is not their province to enter.

10. (8) *Strong conscientious feeling, on the part of the body represented by the Memorialists.*—That, in the opinion of this Sub-Committee, the case stands simply thus: the Baptist body, as a matter of conscience, deem it their bounden duty, in the case of new versions, to translate the Greek word for baptism, by a term exclusively signifying immersion; but this is objected to by other bodies—and by some, on grounds implying a conscientious feeling no less strong than their own—as an attempt to fasten upon Scripture a signification which, they contend, it does not necessarily bear.

These, then, propose either to translate the Greek by a term not defining the mode of baptism, or to follow the example set by the translators of the English and other Bibles: neither of these courses prejudicing the views of the Baptist body. Mr. Greenfield himself says, that “the adoption of the Greek word, it is clear, militates nothing against our Baptist brethren, and decides nothing as to the real import of the term.” The Baptist body, however, assert that theirs is the *only* rendering of which the Greek word is susceptible. Other learned persons contend that it is not so. The Sub-Committee do not feel competent to adjust the question as a matter of literary dispute, while they further think that reasons have been shown, both on the present and on former occasions, for adopting the practice of the English Bible, sufficient to justify them from the grave charge of suppressing a portion of God’s truth,—more especially when they read the admission of the memorialists themselves, that they have “never insisted upon immersion as a fundamental truth.” (p. 39.)

9. (7) The memorialists have never asserted the meaning of βαπτίζω to be “undeniably precise.” They know very well that this is denied, although they still believe it to be true. What the memorialists are concerned to insist on, however, is that to immerse is a faithful rendering of the Greek term, βαπτίζω. And this, it is very remarkable, the Committee of the Bible Society never have contradicted. Neither do they now contradict it. We have repeated our challenge on this point to satiety.

10. (8.) This statement of the case is open to serious objection. First, because it misrepresents the attitude of the Baptist body. Most certainly they have made no “attempt to fasten upon Scripture” any meaning at all. Whatever may be their opinion respecting the proper translation of βαπτίζω, they have never striven to impose it on others. The Memorialists say distinctly, “The Baptist body, standing as they do on the plea of liberty, would be the last to deny it to their fellow-servants. If a pædobaptist translator conscientiously believes that sprinkling or pouring is the meaning of βαπτίζω, let him thus render the word.”*

Secondly, because it again presents the question as one of accommodation, and not of principle. We ought to have been satisfied, it seems, with the “expedient” resorted to by the Bible Society, because it did not “prejudice the views of the Baptist body.” We marvel at the incessant recurrence of such language. Do the Committee think that our missionaries have been making translations of the Holy Scriptures with a view to promote “the views of the Baptist body,” or that we have been soliciting their aid for a similar purpose? Whence can they have derived so unworthy a rule for the judgment of their brethren? It seems as though they would never learn to believe us, when we assert that we want no favour to our views as Baptists, and that we want nothing but honour to God and his word. We present to them translations of the Holy Scriptures which we believe, and which they admit, to be faithful. Why will they not support them? They have assigned no reason but that “twenty” pædobaptist “missionaries” “complained” of “inconvenience” from it.

The Committee here make one more attempt to vindicate themselves from what they admit to be “the grave charge of suppressing a portion of God’s truth,” by adducing the admission of the Memorialists that baptism is not “a fundamental truth.” As though none but fundamental truths were suppress-

* p. 8, large ed.; p. 6, small ed.

11. That while this Sub-Committee are compelled thus to differ in judgment from the Memorialists, they do nevertheless entertain the deepest sense of the value of the services rendered to the cause of translation, by those eminent servants of God, Carey, Marshman, and Ward, as well as by some members of the same body still living.

That this Sub-Committee do unfeignedly deplore the prospect of a division ensuing, and of a first example being set of a whole body of their constituents uniting in separate measures,—even should no separate Society be formed,—for the promotion of that common object, which has hitherto happily held together so many different classes of the community.

That it therefore be recommended to the Committee, to make an affectionate appeal to the Memorialists to review their position, and to consider whether,—in maintaining so strongly, that to leave the words in question untranslated is to be guilty of a suppression of God's truth, and that therefore to translate them is a matter of the most solemn obligation,—they are not pressing their conscientious feelings beyond just limits.

That the proposed appeal cannot be better made than in the words of the venerable martyr Tyndal; and that they be entreated to give the Committee the opportunity of feeling towards them, as that eminent servant of God felt towards his brother martyr, Fryth, when he expressed his joy over him, as "one that would walke . . . in feare and not in boldness, in open necessary things, and not to pronounce or define of hyd secretes, or thynges that neither helpe or hinder, whether they be so or no: in unities and not in seditious opinions: in so much that if you be sure you know, yet in thynges that may abide laysure, you wil deferre, or say (till other agree with you) me thinke the text requireth this sense or understanding: yea, and that if you be sure that your part be good, and in other hold the contrary, yet if it be a thyng that maketh no matter, you will . . . let it passe, and referre the thyng to other men, and sticke you stify and stubburnly in earnest and necessary thyngs."

ed when they are left out of the Bible! This endeavour to extenuate the offence by diminishing the importance of the truth suppressed, is evidently pleading guilty to the charge.

11. If the quotation from Tyndal, in whose words the concluding appeal to the Memorialists is made, be meant to have the force of argument, it is not only unfairly used, but unfairly made. A phrase which the Committee have omitted at the beginning of their quotation,—"*as one that would walke in those things that the conscience may feel, and not in the imaginations of the brain*"—materially modifies it, gives it altogether a new colour, and makes it evident that the pliability recommended to Fryth, relates exclusively to things admitted to be of little moment, and concerning which the CONSCIENCE had no action. It is advice, against *pertinacity*, not against *conscientiousness*. If it means any thing, as addressed to us, it means that, in our views of baptism, our brethren give us no credit for conscientiousness. In their esteem, our constancy in this matter is only the pertinacious holding of a trifle, which, if we were but amiable people, we should readily abandon. With whatever thanks may be due for their good opinion, we must humbly renew our protestation, that the divine ordinance of baptism, although not a fundamental matter, is by no means an unimportant one; and that the will of our Lord is both too clear to require longer study, and too imperative to admit of disregard. OUR CONSCIENCE is concerned in making it known to the heathen. In trifles the Committee of the Bible Society shall find us Fryths, but in matters of conscience we must still be Tyndals; and we repeat his words, already quoted in the Memorial, as descriptive of every translator, whether Baptist or Pædobaptist, whom we can hold in honour.—"I CALL GOD TO RECORDE AS AGAINST THE DAYE WE SHALL APPEARE BEFORE OURE LORDE JESUS CHRIST, TO GIVE RECKONYNGE OF OUR DOINGES, THAT I NEVER ALTERED ONE SYLLABLE OF GODES WORD AGAYNST MY CONSCYENCE, NOR WOLDE DO THYS DAY, YF ALL THAT IS IN EARTHE, WHETHER IT BE HONOURE, PLEASURE, OR RYCHES, MIGHT BE GEVEN ME."

The kindness of the conclusion, however, we unfeignedly reciprocate; and we should have profoundly rejoiced if it had been possible, by reviewing our position, consistently to alter it. But we hear the call of duty, and we must proceed; not as enemies, however, but as allies in a glorious and common cause. May He who knows all hearts, and who will justly apportion whatever of blame may attach to this division, at once graciously forgive and abundantly bless us both!

REVIEWS.

The Fathers and Founders of the London Missionary Society; with a brief sketch of Methodism, and historical notices of the several Protestant Missions from 1556 to 1839. By JOHN MORISON, D.D. 2 vols. 8vo. Price 30s.

THE idea of writing a work to commemorate "the Fathers and Founders of the London Missionary Society," was rather a happy conception; for the elder members of various Christian denominations were likely to be gratified with the memorials of those whom they had personally known, and with whom so many of them had been for years associated in evangelical labour; while the younger, who but just recollect the appearance and manner of some of them, as they were departing from the sphere of missionary activity, or who are only acquainted with their honoured names and recorded services, will naturally feel gratified to trace through them the progress of the noble enterprise from its commencement. If the heroes who fought the first battles of liberty in distant places, and in ancient times, are worthy of the page of general history, surely they should not be unwritten, in their lives and actions, in the volumes of the church, who devoted their energies with an equal and a self-sacrificing zeal, to a more glorious achievement. It was not for mere political freedom or civilization they contended,—important objects, doubtless, yet still inferior,—but for the removal of heathen darkness, the downfall of idolatry, superstition, and vice, and for the eternal salvation of earth's lost millions.

With the general manner in which Dr. M. has executed his task we are exceedingly pleased. For, though we are here and there called upon to make a little allowance for the exaggerations of feeling or friendship, yet the portraits are on the whole characteristic and correct. We can aver this from our own personal recollections of some instances, and from unquestionable testimony in others. One thing a little surprised us, to which we take the liberty of averting.

After stating that several societies originated in the memorable rooms at Old

Swan Stairs, belonging to Mr. Hardcastle, Dr. M. proceeds—

"It was at a meeting of the Tract Committee, held there on the 7th of December, 1802, on the day as it happened that he completed his 50th year, that the idea of the Bible Society was first formally entertained. Several individuals have been named as having made the first suggestion; among these were the late Rev. Joseph Hughes, afterwards secretary to the Bible Society, and also Mr. Joseph Reyner, a man of much Christian zeal, who for many years was a partner in one branch of Mr. Hardcastle's commercial establishment. But it signifies little who was the originator of a plan which seems to have been simultaneously present to the minds of many Christians, and of which the proceedings, as well as the Report of the Paris deputation, a few weeks before, appears to have been a practical commencement."

We have always understood it to be a matter of fact, established by the explicit testimony of Mr. Owen, and admitted by all concerned, that Mr. Hughes was the *bona fide* suggestor of the British and Foreign Bible Society. Why our good friend should put the subject in so questionable a form, and coldly state that *several individuals have been named*, we cannot divine, but we feel fully assured, from our knowledge of him, it could not have been from any thing like sectarian jealousy. He says "it signifies little who was the originator of the plan." In some respects it may not, but in others we think it signifies much. If a new star be discovered, in one view it signifies little who discovered it, for it will be equally added to our knowledge of the sidereal hemisphere, and be of equal merit in our maps or in our astronomical calculations; but we fancy that discoverers in general, and the friends of Herschel, Olbers, and others in particular, would little approve of this kind of generalization. Now we trust we are by no means vain or querulous, yet we must say, that it does signify to the just fame of an individual, that he should be distinctly recognised as the author of such or such a discovery or valuable project; that it does signify, and signify much to the denomination which has been distinguished by its valuable suggestions, as well as actions, in the persons of individuals, and this as originators of societies, translations, and

universities (for all this is true of Baptists); and that it does signify to the interests of truth itself, inasmuch as the encouraging appreciation on the one hand, or the discouraging disparagement on the other, of particular individuals, will obviously quicken or retard mental and moral energy.

The introductory portion of this work is one of the most valuable parts of it. In this the author traces the influence of Methodism on the spirit of modern missions, giving an account of the rise and results of this great experiment on human nature. He very correctly and felicitously states the results of Methodism in the following particulars, namely—it broke in upon the formalism of the age—it introduced a new style of pulpit address—it acted largely beyond its own immediate sphere—it did much to bring on the great missionary crisis of the church. Several historical notices are then given of various Protestant missions by the Swiss, Dutch, Nonconformists, in their mission to New England, Danes and others, together with the modern societies. The chief purpose of the work is, however, biographical, in which occur the honoured names of Eyre, Hardcastle, Shrubsole, Bogue, and a multitude of others. These are given with more or less of detail as documents were abundant or scanty, but most or all of them comprehend a sufficient number of facts to render them interesting. We might have wished, perhaps, in a few instances a little curtailment; but the volumes as a whole are well worthy of perusal, and have our most hearty recommendation. We did think of introducing some extracts; but to make them at all illustrative, excepting only of one or two individuals, would demand a greater space than we can afford. It remains, therefore, that we content ourselves with a general and high approval of the whole. Many of our readers will here have an opportunity of living over again, as we have done, by-gone but yet unforgetten days, and gathering from the past both refreshing reminiscences for the present, and encouraging motives for the future.

The Claims of Infants to Baptism; with a Brief Essay on the Mode of Baptism. By WILLIAM DAVIS, Minister of the Croft Chapel, Hastings. London.

Infant Sprinkling Re-considered; being a Reply to a work entitled, "The Claims of

Infants to Baptism," &c. By G. M. London: Price 1s. 6d.

A Refutation of the Charges brought against the Baptists by the Rev. W. Davis, Hastings. By R. GRACE. London: Price 4d.

VERILY of writing books on baptism there is no end. If discussion in every form, and in every spirit, could settle the questions at issue between the Baptists and the Pædobaptists, we should surely long ere this have seen eye to eye. But in theory, at least, we differ as widely as ever; though, as the author of "Jethro" has very justly observed, with the exception of the application of a little water, in the sacred name of Deity, to the infants of our Pædobaptist friends, there is really no practical difference between us; the character of our ministry, the constitution of our churches, and the nature of our domestic discipline are the same. We all distinctly recognise the important truth, that religion is a *personal* thing, and that there is no real piety but the voluntary service of an intelligent being to his Maker and his Redeemer. It were well if we could discover a more obvious improvement in the spirit in which the controversy is conducted. We should hail it as an auspicious omen were our preachers and writers on this subject to lay aside all asperity, and not allow themselves to violate the courtesy of gentlemen and the charity of Christians. Sure are we, that when we love more we shall agree better.

Mr. Davis states, that "his apology for appearing in this controversy he finds in the circumstances of the locality in which he resides (the Baptists having recently built a chapel and formed a church in Hastings), especially in the publication of a discourse advocating adult (believers?) baptism by immersion, and the exclusion of infants from the rite." No one will question that "it was incumbent on Mr. D. to do what lay in his power to prevent the young persons of his congregation from being led into what he believes unscriptural views of this ordinance of the Christian dispensation." He had a perfect right to reply to the arguments adduced on the other side, as well as to advocate his own views; but it appears strange that he should not even have attempted to meet the statements, or to reply to the reasoning of the discourse, the publication of which he mentions as his apology

for appearing in the controversy. Mr. D. must have known that the principal arguments which he has advanced in favour of the right of infants to baptism, and against the practice of immersion, have not only been repeatedly urged before on one side, but also as frequently replied to on the other. And yet not the slightest notice is taken of this fact; the arguments are adduced as if they were equally novel and conclusive; not only as if they never had been both urged and answered before, but as if they appeared to the author perfectly original and absolutely irrefragable. Now we think it is high time that this method of conducting controversies, at least on religious subjects, were utterly and for ever abandoned. As long as this practice is continued, the only effect of controversy is the excitement of unhallowed feelings, while no steady advance is made towards the goal of truth—the resting-place of charity. But if every one, before he undertook to enlighten the public on a controverted subject, fairly examined whatever had been previously written on the same subject, conscientiously abstained from repeating statements which had been disproved, from attributing to opponents consequences which had been disclaimed, from maintaining positions and ad-

vancing arguments, without seriously weighing and fairly answering, all that had been urged against them;—we should have indeed but few books on controversial subjects, but those few would be worth having; every one of them would obviate some difficulty, remove some doubt, establish some principle, and bring the public mind nearer *the truth*.

The Reply, by G. M., is creditable to the candour and piety of the author. There is no development of great, though simple principles; neither is there much light thrown on the path which the inquirer after truth on the subject of Christian ordinances ought to pursue. This could scarcely be expected from the nature of the work. That which the writer designed he appears to have accomplished—he has fully and satisfactorily replied to Mr. D.'s arguments.

Mr. Grace confines himself to the subject announced in the title-page of his pamphlet, the refutation of the charges brought against the Baptists by Mr. Davis. Some of these charges are of a grave character; it is surprising that a man of sense could allow himself ever to insinuate such things against a whole body of Christian people. The charges are warmly refuted by Mr. Grace.

BRIEF NOTICES.

The African Slave Trade and its Remedy. By THOMAS FOWELL BUXTON, Esq. London: 8vo. pp. 582. Price 5s.

THE friends of Africa will find this volume replete with interesting information and valuable suggestions. It includes the matter comprised in Mr. Buxton's "African Slave Trade," a review of which we gave last April; the calculations contained in that publication being however revised and perfected, and recent facts introduced. In that work, for substantial reasons, the author withheld his views of the remedy; in this he has fully developed them. By the establishment of factories on the coast, and agricultural stations in the interior, with missionary exertions for the diffusion of Christian principle, and with some protective co-operation which he anticipates from the British government, he believes that Africa may be regenerated. The agency of Christian negroes from the West Indies, he is persuaded, may be extensively employed, and pre-eminently useful. He lays "great stress upon African commerce, more

upon the cultivation of the soil, but most of all upon the elevation of the native mind."

The Whole Sermons of Jeremy Taylor, Bishop of Down and Connor; and Chaplain in Ordinary to King Charles the First. And the rule and exercises of Holy Living and Holy Dying. With a biographical Memoir. Edinburgh: imperial 8vo. Price 14s. cloth.

THOUGH it would be unsafe to take Jeremy Taylor as a theological guide, yet all theological students should acquaint themselves with his writings. His brilliant genius, his extensive learning, and his comprehensive mode of dealing with the subjects which he discusses, will secure to all intelligent readers an ample recompense for their labour: their stores of knowledge will be augmented, and their imagination stimulated by the perusal of his works. This volume includes sixty-four of his sermons, with his two large and justly celebrated treatises on Holy Living and Holy Dying. Containing, as it does, above seven hundred pages, handsomely printed, in double columns, on large paper, the price is wonderfully low.

Biblical Antiquities. By JOHN JAHN, D.D., late Professor of the Oriental Languages, of *Biblical Antiquities, and Theology, in the University of Vienna.* Translated from the Latin, with Additions and Corrections, by T. C. UPHAM, Professor of Moral and Intellectual Philosophy, and of the Hebrew Language, in Bowdoin College, United States. Reprinted from the Third American Edition—1832. London: Imperial 8vo. price 6s.

THIS very learned treatise, which is illustrated by a map of Canaan, and three beautiful engravings, is one of the most valuable portions of Ward's Library of Standard Divinity. Like other works of that excellent series, it is without abridgement. Including Domestic Antiquities—Political Antiquities—and Sacred Antiquities, it is comprehensive; and the ample Index of Texts Illustrated at the end, renders it a kind of commentary on the sacred pages. We understand that it may be also obtained bound in one volume with the Author's erudite History of the Hebrew Commonwealth.

Family Worship. A Series of Prayers, with Doctrinal Remarks on Passages of Sacred Scripture, for every Morning and Evening throughout the Year; adapted to the Services of Domestic Worship. By upwards of one hundred and fifty Clergymen of the Church of Scotland. Glasgow: imperial 8vo. pp. 480.

THIS work, the nature of which is sufficiently explained in the title-page, is better adapted to the habits of Scotch families than to those of the southern part of the island. We fear that the time required for the performance of family worship on the plan which it exhibits, is more extended than it would be generally thought here convenient to occupy; and among dissenters extemporaneous prayer is justly preferred to prepared forms. The use of forms is, however, far better than the neglect of domestic worship; and we are glad that one hundred and fifty clergymen of the church of Scotland have been found to unite in the production of these exercises, the general character of which is evangelical. The series is numbered for the first twenty-seven weeks of a year.

Palestine in the Time of our Saviour Jesus Christ. Drawn by W. HUGHES. (Patent Illuminated Maps.) London: Price 1s. 6d.

THIS is a suitable companion to "The Land of Canaan at the period of its division among the Tribes of Israel," noticed in our number for January; being of the same size, and in every respect similarly executed. It may be safely recommended as a cheap and distinct map of the country which the writings of the four evangelists have endeared to every Christian; and the importance of such aid to the intelligent perusal of the New Testament cannot be enforced too strongly on the instructors of youth.

Remains of the Rev. JAMES SMITH, formerly of Ilford, late of Shoreditch, London; being Extracts from Letters and Sketches of Sermons. By GEORGE PRITCHARD. Published for the benefit of the Widow. London: foolscap 8vo. pp. 248. Price 3s.

PLAIN experimental Christians, not seeking for elegance of diction but for good sense and evan-

gelical sentiment, will find in this small volume much to gratify and profit them. The contents are diversified; and they all indicate that the writer was in earnest, loving Christ himself, and anxious that others should know and serve Him.

Memoir of Mrs. Sarah Louise Taylor; or an Illustration of the work of the Holy Spirit, in awakening, renewing, and sanctifying the Heart. By LOT JONES, A.M., New York. With an Introductory Essay by Nathaniel Paterson, D.D., Author of "The Manse Garden." Glasgow: 12mo. pp. 255.

IN the life of Mrs. Taylor is exemplified the beauty of Christianity during a course of active benevolence, and its power to support and cheer during a lingering illness, and at the hour of death. It is a peculiarly suitable companion for the sick or dying bed.

The Baptists and the Bible Society. Memorial relating to the Bengali and other Versions of the New Testament, made by Baptist Missionaries in India. Presented to the Right Honourable Lord Bealey, President, the Vice-presidents, the Committee, and Principal Officers of the British and Foreign Bible Society, January 6, 1840, by the Committee of the Baptist Union. London: 8vo. pp. 82. Price 1s.

IN addition to the Memorial itself, which appeared in our pages last month, this pamphlet contains several documents elucidating the discussions which have taken place, and the claims of the repudiated version.

The Christian Visitor: or Select Portions from the Acts of the Apostles and the Epistles, with Expositions and Prayers. Designed to assist the Friends of the Sick and Afflicted. By the Rev. WILLIAM JOWETT, M.A., late Fellow of St. John's College, Cambridge. London: 12mo. pp. 222. Price 3s. 6d.

THE aim of the author is to explain the grand doctrines and precepts of the gospel, according to that full exhibition of them which is given in the Acts of the Apostles and in the Epistolary parts of the New Testament. The simplicity of the style and the length of the pieces adapt this little volume to the bedsides of the poor and afflicted.

New Pantheon; or Mythology of all Nations. Adapted to the Biblical, Classical, and General Reader; but more especially for the use of Schools and Young Persons. By GEORGE CRABB, A.M., of Magdalen Hall, Oxford, Author of "English Synonymes Explained," "Technological Dictionary," "Universal Historical Dictionary," &c. London: 24mo. pp. 190. Price 3s. cloth.

VERY much more inoffensive and applicable to general purposes than any other work that we have seen on the same subject.

A Voice from the Fire. Memoir of WILLIAM C—, whose body perished in the Fire, Bucklersbury, May 20, 1839. London: 24mo. pp. 84. Price 1s.

AN account of a pious youth who, by an awful dispensation of providence, was suddenly called into eternity; with appropriate exhortations to apprentices, parents, and masters.

Sermons preached in the Lower Meeting-House, Kingsbridge, by JAMES PHILIP HEWLETT. London: Ward & Co., and G. Wightman. 12mo. pp. 192.

HAVING sustained the pastoral office at Kingsbridge four years, the author, on his removal to Dover, presented this volume to his late congregation as a memorial. It has experienced a loss, if these fourteen sermons are a fair specimen of his preaching, which it may be found not very easy to compensate. In these discourses the most important truths of the gospel are brought forward prominently, stated scripturally, and illustrated in a style which is easy to be understood, unaffected, and impressive.

Piety contrasted with Intellect: addressed especially to those who, from Profession or Predilection, are engaged in Study. London: 12mo. pp. 136. Price 1s. 6d.

THIS is an unhappy title: it suggests the idea that piety and intellect are incongruous; an idea neither accordant with fact nor with the writer's meaning. His design is to show the paramount importance of religion, and the folly of neglecting it for the acquisition of mere secular knowledge. The work contains some pleasing passages and anecdotes, but they are put together with less skill than the author will possess probably ten or twenty years hence.

Short Christian Doctrine, composed by the Order of Pope Clement VIII. By the R. Father Robert Bellarmine, of the Company of Jesus, and Cardinal of the Holy Church. Revised and approved by the Congregation of Reform. Rome: 1836. By Peter Aurelj, Printer and Bookseller in Via Sediari, No. 24. With Licence and Privileges of the Superiors. London: R. B. Seeley and W. Burnside, 1836. 16mo. pp. 49.

Dottrina Cristiana Breve, composta per Ordine di Papa Clemente VIII. &c.

It is Mr. Mc Ghee who gives his name "to take on himself the responsibility" of this document. He states that "it was purchased at Rome in the year 1838, and is the catechism in general use in the schools of that mystical Babilon." It is in the Italian language, and is accompanied by an English translation. The original bulls of Clement VIII. and Benedict XIII. are given to authenticate the work. There is nothing in the contents to lead us to doubt that it is genuine.

The Servants' Magazine, under the Superintendance of the Committee of the London Female Mission. Vol. 2. London: 18mo. pp. 114. Price 1s. 4d.

ADAPTED to improve the important class for whom it is designed, by suggestions, some moral, some economical, and some religious, written with due recollection of the vivacity necessary to excite the attention of persons not much accustomed to reading. Mistresses may save five hundred per cent upon the cost if they present it to their servants.

RECENT PUBLICATIONS

Approved.

Memoir of the Rev. Rowland Hill, M.A. By WILLIAM JONES, Author of "Testamentary Counsels." With a Preface by the Rev. JAMES SHERMAN, of Surry Chapel. Second Edition, carefully revised. London: pp. 159.

Divine Meditations upon Several Occasions: with a Daily Directory. By SIR WILLIAM WALLER, Knight, A.D. 1680. To which is prefixed, a Short Account of Sir William Waller and his Times, chiefly extracted from a MS. written by Himself, of which a few copies only were published in 1793. London: 12mo. pp. 194.

Inward Revival; or, Motives and Hindrances to Advancement in Holiness. By the Rev. JAMES MARSHALL, Minister of the Tolbooth Church, Edinburgh. Edinburgh: 12mo. pp. 413.

Ward's Library of Standard Divinity. The Harmony of the Divine Attributes. By WILLIAM BATES, D.D. Reprinted from the edition of 1675. London: 8vo. pp. 146. Price 3s.

Ward's Library of Standard Divinity. The Holy Spirit a Divine Person; or the Doctrine of his Godhead represented. Practical Sermons on 1 Cor. xii. 11. By JOHN GUYSE, D.D. Reprinted from the edition of 1721. London: 8vo. pp. 84. Price 1s. 8d.

National Church Establishments Examined; a Course of Lectures, delivered in London, during April and May, 1839. By RALPH WARDLAW, D.D. Third thousand. London: 8vo. pp. 95. Price 1s.

The Eclectic Review. March, 1840. London: 8vo. Price 2s. 6d.

The Colonial Magazine and Commercial Maritime Journal. Edited by ROBERT MONTGOMERY MARTIN, Esq., Author of "The History of the British Colonies," &c. No. 3. March, 1840. London: 8vo. Price 2s. 6d.

The Acceptable Sacrifice: or, the Excellency of a Broken Heart. By JOHN BUNYAN, who died while this, his last work, was in the press. Brighton: 12mo. pp. 156.

Hours of Spiritual Refreshment. By DR. HENRY MILLAR. Translated from the German by the Rev. Maximilian Geneste, M.A., Incumbent Minister of Holy Trinity Church, West Cowes, Isle of Wight. London: (Tract Society) 32mo. pp. 280. Price 2s. cloth, gilt.

Brief Sketch of the Life of Luther. With a few extracts from his Writings. London: (Tract Society) 18mo. pp. 72. Price 6d.

The Biblical Calendar; or an Arrangement of the Holy Scriptures for Annual Reading; with Chronological Tables. London: (Tract Society) 32mo. pp. 48. Price 3d.

Lucy Morley; or a Child's Passage from Death unto Life. By a Sunday School Teacher. London: (Tract Society) 18mo. pp. 36. Price 4d.

Goodness and Mercy as displayed in the Experience and Death of Deborah Curtis (aged eighty five), late of Ramplisham, Dorset. By the Rev. W. MUDGE, B.A., Ockbrook, Derby. London: (Tract Society) 18mo. pp. 70. Price 6d.

The Revival of Religion: a Narrative of the State of Religion at Wycliffe Chapel, during the year 1839. By ANDREW REED, D.D. Fourth edition. London: 12mo. pp. 48. Price 4d.

Aunt Mary's Poetry, Original and Select, for the use of Young Persons. Reading: square, pp. 91.

The Faithful Dog; an interesting Story; with instructive remarks for the Use of Young People. By the Author of "Memoirs of my Dog," &c., &c. London: 18mo. pp. 52.

INTELLIGENCE.

NEW CHAPELS.

LOWER ABBEY STREET, DUBLIN.

The above neat and commodious place was opened for Divine worship on Sunday, July 14, 1839. In the morning, at eight o'clock, a prayer-meeting was held, at which the Rev. J. Ford, pastor of the church, delivered an address. Sermons were preached at noon and in the evening by the Rev. E. Steane, of Camberwell. The congregations during the day were very large, and the services deeply interesting. The collections amounted to £59.

A Baptist church has existed in this city for more than two centuries; little, however, is known respecting its early history, the records being very imperfect. But it appears, that in 1736 the congregation was large; for they had then to build the chapel in Swift's Alley, their former place being too small. And about the same time the services of an assistant minister were considered necessary. But, towards the end of the century, the spirituality of the church greatly declined, the discipline became relaxed, and a spirit of disunion prevailed. Their subsequent history is little else than a record of humiliating facts. The few righteous persons who were still in communion mourned over the state of things, and often struggled to correct it. In 1804, the Rev. A. Fuller, then on a visit to Dublin, was invited to examine into the condition of the church, and give his advice; but although, as Dr. Ryland remarked, "Mr. F. certainly acted a very conscientious and decided part, under the influence of inflexible integrity and zeal for truth, yet his efforts had but little success." After Mr. F.'s visit, several ministers, who are now in other places successfully preaching Christ, laboured here in vain; the church continued to decline, drawing out a miserable, heartless existence until 1833, when it became virtually extinct,—a fact which shows how necessary it is for successful enterprise, that there should be a holy correspondence in the deportment of the professors of Christianity to the faithful statement of the gospel made by the minister. When a church has not this consistency it must be expected that the truly pious will turn from them with grief, and the ungodly with scorn.

For the purpose, however, of teaching us to cherish a spirit of humility and gratitude, we sometimes find the sovereign dispensations of God full of mercy, when the hopes of men have perished. It was at a time

when those who were best acquainted with the past history of this church had begun to regard as useless any effort for the revival of the cause, that the Lord, in answer to the prayers of a few of his servants, "arose and had mercy upon Zion." In 1834, the present minister, by the wish of some friends, paid a visit to this city; and, through the Divine blessing, a small congregation was formed. Still there could be no hope of extensive usefulness, as the place of worship, owing to the altered localities of the city, was altogether remote from the persons who might be expected to attend. This circumstance, with the discovery that £600 were required to put the premises in repair, led the friends to think of erecting a chapel in an eligible situation; but the difficulty in the way of this undertaking appeared almost insurmountable. Much of it, however, in an unexpected manner, was removed by the providence of God. An opportunity occurred for the sale of the old building, which was effected for the sum of £775. Encouraged by this circumstance, the congregation immediately assembled, and contributed £357. Another collection was made in Dublin, which amounted to £57 17s.; and, in 1837, the sum of £135 was contributed by some friends in London. These sums with the proceeds of the collection made at the opening of the chapel, have been employed with the greatest economy; notwithstanding, the Committee still remain indebted to the builder to the amount of £386.

The church in Dublin make this public statement, with the hope that their more favoured brethren in England, in consideration of the great claims of Ireland, will aid in the removal of this debt, which at present exerts a discouraging influence on their minds. The amount to some may appear small, but let it be remembered, the church is small, and "they have done what they could;" they are also subject to a yearly ground rent of £37 15s., a suitable site could be obtained only on these terms. To excite the spirit of Christian sympathy, they could speak of many difficulties, of which, by the good providence of God, the churches in England have no experience. That class of persons which forms a large portion of their congregations, are here held in the bondage of "the man of sin;" in taking the gospel to them, the influence of the priesthood is found to be just as great an obstacle as the caste of India. Our brethren who have examined popery as exhibited in

England, know nothing of the seducing enormities which it reveals, and the mental degradation and abject fear of the priest which it produces in Ireland; and yet amidst these circumstances, those who now appeal to your liberality, have to express their thanks to "the God and Father of our Lord Jesus Christ," that he has not left them without evidence of his favourable regards. There are now about sixty baptized believers in communion, "keeping the unity of the Spirit in the bond of peace," and the aspect of things is increasingly encouraging.

BRADFORD, YORKSHIRE.

Westgate Chapel, the scene of the former labours of the venerable William Crabtree and William Steadman, D.D., was reopened, after considerable enlargement, on the 5th of February, 1840. On that day, and the following Lord's day, sermons were preached by the Rev. J. E. Giles, of Leeds; T. Steadman, of Bradford; R. W. Hamilton, of Leeds; James Acworth, M.A., President of Horton College; William Fawcett, of Sutton; and John Ely, of Leeds. On the following Wednesday the friends of the chapel, to the number of about 600, took tea in the school-room and vestries. The entire course of these opening services was exceedingly interesting; the attendance on all occasions being very large, and the chapel sometimes crowded to excess.

The enlargement of this place of worship had become absolutely necessary from the increase both of the church and congregation. By the alteration in the chapel and school-rooms, excellent accommodation is now provided for 500 children and 1200 adults. The whole has been accomplished at the comparatively small cost of £1500; towards which, with the collections at the opening services, £1200 have been raised. The plans were most judiciously drawn by Mr. Pritchett, of York. The congregations since the opening have been very encouraging. May the Head of the church hear the prayers of his people, and crown their efforts with a peculiar blessing!

RECENT DEATHS.

REV. D. SAUNDERS.

On Monday, Feb 3, in the 71st year of his age, the Rev. D. Saunders, pastor of the Baptist congregation meeting at Zion Chapel, Merthyr Tydvil (Wales), died in peace, after a course of long and severe affliction. As a man Mr. Saunders was affable and intelligent. His habits were temperate and his mind was equable. His taste for poetry, his thirst for knowledge, which continued unabated till the commencement of his af-

liction, his unostentatious disposition, and invariable kindness, rendered his society cheerful and instructive. He had a more than ordinary fund of wit, which fitting subjects for satire could not fail to call forth. By those who unhappily provoked him to use this formidable weapon the effect will long be remembered. But in his mind there was no bitterness; consequently, his satire produced only that pain which arises from the consciousness that the lash was merited; it was inflicted with that good humour which generally averted the anger of the sufferer, and almost invariably terminated only in his good. The general esteem in which he was held by all who knew him is the best evidence of his worth as a man. His piety was uniform and enlightened. His native cheerfulness gave it a peculiar charm. He was not the sullen, morose, and gloomy Christian, whose religion is almost enough to scare away a generation of youth from the reach of its influence, but the active, willing, and cheerful disciple of Christ. As a Christian minister, also, he possessed peculiar excellencies. He was popular as a preacher, and sustained his popularity to the last. As a spiritual instructor he was regarded with the fondest affection, and listened to with admiration by a pious and intelligent people, well able to estimate his worth. This was the more remarkable as he was quite free from that canting manner which has too generally distinguished the majority of popular Welsh preachers, and which is supposed (with how much justice we cannot pretend to determine) to be absolutely necessary in order to produce a deep impression on a Welsh audience. This strange method of preaching, which is at the farthest remove from the principles both of secular and sacred eloquence, was abhorred by Mr. S. in theory and in practice, and denounced by him in the bitterest terms. In the pulpit he had by long practice acquired perfect ease and graceful dignity. His style was of the sententious order, perfectly clear and perspicuous. His sermons were generally textual, and his arrangements simple and disencumbered. His illustrations were natural, ordinarily parabolic. He was deliberate in his delivery, earnest and affectionate in his address. His utterance was distinct, and his voice pleasing. He warmed with his subject, until he poured out strains of silvery eloquence. He was honoured with great success in his ministerial work. He baptized upwards of 1000 persons; of whom many are now eminent ministers of the gospel in England and Wales. He was pastor of the church at Zion chapel during a period of twenty-four years. His opinions as a theologian inclined to no extreme; he preached the gospel as a servant of Christ, bidding all to the marriage feast, but leaving

it to the Spirit of God to render the call successful. He did not make void the counsel of God on the one hand, nor did he, on the other, limit the Holy One of Israel. His spirit was truly catholic; he loved all who loved the Lord Jesus Christ in sincerity. Without swerving at any time from the maintenance of his religious opinions, as a Baptist and a believer in the doctrine of particular redemption, he exercised, like the great apostle of the Gentiles, a spirit of conciliation towards those who conscientiously differed from him. He was careful to maintain Christian brotherhood with all parties who held Christ as the Head of the church, and was ever ready to aid them when his assistance was required. His last public sermon was preached at the anniversary of the Welsh Wesleyan Chapel in Merthyr; and this was the spontaneous emanation of that Christian love which he uniformly cherished and exercised. Now he is gone to the world of unbounded love, where all the blessed inhabitants are united in one joyous and lasting fraternity. The latter part of his life was rendered melancholy by domestic trouble and bodily infirmity. About three years before his death his only and beloved son, a young man of promising abilities, who had grown up under his own eye, and who was ever cherished with a father's fondest affection, met with a distressing end in Bristol. He passed, it is supposed, too near the Quay on a boisterous night, and was blown into the water, from which he was not picked up for several days. He had just settled in life, and commenced business as a watchmaker under encouraging circumstances, and had recently been baptized by his aged and venerable parent. Having thus lost his Benjamin, the father's head was brought down in sorrow to the grave. Repeated attacks of paralysis gradually enfeebled his body and mind, and ultimately put an end to his life. For a considerable time after the earlier attacks, he seemed to feel in vain for the foundation of his hope; but, after a period of great mental anguish and bodily suffering his confidence in God was restored—he felt that he was resting on the Rock of ages—he “read his title clear to mansions in the skies,” and exclaimed in the language of Simeon, “Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” His prayer was not long unanswered, the hour of his discharge arrived—his spirit gently passed to its native skies, to enjoy the reward of a life of labour, to participate in the honours and enjoyments of those who have turned many to righteousness, who “shine as the brightness of the firmament and as the stars for ever and ever.” His remains were interred on the Friday evening after his death in the burying ground attached to

Zion Chapel. On this occasion, the Rev. W. R. Davies, of Dowlais, read a suitable portion of the word of God and prayed, and the Rev. J. Jones, the present minister, preached a funeral discourse to a most numerous and deeply impressed audience.

REV. J. THOMAS.

On Monday, the 9th of March, in the 33rd year of his age, died the Rev. J. Thomas, minister of the Tabernacle Baptist church, Merthyr Tydvil. During his short sojourn in Merthyr, he had laboured, as a Christian minister, with considerable success. He was universally beloved for his exemplary humility, and devotedness to his great and important work. His funeral took place on the Thursday following his death. On this occasion the Rev. J. Roberts, Tredegar; W. Lewis, Aberdare, and J. Edwards, Nantyglo, conducted the devotional exercises. The Rev. W. R. Davies, Dowlais, preached a funeral discourse, and the Rev. T. Davies, English Baptist minister, delivered an oration at the grave; and this youthful and dear servant of Christ was buried in the full hope of a glorious resurrection.

MISCELLANEA.

RESOLUTIONS OF THE LONDON DISSENTING MINISTERS.

RESOLUTIONS

Passed at a Special Meeting, held at the Congregational Library, Finsbury, of the General Body of Protestant Dissenting Ministers, of the Three Denominations, in and about the Cities of London and Westminster, on the 6th of March, 1840:

The present duty of Protestant Dissenters.

RESOLVED, I.—That we have witnessed with much regret the general strenuous efforts recently made by the Friends of the Church of England to perpetuate to the utmost every existing form of grievance from which we are concerned to be exempt: that we have watched with deep apprehension the late attempt to augment the ascendancy of the Established Clergy, by claiming for them an official power with regard to education most hostile to Religious Freedom, and inconsistent with the more matured wisdom and equity of the British constitution: that we view with the same feeling of alarm the ardour now evinced to extend the system of the Endowed Church by means of further patronage from the State: and that while we lament this ungenerous policy, and these aggressive movements, we have especially to deplore that some distinguished advocates of Civil and Religious Liberty—to whose

past services we owe a debt of gratitude the sense of which can never be effaced—should have pursued a course, upon a late occasion in the House of Commons, so little to have been expected from them, as affecting the wrongs to which Dissenters are exposed from the power of the State Church, and the claims of the just, free, and scriptural principle on which our churches are founded: that this last occurrence is to us the more painful, since it cannot fail to be regarded as a further sign of indisposition on the part of her Majesty's Ministers to proceed with those measures for the relief of Dissenters to which they are pledged alike by their known principles and public acts:—from all these circumstances the conclusion is unavoidable, that if Dissenters are to realise any diminution of the pressure of injustice, and even if their present liberties are to be retained, it is imperative that they should learn to place much less reliance on the supposed moderation of enemies, or on the good intentions of friends, and a much greater dependence on a wise, steady, and determined use of their own resources.

Church-rates.

II. That in our judgment, the comparative strength of parties in the Legislature on the subject of Church-rates, is no sufficient reason for allowing that question to fall into abeyance: that if the property which might be realised by an improved administration of certain ecclesiastical revenues is not to be applied for the abolition of such rates, as approved by the House of Commons, and recommended by her Majesty's Commissioners, Dissenters should be freed from the necessity of making any direct or indirect payment towards the repairs or worship of the parochial edifices; and with whatever feeling the burden of which we complain in this respect may seem to be regarded by any government, and with whatever pertinacity and asperity it may be pressed upon us by our opponents, we can never cease to employ every constitutional means to obtain, in common with all classes of Dissenters in Ireland, a complete release from so unjust, unnecessary, and vexatious an impost; and, in so doing, to raise the policy of the British Parliament, in this particular, to the level of that, which more than two centuries since, in the Edict of Nantes, conferred exemption on the Protestants of France from the payment of any such tribute, granting them at the same time, free admission, simply as subjects of the French monarchy, to every school and college in their common country.

Ecclesiastical Courts.

III. That the grievance of Church-rates is peculiarly oppressive, inasmuch as it is impossible to plead the invalidity of any

such exaction without instituting a process of law in one of the Ecclesiastical Courts, and thus submitting to the judgment of an authority which, as appealed to by a Dissenter, must be, in a great measure, a party deciding in its own cause, having the power, moreover, to adjudge, distrain, and imprison, without the intervention of a jury, and being, for the most part, as declared by her Majesty's Commissioners, so ignorant and incompetent as to be incapable of securing the ends of justice; that we have, in consequence, long regarded the proceedings of those courts as a reproach to the intelligence and moral feeling of the country; and despaired of any effectual separation between the civil and ecclesiastical jurisdiction of those tribunals, we consider the abolition of them all as demanded on every ground of expediency and justice—no form of tyranny being so much to be dreaded as that which makes the members of one religious communion amenable to the coercive tribunals of another; of which we have instructive proof when we see that religious scruples, if connected with any degree of technical irregularity or indiscretion, are found sufficient to insure a most relentless imprisonment, such as in the case of a sufferer in Wales has been the means of shortening life, and, in Chelmsford goal, is displaying itself at this moment, without a blush, in the infliction of judgment without mercy.

National Education.

IV. That the number of petitions presented of late to both Houses of Parliament, declaring the Established Clergy to be the persons in whom the superintendence of any system of National Education should be mainly vested, exhibit an attempt to revive a long obsolete branch of priestly power, betraying a spirit as arrogant as it is unjust, and that should be resisted to the utmost, not only by the Protestant Dissenter, but by every friend to General Liberty: that, as a matter of expediency, we should regard the placing of a system of that nature in such hands as tending rather to perpetuate than to remove the popular ignorance, discontent, and irreligion, and as adapted to strengthen every prejudice unfavourable to our intelligence, virtue, and greatness, as a people: that, on the ground of justice, we are no less convinced that if any portion of the public money be granted for such purposes, it should be for the advancement of that Secular Education concerning which all are agreed, and not for Education in Religion, on which we are so much divided, and which, in such cases, will be best provided for in being left to the judgment of persons locally interested in school management: that we accordingly hail with peculiar satis-

faction the fixed resolution evinced by Her Majesty's Ministers to proceed upon these principles in the application of the late grant for this object.

Church Extension.

V. That the machinery just now put into motion for the purpose of calling forth petitions in favour of Church Extension is a further display of the same spirit, and should be resisted to the last on the same grounds: that the national property already in the possession of the Established churches of Great Britain and Ireland has brought out the evils inseparable from such institutions on so large a scale as to have done much towards filling these nations with the loud dissatisfaction which now prevails: and that it has given existence to a system which not only fails to communicate Christianity in respect to a large portion of the space over which it is extended, but often substitutes the most pernicious errors in its room, always operating, where instruction is most needed, as the strongest impediment to the charitable efforts of those who would fain supply its own lack of service: that it has never ceased to generate envyings and strifes among those who should have dwelt together as brethren: that it has so far allied the form of Christianity on which this favouritism is bestowed with the means of luxury and the pomp of ambition, as to have made it the scoff of the infidel and the jest of the profane, and, in great part, the mere fashion of the rich, and the disowned faith of the poor: that it has given cohesion and strength to a great political party, who seize on this department of our social system as their rallying point and watchword,—a party always opposed to measures of popular improvement so long as opposition may avail, the great stay of the civil government when arbitrary, and its most bitter antagonist when daring to be just: that it has proved a constant occasion of diverting the attention of statesmen from their proper civil duties to embarrassing questions concerning religion, such as have not only filled cabinets and senates, but each of these kingdoms, with agitations as needless as they have been perilous: that it has prompted ambitious churchmen, and the more zealous of their supporters, to aspire, from time to time, towards a degree of independence and power which, were it once attained, would put an end to that freedom of opinion and balance of parties on which practical liberty so greatly depends, and reduce Dissenters to a condition which must expose them to all those forms of annoyance and persecution to which their forefathers were so long subjected: that while we are far from meaning to question the piety or usefulness of a large number of the established clergy, or the in-

cidental good that may have resulted from Ecclesiastical Establishments, in delivering this testimony concerning the general influence of the English hierarchy we express no more than our most deliberate and solemn judgment on that subject: that were there much less room for objection on grounds of this nature, we should still feel bound to oppose, as an act of social injustice, any use of the public treasure, derived from the resources of the United Empire, for the purpose of making proselytes to the religion of a party, which, as compared with the population of Great Britain and Ireland are a manifest minority; and that even were the scale of numbers on the other side, we should still describe any grant for such an object in the same terms, every measure of that nature being founded on the principle of Church Establishments as acted upon when the nation adhered to one faith and one worship, and being devoid of all moral adaptation to the times in which we live.

The Voluntary Principle.

VI. That these contentions and animosities, these unjust proceedings, and this dishonour to the Saviour of the World, all flow from one source—the employment of the coercive power entrusted to the Magistrate for purely civil purposes, as means of conferring worldly distinction and emolument upon the Church: that every such employment of that power is, in itself, as we devoutly believe, contrary to the will of the Divine Author of Christianity, and a departure from the great law of a “willing service” so clearly and solemnly enjoined in his Word, which must ever subject the spiritual fellowship of Christians to the worldly interferences of Statesmen, and occasion such confusions of power, and such mischiefs, both ecclesiastical and civil, as are above stated: that necessity is thus laid upon us to oppose this great error in the History of the Church and of the Kingdoms of this World, and to do so with all prayer, vigilance, and Christian effort, in the face of all that prejudice, interest, or passion may array against us waiting until death, if such should be the will of our blessed Lord, in the discharge of these solemn duties, and in the confident anticipation of the time when this vestige also of the great apostacy shall wholly disappear, and the religion of the Son of God resume its primitive freedom and purity, be clothed again with the power of its better days, and all nations be blessed in it as their safety, happiness, and glory.

VII. That Petitions be sent to both Houses of Parliament, founded on these Resolutions.

JOHN HOPPUS, Doc. Philos., *Chairman*,
F. A. COX, D.D., LL.D., *Secretary*.

ANTI-OPIMUM SOCIETY.

At a meeting of gentlemen who had directed their attention to the contraband trade in opium carried on between British India and China, Feb. 13, 1840, the following resolutions were passed unanimously.

1. That the introduction of opium into China by British merchants, in violation of the laws of that empire, and its growth in British India for this avowed and express purpose, are discreditable to this country, and injurious to the character of Christianity, presenting one of the greatest barriers to its progress among a large proportion of the heathen nations of the East.

2. That, whilst on these grounds chiefly, the opium traffic is to be deprecated, it is at the same time highly prejudicial in a commercial point of view; not only interfering with the legitimate trade between this country and China, but endangering its very existence,—a trade producing a large revenue to Great Britain, and furnishing a most important outlet for its manufactures.

3. That a Society be now formed, for the discouragement of the growth of opium within the British dominions for this objectionable purpose, and to prevent its illegal introduction into China.

4. That the following gentlemen do compose a Committee for carrying into effect the foregoing resolutions, with power to add to their number.

W. Allen, Esq.	S. Gurney, Esq.
W. Ball, Esq.	S. Gurney, Jun. Esq.
T. Barker, Esq.	S. Harford, Esq.
A. Beaumont, Esq.	G. H. Head, Esq.
F. C. Brown, Esq.	S. Hoare, Esq.
E. C. Buxton, Esq.	J. Hoare, Esq.
E. N. Buxton, Esq.	Rev. T. Jackson, M.A.
Capt. A. Chapman	J. Jeffreys, Esq.
D. B. Chapman, Esq.	J. H. Pelly, Jun. Esq.
Rev. O. Clarke	Alderman Pirie
W. E. Forster, Esq.	F. Reynolds, Esq.
F. Fox, Esq.	R. F. Reynolds, Esq.
S. Fox, Esq.	J. S. Rigge, Esq.
J. G. Fry, Esq.	J. Sanderson, Esq.
W. S. Fry, Esq.	G. Stacey, Esq.

A motion, in conformity with the principles and object of these resolutions, will shortly be made in the House of Commons. Great importance is attached to a prompt and general movement in the country, in convening public meetings, in petitioning the Houses of Lords and Commons, and in urging upon Members of Parliament, by correspondence and personal communication, the duty of supporting the motion, and giving their influence generally in behalf of this cause. Communications on the subject may be addressed to the Secretary, the Rev. W. GROSER, at No. 10, *Old Jewry, London.*

RESOLUTIONS OF THE BOARD.

Resolutions passed by the Board of Particular Baptist Ministers in and about the Cities of London and Westminster, at their Annual Meeting, March 17, 1840.

1. That in the opinion of the most competent judges, the introduction of the gospel into China is impeded, and the reputation of Christianity among the heathen is greatly injured by the illicit traffic in opium carried on between British merchants and inhabitants of the Chinese empire.

2. That we have reason to believe that the growth of opium is injurious to the cultivators, and produces demoralizing and destructive effects on the people of large districts of British India.

3. That we have learned with great regret that the traffic is sanctioned by the Honourable East India Company, who, monopolising the produce of some districts, and permitting the transit of the drug through their dominions in other instances, have it in their power to diminish materially its production, if not to prevent it altogether.

4. That a petition be presented to Parliament setting forth these premises, and praying the Legislature to adopt decided measures for the suppression of the growth and preparation of opium in British India, and of the contraband traffic in the article by British subjects.

PETITION OF THE BAPTIST MISSIONARY COMMITTEE.

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled, the Humble Petition of the Committee of the Baptist Missionary Society, Showeth,

That your Petitioners take a lively interest in the promotion of the gospel in heathen lands; and that, from the formation of the Society with which they are officially connected, in the year 1792, until the present day, it has carried on extensive operations in the East Indies.

That your Petitioners have a deep and painful conviction, that a most formidable obstacle to the progress of Divine truth among the heathen, is the misconduct of men who bear the Christian name. That the cultivation of opium under the sanction of the Honourable East India Company for consumption in China, and its illicit introduction into that empire by British merchants, are highly dishonourable to the British character, detrimental to the inhabitants of the provinces in which it is grown, injurious to all who are engaged in the traffic, and inimical to the success of those who recommend the gospel to the pagans of China and the adjacent countries, as a reli-

gion of equity, self-denial, and benevolence.

That your Petitioners therefore implore your Honourable House to take decided measures for the discouragement of the growth of opium in the British Dominions, the prohibition of its transit through British territories, and the suppression of the traffic in that article with the inhabitants of China.

PRESENTS TO MINISTERS.

At a social tea-meeting of the church and congregation connected with the Baptist Chapel, Claremont Street, Shrewsbury, on Wednesday evening, Dec. 25, 1839, assembled in the Girls' School-room, after a suitable address had been delivered, and a hymn sung (composed for the occasion by one of the congregation), a silver sovereign case, containing fifty sovereigns, was presented to the pastor as a token of respect for his upright and consistent conduct as a Christian, his faithful, affectionate, and devoted services as their minister during the period of seventeen years, with the following inscription engraved on the outside of the case:—

Free-will offering of 50 Sovereigns
Presented to the Rev. M. Kent, Dec. 25, 1839,
by his affectionate Church and Congregation.

“The love of Christ constraineth us.”

On the evening of Tuesday, March 10, the Sabbath-school teachers, and young persons connected with the Baptist church and congregation at Ross, invited their minister, the Rev. E. A. Claypole, to meet them in the school-rooms adjoining the chapel, for the purpose of offering him a small token of their respect and affection. A pulpit Bible and cushion, with the whole of Milton's works, edited by Fletcher, were presented on the occasion. Such presents, and more costly ones, are not infrequent in the present day; but it would be well if they were always offered as spontaneously, and expressive of the same unanimity as in the present instance.

The church at Ross has long been in a peaceful state; but within the last few weeks several young persons have come forward to declare themselves on the Lord's side, and we trust the work is still going on. While we adore the great Head of the church for all the grace of his own bestowing, we cannot but love the instrument through whom he bestows it. This was the sentiment felt and expressed by the young people at Ross. It cheered their minister's heart; and this statement of their simple effort is given to encourage others to go and do likewise.

BIBLE TRANSLATION SOCIETY.

At a public meeting held in New Park Street Chapel, Southwark, on Tuesday evening, March 24, 1840, W. B. Gurney, Esq., in the chair, the following resolutions were passed, *nemine contradicente*.

Moved by the Rev. J. H. Hinton, A.M.; seconded by the Rev. Dr. Hoby:—

I. That this Meeting, assembled for the purpose of forming a Society for the encouragement and circulation of faithful versions of the Holy Scriptures, seriously deplore the necessity under which they act; but that the continued refusal of the Committee of the British and Foreign Bible Society to aid the translations made by Baptist missionaries in the East, unless they consent to suppress that portion of the word of God which relates to the ordinance of baptism—after having supported them more than twenty years—leaves them no alternative but to take up that department of Christian labour from which the Bible Society resolves to retire.

Moved by the Rev. Dr. Cox; seconded by the Rev. Jos. Wallis; and supported by the Rev. A. Maclay:—

II. That in adopting the present measure, the friends of Bible translation now assembled, sincerely disavow a spirit of hostility or unkindness towards the British and Foreign Bible Society; that they act under an imperative sense of duty, and not from party or denominational motives; that the disagreement between them and the Committee of that Institution, although it has arisen in relation to the words which refer to the ordinance of baptism, involves great and momentous principles, respecting both the faithful translation of the word of God and the moral independence of the translators of it in every denomination; and that they accordingly desire to proceed in supporting those faithful versions which the Committee refuse to aid, not in the temper of opponents, but of independent coadjutors in the field of Bible distribution.

Moved by Dr. Murch; seconded by the Rev. C. Stovel:—

III. That a Society be now formed, of which the following be the Title, Constitution, and Rules:—

1. The name of this Society shall be the Bible Translation Society.

2. It shall be the object of this Society to encourage the production and circulation of complete translations of the Holy Scriptures competently authenticated for fidelity, it being always understood that the words relating to the ordinance of baptism shall be translated by terms signifying immersion.

3. Each subscriber of £1 1s. per annum shall be a member.

4. Each subscriber of £10 10s. at one time shall be a member for life.

5. An Executor paying a bequest of £19 19s. and upwards shall be a member for life.

6. The management of the Society shall be vested in a Committee, with a Treasurer and Secretary.

7. An Annual Meeting of Subscribers shall be held at a time and place to be fixed by the Committee, when the proceedings of the year shall be reported, and the Committee and officers chosen.

8. Every minister subscribing £1 1s. per annum, or who has made a collection within the preceding year for the Society, and every Secretary of an Auxiliary Society, shall be entitled to attend and vote at all meetings of the Committee.

Moved by the Rev. W. Gray of Northampton; seconded by the Rev. J. Statham, of Reading:

IV. That W. T. Beeby, Esq., be appointed Treasurer, the Rev. Edward Steane, Secretary, and the following gentlemen on the Committee for the ensuing year, with power to fill up vacancies to the number of 24.

ANGUS, Rev. J., A. M.
BOWES, Rev. W. B.
COX, Rev. F. A., D.D., LL.D.
GREEN, Rev. S.
GROSER, Rev. W.
HINTON, Rev. J. H., A. M.
MURCH, Rev. W. H., D.D.
SALTER, Rev. W. A.
WALLIS, Rev. J.
GRAY, Rev. W., Northampton
GODWIN, Rev. B., Oxford

HOBV, Rev. J., D.D., Birmingham
SPRIGG, Rev. J., Ipswich
STATHAM, Rev. J., Reading
UPTON, Rev. W., St. Alban's
ALLEN, J., Esq.
BURLS, C., Esq.
FREEMAN, J., Esq.
JACKSON, S., Esq.
LOW, JAS., Esq.
PENNY, J., Esq.
PEWTRESS, T., Esq.
WATSON, S., Esq.
YOUNG, T., jun., Esq.

METROPOLITAN DENOMINATIONAL LIBRARY.

At a Meeting of the Committee of the Baptist Union held at Fen Court, March 25. the following resolutions were passed unanimously:

1. That in the judgment of this Committee it is highly desirable to proceed in collecting books, with a view to the formation of a Metropolitan Denominational Library.

2. That some friends having expressed their willingness to present volumes, in order to make a commencement, the Secretaries be authorized to solicit donations of books, especially works by Baptist authors, and works relating to Denominational history, biography, literature, statistics, and other subjects of Denominational interest.

3. That such books be for the present deposited in a room in the house of James Lowe, Esq., the Treasurer, 30 Gracechurch Street, the use of which he has kindly offered for the purpose.

CORRESPONDENCE.

ON EXPOSITIONS OF SCRIPTURE.

To the Editor of the Baptist Magazine.

DEAR SIR,—I was interested in the letter of Mr. Tilly in your last number, because it referred to a subject which I think has not received the attention it ought. I mean the exposition of Scripture in our public worship. It appears that he introduces it in the reading of the Scripture; and that I have often found, in former times, very profitable. But I have long thought, that if one of the sermons each sabbath was of that character it would have many advantages. I think our ministers themselves would find it profitable once, at all events, in their ministry, to go through the Scripture history, particularly that contained in the New Testament. I am sure their hearers would, many of whom are not sufficiently interested in the set sermons or treatises they hear, or even in the degree they might be in those referring to incidents

in the Saviour's life, because they are not aware of the circumstances with which they are connected, or the order of events. Exposition, or lecturing, as it is called in Scotland, is the generally prevailing habit every sabbath morning among the ministers of different denominations in that country, and I have often when there wished that our congregations possessed the same privilege.

Many friends with whom I have conversed have concurred in the wish, and there is but one objection I have ever heard, and that was by a minister—that the preparation of such a course of sermons would occupy twice the time of those he was in the habit of delivering. Now this certainly strikes me as affording one of the strongest reasons in favour of it. If there is so much which may be brought together to illustrate the narrative or subject, as may occupy the minister twice the time, it is quite evident that it is out of the power of the majority

of his hearers to become possessed of it except in that way; and as this would apply to only one sermon per week, it would not involve such a sacrifice as ought to deter any one who has consecrated his time and his talents to the service of the Redeemer. There would certainly be many advantages. I will mention only two. It would insure that variety of subjects which the ministry ought to embrace, but which is not often found where the subjects are all selected according to the prevailing taste and habit of mind of the individual. And, secondly, it would afford them an opportunity of saying, without the least fear of offence, many things as arising out of the character or incident they were called upon to discuss, which if selected might be conceived by some one to be intended personally. Four or five years since I heard a most excellent sermon from Dr. Wardlaw, against spreading false reports, and the sin of detraction, and urging the careful government of the tongue. If any one had come in after the commencement of the sermon, he might have thought that the excellent doctor had made some discovery which he conceived rendered it his duty to give a word in season to those who had thus erred; but those who attended his ministry would look for it as a matter of course in discussing the 6th chapter of Nehemiah. So again as to that sin which is alas so prevalent in our churches, I mean covetousness—it is continually encroaching, we are all more or less under its influence, and it needs continual reproof. I trust none of our ministers would be deterred from reproving by the fear of offending; but, in consequence of the measures taken to cover the sin, their private admonitions may be omitted where they are most needed, and it appears to me their observations from the pulpit will be much more likely to be effectual, under the Divine blessing, when they present covetousness fully carried out in the character of Ahab, or Judas; or Christian liberality in the example of Onesimus or of Gaius.

Hoping these remarks may draw out the opinions of others, and lead to the ministry of the word being rendered more interesting and more useful,

I remain, my dear Sir,

Yours truly,

March 7, 1840.

W. B. G.

EDITORIAL POSTSCRIPT.

WE present to our readers this month the reply of the Committee of the British and Foreign Bible Society to our Memorial, and, by its side, an examination of its contents by the Rev. J. H. Hinton, exposing the fallacy of its successive paragraphs. We have only to add that, on the 24th ultimo,

at the chapel in New Park Street, a society was formed, an account of whose constitution may be found among our Miscellanea.

The letter which commences on the other side of this leaf expresses sentiments in which we fully concur, respecting the advantages that would result from the substitution of expositions of scriptures for set "treatises," in our public assemblies. But our respected correspondent will permit us to say, that while he is quite right in the idea that it requires closer study to prepare a well-digested exposition than a common sermon, he is quite wrong if he supposes that the prevalent neglect of the custom arises generally from the unwillingness of ministers to undertake the additional labour. In many congregations, the preference for what is technically called a sermon is so decided, that the preacher finds it necessary to yield his own taste and judgment on this point, if he would retain the attendance of his hearers. We do not speak of one case, or two, or ten; during many years, in fraternal and confidential intercourse, we have heard the lamentations of ministers, that they could not make their people relish expositions of the sacred volume. We have known instances in which the pastor, after having given, not twice only, but four or five times as much labour to the preparation of expositions on some of the most interesting portions of the inspired word as he gave to his ordinary discourses, has found his sole recompense to be reiterated requests that he would drop his expositions and preach sermons. We venture to say, that any congregation that has a well-informed and judicious pastor may obtain expositions of scripture by asking for them.

The Committee of the Baptist Union has determined to petition the House of Commons against the measure for Church Extension, that is, for building new churches for the Episcopal sect at the expense of the whole community, of the intended introduction of which Sir Robert Harry Inglis has given notice. We learn also, that throughout the country congregations are preparing petitions; a course which is exceedingly desirable, as otherwise the Legislature may be deceived as to the real state of public opinion among Dissenters, on the subject, and mistake their silence for acquiescence in the projected extortion.

We are requested to announce that the Society for the relief of aged or infirm Baptist Ministers, instituted at Bath, 1816, will hold a meeting of the Committee preparatory to the annual meeting, in the vestry of Somerset-street chapel, Bath, on Wednesday, the 6th of May next; and that all claims upon the funds of the Society must be in the hands of the Secretary before 12 o'clock on that day.

THE
MISSIONARY HERALD.



SCENE SHORTLY PRECEDING THE DEATH OF THE REV. G. D. BOARDMAN,
MISSIONARY TO BURMAH.

BURMAN MISSION.

CLOSING SCENE OF THE LIFE OF THE REV. G. D. BOARDMAN.

THE late Rev. G. D. Boardman was one of the noble Christian band sent out by our beloved American brethren to the Burman empire. His labours were eminently successful among the Karens, a numerous tribe, inhabiting a mountainous district in the south of Burmah, of whose remarkable traditions, &c., some account was given in our Quarterly Papers for October, 1834, and April, 1835. In the spirit of devoted piety Mr. Boardman resembled David Brainerd, and, like that eminent servant of Christ, was removed to a better world in early life, having but just completed his thirtieth year at the period of his death, February 11th, 1831.

A highly interesting memoir of this excellent man issued some years ago from the American press, a judicious abridgment of which has been published by the Religious Tract Society. It is a most valuable piece of missionary biography; and the account given by his widow of the close of his earthly labours, equals, if it does not surpass, in the qualities fitted to touch and improve the heart, any thing of the kind we have ever met with. That narrative is, however, too long for insertion in our pages, and abridgment would injure it; we give in its room, therefore, the letter of Mr. Mason, a brother missionary, present on the mournful occasion, written the following day. It was addressed to the Rev. Dr. Bolles, of Boston, senior secretary to the American Baptist Missionary Society.

Dear Sir,—Having an opportunity to send to Maulmein immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday, about noon, ten or twelve miles from this place, on his return from the Karen jungle, and was buried here, on the mission premises, this morning, at seven o'clock.

You are perhaps aware, that when he left Tavoy last April, he promised the Karens that, if possible, he would return, and pay them another visit at their villages. Soon after his return here, in December, the baptized Karens were in to see him, with many others applying for baptism; requesting him to make them his promised visit, and stating that there were many families in the village who wished for baptism, but were unable to come to Tavoy.

At my arrival last month, I found that twenty-two Karens had been baptized, and brother Boardman preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a *zayat* near the foot of the mountain, which he crossed two years ago, and were coming in to carry him out there. When he met me on the wharf I clearly saw the characters of death in his countenance. He was unable to walk to me, yet, unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet, as I saw his heart was set on visiting his Karens, and as the phy-

sician not only approved but even encouraged the journey, I did not advise against his going. Indeed, I felt unwilling to deprive him of the privilege of exhibiting so fine an illustration of the "ruling passion strong in death." Accordingly, we proposed to start on the 31st of last month, the Karens having come in two days previous.

It was not contemplated, at first, that Mrs. Boardman should accompany us; but, on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices which his situation required, and which no one can perform like a wife; we, therefore, all started together in the afternoon, leaving the mission premises under the guard of a couple of sepoys, with which the military commander here readily furnished us. Brother Boardman was carried on a cot-bed all the way, except when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that Mrs. Boardman, on one occasion, advised him to return. He replied, with more than common animation, "The cause of God is of more importance than my health, and if I return now our whole object will be defeated. I want to see the work of the Lord go on."

Last Wednesday morning, however, it became so apparent that he could not live long,

that we deemed it expedient to return without delay; and, on condition we completed the examination of the females and of the old men that day, and baptized in the evening, he consented to return on the day following. Accordingly, a little before sunset he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptizing, in his presence, thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done. He had said, in the course of the day, that if he could live to see this ingathering, he could, in special mercy, say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

On Thursday morning we started on our return. When we arrived at the first house, its inmates refused us admittance: with some difficulty we got him into a covered corner of the verandah, in a very exhausted state. Through the assiduous attention, however, of Mrs. Boardman, he appeared to revive; and he did not seem materially different on the succeeding morning from what he had been for several days.

On hearing of his death, the excellent Dr. Judson expressed himself as follows:—

One of the brightest luminaries of Burmah is extinguished—dear brother Boardman is gone to his eternal rest. He fell gloriously, at the head of his troops, in the arms of victory; thirty-eight wild Karens having been brought into the camp of King Jesus since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by wounds, he was obliged, through the whole of his last

still it was evident that the close of his earthly existence was rapidly approaching, and we concluded, with his approbation, to take him in a boat down a stream that was near, and which passes within three or four miles of Tavoy. He was carried out of the house, or rather from the house, by the Karens, who put him on board the boat, and Mrs. Boardman and myself followed; but, on turning to see if he wanted any thing, we found his countenance fixed in death, and it was difficult to determine whether he breathed or not. Thus did this indefatigable missionary die, as every missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental.

Alas! my brother, I have lost a friend of whom I had just seen enough to love. But what is my loss compared with that of his widowed companion! You, who know something of the affection existing between them, may form some faint conception of her feelings. He was respected, as well as loved, by all who knew him; and his funeral, this morning, was attended by all the European gentlemen and officers of the station.

expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of heaven. Well may we rest assured that a triumphal crown awaits him on the great day, and "Well done, good and faithful Boardman, enter thou into the joy of thy Lord."

C A L C U T T A.

NATIVE FEMALE EDUCATION AND THE BENEVOLENT INSTITUTION.

THE last arrivals from Calcutta included the following letters; the first of which, from our dear friends Mr. and Mrs. Pearce, is published at their request, for the information of our kind female friends, in various parts of the kingdom, who furnished a variety of useful and ornamental work for the Native Female Schools. The second conveys an earnest application for a successor to our late brother Penney, in superintending the Benevolent Institution. As a suitable introduction to this letter we have inserted a paragraph, describing this valuable seminary, from the pen of the late Mr. Boardman.

SALE OF ARTICLES FOR NATIVE FEMALE SCHOOLS.

Calcutta, Dec. 16, 1839.

My dear Friend,—You recollect, when we came out in the *Plantagenet*, how bountifully we were supplied, by our benevolent female friends, with useful and fancy articles, to be sold in Calcutta, or elsewhere, in aid of our funds for Native Female Education. Having given a

small quantity to Mrs. Parsons, to be sold at Monghyr, in aid of her projected female boarding-school there; and to Mrs. Phillips, to be disposed of for the benefit of any female school she might establish at the station which Mr. P. and herself may occupy, we had still a liberal supply remaining, to be sold in Calcutta.

Various circumstances prevented our having

a sale in this city till last week, when we were permitted, by the Committee of Management of the Town Hall, to occupy that building for the purpose. The latter is a noble structure, containing the largest room, I believe, in India. Our female friends, of the London Missionary Society, had a few articles to dispose of for their schools, and proposed to take advantage of the sale for this purpose, to which we most gladly assented. The ladies had previously exerted themselves in a tedious, but necessary process, that of pricing every article; and the whole having been sent, on the Wednesday morning, to the Town Hall, were tastefully arranged, during the day, on twenty-one tables, occupying both sides and both ends of the Hall, so as to be ready for sale on the Thursday. The labour of attending at the tables was most kindly shared by Mrs. Wilson, and several other ladies of the Established Church; and by Mrs. La Croix and others, belonging to the Independents, as well as by many of our own denomination. The sale commenced on Thursday, at half-past nine, and by eleven was crowded by purchasers. It closed for the day at four; but, by the advice of our friends, was continued the next day till two, when it finally

closed. We estimate that, besides about 200 rupees obtained by our Independent friends, we shall realise as proceeds rather more than 2100 rupees, (210*l.*,) besides having articles left for another supplementary sale, as recommended by our friends, in February next.

We propose to write more fully, with regard to the disposal of their kind presents, to the generous contributors at every place; but as those letters, to save expense, must be sent by sea, while the present will be forwarded by the overland mail, and will reach much earlier, we shall be greatly obliged to you to insert this notice in the *HERALD*, accompanied with the sincere gratitude of our hearts to every contributor. We entreat their prayers, that the funds raised by their benevolent exertions may be wisely expended, and issue in the most extensive benefits. The immediate departure of the mail obliges us to close, remaining,

Dear Sir,

Your obliged and affectionate friends,

W. H. PEARCE.

M. H. PEARCE.

INTERESTING ACCOUNT OF THE BENEVOLENT INSTITUTION,
BY THE LATE REV. G. D. BOARDMAN.

The following interesting account of the Benevolent Institution, extracted from a letter of the late Rev. G. D. Boardman, when a resident in Calcutta, will, we doubt not, be highly gratifying to all our readers; more especially to those who take a lively interest in the education of the young amongst the heathen:—

The establishment of schools presents a very interesting feature in the prospects of India. I regret my want of information on this subject: I have not been in the place a sufficient length of time to collect the facts; you will be gratified, however, with the few I have collected.

Mr. and Mrs. Penney, of the Baptist Society, superintend a most interesting school, called the Benevolent Institution. The school is conducted principally on the plan of Lancaster. The two departments (of boys and girls) consist of about 200 children and youth, of various nations and colours. They embrace Portuguese, country-born children, Hindoos, Mussulmans, Chinese, Malays, Africans, &c. &c. The pupils learn to read, write, spell, and cipher. Some study geography, astronomy, history, &c., and are daily taught from the Scriptures: the consequence is, that many of them are hopefully

converted to Christ, and several of them are now successfully employed in preaching the Gospel. Some pious members of this school have united in an association, called "The Calcutta Juvenile Society." They meet once a week, for the promotion of personal piety and the acquisition of Christian knowledge. Their avowed object is to propagate the Gospel among their neighbours, especially among the Portuguese and the Bengalese; and I am informed their efforts have been blessed to the conversion of more than one soul. They have a library, furnished by the munificence of friends, and enjoy much public patronage. Oh, how delightful it is to see these young men, thirty or forty in number, piously engaged in such a cause,—young men who, but for missionary efforts, would now, in all probability, be "wondering after the beast," or bowing down to idols.

APPLICATION FOR A SUPERINTENDENT FOR THE BENEVOLENT
INSTITUTION.

To the Rev. JOHN DYER.

Calcutta, Dec. 16, 1839.

Dear Brother,—The death of our dear brother Penney was severely felt in the numerous departments of missionary labour in which he was so long actively engaged; but no where, excepting in his own family, was that loss so deeply felt as in the Benevolent Institution, over which he had long presided. In the other departments his place has been filled up by others, but in this no suitable successor can be found. We have done our utmost in trying to provide one, but in vain; and our only hope now is, that we may obtain one in England.

The difficulty arises from the necessity of having a teacher possessed of a truly decided Christian spirit, combined with all the other qualifications requisite for an instructor of the young. Here, perhaps, more than in other stations at home, he must know how to stoop to the meanest capacity, and adapt himself to an endless diversity of dispositions, and tempers, and habits, so as to secure for those who are deplorably ignorant a good, plain, useful education. He must be calm, yet firm. If he were not mild and cheerful, all would soon dislike and avoid him; and if he did not exercise absolute command, they would soon disregard and despise him. Schools in opposition are rising up all around, well supported by Catholics, with the view of drawing away all the children from the Protestant schools; so that it is necessary that the teacher should be possessed of general information, and aptness to teach, and of active and persevering habits. If he were not so, the Institution would soon be forsaken. But the principal qualification has yet to be mentioned,—and without that all others would be of no

avail,—and that is, true and ardent piety. Anxious to glorify God in the salvation of man, he must feel his delight in embracing all favourable opportunities of directing and warning the children to “flee from the wrath to come,” to the only refuge of the guilty. It would also be very desirable if he belonged to our own denomination,* since the Institution must be provided for by our exertions; and he would thus be able more fully to unite with us in missionary labour during his hours of leisure.

We need say nothing to you of the importance of such an Institution, but may only remind you that it originated with the venerable Carey and his associates; who, while they laboured for the conversion of idolaters, found the Roman Catholic population sunk in almost equal degradation, superstition, and misery, and therefore established this school for their temporal and everlasting benefit. It was the first institution of the kind, and has always been well supported by the public. Brother Penney was very happy and useful in it for twenty years. In his time the boys were nearly 200, and the girls 100.

We need not suggest the propriety of an inquiry being instituted, and answer sent, as soon as possible, as the school is suffering much from the want of a suitable person to take charge of it.

We remain,

Dear Sir,

Yours very affectionately,

W. YATES.

W. H. PEARCE.

R. BAYNE.

* It has been lately legally transferred to Messrs. Yates, W. H. Pearce, and Bayne, as managers; and brother Wenger regularly attends as visitor.

M O N G H Y R.

LETTER OF MR. G. B. PARSONS, RESPECTING THE APPOINTMENT OF HIS
BROTHER.

SHORTLY after the arrival of our dear friends at Calcutta by the *Plantagenet*, Mr. and Mrs. Parsons, accompanied by Sujatali, proceeded up the river to Monghyr, conformably with the original intention as to their location. Some amendment in the health of Mr. Leslie had led him to give up the intention of returning, for the present, at least, to England; but, as his remaining at his station was still very precarious, and as Mr. Laurence was about to go back to Digah, and the various engagements at Monghyr were too much for a single missionary, Mr. Parsons, in conjunction with Mr. W. H. Pearce, expressed a wish to the

Committee that his younger brother might be sent out to join him. After a full inquiry into the qualifications of Mr. John Parsons, the Committee unanimously received him, with this object in view.

From the correspondence of Mr. George Parsons, in reference to his brother, we quote the following sentiments, which are not unworthy the attention of those whose minds may be exercised on the subject of missionary service :—

When actually engaged in missionary work, you see much more clearly than when absent from the field, the value of sterling piety, deep and settled principles, untiring perseverance, and right aims, as missionary qualifications; while all that is of a more showy and external kind droops and fades like a flower. That which fits a man to deal with ignorance, bigotry, prejudice, and superstition at home, fits him for mission-work abroad. Experience in village-preaching is the best possible preparative discipline for the mission-field. A missionary's sermons to the heathen are only extended conversations, simplifying truth as much as possible.

My views of a ministerial call are simply these: a Christian, as one who is not his own, is bound to do all that he can for God: if he can preach, he is bound to preach: if a number of his fellow-Christians be willing, by providing for him things honest in the sight of all men, to release him from the necessity of attending to secular affairs, then he should give himself up wholly to the work of God. The same with missionary work: if a man be qualified and invited to engage in the work, these are a veritable call. I was going to illustrate this view by quotations from Dr. Duff, but I have no room.

You would ask, "What are the necessary qualifications?" Not stopping to notice those which would at once occur, such as the power of acquiring a foreign tongue, a competent stock of knowledge, aptitude to teach, &c., I can now only instance two main requisites,—firm faith

in God, and humble, untiring perseverance. I at once confess, that had I not the promises, the prophecies, the perfections of the Son of God and his Spirit to look on as grounds of hope, I should at once return in despair. What has been done is such as to call for gratitude, and appears at home very encouraging, when it is not seen by the side of those masses of ignorance, vice, depravity, and carelessness, which here overshadow it with such darkness as nothing but light from heaven can brighten. If the main stimulus with which a man comes out here is, "what a delightful work missionary work must be! how interesting to see the heathen listening to the word of life! or, how grand an enterprise the conversion of the world! how noble a thought, that I may be laying the foundation-stone of large and flourishing churches, or of a nation's Christianity!" then he will not be long here, or do much while here. This may induce a few isolated efforts, but it cannot bear up under a life of missionary difficulties. A man must yield himself to the work not because it is delightful, but because he has been ransomed from death by the blood of Christ: he must expect success, not because it is a noble work, but because the power of God, the intercessions of Christ, and the energy of the Holy Ghost are on his side, and he will overcome. Here is an unfailing source of holy motive, such as you can always plead in prayer, and feel of undiminishing value.

C E Y L O N.

NOTICE OF THE LATE MR. SIERS, STATE OF THE MISSION, &c.

Among several encouraging communications from Ceylon, we select the following letter from our much-esteemed friend and brother Daniel, dated Sept. 20, 1839:

Death and Burial of Mr. Siers.

As I am here almost entirely secluded from European society, I hope brother Harris, by the greater frequency of his communications, supplies my lack of service. He has informed you, long ere this, of the death of brother Siers, who, after a short illness, was called to give an account of his stewardship. I knew not of his sickness till a few days previous to his removal, and had therefore no opportunity, in con-

sequence of the distance at which I am situated from Colombo, of seeing him; but, from what I have heard of the state of his mind from Mr. Harris and from others, he departed with a steady confidence in the Saviour, and with considerable peace and consolation. I think his character much improved during the concluding part of his stay on earth; and his last days were probably his most useful ones. Since his death several persons have been baptized, and joined the church, to whose conversion his labours were

instrumental. His death itself appears to have been connected with a blessing to his own family, as his two oldest daughters, who have recently made a profession of religion, ascribe the commencement of their anxiety for salvation to that event. Oh, what a mercy! when our deaths, as well as our lives, are made effective to the extension of the Redeemer's kingdom.

Funeral Sermons.

By the request of his family, his death was improved by two sermons, one in English, the other in Portuguese. Brother Gogerly, the Wesleyan missionary in Colombo, took the latter. I attempted the former, from Heb. xiii. 7, "Remember them which have the rule over you, who have spoken to you the word of God." A large concourse of people attended both his interment and each of the sermons. May all of us stand habitually prepared for the summons which must shortly be addressed to us!

Arrangements for supplying the vacant Office.

His death has occasioned to brother Harris and myself much anxious and prayerful consideration, as to the steps we ought to take for the support of his family, and filling up the deficiency of those services which once devolved on him. The former was comparatively an easy task, and what we have deemed fit to be done has been made known to you. If it be sanctioned by you, we shall persevere in the path in which we have begun; if otherwise, you will direct us how to act.

In consequence of the uncertainty of brother Harris's continuance in this land, owing to the state of Mrs. Harris's health, we have declined making any fixed arrangements as to the latter business, till we receive those communications from you which, in connexion with the whole bearing of the case, will determine his mind on this very important point. If he should leave this island for any other place, and I should return to Colombo, a very different plan may be adopted, than will be requisite should he determine to remain here. At present, Mr. Meldor, the native missionary at Byamville, comes to Colombo three times a month, and takes the Sabbath Portuguese services in the Fort, Slave Island, and the Pettah, and the Singhalese week service at the Lepers' hospital. I do the same once a month, with those occasional variations which different circumstances require. Mr. Meldor's place, on the Sundays in which he is absent, is supplied by the missionary lately placed at the new station of Aloo-gama. As this is a newly-attempted place, his absence rather retards the forming of a Sunday congregation there, than displaces one already collected. This, I know, is very undesirable; but still it is less so than destroying one really formed. I hope, when we get intelligence from England, we shall be able to arrange something less exceptionable; but we have endeavoured to do the

best we could in the circumstances in which we were placed.

State of Mrs. Harris's Health.

I have the pleasure to say, that I think sister Harris's health bids fairer to insure their continuance here than at any former period. She has had a merciful deliverance in her confinement, having given her husband another fine boy, and is doing as well as can be desired. If you have made no definite arrangement as to fixing him in some other spot of the missionary field, I believe he will be disposed to continue in his present situation. I think it most undesirable, unless absolute necessity require, that he should remove. Both he and his family are more enured to the climate. He is adapted to the station he occupies, is become familiar with the nature of the labours which belong to him: he sees the effects of those labours in sinners converted to God, and is beloved and respected by the congregations to whom he ministers. The expense of removing him to any other place, and sending another person here, would be a serious drain on your funds: God, however, I have no doubt, will show us the way in which we should go.

State and Prospects of the Mission.

It is time that I detail a few facts as to our missionary operations in this part of the world: and I may observe, that although we have many difficulties to encounter, much to try our faith and to exercise our patience, yet I think that, through Divine mercy, our usefulness appears to be increasing, and things are wearing a more gladdening aspect. We have to encounter opposition in our work, both from the natives and Europeans, and their descendants; but the arm of the Lord has in many cases been made bare, and his power revealed. In all our stations, except the one at Aloo-gama, visible good has been recently done, and is doing. That place, it must be recollected, is new ground. Nothing has ever been attempted till lately, except the occasional preaching of a sermon when travelling through it. The people are awfully devoted to Buddhism and demon worship. A demon temple exists in the village, to which worshippers are continually resorting. The most awful ignorance and delusion reign around. Now, in India it has been almost invariably found that, on the first introduction of the Gospel to a station, a length of preparatory labour is requisite before any visible effects are produced. The ground must be cleared of the rubbish and thorns which for centuries have been accumulating, before the plough can enter it, and the seed can be sown. And after the seed is cast into the earth we have to wait long before the blade appears; but, at length, the Lord in mercy appears, and proves the truth of his promise, that none who wait on him shall be ashamed. So it was found in Continental India by our predecessors in the field of missionary enterprise. Such was the experi-

ence of Mr. Chater; and such has been our experience here; so I hope it will be found at the new station we are attempting to form at the above place. Our missionary brother here is perseveringly diligent; and, in due season, his reaping time will come, if he faint not.

As I gave you a general view of our stations in my last, and shall have, in my next, previous to the conclusion of the year, to specify what has been attempted and effected in each, I shall not in this go over the same ground; but I may say, that since the middle of May, in which that letter was written, in different stations, between forty and fifty have been baptized, and added to the churches. Others are inquiring the way to Zion, with their faces thitherward.

Baptism at Kottighawatta.

Three weeks since, on my way from hence to Colombo, I went to Kottighawatta station, and baptized nine natives. A large audience having assembled, I preached from Acts ii. 41, "Then they that gladly received his word were baptized." Afterwards we proceeded to a place in the neighbourhood, where was "much water," and, in the presence of the assembled multitude, in the name of the Holy Trinity, administered the solemn ordinance. On our return to the place of worship, brother Harris received the baptized into the church, when the Lord's supper was enjoyed by the new converts and the other members. It was a day long to be remembered by many who were present. The missionary stationed there writes, that, by the blessing of the Lord, many were affected during the solemnity, and that others were coming forward to profess the Saviour. I hope the Lord will enable those who have given up themselves to him to persevere to the end. They have been long under Christian instruction, and give pleasing evidences of a heart renewed by Divine grace.

Acknowledgment of Donations.

I have to return, through you, my sincere thanks to the kind friends who have furnished 45*l.* towards erecting a mission-house at this station. We have at length had the ground surveyed: I should have said, after many delays, we have attained our wish in getting the ground surveyed; and, when it is regularly conveyed, we intend to begin appropriating the money, according to the intention of the kind donors.

Although the death of Mr. Siers has called, on a Sabbath day, our brother Meldor from Byamville oftener than we could wish, the work of the Lord flourishes in that station. He writes me, that he has sixteen candidates for baptism, to twelve of whom he expects to administer the ordinance in the course of a few weeks. I have directed him to use all due caution in inquiring into their experience, and investigating their conduct.

Visits to the Vedhas.

I have but little space to say any thing of the station I occupy: I must reserve particulars to my next, when I hope to send you the statement that has been made of a visit of two of our members, whom I sent at the request of his Excellency the Governor, to visit the Vedha population of this country. They are a species of wild men, living in the interior jungles and forests of the island. They appear to be the remains of the aborigines of this nation, who were driven into the centre of the land by those who invaded it from the continent. They have been a neglected people, and no one paid any attention to them, at least in a religious or moral point of view, till the present Governor. A visit, which occupied nearly two months, including journeying to and fro, has been made to one of their divisions; but the difficulty of erecting schools among them, and securing to them religious instruction, is very great. The difficulty arises, in a great measure, from their scattered condition. Some of them have no fixed habitations; others are located in such a manner, that to assemble their children, and give them any thing like education, presents a barrier that has not yet been overcome.

I am pursuing the plan I specified in my last, in reference to the station I occupy. Some occasional interruptions take place, owing to circumstances we cannot control. Neither my, nor Mr. Meldor's going to Colombo to supply Mr. Siers' place, detains us there from our labours in our own district: we both return as early as possible, after we have done what is requisite in Colombo.

I have to thank you for your kind letter: I received it about two weeks since. I feel much obliged to you and the Committee for your attention to my family in their afflicted and helpless condition.

P.S. The following paragraph is extracted from a letter just received from Mr. Harris, at Colombo, dated so recently as Jan. 10th:—

On Sabbath day next I expect to baptize six or seven natives, Singhalese, and Portuguese,—one a poor outcast Rhodia, the lowest caste in Ceylon except the Vedhas, and the first for admittance to the privileges of the Christian church. He has been taught Christianity by us in the school at Matelle, established through

the aid of his Excellency the Governor, and called, from a principle of gratitude, "The Mackenzie School." He can read the New Testament very well; and the glistening of his eye tells you that experimental piety is no stranger to his breast.

J A M A I C A.

STEWART-TOWN AND RIO BUENO STATIONS.

LETTER FROM THE REV. B. B. DEXTER.

THE following letter, from our esteemed friend Mr. Dexter, will be read with lively interest. It ought to have had an earlier place in our pages :—

Rio Bueno, Aug. 9, 1839.

Rev. and dear Sir,—You will be glad to learn that the first year of freedom has terminated quite as auspiciously as the best friends of the negro could desire; that the crops in this part of the country are nearly all gathered in; and that the people, having joyfully observed the Anniversary of their deliverance, have returned to their labours, determined by their “well doing” to “put to silence the ignorance of foolish men.” Every thing has been done during the past year that could possibly be thought of to make them discontented; and yet perhaps there never was an instance in the world’s history in which so large a community behaved so orderly and industriously, or were governed with so little trouble.

Anniversary Services.

The past week has been one in which your missionaries have had plenty of labour, and almost too much of excitement. My dear wife had, for nearly a fortnight, been very dangerously ill with fever; and, as a change of air was recommended, I brought her and the children hither on Wednesday the 31st. The change has had a beneficial effect; but as she is still in a state of salivation, it will be a considerable time before she is fully restored.

On Thursday, the 1st, the services of the day were commenced, at each of the three stations, with an early prayer and thanksgiving meeting, in which it was truly delightful to see the gratitude of our emancipated brethren, endeavouring to express itself at the mercy-seat, but often unable to find words. One good man, after having tried every form of expression of which he could think, summed up all with these words, “But it’s no use, Lord; we don’t know how to thank thee.”

Meetings of a similar character were again held, at a later hour in the day, at Stewart-Town and New Birmingham; while at Rio Bueno a large congregation assembled, and were addressed from Exod. xii. 14, “And this day shall be unto you for a memorial, ye shall keep it a feast unto the Lord through all your generations; ye shall keep it a feast by an ordinance for ever.” After the service, the children of the Day and Sunday schools marched to the Missionary residence,

and partook of a plentiful dinner, which had been provided for them. When they had retired, about 400 of the church and congregation sat down to a plain repast, for which they had subscribed; and in the evening the minister and deacons dined together.

On Friday, the 2nd, I started early in the morning to Stewart-Town, where I preached to about 1500 persons, at eleven o’clock; and, on Saturday, repaired to New Birmingham, where on the Sabbath-day, a large congregation assembled to celebrate the anniversary of the opening of the station. I addressed them in the morning from John viii. 36, “If the Son, therefore, shall make you free,” &c.; and in the afternoon from “Train up a child in the way,” &c.

The collections and subscriptions of the season, though not so large as I had hoped, are, on the whole, greater than at any former period. At Stewart-Town they amount to about 180*l.*, at Rio Bueno 130*l.*, and at New Birmingham 35*l.*; total 345*l.* I trust that by the end of the month it will amount to 400*l.*

Purchase of additional Premises.

As I intimated in my last, the congregation at Rio Bueno steadily increased till it was absolutely necessary to provide extra-accommodation for those who could find neither seat nor shelter. In order to do this in the cheapest possible way, some slight alterations were made in the pews and other seats, and the floor of the table-pew was cut through and removed. As the chapel was built on a pretty high foundation, we succeeded, by blasting, and otherwise removing the rock beneath, in furnishing room for 400 persons, and a comfortable vestry beside, which had been very greatly needed. The whole of this is floored and seated, which has cost very little short of 300*l.* This has been paid; and, as you will perceive by the inclosed, the people are now making strong exertions to pay for the house from which I write this.

I trust the Committee will not be displeased at the step which I have taken in purchasing these premises. We were just about commencing to build a house on the chapel land, for the missionary and schoolmaster, when I heard that this place, consisting of a very large house, in which there would be ample room for both of us, and about fifty acres of land, was

for sale. The price for the whole was between 1700*l.* and 1800*l.* currency. The house is much more comfortable than any thing which we could have built even for that money; and, from the experience I have had in building the Stewart-Town house, I found that one could not be built at all large enough under 1200*l.*; I therefore hoped, that by the sale of the greater part of the land, I should get it quite as cheap as any thing that could be put up. Beside this, the chief advantage of the place is, that though within a quarter of an hour's walk of the chapel, it is on such high ground as to be free from the almost pestilential air of Rio Bueno, which would at all times have made it dangerous to remain in a house on the Bay for any lengthened period. Mr. Innes, the schoolmaster, and his family, reside in one part; the other is left for the minister.

I have at present sold but about 100*l.* worth of the land, but expect that more of it will follow shortly; and am quite confident that a house will, in the end, have been provided in the cheapest possible manner. It is true that the interest of so large a sum will soon run up; but, as a set off against a part of this, it must be borne in mind that the station is now saving 20*l.* per annum, which was paid for my lodgings on the Bay, and 20*l.* per annum to which they would have been liable for the rent of the schoolmaster's house.

Falmouth, August 11.

Additions to the Churches.

We had an interesting day yesterday at Rio Bueno. Thirty-two were added to the church by baptism; and I trust that in a few weeks we shall admit about as many more. There are forty or fifty also standing ready at Stewart-

Town, and, I hope, a few in the mountains, *i. e.* at New Birmingham.

Satisfactory Account of the Candidates for Church Membership, and of the People generally.

I have never been so much delighted as with the examinations of these candidates. The amount of scriptural knowledge possessed by the people at large appears to augment quite in proportion to the increase of the means of grace among them. Greater numbers are learning to read than at any former period, and the desire to possess the word of God for themselves and their children is really wonderful.

Anxiety to obtain the Scriptures.

I have, within the last two or three weeks, taken down the names of more than 250 subscribers for Bibles of all prices, from 4*s.* sterling to 32*s.*

Another pleasing feature in the congregations is the increasing number of young persons who attend. God, in his mercy, grant that his word may reach their hearts!

I find I shall not have room to enter into particulars respecting Stewart-Town in this letter, but hope to do so immediately after my return from the Quarterly Meeting, to which I am now on my way.

Trusting that every step I take will meet with the approval of the Committee, and above all, with the approval of the great Head of the Church; and begging, what I know you will be ready to grant, an interest in your prayers,

I am, my dear Sir,

Yours in Christian bonds,

B. B. DEXTER.

GRAHAM'S TOWN, SOUTH AFRICA.

We extract the following from a letter recently received from Mr. Aveline:—

I have twice baptized since my arrival; on each occasion two persons. Our Sabbath-schools, both English and coloured, are in constant operation. The latter, owing to the instability of the native character, fluctuates much, the attendance varying from very good to very bad.

A member of the church, named Joseph Ralph, who travels as a trader within and beyond the boundaries, has received its sanction to labour in preaching, for which he has inclination and ability, amongst the boors within and without the colony, or the native tribes acquainted with the

Dutch language, of which he has complete mastery, as opportunity presents itself.

Our Annual Missionary Meeting was held about a fortnight since, the colonial chaplain in the chair, and missionaries, Independent and Wesleyan, taking part with us on the occasion. Two sermons were preached on the previous Sabbath, by Mr. Calderwood, Independent missionary, and Mr. Richards, Wesleyan. The subscriptions and collections amount to considerably more than last year.

Home Proceedings.

ANNIVERSARY OF THE SOCIETY.

THE Committee have pleasure in announcing to their friends, and the Christian public at large, the following arrangements :—

LORD'S DAY, APRIL 26,

SERMONS ON BEHALF OF THE SOCIETY WILL BE PREACHED*—

IN THE SOUTHERN DISTRICT.

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| <i>Buttlesea</i> , morning, Rev. J. J. Davies, of Tottenham; evening, Rev. J. M. Soule. | <i>Peckham</i> , morning, Rev. T. Powell; evening, Rev. R. G. Lemaire. |
| <i>Camberwell</i> , morning, —————; evening, Rev. E. Steane. | <i>Regent-street</i> , Lambeth, morning, Rev. E. Davis; evening, Rev. J. Edwards. |
| <i>Church-street</i> , Blackfriars, morning, Rev. Joseph Davis; afternoon, Rev. J. H. Hinton, M.A.; evening, Rev. Isaac New, of Salisbury. | <i>Trinity Chapel</i> , Borough, morning and evening, Rev. W. G. Lewis, of Chatham. |
| <i>Clapham</i> , morning, the Rev. E. Steane; evening, the Rev. J. J. Davies. | <i>Unicorn-yard</i> , Tooley-street, morning, Rev. D. Denham; evening, Rev. W. B. Bowes. |
| <i>Deptford</i> , Lower Road, morning, —————; evening, —————. | <i>Walworth</i> , Lion-street, morning, Rev. W. Brock, of Norwich; evening, Rev. G. Pearce, from India. |
| <i>Greenwich</i> , London-street, morning, Rev. W. Belsler; evening, —————. | ————— Horsley-street, morning, Rev. R. G. Lemaire; evening, Rev. Thos. Powell. |
| ————— Bunyan Chapel, morning, Rev. C. H. Roe; evening, Rev. J. Belcher. | <i>Waterloo-road</i> , morning, Rev. W. H. Mureh, D.D.; afternoon, Rev. W. W. Evans; evening, Rev. W. Miall. |
| <i>Jamaica-row</i> , sermons in May. | <i>Woolwich</i> , Queen-street, morning and evening, Rev. John Cox. |
| <i>Kent-road</i> , Alfred-place, morning, Rev. W. Young; afternoon, Rev. J. Bowers; evening, Rev. J. Cox. | ————— Enon-street, morning and evening, Rev. Charles Box. |
| <i>Maze Pond</i> , morning and afternoon, Rev. J. Aldis. | <i>Lesness Heath</i> , afternoon, Rev. John Cox, of Woolwich. |
| <i>New Park-street</i> , morning, Rev. J. Leifchild, D.D.; evening, Rev. W. Brock, of Norwich. | |

IN THE WESTERN DISTRICT.

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| <i>Blandford-street</i> , sermons and collections on the 29th of March. | cholson, of Plymouth; evening, Rev. J. H. Evans, A.M. |
| <i>Brompton</i> , morning, Rev. J. Acworth, A.M.; evening, Rev. H. H. Dobney. | <i>Kensington</i> , morning and evening, Rev. J. Broad. |
| <i>Hammersmith</i> , morning, Rev. Charles Stovel; evening, Rev. D. Kattrens. | <i>Keppel-street</i> , morning, Rev. J. H. Evans, M.A.; evening, Rev. —————. |
| <i>Hampstead</i> , morning and evening, Rev. J. Castleden. | <i>Northampton-street</i> , St. Pancras, morning, Rev. J. Hall; evening, Rev. Geo. Pritchard. |
| <i>Harlinton</i> , morning, Rev. Joseph Burton, of Amersham. | <i>Romney-street</i> , Westminster, morning, Rev. Geo. Pritchard; evening, Rev. Geo. Francies. |
| <i>Henrietta-street</i> , morning, Rev. P. J. Saffery, of Hastings; evening, Rev. —————. | <i>Soho Chapel</i> , Oxford-street, morning and evening, Rev. G. Comb. |
| <i>John-street</i> , Bedford-row, morning, Rev. S. Ni- | <i>Staines</i> , afternoon, Rev. J. Burton, of Amersham. |
| | <i>West Drayton</i> , evening, Rev. Joseph Burton. |

* The above list is as complete as it could be rendered up to the present moment. Corrections and additions should be sent, without delay, to Fen-court, to be incorporated with the list.

IN THE CENTRAL DISTRICT.

<p><i>Devonshire-square</i>, morning and evening, Rev. J. H. Hinton, M. A.</p> <p><i>Eagle-street</i>, morning, Rev. T. Winter, of Bristol; afternoon, Rev. P. J. Saffery; evening, Rev. J. M. Daniell, of Ramsgate.</p> <p><i>Eldon-street</i>, morning, Rev. D. Davies; afternoon, Rev. — Williams; evening, Rev. D. Jones.</p> <p><i>Fetter-lane</i>, morning, Rev. ———; evening, Rev. ———.</p>	<p><i>Little Wild-street</i>, morning, Rev. C. Woollacott; evening, Rev. ———</p> <p><i>Prescot-street</i>, morning, Rev. J. Acworth, A.M., of Bradford; afternoon, Rev. J. New.</p> <p><i>Salter's Hall</i>, morning and evening, Rev. S. J. Davis; afternoon, Rev. S. Nicholson.</p> <p><i>Windmill-street</i>, afternoon, Rev. W. Jones, M.A.</p>
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IN THE EASTERN DISTRICT.

<p><i>Bow</i>, morning, Rev. W. Norton; afternoon, Rev. John Dyer; evening, Rev. Jos. Angus, M.A.</p> <p><i>Ilford</i>, morning and evening, Rev. E. R. Hammond.</p> <p><i>Loughton</i>, morning and evening, Rev. Eustace Carey.</p> <p><i>Little Alie-street</i>, morning and evening, Rev. P. Dickerson.</p>	<p><i>Poplar</i>, Cotton-street, morning, Rev. James Upton; evening, Rev. John Dyer.</p> <p><i>Shakspeare's Walk</i>, morning, Rev. Timothy Moore; evening, Rev. C. H. Roe.</p> <p><i>Stepney College Chapel</i>, morning, Rev. J. E. Goode, of Gosport; evening, Rev. W. H. Murch, D.D.</p>
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IN THE NORTHERN DISTRICT.

<p><i>Hackney</i>, morning, Rev. F. A. Cox, D.D., LL.D.; afternoon, Rev. Thomas Winter, of Bristol; evening, Rev. S. Nicholson, of Plymouth.</p> <p><i>Homerton</i>, morning, Rev. J. Milner; afternoon, Rev. — Foreman; evening, Rev. D. Curtis.</p> <p><i>Hoxton</i>, Buttesland-street, morning, Rev. J. Rothery; evening, Rev. ———.</p> <p><i>Highgate</i>, morning, Rev. E. Lewis; evening, Rev. W. Groser.</p> <p><i>Hendon</i>, morning and evening, Rev. J. Gundry.</p> <p><i>Shacklewell</i>, morning, Rev. J. Cox; evening, Rev. W. Norton.</p>	<p><i>Shoreditch</i>, Providence Chapel, morning, Rev. J. M. Daniell, of Ramsgate; afternoon, Rev. W. Miall; evening, Rev. A. Maclay, A.M., of New York.</p> <p>———— Ebenezer Chapel, morning and evening, Rev. J. Massingham.</p> <p><i>Spencer-place</i>, Goswell-road, morning, Rev. J. Peacock; evening, Rev. P. J. Saffery, of Hastings.</p> <p><i>Tottenham</i>, morning, Rev. A. Maclay, A.M., of New York; evening, Rev. Thos. Winter, of Bristol.</p>
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The Committee will feel greatly obliged to their friends by their assistance in facilitating the foregoing arrangements, and the movements of the ministers, as much as possible.

TUESDAY, APRIL 28,

The Committee of the Society will meet at the Mission-house, Fen-court, at eleven o'clock, when the company of all Ministers of the Denomination, who may be in town, is requested.

WEDNESDAY, APRIL 29,

Two Sermons will be preached for the Society: that in the morning, at John-street Chapel, Bedford-row, by the Rev. JOHN EUSTACE GILES, of Leeds; and in the Evening, at Surrey Chapel, Blackfriars-road, by the Rev. THOMAS FOX NEWMAN, of Shortwood.

Service to commence in the morning at eleven, and in the evening at half-past six.

THURSDAY, APRIL 30,

The Forty-eighth Anniversary of the Society will be held at EXETER HALL. Chair to be taken at eleven o'clock, by SIR CULLING EARDLEY SMITH, BART.

In looking forward to the Annual Meeting, to be held, as our readers are aware, on the last day of the present month, we feel earnestly desirous that our friends at large should manifest their kind and zealous attachment to the Society by a numerous attendance at the different services, and by contributions in some degree commensurate with the great object in view, and with the actual exigencies of the Mission. For the first time, Exeter Hall has been secured for the Public Meeting; and, as a considerably greater number of auditors can be accommodated there than at Finsbury Chapel, none of our friends need decline coming through fear of not finding room. It will be very encouraging to the Committee, also, to witness a good attendance at the two general Sermons for the Society on the preceding day.

With regard to funds, it must be remembered that we have now begun to feel the additional expenditure arising out of the recent increase of agency in the East. Hitherto no corresponding increase has taken place in the income of the Society, and the unavoidable result is, that a considerable debt has again been contracted. Without further enlarging on this subject, we commend the fact to the kind consideration of all our friends, and trust the event will show that it has not been stated in vain.

Above all, we trust that the approaching meetings will be distinguished by the spirit of lively devotion, and a renewed sense of our entire dependence on the power and grace of our exalted Saviour; both for success in our missionary operations abroad, and for those just and holy principles which are requisite to an acceptable co-operation in the sacred work on the part of those who are engaged on its behalf at home.

APPOINTMENT OF ADDITIONAL MISSIONARIES TO INDIA.

WE feel a more than usual interest in announcing that a further addition to the number of our missionary band in Calcutta has been made by the appointment of our much-esteemed friend, Mr. W. W. Evans, who, for three years past, has efficiently served the Society as Assistant Secretary. Mr. Evans was, for a series of years, successfully engaged in the work of instruction; and, in expectation of promoting the interests of the Society generally, he will take charge of the Beauvoilent Institution, to the value and import-

ance of which a decided testimony will be found in another part of our present number.

Mr. Evans is expected soon to proceed to Calcutta, in company with Mr. John Parsons, appointed to Monghyr; and Mr. George Small, formerly of the University of Edinburgh, who has been lately pursuing his studies at Bristol College. Mr. Small and Mr. Parsons will complete the number of TEN MISSIONARIES, for whose appointment and passage Mr. W. H. Pearce successfully appealed to the Christian public.

ACKNOWLEDGMENTS.

WE insert the following Acknowledgment at the request of our esteemed brother Clarke, of Jamaica:—

The grateful acknowledgments of brothers Clarke and R. & J. Merrick, of Jericho, Jamaica, are made to Messrs. C. Robson and J. Paxton, of Berwick-upon-Tweed, and to Mr. Geo. Dixon, of Ford Mill, Northumberland, for a number of valuable books, pamphlets, and magazines, forwarded to Jamaica for the benefit of the stations in St. Thomas-in-the-Vale. The thanks of

brother Clarke are also offered to the children of the Rev. W. Pringle, of Auchterarder, Perthshire, for their affectionate feeling, manifested towards the black and coloured children in Jamaica, evinced by a donation from their little fund; accompanied by a present of tracts and small books, for the children of the Jericho Sabbath-school.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. D. Ellis, Sept. 11, Dec. 16; Messrs. W. H. Pearce and J. Thomas, Dec. 16; Messrs. Yates, W. H. Pearce, and R. Bayno, Dec. 16; Mr. and Mrs. Pearce, Dec. 16; Rev. W. H. Pearce, Jan. 8; Rev. W. Yates and others, (without date;) Rev. R. Bayno, Sept. 6; Rev. John Wenger, Jan. 10. Agra, Rev. R. Williams, July 23. Sewry, Rev. J. Williamson, Oct. 15. Digah, Rev. John Laurence, Jan. 4. Monghyr, Rev. G. Parsons, Jan. 2.

CEYLON.—Colombo, Rev. Joseph Harris, Oct. 14. Hanwella, Rev. E. Daniel, Sept. 20.

WEST INDIES.

JAMAICA.—Montego Bay, Rev. Thomas

Burchell, Dec. 19. Old Harbour, Rev. H. C. Taylor, Dec. 19. St. Ann's Bay, Rev. J. F. Abbott, Dec. 17. Manchioneal, Rev. J. Kingdon, Jan. 4, (two.) Spanish Town, Rev. J. M. Phillippo, Jan. 4.

BAHAMAS.—Turks' Island, Rev. E. F. Quant, Nov. 8.

HONDURAS.—Belize, Mrs. Weatherall, Dec. 24.

SOUTH AFRICA.—Graham's Town, Rev. Geo. Aveline, Dec. 20.

APPOINTMENT OF A JOINT SÉCRETARY.

In conformity with the fourth Resolution of the last General Meeting, the Committee have appointed the Rev. JOSEPH ANGUS, M.A., of New Park-street, Joint Secretary to the Baptist Missionary Society,

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from February 15th, to March 15th, 1840.

LONDON AND ITS VICINITY.				£ s. d.				£ s. d.			
Subscriptions.		£	s.	d.			Donations.		£	s.	d.
Bayley, Mr. G.	1	1	0	Kentish, Mrs.	1	1	0	Williams, John, Esq.,			
Bliss, Thos., Esq.	1	1	0	Medley, S., Esq.	1	1	0	Clapton	1	1	0
Bousfield, John, Esq. ...	1	1	0	Moreland, Miss	1	1	0	Walley, Mrs.	1	1	0
Burls, C., Esq.	1	1	0	Nash, W., Esq.	1	1	0	Yallowley, Mrs.	1	1	0
Dermer, Miss	1	1	0	Oliver, Mr. James	1	1	0				
Deane, Mr. E.	1	1	0	Powell, G., Esq.	2	2	0		45	2	6
Deane, Mr. G.	1	1	0	Powell, Rev. Thos.	1	1	0				
Ellis, P., Esq.	2	2	0	Perkins, Mr. W.	1	1	0				
Edwards, Mrs., <i>Champion-</i>				Russell, Miss	1	1	0				
<i>hill</i>	1	1	0	Rippon, Mrs. T.	1	1	0	M. E.	10	0	0
Fuller, Mr. W. C.	1	1	0	Rust, Miss A.	1	1	0	Mr. W. Bowser, for Lucea	10	0	0
Gutteridge, Jos., Esq.	2	2	0	Rust, Miss P.	1	1	0	Mr. S. J. Bligh, do.	1	0	0
Gutteridge, Miss	1	1	0	Rowe, Mr. J. K.	0	10	0	Joseph Hanson, Esq. ...	5	0	0
Hanson, Jos., Esq.	2	2	0	Satchell, Mrs.	1	1	0	Miss Spurdens's Miss.-box	0	10	0
Hunt, Rev. Thos.	1	1	0	Shenstone, Rev. J. B.	1	1	0				
Hunt, Mrs. T.	0	10	6	Steinkopf, Rev. Dr.	1	1	0				
Jessop, Mr. J.	1	1	0	Scott, Mrs.	1	1	0				
				Saubergue, Mrs.	1	1	0				
				Smith, Miss R.	1	1	0	<i>Auxiliary.</i>			
				Townley, Rev. H.	1	1	0	Spencer-place, by Mr.			
				Williams, Josiah, Esq. ...	1	1	0	Clutterbuck	10	1	9

	£	s.	d.
<i>Buckinghamshire.</i>			
Great Brickhill.....	6	10	0
Fenny Stratford	3	10	0
<i>Cambridgeshire.</i>			
Horningsea:—			
Mr. W. Saunders	5	0	0
<i>Devonshire.</i>			
Tor:—			
Mrs. Bristed	1	0	0
<i>Devonport:—</i>			
Morice-square.			
Collection	1	14	1
J. Trounself, Esq.,			
W. I. S. 1 0 0			
Mr. J. B.....do.....	0	10	0
	3	4	1
<i>Essex.</i>			
Saffron Walden, by Mr.			
Wilkinson.			
Collection	14	14	0
W. G. Gibson, Esq.,			
T. & S. 1 1 0			
Ditto.....(don.)	5	0	0
G. Gibson, jun., Esq.,			
T. & S. 1 1 0			
F. Gibson, Esq., do.....	1	1	0
R. Day, Esq.....do.....	1	0	0
Mr. Starling	1	0	0
Juvenile Society	1	10	0
	26	7	0
<i>Harlow, by</i>			
Potter-street, Harlow, by			
Mr. Wentworth.			
Blackman, Mr.....	0	10	0
Blackman, Mr. jun.....	0	5	0
Saunders, Mr.	0	10	0
Wentworth, Mr.	1	0	0
Wentworth, H. and S.	0	5	0
Church, Mrs.....	0	5	0
Smith, Mr.....	0	5	0
Read, Mr.....	0	5	0
Jennings, Mr.....	0	5	0
Baker, Mrs.	0	2	0
	3	12	0
<i>Hampshire.</i>			
<i>Hampshire Auxiliary.</i>			
Portsmouth, Portsea, and Gosport			
Branch, by Mr. Robinson, Treas-			
urer.			
Collections at			
Meeting-house-ally 20 1 11			
Ditto Annual Meeting 11 5 0			
Ebenezer	3	16	10
White's-row	5	14	0
Landport	4	13	8
Salem	0	17	0
Meeting-house-ally			
Female Association 23 3 9			
Ditto Sabbath-school. 1 16 0			
Ebenezer Juvenile As-			
sociation	3	0	0
Forton Branch and			
Sunday-school	2	2	0
Landport Branch As-			
sociation.....	1	15	0
Ditto Sabbath-school. 4 18 6			
Marie-la-bonne Sab-			
bath-school	2	3	6

	£	s.	d.
<i>White's-row Branch</i>			
Association	3	15	1
Young Ladies at Mrs.			
Robinson's school. 2 6 6			
Subscriptions and			
Donations:—			
Absalom, Mrs.	0	10	6
Buckler, Mr.....	0	10	0
Bouverie, Adm., the			
Hon.....(don.) 2 0 0			
Crassweller, Mr. C. ...	0	10	6
Ellis, Mrs., sen.	1	1	0
Ellyett, Mr.	1	1	0
Elliott, Mr. B.	0	7	0
George, Mr.	1	1	0
Goodeve, Mrs.(2years) 2 0 0			
Howard, D., Esq.....	1	1	0
Horsey, Mr. S., sen... 0 10 6			
Horsey, Mr. S., jun ... 0 10 6			
Hill, Mr.....	0	10	6
Hinton, Mr.	0	10	6
Hobb, Mr.	0	10	6
Helby, Mr.....	1	1	0
Knight, Mr.	1	1	0
Lower, E., Esq.....	1	1	0
Marden, Mrs.....	1	0	0
Morris, Rev. T.....	0	10	6
Ralfs, Mrs.....	0	10	6
Robinson, Mrs.....	1	1	0
Room, Rev. C.....	1	1	0
Staunton, Sir G., Bart,			
M.P.....(don.) 5 0 0			
Shoveller, Rev. John 1 1 0			
Ditto, for Jamaica ... 1 1 0			
Spicer, D., Esq.	1	1	0
Young, Mr. W.....	0	10	6
Ditto, for translations 0 10 6			
	120	13	8
<i>Southampton, by Rev.</i>			
B. H. Draper, LL.D.			
Collection and Female			
Association	18	8	0
Dr. Lindoe.....	1	1	0
Mrs. Lindoe	1	1	0
Mr. A. Oakley	0	10	0
Mrs. A. Oakley.....	0	10	0
Rev. B. H. Draper.... 0 10 0			
Mr. R. D. Ellyett..... 0 10 0			
Mrs. J. Lankester(2yrs) 1 0 0			
Mr. A. Barting ... (do) 1 0 0			
Missionary boxes..... 0 10 0			
	25	0	0
<i>Hertfordshire.</i>			
<i>Hitchin Auxiliary Society,</i>			
by Mrs. Jeeves.....	10	6	0
<i>Kent.</i>			
<i>Crayford, by Rev. E. Carey.</i>			
Collection	12	0	0
Mr. Smith	1	1	0
	13	1	0
<i>Monmouthshire.</i>			
<i>Chepstow, Subscriptions,</i>			
by Mr. R. Slade	8	16	4
<i>Norfolk.</i>			
<i>Ingham:—</i>			
Friends, by Rev. J.			
Venimore, for Lucea 4 10 6			
<i>Northamptonshire.</i>			
<i>Weston-by-Weedon:—</i>			
Friends, for Lucea ... 1 10 0			

	£	s.	d.
<i>Northumberland.</i>			
<i>North England Auxiliary,</i>			
by Rev. R. Pengilly.			
South Shields:—			
Collection	2	3	0
Hetton:—			
By Mr. Brotherton ... 3 18 0			
Houghten:—			
Mr. Bec	0	10	6
Newcastle:—			
Collected by			
Mr. Bradburn	*7	2	6
Mr. J. W. Bell	1	7	0
Miss Angus, for Seram-			
pore	1	1	0
Ditto, for translations 1 1 0			
	17	3	0
* 4l. 4s. of this sum for transla-			
tions.			
<i>Ford Forge, by Rev. J. Clarke,</i>			
of Jamaica.			
Collections and sub-			
scriptions	7	6	6
<i>Nottinghamshire.</i>			
<i>Sutton-on-Trent, by</i>			
Mr. J. Edge	4	0	0
<i>Staffordshire.</i>			
<i>West Bromwich, by</i>			
Mr. Stokes.....	9	10	0
<i>Warwickshire.</i>			
<i>Coventry:—</i>			
Young ladies, by the			
Misses Franklin, for			
female education... 4 0 0			
<i>Wiltshire.</i>			
<i>Wilts and East Somerset Auxili-</i>			
ary, by B. Anstie, Esq.,			
Treasurer.			
<i>Bratton, by Mr. J. Whitaker.</i>			
Collection	8	9	2
Weekly Contributions,			
by Miss S. Birt and			
J. Whitaker	0	12	0
Subscriptions:—			
Aitcheson, Rev. R. ... 1 0 0			
Blatch, Mr. J. G. 1 0 0			
Blatch, Miss..... 1 1 0			
Brent, Mr..... 1 0 0			
Flower, Mr..... 0 10 0			
Scammell, Mrs..... 0 10 0			
Whitaker, Philip, Esq. 2 2 0			
Whitaker, Thos., Esq., 1 1 0			
Whitaker, Mr. Joshua 1 1 0			
White, Mr. H..... 0 10 6			
Sums under 10s. 1 0 0			
	19	16	8
<i>Treasurer's Account, from</i>			
May 1, 1839.			
Devizas.....	60	17	10
Melksham	106	17	3
Trowbridge	79	16	2
Bradford	21	12	4
Westbury.....	7	10	3
Corsham.....	14	5	6
Chippenham.....	17	0	0
Penknapp.....	10	14	7
Laverton.....	5	2	6
Norton St. Philip..... 8 18 0			
Beckington	8	14	10
Warmminster	7	0	6

		£	s.	d.			£	s.	d.			£	s.	d.	
Westbury Leigh	16	2	2	Bwlchnewydd.....	0	14	1	Mr. G. Brown	10	0	0				
Bratton	19	16	8												
	384	8	7												
Previously acknow- ledged	355	13	0	Pontypool:—				Elgin Missionary Society, by Rev. N. M'Niel	7	5	0				
WALES.				SCOTLAND.											
Carmarthen, by Rev. H. W. Jones.				Aberdeen, by Mr. G. Brown.								Roxburghshire:—			
Cwmfelin	1	2	0	Aberdeen Missionary				T. H.							
Rev. D. Woolcock.....	0	10	0	Society, one-third	25	0	0	Dunkeld Missionary Society, by Rev. J. Black	3	0	0				
Mrs. James Henllan	0	10	0	Mr. D. Davidson	1	0	0	Friends at Banff, by Mrs. Nichol.....	1	0	0				

EXTRA DONATIONS FOR REBUILDING THE CHAPEL AT
SAVANNA-LA-MAR.

		£	s.	d.			£	s.	d.
West Bromwich, by Mr. Stokes.....	4	15	0	Amersham, additional	1	11	0		
Ingham, by Rev. J. Venimore	4	18	0	Weston-by-Weedon	1	10	0		
Barton Mills, by Mr. Secker	6	12	6	Friend, by Mr. Cozens	20	0	0		
Hitchin:—				Mr. A. Barcham, by ditto	1	0	0		
Mr. Lucas.....	1	0	0	James Grant, Esq.,	2	2	0		
Mr. Exton	1	1	0	Davies, Mr. C., <i>Wallingford</i>	1	0	0		
Miss Wilshere	0	10	0	W. W. Phillips, Esq., <i>Pontypool</i>	1	1	0		
A. and M. Palmer	0	10	0	J. S.	2	0	0		
Mr. Conder and friends	0	10	0	Mr. Black	1	0	0		
H. Davies and friends	0	10	9	Anonymous	0	10	0		
Sums under 7s.	2	2	9	Mrs. Hodder.....	0	2	6		
	6	4	6	Tecotalter, <i>Andover</i>	5	0	0		

NOTICE TO CORRESPONDENTS.

*** By a letter just received from our friend Mr. Knibb, of Jamaica, we learn that he had secured a passage on board the Annandale, which was expected to sail about the end of February, so that we trust he will arrive in full time to be present at our Annual Meeting.*

Mr. W. W. Evans, who is likely to sail to Calcutta in June, will be happy to take charge of any boxes of fancy articles or school materials, for the use and support of the numerous schools in connexion with our Eastern Mission. The boxes should be addressed to Mr. Evans, 6, Fen-court, Fenchurch-street, accompanied by a post letter, with a list of articles, and a statement of their computed worth, in order that the boxes may be conveniently passed through the Custom-house.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. W. H. Pearce; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

IRISH CHRONICLE.

APRIL. 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARCASTLE, Waterford; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

The Annual Meeting of this Society is fixed for Tuesday evening, April 28, at six o'clock, at Finsbury Chapel (Rev. Alexander Fletcher's); Alderman THOMAS WOOD, Esq. in the chair. At this meeting the Report of the last year's proceedings will be read, and the Committee and Officers for the ensuing year chosen.

It would be premature to anticipate the Report to be submitted at the Annual Meeting; but to one feature which will most probably characterize it, the Committee do not look forward without anxiety. The pecuniary condition of the Society is far from satisfactory. In these days of moral excitement and religious inquiry, extending even to Ireland, we ought to be prepared considerably to multiply our means of doing good; but instead of this, it is becoming a question whether we must not withdraw agencies already employed. We are quite aware how common such an appeal becomes. Societies dwell upon their wants and difficulties, to excite a larger measure of liberality. In this case the appeal is not that of the mere advocate: it is a sober though painful reality. Without a more liberal support, a future Committee must decrease rather than augment the Society's labours. And where, when withdrawn from Ireland, shall our labourers in the cause of Christ be sent? What country needs them more? Where will God be more likely to crown their exertions with success? It is not for us to attempt to dive into what the Most High may do; but is it to be expected that he will smile upon labours conducted in one part of the field, by such as will not cultivate another part which he opens to them and bids them occupy? If we retire, it must be borne in mind that we do so, not because there is nothing for us to do, nor because opportunities of doing it do not present themselves; but simply because by withholding the necessary support, our churches virtually say, we will attempt nothing, or nothing adequate to the moral necessities of Ireland. Neither at home nor abroad can we expect prosperity, if this be our language. We will not suspect our friends of employing it, or of even approaching to what might bear such an interpretation. "Poor wicked Ireland," said the late Countess of Huntingdon, "I trust shall yet have a gospel day! I cannot yet see how or when; but it must be; and till I find out opportunity, my eye is only waiting darkly for its accomplishment." Events are foreshadowing the approach of this anticipated day. God grant to us the wisdom and the benevolence and zeal, to render us instruments of hastening it onwards!

From recent letters we select the following:—

Mr. BERRY, under date of March 2, writes to the Secretary:—

Another month of pleasing and profitable employment and extensive itinerancy having passed away since I had the pleasure of writing to you, I feel happy and thankful to our Heavenly Father that I am again permitted to address you.

My time has been as usual occupied in visiting, reading the Scriptures, preparing

for the pulpit, and preaching the gospel. Each of these departments has been to me a source of pleasure and of profit, and I hope that in each I have been usefully employed. The severity of the winter has been accompanied with much disease and death. Some of our friends have had their share of disease; but, blessed be the name of our God, they have been spared, and I trust sanctified in the fires. I have endeavoured

to be often in the house of affliction and of mourning, where I trust the word of the Lord has not returned void. In my morning visits I indiscriminately visit Romanists and Protestants; and I feel happy that prejudice upon a sick bed generally gives way to the comforting and precious truths of the gospel. To be useful in Ireland we must visit the cabins, become acquainted with their cares, their wants, their predilections; and if they find that we are manifestly concerned about them, they will at least listen with courtesy and receive us with affection. Their prejudices, however, are deeply rooted, and their ignorance of the gospel truly lamentable; but they are not more ignorant nor more prejudiced than the myriads that have gone, as trophies of the gospel, to glory from among pagan nations; and we may hope, yea, we may truly believe that that word, which, as a hammer, breaks the flinty rock, will in due time subdue them, and lead them to the Lord Jesus for grace and glory. I trust, therefore, we shall all perseveringly exhibit the cross, and affectionately continue to invite Roman Catholics and Protestants to Him whose blood "cleanseth from all sin." We have the promise that "we shall reap if we faint not," and that we "shall see the salvation of God." May the Lord preserve us from lukewarmness! May he prosper his own work in our hands!

In my travels through Kilkenny the last month, I visited Carthcomer, a town eight miles from this; and as I was anxious to preach there monthly at least, the Lord opened a door in a quarter least expected. Having made some fruitless efforts to procure a house, I waited upon the Hon. J. Wanderford, son to the late Marchioness of Ormond. After some inquiries about the principles of the Baptists, and the object of their mission, he introduced me to his son, with whom I was truly delighted. He told me he felt great pleasure to see me; talked with me a long time about the gospel; and not only gave me a house to preach in, but said I should have the use of it any time I should visit Carthcomer. He regretted that he was engaged that evening; else he would attend. I blessed God for the opening, went about the town, and succeeded in collecting a large congregation, among whom were two Roman Catholics. Mr. Wanderford gave me the same day some valuable tracts which he has written himself, along with others from the Tract Society. Upon the subject of baptism he appears to have meditated; but although he thinks infant sprinkling scriptural, he gives us the right hand of fellowship; and I trust that, under the blessing of the Lord, his support and encouragement will be a great advantage in Carthcomer.

PATT BRENNAN, a reader, writes, Feb. 28 :—

Dear Sir,

Although I am often discouraged in not seeing more good result from the labour and exertion of those the Society has employed, yet the Lord has been pleased from time to time to show us that our labour has not been in vain. About four years ago, a man of the name of Rush began to learn to read the Irish, of my wife. Both she and I took every opportunity of stating the gospel in his hearing, and explaining to him what he was reading; but it pleased the Lord to give him a greater desire to read and hear his holy word. I used to visit his cabin frequently, and read for himself and family. He left the church of Rome about two years ago, and continued reading the word of life until the sixth instant; when the poor man was thatching in Chapel Lane, and a cart passing by carried away the ladder from under him, through which means he fell in the street; he was carried home, and the day following died. I visited him about half an hour before his death: I asked him, was he in dread to die? No, said he; for I am sure of my salvation: my hope and trust is in the blood of the Lamb. I asked him, should I read for him? No, said he; but talk to me; for my pain is so great, that I could not benefit by the reading. So I continued talking to him on the encouraging promises of the gospel, and the happy portion of the children of God. He had his hands lifted up, and a smile on his countenance, while I stopped with him. When I was going, he took my hand, and said, May the Lord bless you for your visit! You often cheered my heart—I hope you will come to-morrow morning to see me. But the poor dear man died in a few minutes after I parted from him. This irritated the Roman Catholics, as they were sure, until they saw him dead, that he would call for the priest. But, blessed be the Lord, he had his confidence in a better priest—the Lord Jesus—the High Priest of his profession.

A few days ago, I was reading in H. B.'s house, where there was a poor travelling beggar woman. She was very attentive while I was reading and speaking to the people about the Saviour. When I was going she requested me to read more; for, said she, my heart is rejoiced at coming into this house to hear so much about the Saviour. I then opened the second of Ephesians, and read and explained it, directing my remarks to the poor woman, as I saw her so attentive. She went on her knees when I was going, praying for a blessing upon me, and said, I will call at your own house soon, to hear you read that blessed book. But to my great surprise I heard, in three days after, that she was

dead. I was surely thankful to God for giving me an opportunity of bringing the truth of the gospel to the hearing of an individual that was so shortly called to appear before the judgment seat of Christ. May this be a seasonable warning to me, to be instant in season and out of season, in warning my poor fellow-sinners to flee from the wrath to come, to lay hold upon the hope that is set before them in the gospel!

In my last letter I spoke of a young woman of the name of D—, that has been brought to the knowledge of the truth in one of our schools, and also her mother and brother. On my way to Coolaney I went to see her mother, and was much delighted with her. She has clear views of divine truth, and is like one that has received the

truth in the love of it. The poor woman is very much persecuted by the priest and all her papist neighbours; but I hope the Lord has given her strength in proportion to her trial. I read and prayed in her house, and her husband was very attentive, and so was another of her daughters that is in the house with her; so that I have reason to hope that the Lord will bring the whole of this family to the saving knowledge of the truth, through the means of sending two of their children to one of the society's schools. Several times while I was speaking to her, she prayed for a blessing on the Baptist Society for sending the Word of God into her house, by which means she and two of her children have been rescued from that soul-destroying system of popery.

Receipts to the end of February, 1840.

£ s. d.		£ s. d.	
R. Cartwright (donation).....	2 2 0	Bedford, by Mrs. Gale.....	7 0 0
Mrs. Maria Crosskey.....	3 0 0	Taunton, by Mrs. Horsey.....	6 8 0
Subscriptions by the Collector.....	25 0 0	Londonberry, collected by Rev. J. Bates,	
Legacy of Mrs. Elizabeth Lum (to make		Ballina.....	10 0 0
the payment by the Executors £90)	0 2 8	By Secretary, Mr. Bowser annual sub.)	2 0 0
F. M. by Mr. Pritchard.....	0 5 0	Colnc, Essex, by Mr. Reynolds.....	0 10 0
Collected by Rev. S. Davis:—		Savings of a Tee-totaller, in part.....	0 2 0
Trowbridge.....	22 4 0	Mr. S. Franklin, Cheltenham.....	0 10 0
Westbury.....	3 12 6	Rochdale, by W. F. Burchell.....	1 7 6
Bratton.....	5 6 0	Mrs. Priestley, Buckingham.....	2 2 0
Bath.....	6 7 6	Mrs. Nicholls, Collingbam.....	1 0 0
Devizes.....	5 0 0	Hackney, by W. W. E.....	1 0 0
Bradford.....	4 1 6	Portsmouth, by B. H. Hinton.....	5 13 7
Melksham.....	4 4 6	Spencer-place Auxiliary, Rev. J. Peacock	5 2 11
Keynsham.....	7 2 0	Rev. S. Lillycrop, 10s. 6d.—Mr. D. 3s....	0 15 8
Rev. J. Foster, Bristol.....	0 10 0		

The above Collection from Bedford, by Mrs. Gale, is made up of the following particulars.

Mrs. Burr.....	0 2 0	Mr. Kilpin.....	0 10 6	Mrs. Mastin.....	0 1 0
Mrs. Ganby.....	0 10 0	Miss Kilpin.....	0 2 6	Rev. G. Maclear, from	
Mr. Green.....	0 10 0	Miss F. Kilpin.....	0 2 6	Old Meeting Mis-	
Mrs. Gale.....	0 10 0	Mrs. Lilly.....	0 5 0	sionary Fund.....	1 0 0
Miss Gale.....	0 3 0	Miss Langley.....	0 10 0	Mr. White.....	0 5 0
Mr. Hill.....	0 2 6	Mr. Malden.....	0 5 0	Mrs. Williamson.....	0 5 0
Rev. — King.....	1 1 0	Mr. B. Malden.....	0 2 6	Mr. Young.....	0 10 0

Mr. Davis's collections as above, are made up of the following particulars.

Trowbridge—		Bratton—		Miss Head.....	1 0 0
Collection at Rev. W.		Collection at Rev. R.		Melksham—	
Walton's.....	6 12 0	Aitcheson's.....	2 16 0	Mr. J. L Phillips....	1 0 0
Mr. Salter.....	5 0 0	Mr. Whitaker.....	1 0 0	Rev. J. Russel.....	1 0 0
Mr. W. Stancomb....	2 2 0	Mr. Blatch.....	1 0 0	Collection.....	2 4 6
Mrs. Page.....	5 0 0	Mr. Joshua Whitaker.	0 10 0	Keynsham—	
Miss Page.....	1 0 0	Bath—		Mr. Score.....	1 0 0
Mr. Joseph Stancomb.	1 0 0	Mrs. Wislman.....	1 0 0	Mr. Edwards.....	1 1 0
Mr. John Stancomb..	1 0 0	Mr. Hancock.....	0 10 0	Col. at Rev. T. Ayre's	5 0 0
A friend.....	0 10 0	Mr. J. Evil.....	0 10 0	Devizes—	
Westbury—		Mr. Hammett.....	1 1 0	Mr. B. Anstie.....	1 0 0
Mr. J. Lonsdale.....	0 10 0	Mr. C. Godwin.....	0 10 0	Mr. Paul Anstie....	1 0 0
Mr. John Wilkins....	0 10 0	Mr. Taylor.....	1 0 0	Mr. G. W. Anstie....	1 0 0
Mr. N. Overbury....	0 10 0	Mrs. Gay.....	0 10 0	Mr. G. W. Anstie....	1 0 0
Mr. Haynes.....	1 0 0	Mr. W. Hunt.....	0 10 0	Mr. Waylen.....	1 0 0
Mrs. Singer.....	0 10 0	Mr. Mansford.....	0 10 0	Mr. V. Leach.....	0 10 0
Mr. G. England.....	0 5 0	Friends.....	0 6 6	Mrs. Cunningham...	0 5 0
Friends.....	0 7 6	Bradford, Wilts—		Mr. Randall.....	0 5 0
		Collection at Rev. J.			
		Seymour's.....	3 1 6		

The sum of £6 8s. from Taunton, is as follows.

A friend, by Mr. Brewer	0 2 6	Eyre, Mr. T. L. (sub.)	0 10 6	Stevenson, Mr. (sub.)	1 1 0
Collected by Miss Phebe		Horsey, Mr. T. (do.)	1 1 0	Toms, Mr. W. (do.)	0 10 8
Horsey.....	0 5 0	Levesley, Mr. (do.)	0 5 0	Walter, Mr. (do.)	0 10 8
Blake, Mr. Rice (sub.)	0 10 6	Newberry, Mr. T. (do.)	0 10 6	Young, Mr. John (do.)	1 1 0

SUPPLEMENTARY REGISTER

OF THE

Baptist Home Missionary Society.

NO. XV. NEW SERIES.

APRIL, 1840.

THE Annual Meeting will be held (D.V.) at FINSBURY CHAPEL, on Monday Evening, April 27, W. T. BEEBY, Esq., Treasurer, in the Chair. Chair to be taken at 6 o'clock. Several brethren, eminent in the denomination both in England and America, have engaged to address the Meeting.

Ministers in London and its vicinity are respectfully requested to announce the Meeting from their pulpits on Sabbath-day, April 26.

Brethren in the country who have information or monies for the Report, are requested to write without delay to the Rev. S. J. Davis, 23, East Cheap, London.

It is regretted that the interesting account of the New Baptist Chapel at Southwell, near Nottingham, did not arrive until the present Register was in the press. Understanding that applications are about to be made for the case in various quarters, we beg most strongly to recommend it.

SOME recent numbers of the Quarterly Register have exhibited facts in relation to the value of the Evangelist system and of general Home Missionary operations well calculated to interest and cheer the patriotic Christian, and calling for lively expressions of gratitude to *Him* who, while Paul plants and Apollos waters, gives the increase. There are, however, other facts touching the destitution, as to religion, of many parts of our country of a very afflictive character, and which it will be necessary to hold up prominently and continuously to the view of the churches, until intensely moved to compassion and devotedness, they "come up to the help of the Lord against the mighty." The destitution to which attention is anxiously invited appears in localities, and under circumstances of a widely different character; and may be classified as the destitution of which we hear, and the destitution which we may see—that which we may supply by our agents, and that which our personal exertions may supply—that which obtains in districts where our churches are "few and far between," and that which is found in sections of our land where our churches are comparatively numerous. As a specimen of the former let us take the North and East Riding of Yorkshire, the denominational statistics of which have been furnished in connexion with many powerful and striking remarks, by the Rev. B. Evans, of Scarborough, in a series of letters addressed to the Rev. R. Harness, in the "Northern Baptist."

"In the East Riding, our Churches, as you know, are more numerous than those in the North, and this part may, therefore, with propriety, be examined first. In this district, I believe, are twelve Churches. Nine of these are in the Association; the other three do not sustain that relation at present. In the former we have, according to the reports in the last Circular Letter, 624 members. Of the exact number in the other three, I cannot speak accurately, but I think I shall not err much in fixing them at 100 members. This, then, will give us a total of 724 in the Riding. Let us now compare this with the population. From the last return presented to the House of Commons, I find the Riding contained 169,800 persons; but, as the census has been taken seven years, the number will exceed this at the present time. Suppose it, then, in round numbers, 170,000, and the Baptists will be as one to every 235. Or, in other words, if the whole 724 were scattered through the Riding, a person travelling through it, would meet with *one* in every 235 of the population.

"In one other view you must permit me to indulge. The population of the Riding exists in about 385 towns, villages, and hamlets. Some of these have a considerable population, much exceeding several of the towns in which we have Churches formed and pastors settled. The following details will fully sustain this. There are eighteen parishes, in which the population exceeds 1000—twelve in which it ranges from 800 to 1000—and twenty-four in which it is from 600

to 800. Now, in the whole of these fifty-four places, I know not that we have a single member. But even this would not give you an accurate view. I will be more specific still. Sculcoates contains 13,468. Howden, 4,531. Sutton, 4,383. Drypool, 2,935. Cottingham, 2,575. Pocklington, 2,265. Weighton, 2,169. Norton, 1,425. Patrington, 1,298, &c. Indeed, the whole eighteen contain a population larger than five of the places where we have Churches established; and the other twelve nearly equal, and some of them exceed them in number. I have now, my brother, done with the statistics of the Riding. I make no comment upon them: the analysis will speak for itself. Figures have a language of their own, and they will exert an influence, when words and arguments often fail."

"In my former letter, in which I laid before you a statistical account of the Churches in the East Riding, I intimated my intention of devoting a separate one to the North; and I now sit down to attempt its fulfilment. I know not how your mind is affected with the former, but, if I am not mistaken, you have been deeply humbled, and your sympathy has been powerfully awakened for the many immortal souls which are perishing for lack of knowledge. But, my brother, I fear I must draw a darker picture. The North, though much more populous, extensive, and wealthy than the East, presents the Denomination in a much more weak and inefficient state. True it is, many causes contribute to this. Scarcely any attention has been paid to it. The whole energies of our Association have been devoted to the East, with the exception of Malton, and not a thought or solitary effort made for the extension of our boundaries to the north of this place. Indeed, so desolate is it, that, from the spot from which I address you, I must travel, perhaps, sixty miles direct north, before I could meet with a Baptist Church, and probably nearly the same distance north-west. Nor need I remind you, dear brother, that the state of the Churches in this part, has not been favourable to the diffusion of our principles. Their pastors have been worthy men, and some of the most excellent of the earth. The memories of the venerable *Hague*, *Darnborough*, and *Terry*, will always be fragrant; but then, in life they had difficulties of no common order to overcome, and nothing but their energy and unwearied perseverance could have given them success. But it is somewhat different now; and, without bemoaning the past, I am anxious that we should embrace the present; and, instead of wasting energy upon useless regrets, let us arouse ourselves as men determined to labour, and that with success.

"In giving a view of the state of things in this district, the subject will confine me to a mode similar to the former, and I must proceed upon the same plan. You are, doubtless, aware, that though the North Riding is as large as many whole counties, we have only four Churches in it. These are Bedale, Masham, Malton, and Scarborough; the two former connected with a small Association in that part of the country, and the latter with the North and East Riding Association. In referring to the last Circular Letter, I find the following return of members which I give, with the exception of Scarborough, in which I am able to present a return up to this time. Bedale, 24—Masham, 32—Malton, 29—Scarborough, 191. Besides these, I know there are Baptists scattered in the various towns, and some of them united with Independent Churches, and probably some little increase in the Churches since their last return; but I imagine that the whole may be covered by an addition of 30. This, then, would only give us a gross amount of 306 in the whole Riding. Now, in the Parliamentary return of the last census, I find the population given at 190,000, and, from the past rate of increase, it may now be given at 195,000. The Baptists, then, are only as one to every 637 of the inhabitants. But, though this is a distressing fact, it is not the worst. I have omitted, in this comparison, the City and Ainsty of York, which properly belongs to the district, and contains a population of 35,000; and this, united with the former, would make us as one to every 751 in the population. I offer not a single remark upon this. Only think, my brother, of travelling through this dense population, and meeting with one Baptist in every 751 of the inhabitants.

"Nor is it much improved if we come to details. In the towns in which the Churches are formed, we bear but a painful proportion to the population. The following I believe to be as correct as can be given. Bedale has a population of 2,800—members 24, and are as one to every 116 and a fraction. Masham, population 3,000—members 32, which is one in every 93 and a fraction. Malton, population 4,300—members 29, which is one in 148. Scarborough, population 9,090—members 191, which is one in 47 and a fraction.

"From this comparative estimate of our numbers, I turn now to another part of my design; and, with your permission, I shall lay before you a brief analysis of the population. We have in the Riding, with the exception of the City and Ainsty of York, about 564 towns, villages, and hamlets. In 57 of these, the population exceeds 1000. There are 6 in which it is from 900 to 1000. There are 10 in which it ranges from 800 to 900, and 16 in which it will be found from 600 to 800. I allow no increase upon these. I give you the number as stated in the census of 1831. From the first list, I select a few, as specimens of the places in which I think we ought to have flourishing Churches:

Aysgarth Parish	5796	Pickering Parish.....	3346
Catterick do	2921	Northallerton do.....	5118
Easingwold do	2381	Romaldkirk do.....	2507
Ganton do.....	4854	Richmond do.....	3900
Guisborough do.....	2210	Stokesley do.....	2376
Helmsley do.....	3411	Thirsk do.....	3829
Kirby Moorside do.....	2324	Topcliff do.....	2592
Lyle do.....	2110	Wensley do.....	2666
Whitby do.....			11,725

These statistics tell a most melancholy tale; nor do we meet, as to numbers, with any thing more cheering as we advance into the still more northern counties. "In Northumberland and Durham we are as one to six hundred and fifty! In Cumberland and Westmoreland we are as only one to fifteen hundred of the population!!" Let not the astonishment and grief which may be awakened by the eloquence of these mute numbers evaporate with the laying aside of the present paper. Let them be examined, and pondered, and prayed over again and again. Let pastors rehearse and reiterate them to their flocks, and let private Christians tell them to their brethren into whose hands these statistics may not have fallen, until sympathy shall be exerted and principle and deep resolve, and—without which all the rest will go for nothing—*appropriate effort!*

The melancholy account just given of the comparative numbers of our own denomination in some of the northern sections of the country, is rendered the more affecting by the consideration that the other two principal denominations, the Independents and the Wesleyans, have to tell a tale, *taking the district as a whole*, little less gloomy. We are not unconcerned about the spread of Baptist churches; but as our paramount solicitude is for the spread of vital Christianity, it would relieve our feelings, it would rejoice our hearts, to know that other denominations have assiduously and successfully cultivated this part of the field—that they could exhibit an account of efforts and of numbers which might put us to shame. But this is not the case. On the contrary, their account is too much in keeping with our own. They have possessed themselves of more land, especially in some of the towns, than we have done, but they have also left very much land to be possessed.

Could we send two evangelists to the East and North Ridings of Yorkshire, what, judging from experience elsewhere, and with the blessing of God, would be the result? The evangelists would preach, as opportunity might offer, in private dwellings, in market places and market houses, in barns, in open spaces, wherever, in short, they could obtain a hearing. In many places the Holy Spirit would "give testimony to the word of his grace," souls would be converted, scattered believers would be collected, small churches would be formed, and placed under the charge of stated, or revolving missionaries assisted, as occasion might require, by the visits of the evangelists, would increase, becoming themselves centres of light and attraction to the dark regions around them. Is all this visionary? It will be if our churches are content that it should be so—if the Home Mission is to be regarded merely as an inconsiderable and unimportant appendage to larger societies—and be allowed to gather up only the fragments which they have left. But should our denomination come to understand and feel the importance of Home Missionary operations to a much greater extent than it has ever yet done—should it determine no longer to invert the natural order of charity, but "begin at home"—should it take up this matter on principle, and do what God has given it the ability to do, a much brighter scene than the one depicted would soon be realized, and not only our country, but the world would have reason to rejoice.

It is not forgotten, it is thankfully remembered, that the conviction of some of our churches as to the importance of Home operations has gathered strength, and that their contributions to this Society have been considerably increased. As the result we have one evangelist in the most northern counties, and some five or six missionaries: men not indisposed to labour, and whose exertions have been crowned with great success. But what are these among so many? We have *but one* evangelist where we ought to have *five*, and *but five* missionaries where the want of the population and the blessing of heaven unite to challenge *fifty!* Long were we deaf to the voice of destitution, shall we be slow to obey the voice of encouragement? Men, brethren, and fathers, lovers of Christ, of your country and of the world, listen, we beseech you, thoughtfully and kindly, to appeals seriously and affectionately made: increase your contributions, remember us specifically and earnestly in your prayers, cheerfully and vigorously make the best arrangements in your power for our deputations, and let more be done for your country *without* the excitement and expense which they involve. The other division of the subject will be resumed in a future number.

Monies received since last Register.

Northamptonshire.	Mr. W. Rice.....	0 10 0
Northampton, by Rev. W. Gray:—	Mr. W. Richards.....	0 10 0
Mr. Robert Bartram.....	Miss Sheppard.....	0 10 0
Mr. Thomas Bumpas.....	Mr. Benj. Stevenson ...	0 10 0
G. Cook, Esq.....	Weekly contributions by	
Rev. W. Gray.....	Miss Bumpas.....	7 7 0
Mr W. Gray.....	Do. Mrs. Moore.....	3 0 0
Mrs A. Tompson.....		15 17 0

West Haddon.....	4 6 0	Crisp Rev. T. S.....	0 10 6
College Street Collection, by Rev.		Cross, Mr. W.....	1 1 0
C. T. Kan.....	7 13 7	Cross, Mrs. W.....	0 10 6
A Friend.....	1 0 0	Cuzner, Mr. J. H.....	0 10 0
Mount Zion Collection.....	1 11 6	Edwards, Mr. F.....	0 10 0
Hackleton.....	5 7 0	Finzell, Mr.....	1 1 0
Part of a collection by 2		Foster, Rev. John.....	1 0 0
Female Teachers.....	0 13 0	Gould, Mr.....	0 5 0
	6 0 0	Hensley, Mr.....	0 10 0
Milton.....	4 5 9	Hollaud, Mr.....	2 0 0
Weston, by Weedon.....	5 0 0	Leonard, Robert, Esq... 1 1 0	
Towcester.....	3 2 7	Pewtress.....	0 10 0
Bugbrook.....	6 0 0	Phillip, Mr. E.....	0 10 0
Kislingbury collection.....	2 10 1	Pollard, Mr.....	0 10 0
Mrs. Crate, subscription 0 10 6		Ransford, Mr. E.....	0 10 6
	3 0 7	Robertson, J., Esq.....	1 1 0
Harpole collection.....	3 2 10	Sykes, Mrs.....	1 1 0
Brington.....	1 4 6	Walter, Mr.....	0 10 6
Braunstone, collected by Miss		Warren, Mr.....	1 1 0
Miller.....	0 7 3	Wornell, Mr.....	0 10 0
Long Buckby.....	7 0 0	Shoard, John, Esq.....	1 1 0
Ravensthorp.....	1 7 6	Wilson, Esq., per. Mrs.	
Guilbors'.....	4 0 6	Tribe.....	1 1 0
Kingshorpe.....	0 15 0		
BRISTOL: Samuel Cary, Esq., Treas., John		Cards at Pill, per Rev. R. May... 24 5 6	
Shoad, Esq., Sec. :-		"An Unworthy Servant," for Mis- 3 13 11	
Collection at Broadmead, by Rev.		sion at Hemyock, per R. May.. 0 10 0	
C. E. Birt.....	13 15 4	Woolwich, Enou Chapel,	
Countership by Rev. T. Winter.... 11 3 10		Per Rev. J. Dyer.....	3 6 11
Collected by Mrs. Harris 5 0 0		Spencer Place Auxiliary.....	5 2 10
Miss Cary and Miss Brin-		Mr. C. Davies, Wallingford, for	
ton.....	4 2 4	Brough.....	1 0 0
Miss Bryant.....	1 3 6	Miss Jacobson, 6, York Place,	
Miss Leonard.....	2 11 6	Kingsland Road.....	1 0 0
Miss Gould.....	2 1 6	Bridgenorth, Rev. D. Payne :-	
Mrs. J. H. Cuzner.....	2 9 4	Collection.....	7 17 10
Mrs. Phillips.....	2 0 0	Subscriptions, &c.....	7 5 8
Mrs. J. B. Moore.....	1 18 7	By Mr. Beeby :-	
Miss Lawrence.....	1 0 0	Collected by Miss Bryer, Camber-	
Miss Wittard.....	1 3 10	well.....	0 10 0
	23 10 7	Mr. T. Young, sen.....sub.	1 1 0
Ariel, M., Esq.....	1 1 0	Do.....don.	1 1 0
Ash, R., Esq.....	1 1 0	By Rev. W. Glanville :-	
Bompas, Dr.....	1 1 0	Northampton Street Chapel.....	1 4 0
Bonville, Mrs.....	1 1 0	Artillery Street.....	1 6 4
Bryant.....	0 10 6	Mr. A. Hooge, Kingsland Road..	1 1 0
Cary, S., Esq.....	1 1 0	Mr. T. C. Newman.....	0 10 0
Cou'sting, Mr.....	0 5 0	A Friend.....	0 5 0
Cox, Mrs.....	1 0 0	_____ at Enon Chapel.....	0 5 0
		Mr. Othwaite.....	0 2 6

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurer, W. T. BEEBY, Esq., 8, Old Jewry; by the Rev. C. H. ROE, 2, Wintown Place, Blackheath Road; by the Rev. S. J. DAVIS, 23, East-cheap; or any Minister of the Denomination.

* * * All letters for the Rev. C. H. ROE, to be addressed as above.

THE
BAPTIST MAGAZINE.

MAY, 1840.

MEMOIR OF THE LATE REV. MOSES FISHER.

BY THE REV. JAMES LISTER.

THE death of the Rev. Moses Fisher of Liverpool was noticed in the Magazine of February last. His death was very unexpected by his friends and by his brethren in the ministry. He had attended a series of public meetings which were held in this town during five successive days, at the close of the late and commencement of the present year, by ministers and churches of different denominations. In these meetings, which were held twice a day, and were attended by increasing congregations, Mr. Fisher took a lively interest, and expressed the great satisfaction and enjoyment he experienced from them: he appeared vigorous and untired to the conclusion.

His illness was of short continuance, commencing with symptoms of a severe cold, which soon terminated in fever, depriving him as it increased of the use of his reason, except at intervals. He died on the 17th of January, in the sixty-fifth year of his age.

His death excited much sorrow among his many friends, and funeral sermons were preached by dissenting ministers in various places of worship in Liverpool. After his death there was found among his papers a brief outline of his life drawn up by himself, from which are taken the subsequent extracts, and to these are subjoined a few observations on his christian and ministerial character.

"I was born in the city of London, March 2, 1775. My parents were in respectable circumstances. They were both members of the Independent church meeting in White Row, Spitalfields,

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then under the pastoral care of the Rev. Nathaniel Trotman. I was blessed with religious education. It pleased God to call me by his grace when I was about fourteen years of age. I was baptised on a profession of faith, and united to the Baptist church of Hammersmith in the year 1793. I was married in the year 1796 to Mary Scarborough, daughter of Richard and Elizabeth Scarborough, late of Hammersmith. I was sent into the ministry by the unanimous voice of the church at Hammersmith, in the year 1799. I continued to itinerate and supply destitute churches, nearly every Lord's day, until I was ordained pastor of the Baptist church meeting in New Brentford, Middlesex, in the year 1802. The church was formed under my ministerial labours, and my connexion with it was very happy, and I hope useful; but the church being unable to support my family, and losing my own property in the shipping trade, I resigned my charge in 1805.

"Immediately on resigning my charge, I received an invitation to supply the destitute church at Lewes, formerly under the pastoral care of the Rev. Joseph Middleton. After supplying the church two or three months, I received a unanimous invitation to become their pastor, which I accepted, and remained with them about eight years, and was not left without evidence of the Lord's presence, as it relates to the conversion of sinners, and additions to the church. My family increasing, and the church not being able to afford me adequate support, I accepted an invitation to supply the Baptist church meeting in Byrom

Street, Liverpool, in the year 1812. Shortly afterwards I received a unanimous call from the church in Byrom Street to become their pastor, which call I submitted to the church at Lewes, and after mature deliberation, they consented to accept my resignation, hoping my sphere of usefulness would be enlarged, and the support of my family increased. In the year 1813, I accepted the call from the church in Byrom Street, and removed my family, and was publicly set apart to the pastoral office over the church. For ten years my connexion with the church was very happy, and during my ministry among them, about one hundred and seventy persons were added to the church. In the year 1825 I resigned my charge at Byrom Street, which the church accepted, and, as a token of respect for my past labours, they engaged to give me £100 a year for three years, which engagement they punctually fulfilled. About eight months after my resignation, sixty-two members were dismissed from the church in Byrom Street, to be formed into a church, with a view to my becoming their pastor. The newly-formed church unanimously invited me to become their pastor, which invitation I very cordially accepted, and up to the present time my union with them has been happy, and I hope useful." This paper bears date March, 1830.

"I do not regret that my life has been spent in the work of the ministry; but I do regret that I have not been more faithful and more fruitful. With my guilty heart, I fly to the Saviour's cross as my only refuge; all my dependence and acceptance with God is on the person and work of the dear Redeemer. I rely on his obedience and blood, on his life and death; and all my desire centres in this, that I may be found in him. I desire to live by the faith of the Son of God, and to die in the faith and hope of the Gospel."

Speaking of the Bible he says, "It has been the man of my counsel; my meditation has been of it by day and by night. It has been to me a never-failing source of consolation, and it has often furnished me with a song in the house of my pilgrimage.

"I am willing to live as long as God has a station for me to fill, a duty to perform, or a trial to endure; and when my work is done, I shall be thankful to go home.—August, 1837."

Mr. Fisher enjoyed the distinguished mercy of an early conversion to the Saviour, by which he was saved from desecrating his body and mind to folly and sin in youth. The steps by which he was brought out from darkness and rebellion against God are not specified by him, but all his subsequent life bore testimony to the reality of the change. Mr. F. was eminent for seriousness in all his department. No light nor trifling conversation was indulged by himself, or encouraged by him in others. He was rather grave than cheerful, and more disposed to give consolation in the house of mourning, than to increase the innocent joy of the festive board. His habitual piety was connected with great equanimity, giving law to his temper, and steadily influencing his department in all circumstances. He was spiritual minded, and lived much above the world, its honours, its wealth, and its gratifications,

He practised great liberality, according to his means, and never incurred the charge of covetousness. He delighted to give, and encouraged it in others, and his liberality was not restricted to any one channel. He loved hospitality; he aided the poor; he contributed to the support of public institutions, and he was an active member of various committees.

He was eminent for meekness and patience in trials, and his trials were not few. Mrs. Fisher before her death had been long an invalid and a constant care. In his family and in the church, he passed through much tribulation, but his tribulation wrought patience in a very high degree. He possessed a forgiving spirit, and seemed to forget the injuries he received. I never heard him refer, in confidential conversation with me, to any individual in the way of censure: he was silent. Happy would it be if all followed this part of his example!

It is almost unnecessary to add that he possessed no small share of wisdom and prudence. His steady habits, his familiarity as a pastor with every shade of human character, his silence and attention to others in large companies, and his careful study of practical and useful authors in theology, contributed to furnish large materials for his reflecting mind. Nor was he averse, when solicited, to give his opinion. He was not forward to advise others; but, if his advice was asked, his judgment was generally very solid and correct. He was

a holy, benevolent, consistent, lovely Christian, who by his deportment adorned his profession, and commended his ministry to the church and to the world.

I cannot forbear offering a few reflections on the character of his ministry.

He was addicted to the study of the sacred Scriptures, was mighty in them, and very expert in quotation, either for the support or illustration of his thoughts. He read some of the old divines very carefully, as Owen, Flavel, Howe, Pearce, Gurnal, Witsius, and often recommended Flavel in particular. He held no peculiar views of divine truth, and adhered to the common faith of the Protestant church. He preached God's sovereignty in the choice of sinners, with Christ's special design in his mediatorial work on earth and in heaven, and the efficacious influence of the Spirit in bringing sinners to Jesus Christ for salvation. He preached free justification through faith in the imputed righteousness of Immanuel, a complete pardon through his sacrifice, and holiness of heart and life through the sanctifying operation of the Holy Ghost.

He was no controversialist. He stated the great truths of the gospel in a plain, experimental, and practical way. He spoke to the consciences of men, and did not put divine grace in opposition to human obligation. He was not what is called "a high Calvinist," and he never would have fellowship with any who avowed Antinomian tenets. Believing in the fulness, variety, and freeness of the gospel invitations and calls, he addressed sinners in the name of his Master, as required and encouraged to repent and believe and seek the Saviour. He was sound in his doctrine, avoiding all novelties, and pressing truth on his people for saving and practical purposes. He much regretted any departure from the fundamental tenets by which his denomination has been long distinguished. He walked in the old path, teaching that God called and saved man by the washing of regeneration, not according to works of righteousness which they had done, but according to his grace and purpose in Christ; and, at the same time, teaching that God commanded men to repent, and believe in the name of his Son, and to call on him for salvation. He had no theories to propose, or solutions to offer, on matters which might be judged irreconcilable. He proceeded in the good beaten path of Knox

and Calvin, Newton and Hervey, Boston and Scott, of Henry and the cloud of witnesses to gospel truth and holiness. He was entirely devoted to his ministerial labours. He visited his people as a minister, to converse and pray, to console and instruct. He did this very impartially among all classes of his charge, poor and rich, not confining his attentions to favoured families. He had his chosen friends, but they did not engross his time and attention.

He paid regard to church order and discipline, presiding with prudence and equity in the regulation of affairs. He possessed much self-command, being swift to hear and slow to speak, a state of mind highly requisite in him who would rule well in the house of God.

Mr. Fisher did not confine his labours to his own people; he imbibed very early, and cultivated to the last, a missionary spirit. While he resided in Sussex he took a leading part in spreading the gospel in that county. After his removal to this town he co-operated with others in every attempt to diffuse divine truth, and to extend the limits of Christ's church in our own and in foreign lands. His zeal and labours for the Baptist Mission in Ireland are well-known: he visited Ireland, and repeatedly made extensive journeys to procure aid in various parts of this country. His missionary spirit burned clear and strong to the last. His heart was with Christ and his church, and was set on its prosperity.

His last illness, from its severity and short continuance, precluded intercourse with his many friends. I saw him twice, and had the pleasure of free converse with him before the fever rendered him incapable of intercourse. He was in a calm, peaceful, waiting frame of mind. At my first visit, the second day of his seizure, when there were appearances of returning health, he expressed much disappointment at his being restored from the gates of the grave. "I thought," said he, "that this attack had been a messenger sent to take me home; but I have been mistaken, and I feel better this morning." In the course of our interview he expressed a strong desire to depart and be with Christ, as far better. And when I asked him if he could express the state of his mind in any particular scripture text, he replied at once—"I can do so in these words, 'I know in whom I have believed, and am persuaded he is able to keep that which I

have committed to him against that day.' " He was favoured by being laid aside for a short time only from his labours in his Master's cause on earth, and by being removed to a higher sphere of service in the eternal sanctuary.

He has left behind him a name more pleasant than the sweetest perfume, a

name not soon to be forgotten among the friends of Christ in this town and county. May we who survive, and who revere his memory, be followers of those who through faith and patience are inheriting the promises!

Liverpool, March, 1840.

ON PURITY OF MOTIVE IN PREACHING THE GOSPEL.

BY THE REV. W. BARNES.

Read at a Social Meeting of Ministers, and communicated at their request.

THE gospel derives its authority from heaven; it emanated from the throne of the Eternal King; in every feature it discovers the likeness of the Father of mercies. The gifts of God to men are manifold and magnificent, but this is the chief: it is the unspeakable gift. It is the one which God most highly estimates, and which engages his deepest interest. His other gifts flow from the simple exertion of his power and goodness, but this from an inconceivably complex operation of his various attributes. To make it a just gift his beloved Son must become incarnate and die; to prepare the way for its wise and efficient bestowment, his Son must likewise through successive ages make his delights with the children of men—appearing to them oftentimes in human or angelic form, inspiring prophets, instituting ritual and typical observances, and then for a period dwell with them and teach them with his own lips; the heavenly hosts, moreover, must be employed in ministering to mortals, and the Holy Ghost must take up his abode on earth. A gift thus attracting towards itself, in its procurement and impartation, all eyes, and hearts, and energies, in the superior worlds, must be unsurpassed, yea unequalled, in the whole range of infinite benevolence. This is the gift about which we preach.

Again, the gospel acquires sublimity from its relation to men's immortal destinies, as well as from its heavenly origin. Its object is to deliver men from the condemnation of hell, to which their guilt has rendered them obnoxious, and to elevate them to a dignity and a blessedness more resplendent, more beatific

and inalienable, than they might have aspired to if their innocence had been perfectly retained. By its agency the empire of Satan is to be subverted, myriads of his subjects are to be emancipated and made sons of God, and a form and complexion the brightest and most indelible is to be given to the endless song of praise which, like clouds of incense, will ascend to Jehovah from the whole host of happy intelligencies. The gospel, finding mankind tending to everlasting destruction, reveals a pathway to perpetual felicity—a pathway to which admittance is proffered to all, freely, and without distinction, but besides which there is absolutely no avenue diverging from the broad road that leads to perdition. The man who heeds not the invitation to enter here must inevitably be lost, while he who does heed it and enter in as certainly secures eternal life. Thus the gospel arbitrates the eternal destiny of every man with whom it is brought into contact. It becomes the savour of life unto life to him, or the savour of death unto death. It brings redemption to his spirit, or leaves his condition hopeless, aye, and aggravates the doom which previously rested on him. What a momentous affair, then, my brethren, is it to preach the gospel! Who can wonder that the great apostle of the Gentiles groaned under it? Is it not an undertaking in which the endowments of Gabriel might be exhausted? In this undertaking, in this overwhelmingly awful enterprise, you and I, dear brethren, have embarked; and under what motives we entered upon and intend to prosecute it, must often have been the subject of deep and serious de-

liberation with us, and must continue to be so, if after preaching to others we would not ourselves be cast-aways.

In conducting an enterprise uniform and grand beyond comparison in its object, planned and arranged immediately by "the only wise God," it is to be supposed that we may readily discover some great and all-commanding motive that should invariably influence us. That motive, whatever it be, is the pure motive; and the bringing ourselves under its influence, and keeping it distinct and unmixed at the centre of action, is maintaining purity of motive in our work.

In looking through the church, we see such a diversity of character and operation among the professed ministers of the cross, that we are quite certain the sovereignty of one motive is not generally felt. Nay, we can clearly discern various motives at work, from which a mind in any degree apprehending what is involved in preaching the gospel, utterly revolts. So mean and incongruous are some of them, that were they not universally recognized, it would be in the highest degree repulsive even to name them. When I say, for instance, that many individuals have become preachers merely to gain a comfortable subsistence, I mention a fact not more distressing than it is well known. That office for which angels would feel themselves incompetent is entered on by men having no other end in view than to eat a piece of bread thereby. How profoundly benighted their mind, or how fearfully seared their conscience! Their food is moistened and their clothing dyed with the blood of souls. Can any criminality be more atrocious than theirs? Yes; there are three classes of professed preachers of the gospel whose motives cast yet darker shades of atrocity. These preach, not to support life, but to pamper sin. The first of these classes comprises those who grasp at wealth, whether to satiate their avarice or their voluptuousness; the second, those who pant for human applause; the third, those who court the indulgencies of literary ease. All these have obtruded into the Christian ministry, not (as in the first case) to gratify desires of themselves lawful, but to indulge propensities essentially depraved, and in all possible circumstances proscribed by the Divine law. While the first subsist by spiritual carnage, the latter riot in it; and, like the martial hero, march exultingly over

heaps of slain to pluck the laurels of their own ambition. What an affecting spectacle! So monstrous is it, that men should pursue the gratification of their own pleasure or vanity by ministering deceitfully the richest boon of heaven; by trifling with the agonies, the atoning sacrifice of the Son of God; by bartering the never-dying interests of their species. Thus subordinating the sublimest realities of religion to their own airy visions—feeding the fires of their guilty passions out of the costly stores of divine revelation—extracting the fitting joys of this momentary existence out of the darkness in which they have enshrouded eternal life and death—laying under contribution to their selfishness every thing which is dear to God and man, every thing which enters into the blessedness of angels and glorified saints, or into the anguish of devils and lost souls. I say, so monstrous is this, that if it were not exhibited before our eyes in a long and progressive series of facts, we could not be brought to believe in it. Beloved brethren, we cannot place ourselves at too great a remove from such glaring iniquity. Let us to the utmost of our ability cultivate an abhorrence of it, and learn to view with genuine commiseration the unhappy beings to whom it adheres. Each of the motives above indicated is at the antipodes of the one which is legitimate and pure.

I conceive that *sincere, unreserved obedience to the will of God*, is the only motive from which we can rightly act in discharging the functions of the Christian ministry. This we must hold singly, without any admixture. Whatever is blended with it is so much subtracted from its purity. We are bound on being initiated into our high vocation, and ever after, to inquire what the will of God is in the appointment of the office, and then to address ourselves with all our heart to the accomplishment of his will, allowing no place in our considerations to the countenance or opposition of men. If we are to do all things, even down to eating and drinking, to the glory of God, then in a pre-eminent manner ought we to consult his glory in preaching the gospel of the great salvation; this we do when with a willing mind we seek to fulfil his intentions. "The great Apostle and High-priest of our profession," the Lord from heaven, by whom the gospel began to be preached, invariably avowed the motive by which we

also are to be governed. "I must be about my Father's business," was his earliest declaration in point, and it was followed up by such as these, "My meat is to do the will of him that sent me, and to finish his work; "I came down from heaven, not to do my own will, but the will of him that sent me;" and when reviewing his course towards its conclusion, he addressed his Father thus, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." His ministers, as brethren and co-workers with him, must adopt the same principle of action. "I delight to do thy will, O God," must be their motto, the exposition of their motive, as it was his. We have more proofs than we can now refer to, that while the apostles announce various inducements to the faithful discharge of their embassy, they held all of them in subordination and subserviency to the simple and direct accomplishment of the will of God. It was on this ground that they made their first and triumphant stand against the authority of the Jewish council, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye;" and on a subsequent citation, "We ought to obey God rather than man." So the great apostle of the Gentiles felt himself under an imperative injunction from above; he says, "For though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel! For if I do this thing willingly I have a reward, but if against my will, a dispensation of the gospel is committed unto me." He clearly saw that no liberty was left him for consulting his own disposition, or of shaping his course according to the ever-varying claims of different motives, but that one motive was presented to him, which he was to keep in perpetual recognition, and that, that one was, unre-served obedience to the will of the Lord. Of course we are not under less obligation to maintain the same singleness of mind, the same purity of motive.

A natural and serious inquiry here arises, "How shall I know whether I am under the influence of the pure motive?" It may be replied, that our own consciousness will promptly present the required decision. It is scarcely possible for a man to be occupied in this high and holy work without knowing what his motive is, or if he has no defin-

able motive at all, his condemnation is revealed. He has stepped in between God and the immortal destinies of his fellow-men, and knows not why. He has undertaken the most awful trust that God has committed to created beings, and knows not why. He has volunteered to dispense the purchase of the Saviour's blood, and knows not why. He has ventured on the office of afore preparing men unto glory, or of fitting them for everlasting destruction from the presence of the Lord, and from the glory of his power, and he knows not why. Unhappy, infatuated man! The angels weep over him. I will, however, specify some things which will evidence the operation of pure motive.

1. We shall be careful to go about our duties in the fear of God. We shall not forget that we are servants of God, and that we serve men only for God's sake. In fulfilling our ministry we shall adopt those methods alone which God sanctions. We shall make no advances towards the adoption of that maxim—"the end sanctifies the means." "Simplicity and godly sincerity" will mark all our proceedings. In the study, in the pulpit, in the church, and in the world, we shall "see him who is invisible." The remark that Hume made on two preachers whom he heard on a public occasion, should lead to serious consideration, "The first (he observed) spoke as if he did not believe what he said; the last as if he was conscious that the Son of God stood at his elbow." The probability is, that this preacher did feel the presence of the Son of God, and discoursed as expecting to give an account to him of every word he uttered. The possession and active working of the pure motive would constrain us to the same solemnity and earnestness in proclaiming the glorious gospel of the blessed God.

2. We shall be satisfied with nothing short of the salvation of souls. The end of the gospel is to save them who hear it. God has appointed us to preach because he will have all men to be saved. A less result of our ministry than the salvation of our hearers leaves the will of God unaccomplished, the great purpose of the glad-tidings unanswered, and the travail of the Redeemer's soul unrecompensed. How unbecoming and inconsistent would it be for us to be satisfied with what our Master is not satisfied with, and with what, if it satisfied

every preacher, would leave the whole multitude of Christ's ambassadors at ease, while the design of their embassy, and the object of his sacrifice, were not achieved. If the conversion of sinners does not follow our efforts, we may most reasonably suspect there is something wrong—very wrong in the spirit or mode in which we minister the word of life; and if without seeing sinners converted, we can go on quietly and contentedly from month to month, there are no slight grounds for alarm lest the true *animus* of the Christian ministry be foreign to our bosoms. The spirit of Christ was in travail for souls, he poured out his anguish for them in strong crying and tears, and if we have not the spirit of Christ in this respect, we are none of his ministers. Paul, peerless among messengers of the cross, was one with the Lord Jesus here. His deep feeling obtained vent in that most astonishing declaration, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh." A heart imbued with pure motive will beat in sympathy with Paul's and with Christ's.

3. We shall labour for, and rejoice in, the salvation of the poor and ignorant, as much as of the rich and educated. The essential grandeur of the never-dying soul will so fill our contemplation as to absorb all characteristic variations, just as in gazing on the mighty ocean we omit to observe the slight curvatures of the shore at our feet. We shall freely renounce whatever in our demeanour and manner of life may prejudice the weak and uncultivated against the gospel we publish; and I would emphatically add, we shall renounce the arts of cunning disputants and eloquent orators, and strive by a bold, uninvolved simplicity of address, to commend the truth to every man's conscience in the sight of God.

4. We shall not shrink from bearing reproach and scorn in testifying the gospel of the grace of God. Acting from pure motive, we shall certainly have to encounter these. The people will talk against us by their doors and in their houses—want of taste, homeliness, harshness, personality, destitution of intellect, "strong but unintelligent piety,"

weak-headed enthusiasm, will be the terms of description applied by different classes to our discourses: but an approving conscience will propel us through these waves of detraction, as modern art drives forward the noble vessel, disdaining to notice opposing currents. It will encourage us to reflect, that all who have preached the gospel with eminent success, have had to endure reproach and contempt for Christ's sake. What is highly esteemed among men will not meet with honourable attestation from the hands of God. He has chosen the base things of the world, and things which are despised, for the promotion of his glory, that he may at the same time illustrate the excellency of his own power, and put to confusion the boasted wisdom of men. If we feel rightly, we shall be willing to enter upon the experience of the apostle Paul, "He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest on me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak then am I strong."

5. We shall be conscious of God's help in our work. Having with pure singleness of motive, and with firm reliance on Divine aid, given ourselves to the cause of Jesus Christ, we shall assuredly be privy to the virtue of his promise, "Lo, I am with you always even to the end of the world." We shall feel the promptings of the Holy Ghost. Emotions will awake in our bosoms, and thoughts in our minds, which, with the spontaneous fervid utterance in which they will be given forth, will surprise us into the adoption of inspired language: "The dispoings of the heart and the answer of the tongue are from the Lord." These remarks consist, I am persuaded, with the experience of all devoted ministers. Long since the prophets fell asleep holy men of God have spoken as they were moved by the Holy Ghost. They have told us of their being raised, by an irresistible agency, above themselves; under whose workings they have developed eternal truths and pressed them home upon the consciences of their hearers, with the force of electricity; they have (they testify) poured forth, with evident unction from above, awakened thoughts, which seemed not to

spring from the revolving, heated intellect, but to be whispered into their ears by the ministries of angels; and so their speech and their preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

In concluding these observations I would add, that there are efficient means by which this purity of motive may be cultivated; but in using them we must make up our minds to patient self-denial, to severe mental and moral discipline.

1. We must be humble, diligent students of the word of God. Here only is the Divine will revealed. Here right views of the character and purposes of the Christian ministry are presented. Here the noblest precedents of preaching and of preachers are exhibited. We cannot with a humble mind come into frequent and close contact with these without growing up into the same image.

2. We must use fervent and oft-repeated prayer, with especial reference to the right discharge of our duty as preachers of the gospel. It might be well to have stated periods sacred to this important purpose. At such times we should lay out before Jehovah all we have done, all we purpose doing; we should confess all we discover wrong in our motives and feelings, and implore the Most High to search and try our hearts, and to take away from them whatever is corrupt, and make and keep them pure. Our habitual communion with heaven must be both extensive and profound. If we fail in this our own religious condition will be problematical, the performance of our great work will be mutilated, our hearers will perish! and at whose hands will their blood be required?

3. We must keep our conscience alive by constant reference to the solemnity

and nearness of the day of account. We have undertaken to execute a fearful commission, a most momentous stewardship; our responsibility is incalculable. The day of scrutinizing and adjusting our accounts is at hand. Every thing must then come out. From the eye of the Arbitrator no secret will be hid. Who shall stand when he appeareth, for he shall sit as a refiner and purifier of silver? We ought often to think of that time, and put our affairs into satisfactory order for the inspection of our Lord, and the more so as we do not know at what hour he may call us to the reckoning.

4. We must often ponder the condition of our hearers. The worth of their souls, the price paid for them, the degrees of their ignorance and rebellion, the extremity of their danger, and the awful probability there is, that they will be eternally lost unless at once plucked out of the fire, must engage our deep reflection as we sit in our houses and walk by the way. Then, "whatever our hand findeth to do we shall do it with our might." The perpetual disappearance in death of those to whom we have published the tidings of salvation, and of others whom we could not reach, if pondered aright, is enough to awaken our keenest sympathy, and to force into action all our capabilities.

By these means, dear brethren, it is conceived, we may sustain in vigorous operation the pure motive under whose influence I am convinced we all desire ever to act. "Now may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen."

SKETCH OF A SERMON BY THE LATE REV. S. PEARCE, OF BIRMINGHAM.

From his own Manuscript.

"O that I had wings like a dove, for then would I fly away and be at rest."—PSAL. lv. 6.

WHAT a pleasing thought is it to every weary pilgrim in the ways of the Lord, that there remaineth a rest for the people of God! No wonder is it that when

the way is rough and himself weary, he should wish that, instead of having a long path still to travel, he had wings like a dove, that he might fly away and be at rest.

David was sadly persecuted by Saul

and other enemies--as the innocent dove is by the hawk and other birds of prey: he therefore thus expresses his desire for deliverance.

In the present day, the people of God have not David's peculiar trials to experience; yet we many a time find them using David's language. Sometimes, indeed, it is the language of impatience, at other times the language of holy desire, when the pious Christian expresses not a wish contrary to the will of God, but longs, if consistent with the Divine pleasure, that he might be near and like his God.

I shall endeavour,

I. To point out some of the principal causes of the dissatisfaction of the child of God with the present world, and of his panting after the heavenly state.

II. To make a practical improvement of this part of the experience of the child of God.

I. We are not to consider this as the language of blind impatience and ignorant repining.

The real Christian has solid reasons for his faith, his hopes, and his desires. Nor are the desires expressed in our text without a reasonable foundation. The present state includes many things peculiarly afflictive to the believer, whilst he is taught to expect a future state, where all that is now distressing shall be exchanged for all that is eminently good, and transcendantly excellent.

What are the peculiar occasions of the desire expressed in our text, it is our business now to inquire.

1. *The child of God is dissatisfied through the deficiency of his knowledge.*

It is true, compared with the ungodly he knows much—he is made wise to salvation—he knows him whom to know is life eternal; but, then, he sees but through a glass darkly.

He hath the word of God to instruct him, but he finds many parts obscure. The providences of God are intricate. The doctrines of the gospel are mysterious. He can only say "O the depths, both of the wisdom and knowledge of God." He pursues after it as hid treasures, but is oft weary; he knows but little of God, Christ, or glory. He hopes, he knows in heaven he shall see face to face, and cries, "O that I had wings like a dove." No night there!

2. *The child of God is dissatisfied because of the various interruptions of his happiness.*

Whilst a man is in a carnal state, let him have health and pleasure, he is satisfied, not knowing the worth of better blessings, because he never experienced them; but let God take away his health and all his pleasures are lost. The Christian is liable to the same casualties as the wicked, though not to be equally affected by them; nevertheless his pleasures are liable to interruption. This is evident,

1. From the different expressions of good men at different times.

2. The provisions made for their support, in promises.

3. The experiences of saints in every age.

After God hath revealed himself to the soul, and shed abroad his love in the heart, the mind is filled with joy unspeakable; but how frequent are its interruptions—

1. From the cares of the world.

2. From heart-backslidings.

3. From sense of guilt—unbelief.

4. From the state of Christ's kingdom—professors' decline.

Now, in heaven joy shall never be interrupted. Pleasures for evermore. Sun always shining. "O that I had wings," &c.

3. *The child of God is dissatisfied because of the conscious inconsistency of his character.*

He loves holiness, and pants after it; but feels corruption, and mourns under it. He finds an inconsistency—

1. Between his knowledge and his practice; he knows good from evil, and yet falls into it.

2. His faith and his experience; he believes the most interesting truths, and yet finds himself uninterested.

3. His expectations and comforts; expects heaven, and yet goes mourning on.

4. His professions and his conduct; professes to be dead to the world, and yet finds it occupies so much of his affections and attention.

Now, in heaven, this painful inconsistency will be known no more. Our practice shall be uniform with our knowledge—experience with faith—comforts and expectation—conduct and profession.

4. *The child of God longs to exchange worlds, being dissatisfied with the imperfections of his present service.*

No duty in which he engages does he perform as he ought, or as he wishes. Prayer is too often irreverent, with wan-

dering thoughts. Praise is far beneath the object or the cause. Charity is too often with reluctance or ostentation. Hearing is frequently inattentive, or unapplied. Imperfection marks every service.

But in heaven, every exertion will be adequate to its object. Well may the soul say, "O that I had wings," &c.

II. Let us improve by making uses,

1. *Of instruction.* We see—

1. This world is not the Christian's home.

2. A true Christian forms suitable ideas of the heavenly world.

3. A Christian, in exercise of faith, fears not to die.

2. *Admonition.*

1. How awful is thy case who can't be satisfied with the present state.

2. Look forward, and contemplate what remains for thee instead of rest.

3. *Consolation.* The time cometh when the Christian shall realize all his desires; he shall flee away and be at rest for ever.

May 8, 1792.

DOCTRINE AND PRECEPT.

BY THE REV. W. INNES.

In the late examination of a gentleman before a Committee of the House of Commons, on education, it was asked whether he considered the preceptive or doctrinal parts of Scripture the most useful? His reply was, the preceptive. This appears very inaccurate and inconsistent with just views of the operations of the human mind. If a parent simply command a child to obey him, he is much less likely to secure that obedience than if he treat him with kindness, and thus furnish him with a powerful inducement to comply with his commands. Such is the difference between the preceptive and the doctrinal parts of Scripture. In the former we are commanded to love God and our neighbour. But how powerfully is the command en-

forced when we are called to love God because he hath first loved us, and when the various manifestations of Divine Goodness, both in providence and grace, are brought forward as an inducement to the exercise of this love. When the apostle Paul called upon the Christians of Corinth to contribute to the relief of the poor saints in Judea, did he satisfy himself with the simple injunction to do so, or would this have been at all as effectual, as when to stimulate them to this act of benevolence he says, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."—*Political Economy of the New Testament.*

THE ENJOYMENT OF GOD.

"I have here," said the late Mr. Fuller, "two religious characters, who were intimately acquainted in early life. Providence favoured one of them with a tide of prosperity. The other, fearing for his friend, lest his heart should be overcharged with the cares of this life and the deceitfulness of riches, one day asked him whether he did not find prosperity a snare to him. He paused, and answered, 'I am not conscious that I do, for I enjoy God in all things.' Some

years afterwards his affairs took another turn. He lost, if not the whole, yet the far greater part of what he had once gained, and was greatly reduced. His old friend, being one day in his company, renewed his question, whether he did not find what had lately befallen him to be too much for him. Again he paused, and answered, 'I am not conscious that I do, for now I enjoy all things in God.' This was truly a life of faith."

ILLUSTRATIONS OF SCRIPTURE.

FROM CLARK'S "GLIMPSSES OF THE OLD WORLD."

ON our way to the Marina (Malta), several things met my eye that seemed to furnish fresh illustration to various passages of Scripture.

The narrow road leading through fields and vineyards, along which we passed, often had on either side of it a stone wall. The animals on which we rode seemed perpetually inclined, whenever they encountered a slough or any strange appearance, to rush up against the sides of one of these walls, and it was only by using the greatest precaution that we prevented our feet several times from being crushed. This propensity in our donkeys strongly reminded me of Balaam's adventure in going to the king of Moab. "The angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall."

In our younger days we have often wondered at that divine prohibition in the Mosaic law—"Thou shalt not plough with an ox and an ass together." We had never seen an instance of this, and it seemed so unnatural that we could hardly conceive that the perverse mind

of man would be moved with a wish to yoke up these animals together, to carry on his agricultural operations. But in our ride through this island we saw, perhaps in twenty instances, an ox and an ass yoked together before the plough.

Another Scripture illustration, by which we were particularly struck, was derived from the flocks of sheep and goats that fed together in the same field or on the same common. The goats were of a finer breed than I had before seen, and the sheep had long, coarse, hairy wool; so that in casting your eye over the field you could hardly say at the first glance which were goats and which were sheep. The shepherd, I perceived, at evening brought the flock home, and separated them into two parts, putting the sheep by themselves, and the goats by themselves. The words of the Saviour never came home to my mind with greater force than after witnessing this arrangement—"Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left."—pp. 128, 129.

EFFICACIOUS GRACE.

The following interesting facts, says the Christian Herald, were related by the Rev. Dr. M —, in a social meeting for prayer.

A gentleman residing in the western part of the State of New York, a few years since, had sent two of his daughters to Litchfield for an education. While they were there God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters, apprehensive (to use his own words) that their minds might be affected, and they be frightened into religion.

He had been informed that the Spirit of God was striving with them, and that they were inquiring, with the deepest solicitude, the way of eternal life.

Alive, as he thought, to their happiness, and determined to allay their fears and quiet their distresses, he sent a friend to Litchfield, with positive orders to bring them immediately home, that they might not be lost to all happiness and hope, and consigned to gloom and despondency.

The messenger departed on this errand of their father's love. He arrived—but was too late: God had given them both his Spirit, and adopted them into his family. They had chosen Christ for their portion, and had resolved that whatever others might do, they would serve the Lord. They looked at both sides of the great question; they looked at the world and the pleasures of the world; and they looked to God and the glories of immortality, and with an

eye fully fixed on heaven, they determined to live for eternity. They saw their chief happiness to consist in loving and serving God, they discovered that,

“Religion never was designed
To make our pleasures less;”

That it commends and approves every rational enjoyment which the world can afford, and adds others of a higher and more exalted nature, which the world cannot give, or take away.

They returned to their father—not overwhelmed (as he expected) with gloom and despondency, but with hearts glowing with gratitude to God, and countenances beaming with a heavenly serenity and celestial hope. Indeed, they rejoiced in the Lord.

They told their father what the Lord had done for their souls—that they were pilgrims here; they kept in view the bright fields of promise as they traversed this desert of sin, and were looking for that city which hath foundations.

Soon after their return home, they were anxious to establish family worship. They affectionately requested their father to commence that duty.

He replied that he saw no use in it; he had lived very well more than fifty years without prayer, and he could not be burdened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand and placed on it the Bible; one read a chapter; they both knelt; the other engaged in prayer. The father stood—and while the humble fervent prayer of his daughter was ascending on devotion's wing to heaven, his knees began to tremble—his nerves, which had been gathering strength for half a century, could no longer support him—he also knelt, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes (which had never shed tears of penitence before) to the Lamb of God which taketh away the sins of the world.

Happy family—a believing father, and believing children, whose God is the Lord!

HYMNS FOR A PRAYER-MEETING.

How sweet the ties of Christian hearts!
How firm the bonds of love,
Whose flame in hallowed concord burns,
Fed from the throne above!

No envious cares can blight their peace;
No poisoning bane their minds;
For each a brother, sister, friend,
In Jesu's followers finds.

Whilst journeying to “our Father's house,”
Our wants, our hopes the same;
Be ours to seek each other's weal,
And spread the Saviour's name.

Great God! to thee our prayers ascend;
Us with thy presence bless;
Let truth and virtue, peace and love,
Our hearts and tongues possess. W. S.

RISE, glorious Saviour, rise and shine
With mercy's beams on all our race;
Dominion, power, and love, are thine;
Yea, Thou art Wisdom, Truth, and Grace!

“Thy kingdom come,” to us, to all;
Adored be thine exalted name,
On thee shall contrite sinners call,
And lose their guilt, their curse, their shame!

Thy triumphs angel-voices sing,
In notes of harmony sublime;
While earth and seas their homage bring,
Inspired to swell the strains divine!

Breathe, SPIRIT, breathe thy quickening powers,
And mould transgressors' hearts anew;
Revive the church with plenteous showers,
Revive it with thy richest dew!

This “hill of Zion” bright adorn,
With trophies of redeeming grace;
Nor let it hence thine absence mourn,
Nor fail thy faithful love to trace.

W. S.

REVIEWS.

The Primitive Doctrine of Regeneration ; sought for in Holy Scripture, and investigated through the medium of the Written Documents of Ecclesiastical Antiquity. By GEORGE STANLEY FABER, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury. London: 8vo. price 12s.

Mr. Faber is deservedly eminent for learning and piety, and for the zeal with which he has applied his deep researches in defence of some of the vital doctrines of religion. The work before us is plainly the result of an earnest desire to maintain the spiritual view of the doctrine of regeneration in distinction from those which have lately been urged by the Oxford school. But with the esteem we feel for Mr. Faber as a writer, and the sympathy we have in his object in this case, we cannot conceal our deep regret to see such a man, and in such a cause, baffled and frustrated as he is by the very system which the men of Oxford have only carried out. This system is marked by denouncing the exercise of private judgment, and yielding to authority in matters of faith ; and by making the spiritual effects and blessings of Divine Grace dependent on the sacraments as their immediate and constant antecedents. Now into the first of these errors Mr. Faber has fallen completely, and although the object of the book before us appears to be to combat the latter, he stoutly contends that baptism is one "mean of moral regeneration."

We shall first make some remarks on his erroneous principle of evidence. We endeavoured, on a former occasion, in reviewing a work against the Fathers, to show the unreasonableness of attempting to get rid of all appeal to antiquity by an indiscriminate charge of folly and corruption against the Fathers. But, certainly, the use which Mr. Faber makes of these ancient writers is far more to be deprecated, as being more fraught with mischief to the truth of God's word. More than twenty years ago, Mr. Faber published a work on Regeneration, in which his appeal was to Scripture alone. But his proofs in that case we are told, "wanted that which in litigated matters of theology affords the *sole tangibly authoritative* interpretation of Holy Scrip-

ture, viz., the evidence afforded by primitive antiquity," p. xii. And again he says, "Since no sober person would presumptuously think of settling so weighty a question by the uninformed exercise of his own insulated private judgment, we are obviously led, lest we should err in our *interpretation of Scripture*, to hear the attestation of the early ecclesiastical writers to the *sense of Scripture*, as received in the primitive church catholic." p. 72. In short, Mr. Faber's method of studying truth is avowedly this—to consult in the first place the word of God for texts bearing on his subject,—but as the sense of Scripture is disputed, he does not dare to trust his own judgment in interpreting these texts, he forms no opinion upon them, and he strongly deprecates the practice of doing so, which he calls presumptuous and *unauthoritative* ; his resort is to the primitive church for the solution of his doubts and for the authoritative statement of what he is to believe. Now Mr. Faber does not appear to see that not only is he guilty after all of this exercise of private judgment, but he is subjecting his judgment to a task of amazing difficulty, and in that proportion diminishing the chance of being right. The Scriptures present difficulties undoubtedly, but can it be denied that the Fathers present difficulties of the same kind to a much more disheartening extent, besides many others from which the Scriptures are free? Reasoning with Mr. Faber, we may be allowed to assume that in the Scriptures we have no errors of judgment, that they all say the same thing, that they are, in short, the depositaries of sacred truth, written down under the unerring guidance of the Spirit of God. And then, on principles which are conventional and almost undisputed, the *text* of the sacred volume is demonstrated to be, for all practical purposes, identical with that of the autographs.

Now this latter circumstance is of vast importance in a case where our judgment is to be guided by authority. But it is notorious that the text of many of the Fathers, especially the earliest, was long in a most corrupt state, and that there is still much to be done, and that without the most approved means

of doing it, before the text of the earlier Fathers can be depended on. We ourselves, for example, in the review above referred to, defended these writers from several very strange charges, by showing that they were founded on manifestly *false readings*. No man can read a page of Justin in the best editions without meeting with passages which critics have distressingly tortured or abandoned as incorrigible. We might add to this, that the list of writings adjudged to the early Fathers has been continually reduced, and portions of them once called apostolical, cashiered to later times. The letter of Barnabas is no longer ascribed to the apostle of that name. The 2nd Epistle of Clement is spurious. Out of fifteen epistles in which Ignatius once gloried but seven are left him,—and it was long disputed in what form these seven were to appear, whether in an edition of smaller size, or in one which was bloated into twice the quantity of matter. Nor is this subject yet quite settled. Vide *Theologische Studien und Kritiken* for 1839.

In consulting these writings, then, in order to ascertain the truth as it is in Scripture, what are we to do? To appeal to the criticism of the church? Alas! the church has been the worst critic in the world. There is nothing for it, but the exercise of private judgment in an almost hopeless task, which in the Scriptures was already accomplished to our hands. But, suppose this task accomplished with any degree of satisfaction, the judgment has now to ascertain what these writers mean, and that in some cases where it is not quite certain that they themselves knew, and in others where the judgment even of Mr. Faber would rebel against even patristic authority. It seems, therefore, that in both cases, whether we would interpret the Scriptures or the Fathers, we must employ our judgment; but there is this difference, that in the former case we are guided by that which is a light unto our feet and a lamp unto our path, in the latter we commit ourselves to the dance of an ignis fatuus.

And, in fact, Mr. Faber is found exercising his own judgment with freedom as to the use he makes of his authorities, not indeed without being aware of his inconsistency. Thus in the dedication of the work before us to the Rev. Vernon Harcourt, he says, "You yourself have largely quoted from the ecclesiastic

writers, and most fully do I agree with you in the evidential principle which you have so soundly and so judiciously laid down. It may, perhaps, therefore, occasion some degree of surprise that we have not been brought exactly to the same conclusion; and this very circumstance may be urged as a proof of the small utility of an appeal to antiquity." p. vi. The only reason Mr. Faber gives why this objection is not well founded, is that "There are various other passages of an explanatory nature which seem to have escaped his friend's notice." Here then is Mr. Harcourt quoting largely from the Fathers in the exercise of the same *faith* in their *authority* as Mr. Faber, but because the latter discovers some other passages which do not appear to say the same thing, he allows his judgment to differ, and that most seriously, from that of his friend. Who, then, is to assure us that Mr. Faber has given the whole of the case? How are we to know that there are not still other passages of "an explanatory nature," which have escaped his notice, and which might lead a third inquirer to a third opinion? And yet each one of these reasoners boasts that he has "a tangible mode of settling disputes," compared with which the appeal to private judgment is "indefinite—unsubstantiated—unauthoritative," and the like. But Mr. Faber, in spite of his professions of obedience, is so free with his judgment as sometimes to dispute with the Fathers themselves, vide p. 190, where he convicts both St. Athanasius and St. Jerom of blundering in their exegesis on Gal. iv.; to say nothing of a most contumelious attack on the infallible church itself, whose very infallibility was only Mr. Faber's principle carried out.

The truth is, after all, the charge which Mr. Faber so proudly brings against those whose direct and final appeal is to the word of God alone, of trusting to their own *uninformed unauthorised private judgment*, is utterly unfounded. We maintain, and can prove, that the diligent student of the Scriptures, who employs the right methods of searching them, in the exercise of that meekness which shall be guided in judgment, is strictly the person who bows his own judgment to authority. The fixed principles of interpretation which Divine providence has brought to light after the lapse of ages, are themselves

an *authority* which the most independent obey. They are in biblical science what the needle is at sea, to be followed without disputing across the widest ocean, while Mr. Faber and his class prefer the beautiful old method of creeping along an uncertain and dangerous shore.

But we wish to say a little more on this subject. It is a most cheering consideration to those who are looking for Christ's appearing, that the sciences in every department, in proportion as they have become matured, and fixed in their principles, have become more and more obedient to the truth as it is in the Scriptures. This especially applies to the science of Hermeneutics. The principles of language have been continually developed since the times of the Alexandrian grammarians (to go no further back), until there is no question that a modern scholar has far better means of understanding the authors on whom they lectured, than they had who wrote in Greek; and, for a similar reason, there can be no question that biblical science has become so matured and fixed in its principles, that we have the means of being far superior to some of the earlier Christian writers in our knowledge of the Scriptures. As in other sciences so in this, it is not always those who have professedly aimed to promote the truth who have most contributed to its advancement. Human minds have been stimulated, whether by favour or by spite, to investigations out of which principles have been established, which may confidently be applied in studying the Bible. This subject has been most eloquently treated by one who may well be listened to on this subject, Dr. Nicholas Wiseman, in his lectures on the connexion between science and revealed religion. After having shown how all investigations have been tending to establish the doctrine of a suffering Messiah, as that of the Old Testament, he says, "We have seen the science run precisely the same course as so many others; afford in its imperfect state some ground of objection to free-thinkers, against the bases of the Christian religion; and then, by pursuing its own natural direction without fear, not only overthrow all the difficulties which it had first raised, but replace them by such new and satisfactory assurance, as no further inquiry can possibly weaken or destroy. After the text has been settled (he continues), the next task is

to interpret. This is primarily the province of philology. Now the different parts of *this* study, strange as it may seem, *have been progressive*, and their progress has uniformly tended to the vindication of Scripture, and the confirmation of the evidences."—Vol. ii. p. 191. Again he says, "In every one of the members which compose the direct study of the Bible, we have seen a natural onward progress; and in every instance the spontaneous consequence of that progress has been, the removal of prejudice, the confutation of objections, and the confirmation of the truth."

Let it no longer be said, therefore, that under the guidance of principles thus ascertained, a person is trusting to his own unaided judgment. That charge may well be retorted on those who set themselves to collect the truth out of the chaos of patristic opinions.

We have now to show in what way our author, though seemingly in quest of a purer doctrine, has been led astray on the subject of regeneration. His professed main object is to show that regeneration is a spiritual thing, but in spite of his manifest desire to make this *prominent*, he is obliged to contend for some sort of regeneration of which baptism is the means or instrument. Thus,

"Regeneration," says he, "is not merely a federal change of condition, by which, through baptism, an individual is translated from the wilderness of the world into the inclosed garden of the church, with the remission of sins and a covenanted right to all the blessings of the gospel. But it is, furthermore, a moral change of disposition,—distinct from, though associated with such federal change of condition, outward baptism being one of the appointed channels through which the inward grace of moral regeneration is conveyed."—p. 37.

This instrumental efficacy of baptism it seems, according to Mr. Faber, is the universal belief of his brethren. (p. 27).

Now we propose to show that this view—if a thing so misty may be called a *view*—is a genuine fruit, in connexion with others of the same kind, of the method of inquiry to which Mr. Faber has abandoned his judgment. It is one of those cases in which early Christian writers, some of them (for the soundest are not of Mr. Faber's mind), were led astray by a loose method of interpretation.

It appears extremely probable that the Jews were familiar with the practice of baptism, and that it was regarded by them as a symbolical declaration on the

part of those who came over from heathenism, of their abandonment of a former life, and entering a new one—vide Dr. Hammond on Matt. iii., and Rom. vi. 3; and Mosheim *De Rebus Christianorum*, p. 67. Nay, it is a certain and interesting fact, that among the heathen a rite of this kind, with the same symbolical reference, had been observed from time immemorial. We refer to the ancient mysteries, which Warburton and others have asserted with great probability inculcated the knowledge of one God, as opposed to Polytheism and the life to come; that *mystery* which the apostle says was hid for generations, but was *made known* by the gospel. We have not space for the proofs and illustrations of this statement which we have collected. As one we may refer to the Stromata of Clem. Alex. VII., p. 513, (syllb.) Referring to the rites attending these mysteries, he says, “Before imparting the mysteries, cleansings must be employed, to show that it is necessary, after putting off ungodly sentiments, to turn to the true doctrine.” And again, purifications commence the Greek mysteries, as the bath those of foreigners (Christians). That the mysteries inculcated the doctrine of passing from a sensual to a purer life—vide Cic. de Legibus, book 2, sect. 24; Dem. For the Crown, p. 313; Reiske, to the passage, “I have escaped the bad, I have found the good,” and Reiske’s notes, that candidates were admitted into the schools of moral philosophy by baptism.

It appears, therefore, that amongst Jews and foreigners this symbolical mode of profession had become familiar, and that on all hands it was held to betoken a species of *regeneration*. But although among the heathen, the ignorant and superstitious attributed virtue to the cleansing itself, “Ah nimium faciles,” says Ovid, “qui tristia, crimina cædis flumina tolli posse puta sis aquâ, Fast. 2, p. 46—the enlightened never thought of it as any thing more than an expressive symbol. This was adopted by John, and by our Saviour also, it appears, as a customary and well-understood method of declaring a public profession. It was besides associated by Christians with the death and resurrection of Christ.

But in explaining the language of Scripture on this and similar subjects, a remark is necessary, which is very obvious, but for want of attending to which the grossest mistakes have been made—we

refer to the established and *defined* use of metaphor. When in the New Testament a particular *doctrine* is meant, we have sometimes—the chief subject of that doctrine—the name of the teacher; the word *name* before it or alone, or the *symbol* of its profession. Thus, John’s preaching was, “Repent;” this was his doctrine, and his disciples were baptized *into repentance*, as Christians were baptized *into the death of Christ*. This doctrine of John is called the *baptism* which he preached, Acts x. 37. Acts xiii. 24, *Moses* is put for the Mosaic doctrine; and the Israelites were baptized *into Moses*, as the Galatians (iii. 27) were *baptized into Christ*; and others were not baptized *into the name* of Paul. On the same principle, *the faith* is commonly put for the doctrine believed.

By a genuine application of this obvious principle, we must explain several passages over which the *externalists* have stumbled: as Titus iii. 5. We were once living in malice and envy; but when the kindness of our Saviour God appeared, he saved us *by the bath of regeneration*; that is, *he cured our hatred*, by imparting the new nature which that baptism signified. This is the obvious meaning, as the connexion shows. In a similar, though not precisely the same way, is to be explained what Peter says, in that text from which Mr. Harcourt has proved the doctrine of baptismal regeneration, 1 Pet. iii. 21. As Noah’s family was saved *through the water* (observe, it was not the water which saved them, but *the ark*, vide Bengel), so baptism saves us also; that is, as Peter is careful to explain it, “the answer of a good conscience towards God;” referring, as Mr. Faber shows, to the mode of professing Christianity, which was attended by solemn questions put to candidates as to their views. Baptism is therefore here put for profession by that ordinance, as profession is elsewhere put for the doctrine of the gospel, vide Heb. iii. 1, and x. 22.

Instances of the same kind, referring to other subjects, might be abundantly adduced, to show that in thus interpreting such passages we not only obey the rules of common sense, but the strictest rules of grammar. Yet, in these and other cases, some of the early fathers have doggedly adhered to the absolutely literal sense, and others have as doggedly followed them, till papal infallibility and Anglican *authority* have been led into

most portentous errors by a gross blunder in exegesis. To take one example, Tertullian, quoted by Mr. Faber, p. 137, speaking of the simplicity of divine works compared with their magnificent results, says, "So that here also when a man plunged into the water and immersed, with only a few words, rises again little cleaner than he was before, his attainment of eternity through such a medium, *may well be thought incredible.*" He then shows the *rationale* of it: "For the Spirit immediately comes upon the water from heaven, and thus brooding over it sanctifies it from himself, so that it drinks in the virtue of sanctifying." A similar mistake was made by early Christian writers on the subject of the Eucharist. We find, for instance, even Justin speaking in this way about it: "We do not receive it," says he, "as common bread or common drink. But in the same way as Christ our Saviour was made flesh by the word of God, and received flesh and blood for our salvation, so also the food of the Eucharist, by which our flesh and blood are nourished by assimilation, is the flesh and blood of that Jesus who was made flesh; for the apostles have taught us that Jesus took bread, and, giving thanks, said, 'This is my body;' and in like manner, taking the cup, he gave thanks and said, 'This is my blood.'" It is in this way that these and other early Christian writers have been left to blunder in their interpretation of Scripture. In the latter case, on the solemn night in which the Supper was instituted, our Saviour took into his hands a loaf or cake of bread, and breaking it before his disciples, said, "This is my body which is broken for you;" in like manner, according to Matthew, taking the cup, he said, "This is my blood, which is shed for many." Now, in spite of Luke's explanatory version, "this cup is the *new covenant* in my blood," the infallible church has resolved to convert the bread into real flesh, and the wine into real blood; corrupting the truly sublime "*Hoc est corpus,*" into the detestable *hocus pocus* of popery. But much as Mr. Faber might shudder at this, he is guilty of precisely the same thing, in perverting another symbolical ordinance into a "mean of moral regeneration;" and that not because the Scripture gives any colour for such perversion, but because some early fathers were not able to make any thing else of it. The practice,

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we should think, of appealing to such authority must ere long give way to the sounder course, of applying the almost exact methods of hermeneutic science directly to the word of God.

We now come to a part of Mr. Faber's subject in which he is manifestly reduced to great difficulties, viz. where he attempts to show how this moral regeneration is imparted by baptism in the case of *infants*. He says himself the grand difficulty in the way, both of argument and of evidence, is the case of infant baptism; and if Mr. Faber had not been obliged, as an obedient son of the Anglican church, to prove it, he might well have given it up in despair. For not only has he no help from Scripture, and does not pretend to have, but in this case the early fathers, though invoked and made to say something on the subject, entirely fail him, and much that they say is of an opposite tendency. But in this difficulty Mr. Faber is decidedly less candid and fair than when he could boldly cite his authorities. He has a chapter, beginning p. 227, "on the Antiquity of Infant Baptism." Of the *existence* of this in the early church, he first gives the evidence. In doing this he passes over Scripture, and remarks respecting the apostolic fathers, that "nothing, or at least nothing literally explicit, is said respecting it," p. 238. The first witness he cites is Justin, who, he says, speaks of many of both sexes, who were "*made disciples to Christ from their very childhood.*" Justin's words are, *ἐκ παιδῶν ἰµαθητεύσαν.* Now, in the first place, every body knows that the phrase *ἐκ παιδῶν* seldom, if ever, denotes the period of *infancy*; it is constantly used to denote a period in which young persons might become disciples by personal faith. Thus (Xen. Cyrop. 1, 5, 7.) Cyrus says to his soldiers, "My friends, I have chosen you from having perceived that from children (*ἐκ παιδῶν*) you have diligently attended to what the state thinks honourable, and refrained from what it reckons base." So (2, 3, 10) one speaks of learning to defend himself from a boy (*ἐκ παιδίου*), and Aristoph. Knights (385) makes the savage man confess that he was flogged for stealing (*ἐκ παιδίου*). And then, secondly, for Mr. Faber to assume that *µαθητεύειν* ever means to make a disciple in any other way than by *teaching*, is to assume the question in dispute. This is all we

have from Justin. He next cites Irenæus, but confesses in the passage he cites, "the sacrament of baptism is not precisely mentioned;" we think the passage has nothing to do with that ordinance. The statement is, Christ came to save all who through him are born again to God; infants, and little ones, and boys, &c. Thus he passed through every age, sanctifying infants by being an infant, &c. Now Mr. Faber has himself stoutly maintained, that baptism is only *one mean* of regeneration, and that the latter is not inseparable from the former, even in the case of infants;—why should he assume, therefore, that the regeneration of these infants meant their baptism? The next is Tertullian, who does indeed *mention* the practice of baptizing infants as having been introduced, but it is so far from being in his time the general practice, that he mentions it *for the express purpose of discountenancing it*. He says, "*Let them be made Christians when they are capable of knowing Christ.*" Now if, as Mr. Faber asserts, "from the days of the apostles infant baptism was the universally received practice," what right had Tertullian to refuse to the infants of his time that efficacious ordinance? It seems, however, that what is censured by Tertullian as a corruption, is defended as a right by Cyprian fifty years after, during which time many other errors had become established;—but so much for the *consent* of Tertullian and Cyprian. Lastly, Mr. Faber goes back to Clement, of Rome, as "*insinuating*" the practice of infant baptism; and how do our readers suppose that the unconscious Clement is made guilty of such an insinuation? Why, he cites Job from the LXX., as saying, "No one is clean from pollution, though he live but a single day." Hence Mr. Faber argues—Because baptism washes away original sin, and Clement avows his belief of original sin, even in infants, ergo, Clement believed in infant baptism! We ought to say, however, that Mr. F. has been led to cite this passage from Clement, because Jerom argues from the passage, according to him, the necessity of baptism and regeneration. This is *the whole* of Mr. Faber's case for the antiquity of infant baptism; and we must confess, that when our worthy cotemporaries of the Christian Observer are so very grateful to Mr. Faber for this, "they are thankful for small mercies."

In good truth, the *entire silence* of the early Fathers on the subject of infant baptism, considering how prominent a place in some of their writings the ordinance assumes, coupled with what they have positively said on the other side, is a certain proof that it did not exist in their time, and never had existed. The statement of Justin, cited by Mr. Faber p. 135, in which that Father declares what was *the practice* of Christians of his time, may be regarded as *decisive* on this point, that is, of course, decisive, not of what was the will of God according to Scripture, for we do not ask his opinion on that subject, but of what was the *approved practice in his time*. He says, "Whosoever shall have been *persuaded*, and shall believe the matters to be true which by us are taught and propounded, and shall promise that they will live accordingly: these persons are instructed to supplicate God, &c. . . . Then they are brought by us to a place where there is water: and they are regenerated according to the method by which we were regenerated." Now surely, if about the year 140, when Justin flourished, there had been *any truth* in Mr. Faber's assertion, that "From the days of the apostles infant baptism was the universally received practice of the Catholic church in every part of the world," Justin would have spoken in a very different way about it. He would have amazed the Emperor by telling him, "When the infants of those who profess and call themselves Christians are about eight days old, their sponsors bring them to the minister and promise for them that they *shall believe all* the articles of the Christian faith, and they are then regenerated by a few drops of water from the minister's hand."

In conclusion, we feel heartily thankful for ourselves, and for many others, in being emancipated from the mental thralldom in which Mr. Faber and his class are so much inclined to glory. The alliance of truth and philosophy which the Reformation beheld, has since then been assembling beneath its banner all the best and most healthy forces of the understanding and the heart; its advance has been steady and decidedly successful; and as it is more and more distinctly that of establishing the Redeemer's reign, it more and more distrusts all weapons but the sword of the Spirit, which is the *Word of God*. The attempt which is made in our day to

marshall the ambiguous and undisciplined bands who are disaffected to this alliance, will we hope be only the means of their more decided overthrow. In the meantime, without, we trust, being influenced by the bigotry of party; we cannot but think that the position we hold as Baptists is of great importance in the present aspect of affairs; and it becomes us, and especially the rising youth of our ministry, to furnish ourselves well with all the means of understanding and defending our own position, that principles so dear and so important to vital religion as those are which are connected with our views, may not be obscured or lost to the world by our neglect and inefficiency.

Discourses on Special Occasions, by the late Rev. R. S. M'All, LL.D., with a Sketch of his Life and Character, by the Rev. RALPH WARDLAW, D.D. 2 vols. 8vo. Price 24s.

THE individual who was the author of these discourses, and is the subject of this sketch, was confessedly one of the most extraordinary preachers of his own or other days. Those who knew him will hail these volumes as a grateful memorial; and all by perusing them may obtain pleasure and profit. Such was he, that few could admire him except enthusiastically, and these, by an easy and delighted effort of the imagination, will supply much of that charm which the great spoiler has dissolved. If any were prejudiced by thoughtless or envious rumours, or repulsed by peculiarities they could not appreciate and were not anxious to excuse, they will here find a confutation of the former, and an explanation of the latter. On these accounts, as well as for the intrinsic value of the productions themselves, all of our readers who can will purchase them, or secure a perusal of them; and, as it is impossible that we should transfer to our pages even an epitome of subjects so discursive and various, we must content ourselves with a few supplemental and explanatory remarks.

The "Sketch," perhaps, demands our first and longest notice. That it comes from Dr. Wardlaw will be to many a sufficient, and to all an important recommendation. It is distinguished by the usual qualities of his writings—clearness, acuteness, sound sense, and amiable feeling; yet slightly enfeebled in effect

by digressions which hardly compensate for delaying the narrative, by arguments to prove what is almost too obvious to need an affirmation, and repetitions of the same thought in language not greatly varied nor often improved. That which must have constituted one of his greatest difficulties, and which as it entails a public loss is much to be regretted, arose from "the fact, that the lamented subject of this memoir, immediately before his death, laid his nearest relatives under an interdict, and exacted from them a corresponding promise, that they would furnish no materials for a life of him." To this cause, doubtless, may be attributed the absence from the memoir of those domestic incidents and epistles which invest biography with so much interest. The diversity and distance of the sources of information has involved other imperfections in the work. There is an apparent eagerness for anecdotes, and not much selection; so that some will be suspected as doubtful, and others neglected as trivial. Thus according to different statements, he is represented as being, during his studies at Edinburgh, at once thoroughly sceptical, considering all "religious characters" as "weak enthusiasts, with whom no gentleman of learning or taste could associate," and yet the willing, admired, and successful vindicator of Christianity; and, what is stranger still, we are told in one place, that Mr. Roby, of Manchester, gave the charge at his ordination at Macclesfield, and in another, that after his settlement in that town, he avoided all intercourse with, did not know, and had not seen him. Another infelicity resulting from bringing together the testimony of so many admirers is, that the whole has the air of a panegyric, without possessing the excellencies, or answering the design of one. There is, moreover, a lack of congruity. The portraiture is full, but the colouring and expression are so modified by the different capacities and tastes of so many artists, that even the master hand of Dr. Wardlaw, has failed to give it sufficient character and finish. To say that the work is imperfect is, however, only to affirm that it is of human origin, and had the faults been many or very important, they could not have been so easily or readily specified.

The memoir informs us, that R. S. M'All was born at Plymouth, in the month of August, 1792; was the subject

of permanent religious impressions when about eight years of age, and manifesting strong predilections for the work of the ministry, entered the academy at Axminster before he was fifteen. When not quite seventeen, he was admitted into the Hoxton Academy (now Highbury College); but continued only a year, on account of suspicions that his sentiments were unsettled, or heterodox. Next we find him studying medicine at Edinburgh, of which he relinquished the practice as his mind was gradually restored to its early estimates and feelings concerning the things of God. Dr. Collyer, whose letter concerning him is one of the most beautiful we ever read, was his early and constant friend, and became his patron, by introducing him at Macclesfield, as one who possessed an almost "angelic genius." In that town he laboured and studied, assiduously and successfully, for about twelve years, when he removed to Manchester; where he closed his short but brilliant career. His days were comparatively few; but before he died he had atoned for the impetuositics of his youth; lived down the prejudices of the weak, and the calumnies of the malignant; obtained a wide and honourable sphere for the employment and even the display of his extraordinary endowments; won the profoundest admiration of thousands, the love of those who knew him best, and the respect of all; and (which was infinitely dearer to his heart) was the instrument of good to an extent of which it is impossible to form an adequate conception, and in a sphere for which but few were competent. Ardent and quick almost beyond comparison, he was incessantly employed in gathering the elements of instruction and delight; but only that in the pulpit and in the parlour he might readily and lavishly impart them to others. In the house he was so apt, versatile, and urbane, that the timid were emboldened without being addressed; the ignorant instructed, yet spared the humiliation of appearing to be scholars; the truly meritorious proportionately honoured, and all so drawn out and felicitated in their conversation that they were enchanted with their own eloquence. The strength and permanence of his friendship many have tested, not merely in the sunny day and the flowery field, but in the night of adversity and the thorny wilderness of reproach, when others less disinterested

or less fervent, forsook and forgot them. His devoutness was too sincere to be ostentatious, yet too impressive and spontaneous to be overlooked by the dulllest, or unfelt by the coldest. His profound humility is most warmly attested, as it was most frequently seen, by those who attended his seclusion; for, like the lily, its home was in the valley, yet it was as drooping, as graceful, and as pure. He had seen too much of parties to be a partisan, and had thought so much and so painfully that he could neither be nor satisfy the sectary. His very sensitiveness made him resemble a plant covered with the dews of the morning, which trembles at every touch, and covered him with equal freshness and beauty whenever happiness beamed upon him. If ever he was supercilious, it was toward the flippant and the vain, or at least those whom he believed to be such. If he thought too highly and spoke too frequently of himself, it must be remembered that that is a fault of which most are guilty, and yet seldom aware; that his talents were the most self-deceiving, and that he could not breathe without inhaling the incense of applause. It is no compliment to a man when his friends even *dare* to flatter him. When you hear him often in public proclaiming his insignificance and incapacity, you think it would be better if, suiting the action to the word, he took that for granted, or treated it as not of sufficient importance to occupy the attention of others; and, above all, if you see him excessively annoyed when his intellectual reputation is slighted, or jeopardized, you cannot help regretting, in proportion as you love and admire. If any or all these things were occasionally and partially visible in Dr. M'All, we have only to remember that he was one of Adam's progeny, and that even Achilles was vulnerable in his heel.

To form a true estimate of his intellectual character is a work of greater delicacy and difficulty. In the letter from Dr. Collyer he is compared to Robert Hall; but between the two there is room neither for contrast nor comparison. From many parts of the sketch we might be led to conclude that he was one of those rare instances of mental grasp and power whose productions cast a shadow over what is common, and live on undecaying as if in mockery of what is frail. This, however, would be a mistake which a perusal of the discourses

would correct. His mental structure was vigorous rather than powerful, extraordinary rather than great. He astonished by the celerity of his movements, not by the originality of his course. His imagination seemed to be the least prolific of his faculties; for though his descriptions are frequently felicitous, and sometimes striking, yet his comparisons and allusions are neither numerous, nor new, nor exquisite. In abstract analysis he is evidently most at home; and had his mind possessed less mobility, or more power of concentration, he would in this have strongly resembled, if not equalled, his tutor and friend Dr. Thomas Brown. All his natural endowments were considerably above the average; his educational advantages were many and diversified; even his difficulties at Hoxton must have thrown him more on his own resources, and his purely nervous temperament gave a quickness to his perceptions, and a restlessness to his pursuit, which could not fail to place him on a lofty, though not the highest elevation.

But his grand distinction, the source at once of his temptations, his excellencies, and defects, was his unrivalled and almost inconceivable powers of utterance. These were the locks of his strength, which made him a Sampson amongst the hosts of public speakers; but shorn of which, to a great extent, he would have been as other men. Not only did he never approach the confines of hesitation, but it seemed a natural impossibility he should do so. Without a moment's preparation he would speak for an hour as correctly and as much to the purpose as if he had written every word. Beginning without the shadow of embarrassment, accelerating or slackening his course at will; never tripping, though vehemently impetuous; never oppressed, though weepingly pathetic; never confused, though involved in the most mazy sentences; never inappropriate, though rapidly turning to topics the most contrarious; never flagging through weariness, and most felicitous when the task was most perilously delicate. In his happier moods he seemed to reserve an ocean fulness, which struggled in vain to rush forth at the very moment he was pouring out torrents of eloquence; and, when the congregation was thin, and the place large, *rari nantes in gurgite vasto*, and these rare ones many degrees below freezing point, though he was unhappy, and almost unable to *think*, yet then the

exhaustlessness of his language only became the more apparent and astonishing. His voice, too, was as flexible as his style, seconding and enriching all his efforts. It was that of the charmer; surely the richest and sweetest that mortal ever heard.

But these things involved many and serious disadvantages; while they explain much of the marvellous in what is said concerning his prowess in debate. Many in private conversation would be confounded, not by the weight of his arguments so much as the rapidity with which they were announced; and in his public discourses many were overwhelmed by his eloquence before they could take a draught of his meaning. Hence it was, too, that he "shot over people's heads;" not, as Dr. Wardlaw intimates, by the elevation and greatness of his thoughts, but by the elaborate involution and consequent obscurity of his style. But this brought poison without an antidote. It produced with many all the effects of first-rate mental greatness, without furnishing the corresponding correctives of vanity, which real greatness supplies. It surrounded him with an amount of homage which strangers could not accredit, which few men ever had, and which appeared sufficient almost to corrupt an angel. It tended to fix the attention of his hearers more on himself than on his theme; men were surprised rather than instructed, and Dr. Phillips did but express the general feeling, when he said to Mr. Fletcher: "What a *wonderful* man this doctor of yours is!" The most frequent exclamation of his hearers on Monday morning was, "The doctor gave us a most wonderful sermon yesterday!" but, when asked to specify any particular argument or illustration that could sustain their description, the reply would show that they had understood but little, and consequently forgotten all.

The discourses furnished in these volumes will but imperfectly exhibit the Doctor's ordinary style. They have less splendour, but more correctness, unity, concentration, and massiveness, than his spontaneous effusions. They are the best of his most elaborate sermons. Those on parental duties, and on the ministerial and missionary work, abound with remarks acute, glowing, and just; which few can read with attention without being made wiser, and none can constantly practice without

being made better. They will remind his friends of the greatness of their loss, but, if often and prayerfully perused, will go far to compensate it. They prove that their author, though in his denomination surrounded by a galaxy of talent, was neither eclipsed nor absorbed. If some of his brethren were more learned, others more logical, others more elegant, others more concentrated and profound than himself, yet he was as acute as any, and more intense, versatile, and copious than them all.

Our limits will only allow one short extract from the discourse on "parental duties;" though the whole are so equable and yet so diversified, that many would be required fully to represent their merits.

"Allied to this is a practice, once, alas! too common—that of making religious phraseology, and the language even of the Scriptures, the vehicle of sentiments sometimes ludicrous, sometimes trifling, sometimes almost profane. This practice seems now indeed to be very generally reprobated, and abandoned, in a great measure, by the church to the world. With respect to this latter class—however humbling it might be to be reminded of the fact—they owe some of the most sparkling ornaments of their discourse, and nearly all their wit, to that despised and antiquated volume, at length so happily exploded, that against it they have almost ceased any longer to direct their raillery. Orators, novelists, poets, senators—the facetious and the

scientific alike—find the Bible now their most convenient jest-book; and it must be acknowledged they make ample use of it, though not always with the facility or the discretion which a larger acquaintance with its contents might enable them to apply. A man moderately conversant with its expression, might often assist them more ingeniously to insult and outrage their Creator. He might furnish them with happier allusions, and terms more adequate to their design; with forms of more impious inuendo, and images of more delicately veiled pollution. We have sometimes commiserated the poverty of their invention, while admiring the boldness of their adventure:—that they would brave the wrath of heaven on so slight a stimulus, making its own oracles, even for a jest, the very seal of their damnation. Pity, that they should barter their immortality for so poor a recompense, and gain for its surrender no more valuable boon than the honour of some paltry witticism or ill-constructed blasphemy. I repeat my conviction, that, amongst those who have even the slightest pretensions to the name of godliness, this most reprehensible and senseless practice is declining, and will ere long wholly disappear; and I hope the time is at hand when even to allude, in his presence, to the name of God, in any other manner than with the profoundest reverence, and for legitimate and sacred purposes, will be felt by every believer in revelation as a direct and personal offence. Yet it is impossible I should too strongly caution the Christian parent against the most distant approach to its indulgence; scarcely anything is more certainly indicative of an unprolific and a vulgar mind; while its effects upon the sentiments and habits of the young must be, in every aspect, indescribably pernicious."

BRIEF NOTICES.

Facts and Evidence relating to the Opium Trade with China. By WILLIAM STORRS FRY. London: 8vo. pp. 64. Price 1s.

THIS is, we believe, the best of the numerous pamphlets on the subject to which it refers; and we can cordially recommend it to all who wish to receive a brief but comprehensive view of the important questions connected with the growth of opium in India, and the manner in which it is introduced into China. Mr. Fry undertakes to prove, that the introduction of opium into China, has been and is directly contrary to the laws of that empire, and in open defiance of the Chinese government, which never wanted the sincere desire, but the power, to put it down;—that the British Indian Government, monopolizing the production of opium in our East India possessions, cultivates, prepares, and sells it expressly for the Chinese market, without any respect to those laws and prohibitions;—that British subjects, under the sanction of the British Indian Government, persist in carrying that opium into China to be disposed of there, under circumstances of increasing and

aggravated evil and atrocity;—that the properties of opium, as a stimulus or luxury, are morally and physically deleterious in the highest degree;—that the cultivation and monopoly of opium are attended with serious evils and oppressions in our East-Indian territories;—that this traffic has been, and is, highly injurious to the legitimate commerce of this country, and endangers a most important branch of our revenue;—and, lastly, that it materially interferes with the progress of Christianity in the East. These positions are sustained by adequate evidence. The writer, who is a merchant engaged in the China trade, but belonging to a firm which has ever scrupulously abstained from the guilty practices which he exposes, appears to be quite at home in discussing the subject in its commercial bearings; but he evinces equal earnestness in reference to its moral and religious aspect. He urges those who bear the name of Christian, to set the example to other cultivators of the pernicious drug, and at once to *do right* in this matter. "Let us, I repeat, *DO RIGHT*, and leave the event and the conse-

quences in the hand of Providence: and most fully and firmly am I persuaded, that the course which is right—the course to which honour, morality, and religion call—is the only wise, and prudent, and politic course,—the course which alone can secure our national welfare, our commercial prosperity, and the stability of our colonial empire."

Sacred Geography and History, for the use of Families, Bible Classes, and Sunday-School Teachers, with Maps. By THOMAS APPLE-GATE, *Missionary from the Bahamas.* London: foolscap 8vo. pp. 144. Price 3s.

A GREAT deal of information which will be acceptable both to teachers and pupils in studying the sacred writings, is brought into a small compass in this volume; illustrating the locality of those countries which are mentioned in Scripture, their natural history, and the fulfilment of prophecies respecting them.

Biblical Topography: Lectures on the Position and Character of the Places mentioned in the Holy Scriptures. With Maps. By SAMUEL RANSOM, *Classical and Hebrew Tutor in Hackney Theological Seminary; Author of a Treatise on Temptation. With a Preface by JOHN HARRIS, D.D., Theological Tutor in Cheshunt College.* London: royal 18mo. pp. 460. Price 6s.

THIS is a much more comprehensive work than that which we have just noticed. It treats of the History of Palestine in connexion with its Geography, discusses its Polity, Languages, and Literature, and contains a judicious chapter on its Destiny. It is the substance of a series of lectures which were originally academical exercises, and it furnishes a pleasant and profitable course of reading, both for theological students and for well-educated young people in general.

Canadian Scenery illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT, engraved in the first style of the art by R. Wallis, J. C. Willmore, Brandard, Bentley, Richardson, &c. *The Literary Department by N. P. WILLIS, Esq., Author of "Pencilings by the Way," "Inklings of Adventure," &c.* London: 4to. Part I. Price 2s.

ACQUAINTANCE with Canada is now desirable, on many accounts, to the Christian philanthropist as well as to the politician. The work before us, if this first part is a fair specimen, will be beautiful and instructive. It contains delicate and picturesque views of a Wigwam in the Forest—General Brock's Monument—Rapids on the approach to the village of Cedars—and Quebec. Nothing is said in the prospectus respecting maps; but to render the publication all that the proprietors appear to wish to make it, it will be necessary that some should be introduced.

The Christening and the Baptizing. A Tale for the Unlearned. By F. CLOWES, *Classical Tutor of Horton College, Bradford.* Bradford: pp. 12. Price 1d.

THIS tract was written, it appears, at the request of several poor members of the church of which the author was formerly pastor, who lived

among persons wholly unacquainted with the views of the Baptists, and wanted something simpler and more interesting to the ignorant than pamphlets explanatory of our views generally are. It is exceedingly well adapted to the purpose it was intended to answer; and we shall be glad to see it advertised with the name of some London bookseller of whom it may be procured. We embrace the opportunity to suggest that the important bearings of our sentiments in reference to baptism upon those questions which relate to Church Establishments and to the doctrine of the Oxford schoolmen, renders the distribution of judicious tracts on baptism a very easy and effective mode of diffusing sound dissenting principles.

A Dialogue in Verse between the Pool and Basin. London: pp. 16. Price 2d.

A SILLY correspondence admitted into the Patriot a month or two ago, in which it is hard to say whether the Baptist or Pædobaptist writers appeared to the least advantage, has given occasion to this little *jeu d'esprit*. It is said that its composition has furnished amusement to an invalid recovering from disease which has long suspended his active services and confined him to a secluded chamber; and though we should not readily undertake to be his counsel if he were to rest upon this performance his claim to a niche in Poets' Corner, yet we assert without hesitation, that he has secured to his favourite "Pool" the best of the argument.

Persecution of the Lutheran Church in Prussia, from the year 1831 to the present time; compiled from German publications. Chiefly translated by J. D. LÖWENBERG. With additional information from various sources. London: pp. 144. Price 1s. 6d.

THE character of this publication may be learnt by consulting our Intelligence in an ensuing page.

RECENT PUBLICATIONS Approved.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." London: imperial 8vo. Price 2s. 6d.

The Colonial Magazine and Commercial Maritime Journal. Edited by ROBERT MONTGOMERY MARTIN, Esq., Author of "The History of the British Colonies," &c. No. 4. April, 1840. London: 8vo. Price 2s. 6d.

The Christian's Latin Companion, containing Thomas à Kempis's "Imitation of Christ," rendered into elegant Latin by SER. CASTELLIO, and Hymns. London: 12mo. pp. 92. Price 3s.

The Oneness of Christians in Christ. A Discourse originally delivered in the Baptist Chapel, Broadmead, Bristol, at a united Lecture of the Independent and Baptist Congregations, and also in Alfredale College Chapel, Bradford, March 29, 1840. By FRANCIS CLOWES, *Classical Tutor, Horton College, Bradford.* Bradford: pp. 16. Price 1d.

Anecdotes. Miscellaneous. London: (Tract Society) 18mo. pp. 244. Price 2s.

Conversion of the Earl of Rochester. London: (Tract Society) 18mo. pp. 69. Price 6d.

INTELLIGENCE.

PRUSSIA.

PERSECUTION OF DISSENTERS.

A little volume has recently been published, entitled, *Persecution of the Lutheran Church*, which consists of original documents translated, and contains much information respecting the course adopted by King Frederick III. towards a valuable portion of his subjects, which ought to be universally known, as an illustration of the promotion of religion on monarchical principles. The Prussian sovereign has been for many years a zealous patron of evangelical doctrine; he has sanctioned and maintained many eminent professors in the universities of his dominions; and he has sought earnestly to effect a union of different churches which would have been advantageous, probably, had it been the result of conviction and fraternal love, instead of being attempted by authoritative enactments. For a full view of the results of this unhallowed zeal on the part of one who is exhibited by some English advocates of Protestantism, as a model for the imitation of all sovereigns, we must refer to the work itself; but the following extracts from letters contained in it will give a general idea of the sad scenes which have been realized.

"In 1822," says Pastor Kavel, "there appeared a new liturgy, destined, in the first instance, for the royal chapel, at Berlin, as expressed in its title. It was introduced by degrees into other churches, towns, and villages; a part of the clergy already in office accepting it voluntarily, whilst all those that were to be appointed, were under the necessity of subscribing to it, or else did not obtain preferment. The reception of the new liturgy was afterwards urged throughout the kingdom. Considerable opposition was raised, and much was written against it. Amongst others who opposed its reception, was the celebrated Schleiermacher. The magistracy of Berlin rejected it, and also twelve clergymen of that city. To induce the dissentients to receive the Liturgy, and in order to meet the various objections, a new edition was prepared, in the second part of which, many of the old prayers and formularies were inserted; which decided the majority of the clergy, amongst whom were the twelve above-mentioned, to receive it.

"The year 1830 now approached, on the 25th of June in which, the third centenary of the presenting of the Augsburg Con-

fession was celebrated. It was desired that on that day the new liturgy should be read in all the churches. But as some of the Lutheran clergy, among whom was Dr. Scheibel, Professor in Breslau, could not conscientiously agree to this, he was suspended from his office, against the will and to the great grief of his flock. The same fate, the year following, befell all the preachers who did not receive the new liturgy, or who had laid it aside again, after being convinced of their error. They were dismissed from their office; and if they ventured to preach the gospel and administer the sacraments in private houses to their forsaken parishioners, according to the Lutheran formula, which has been in use for the last three hundred years, they were thrown into prison, and compelled with their families to quit their respective parishes. And those Lutheran families who, from fidelity to their church and confession, took no part in the public worship of the established church, but mutually edified each other in private houses, were, also, either fined or imprisoned. These persecutions have been the most violent in Silesia and the grand-duchy of Posen, where most of the inhabitants are Lutherans. Some of the Lutheran preachers are still in prison: others wander about the country, with great difficulty and danger, to minister the word of God and the sacraments, during the night, in remote places, in order not to be disturbed by the police. For since the edict of 1834, prohibiting any meetings of Christians for mutual edification, unless by express permission of the Consistories (which, having subscribed to the union, do not grant such permission to those Lutherans who have not adopted it) - all Lutheran divine service is rendered illegal.

"There are thousands of Lutherans who live in this persecuted state. And why are they punished? Not for resisting the civil powers appointed by God, nor for refusing obedience to the laws of society; for they give unto Cæsar the things that are Cæsar's; but solely because they cannot receive the new liturgy. Our opponents indeed say, 'You may adopt the liturgy without joining the union;' but who can do this, since the former has merely the latter for its object? Gladly would we unite, if it were only a real union; for we Lutherans, also, long that there may be one fold and one shepherd.

"But we cannot regard that as a holy

Christian church, which persecutes another church. This is the case with the new United Church of Prussia, which tolerates neither those that are strictly Lutheran, nor such as are strictly reformed. He that does not adopt the new liturgy, whether he be Lutheran or reformed, is persecuted.

"Hence, he who belongs to the United Church, must at the same time, either actively or passively, consent to the persecution and suppression of the Lutheran and reformed churches as they have existed for three centuries. But we Lutherans, feel it to be contrary to conscience to belong to a church which persecutes Christian brethren; and on this account, were there no other motive, could not have communion with it. Who are we, that we should judge our brethren? Every one must stand or fall to his own master. We wish not to hinder any one from joining the United Church; we merely beg for toleration for ourselves."

In 1835, "about nineteen ministers," says Pastor Graham, "had publicly renounced the new form of worship, from conscientious motives; on which account they were either dismissed or imprisoned by the civil authorities. The congregations, following, for the most part, the example of their preachers, were also fined and imprisoned; when, for instance, they refused to have their children baptized according to the new formula; or if they did did not attend the new form of worship, and held Lutheran divine service by themselves, according to the ancient apostolic mode. But the heavier the pressure and the longer it lasted, the more clearly did Lutheran Christians perceive the real nature of the Prussian Religious Union.

"In a few years, about twenty thousand publicly renounced the New United Church, and declared that they would abide by their ancient apostolic (Lutheran) church. They frequently presented petitions for toleration, to the king and his ministers, but in vain. They proved that their confession was rendered void by the new form of worship, but received no other answer than that it was not true; that they might still believe what they pleased; but must belong to the United Church.

"The Lutherans, however, declared that they could not do so, so long as the latter did not confess the Lutheran religion, in its form of worship; they also requested to have their ministers set at liberty. But these requests were in vain."

In an account published by Mr. Ernst we are told that "Mr. Krause, pastor of the Lutheran community in the circles of Militsch, Trebnitz, and Wartenberg, in Silesia, was seized and imprisoned at Militsch, because, in obedience to the word of God, and

his official oath, he had rejected the command of the United church to resign his office as Lutheran pastor. By the arbitrary decree of the State church (not by legal judgment) he was confined for more than a year, and forty-two weeks of that time in a narrow prison. His congregation in the mean time went on increasing, for honest minds were convinced by those dark deeds of their anti-Christian principle, and openly acknowledged this before the magistrates. Notwithstanding the separation from their pastor, they maintained public worship through their superintendents, and would not be deterred from it, either by the police, or by weekly judicial examinations, or by threatened fines and imprisonments. The superintendents of the different communities when deprived of their pastors, some of whom have been banished and others imprisoned, do not preach themselves in religious assemblies, but according to their pastor's advice, read each time a sermon from a book, and before and after it a prayer from the Old Wittenberg church prayer book.

"The Lutherans in Prussia would feel thankful, if assemblies of twenty or fifteen, or even ten persons, were allowed to meet together; they would then divide themselves and perform worship in their different houses, but the assembling of even a few individuals for this purpose is not allowed.

"If the ever-spying police find merely two or three neighbours, who have met for the purpose of reading a sermon, or a chapter from the Bible, they are seized—deprived of their property, and then imprisoned and punished as rebels. Through the kind Providence of God, some of the travelling ministers have not yet fallen into the hands of their persecutors, and these have been still enabled to administer the sacrament to the congregations.

"In order to accomplish the purpose of destroying the Lutheran church (guaranteed by the oaths of kings, and other privileges for these three hundred years) the State church imprisoned several members of Mr. Krause's congregation for days, months, and quarters—distrained from one of the wealthiest among them 1160 francs, from another 320—took from the poor their clothing, cattle, house utensils, and even the vessels in which they prepared their food, extorting altogether 5200 francs from this poor community, in addition to which, they threatened, ill-treated, beat them, and used all the arts of cunning and arbitrary force to disperse them. But the people remained firm, and cheerfully suffered the ill-treatment and loss of their property.

"The State church expected to dissolve the community by removing their pastor from

them, but they were mistaken. It not only remained unshaken, but increased during the imprisonment of their father (minister) one hundred souls.

"The State church having deprived the Lutherans of their public places of worship, now sought to disturb their private religious meetings. The people then retired into the woods to worship; the children were also taken there to be baptized. Spies are engaged in all places (particularly in Silesia), whose vigilance is excited by the promise of premiums, so that the holy sacrament can only be administered during the nights, for all the village and town magistrates are charged to have every Lutheran pastor arrested wherever he may be found. Nevertheless the Lutheran church increases everywhere, for the most simple and unlearned must perceive that that cannot be the right church which practises such barbarous cruelties against those who differ from it in faith. Representations to the king and his ministers have hitherto remained unnoticed.

"After his long imprisonment at Militsch, Pastor Krause was eventually banished to Erfurt, eighty miles from his own home, and there sentenced to an additional fine of 320 francs, or ten weeks' imprisonment, for having administered the sacrament in his official capacity.

"The Lutheran community remaining faithful to the confession of their forefathers, the State church now rages against them with greater violence. It has appointed policemen (gendarmen) on horseback, and permitted them on all occasions to use arbitrary power. With the assistance of a hired mob, the people have been violently dragged from the house of God, and besides this, have been fined in one instance 1328 francs (£53) for their mode of worship.

"The communities have made a representation to the government, and proved their legal right; but instead of an answer, the police and commissioners were sent to distract them as severely as they pleased, and were permitted to take away even the household provisions. Thus the police, the commissioners of taxes, the magistrates of the place, and a crowd of constables, acted like common robbers for a whole week in the village of Lutzeine, attempting even to take away the clothing from the bodies of the very poorest. Instead of the imposed £53, they robbed them of property amounting to £150 (3990 francs). They carried away their robberies upon large carts. From a poor man in Uieschutz, they took away his whole provision for cattle, and also his cow, amounting together to 180 francs (£7 5s.) Some other poor people they fined 160 francs (£6 10s.), merely on account of having attended their places of worship. Many of those distrained have been reduced to

beggary by these robbers. During the sale of their property, the poor people have been cruelly mocked by the commissioners and the police, but they have borne it all with patience, and opposed themselves not even with a word. This it is which mortifies the persecutors most, that the Lutherans, under all their oppressions, prove themselves so meek; and pay their taxes punctually and willingly, for their enemies would fain have a pretext for treating them as rebels. At last they cried out, "You are mad!"—"deprived of your senses!"—"you will be brought into madhouses," &c.

"These are the deeds of the New State church in the kingdom of Prussia, the land from which all other countries carry away wisdom and civilization, and that boasts of its spirit of toleration! Yes! blasphemy, atheism, and frivolity, are tolerated in the universities, in the pulpits, churches, and schools; but that church which has founded the existence of Prussia, and still maintains it, is not tolerated, but persecuted. The United Prussian State church has exacted above £360 (9000 francs) from the above-mentioned community of the circles of Militsch, Trebnitz, and Wartenberg alone. Ten or twelve times that sum has been extorted from the other communities in Silesia; and if all the fines which have been exacted from the poor Lutherans since the year 1830 were put together, the sum may be computed to amount to at least £10,000, (250,000 francs.)

"Every impartial man may justly ask the question, "Have not these persecuted Lutherans some dangerous political end in view?" No! for upon the inquiry of ministers, and other State officers, the answer from the best accredited local authorities has uniformly been, "They are the most quiet subjects, and perform their duties of allegiance most punctually and willingly; never yet has a Lutheran been punished on account of the non-performance of his secular duties." "Are the Lutherans demagogues?" No! for the Lutherans have boldly declared to the government, that among the hundreds of persons imprisoned for disaffection, there was not one Lutheran.

"They challenged the ministry, to point out to them one Lutheran that was a demagogue. Three years have passed, and the ministry have not yet given an answer to this.

"Or are the Lutherans criminals, murderers, thieves, impostors, calumniators, smugglers?" By no means!—for in no prison of the Prussian state is one single Lutheran to be found who has been punished for such a crime. "Are they then a new sect?" Most assuredly not; but the church which has existed for these three hundred years; it is the State church, on

the contrary, which is a new sect. What then have the Lutherans done? Answer—No more than that they remain faithful to the church of their fathers, and for conscience' sake in matters of faith, adopt no state uniform—no state commandership—no visible head of the church—no pope—but simply adhere to the word of God. The Lutherans have petitioned for leave to emigrate, but the ministry refuse it, and say in reply, "That it is impudent to maintain that there is no liberty of faith and conscience in Prussia; that the government refuses to grant consent for emigration, and will know how to meet such obstinacy."

"This may form a small specimen of that toleration which has been practised in Prussia for several years past. German and foreign Christians and philanthropists, must not be astonished if many voices have not been raised in Germany against such cruelties; for it is well known, that the reading of Lutheran writings, much more the purchase of those which contain the present history is punished in Prussia by a fine of 100 rix-dollars. In some provinces, a reward of 50 rix-dollars is given to any postmaster who discovers such a pamphlet passing through his hands. The restrictions, with respect to printing and the censorship of the press, are in accordance with these measures. As far back as the year 1827, it became known through the medium of princes themselves, that orders had been sent to all the German courts, partly in a polite, partly in a threatening manner, not to allow any thing to appear in their respective lands against the Prussian State church.

"It is true," say some of the sufferers, in a letter dated Hamburgh, April 20, 1839, "that formerly we always cherished a hope, that if our severe persecution were brought by deputation to the ears of the king, it would come home to his heart, and he would be induced to protect and assist us. But, at the end of August, 1837, when such a deputation (of which the author of this address was a member) arrived at Berlin, and on Monday the 28th of August, had presented a short petition for a personal audience, or, if this were not admissible, for permission to present our trials of faith and conscience, in a longer address in writing, no result followed for a whole week.

"During this time, a representation of our sufferings, with an account of the persecution, and a supplication for redress, were prepared to be presented to his Majesty; and the Counsellor of the Cabinet, Müller, and the royal chaplain, Dr. Strauss, as Presiding Counsellor in the Consistory, were personally requested to lay our humble petition before the king. Dr. Strauss was told by one of the deputies, in taking fare-

well of him, while pressing his hand fervently, that it surely became him to act uprightly as court preacher.

"On Sunday, the third of September, Pastor Lasius preached a sermon, and administered the Lord's Supper in the dwelling of the bailiff of the Lutheran congregation. The police traced us, and after the service was over, took the minister with the deputies to the police office, where we were individually examined in the roughest manner, and asked who had induced us to form such a deputation. In reply, it was alleged that the cruel persecutions, fines, imprisonments, the seizure of our cattle, household furniture, and implements of husbandry, solely on account of our constant adherence to the Lutheran creed and mode of worship, which have been authorised by law for the last three hundred years, were sufficient inducements to the step we had taken. At the conclusion of this examination, a law was read to every one individually, forbidding any deputation to the king. We were commanded to desist from it, according to this law, and told to return home immediately. Upon this, some members of the deputation stedfastly declared that they could not yield until they had executed their charge, according to the mandates of the Lutheran communities that had sent them, and had obtained an answer from his Majesty; our Lutheran church rites not only being founded on the Prussian state laws, but upon the treaties of peace, and other privileges obtained by the Diet of the empire. Then these individuals were carried off to prison, and on the following day again advised by the police magistrate to go quietly home. But when this was found to be fruitless, the conveyance tickets were written out, and we were told that the king had given orders to this effect. When we wished to see the royal command, the President of the police replied that it was in higher hands, and assured us, upon his word of honour, "The ministry have resolved that you shall leave Berlin as soon as possible;" and that when this resolution was laid before the king, he had erased, with his own hand, the phrase, "as soon as possible," and substituted instead the word "forthwith." No redress was obtained.

Many details are given in Mr. Lowenberg's volume, of the sufferings of individuals and of congregations; but we must not occupy more of our pages with this affecting history. It must suffice to say that some have with the utmost difficulty found means to emigrate to Australia, some to Canada, and some to the United States; but that some are still enduring persecution in their native land, several ministers being "still in prison, wandering about as fugitives, or banished to distant places."

NEW CHAPELS.

SPRATTON, NORTHAMPTONSHIRE.

Mr. T. Warner, an active member of the Baptist church at Ravensthorpe, having more than once in the course of the past summer had occasion to pass through this populous village during the time of divine service, was so deeply affected by the sight of a large number of persons standing in the streets, as that he felt it his duty to commence preaching to them in the open air. A barn was soon afterwards obtained; but the arrival of winter rendering this unsuitable, a cottager kindly granted the use of his dwelling-house. This being found by far too small, and a very eligible building, capable of seating about 250 persons, being offered at a moderate rent, it has been neatly fitted up for divine worship, at a cost of nearly £70; towards which the friends at Spratton subscribed £30 5s.; and on Tuesday, March 10, the chapel was opened; on which occasion two sermons were preached by the Rev. J. Jenkinson, of Kettering, and a further sum of £21 14s. 10½d. collected. Being thus encouraged, the leading friends of this infant cause determined that the balance should be forthwith subscribed by themselves or their connexions. Thus the entire cost of fitting up the chapel is defrayed. The sermon preached in the evening will shortly be published.

WADDINGTON, LINCOLNSHIRE.

On Wednesday, April 8, a new Baptist chapel was opened in the village of Waddington, in the county of Lincoln. The Rev. B. Evans, of Scarborough, preached in the morning and evening, and the Rev. S. B. Bergne, of Lincoln, in the afternoon. The Rev. S. Wright and the Rev. J. Craps, took part in the devotional services. On the following sabbath the Rev. J. Craps preached afternoon and evening. The congregations were large, the collections liberal, and the prospects of usefulness are very encouraging. Waddington is an interesting village, nearly five miles south of the city of Lincoln, containing about 800 inhabitants. The chapel has originated, under the providence of God, with the Baptist church, Mint Lane, Lincoln. Between two and three years ago, Mr. Craps and some of the members of his church commenced preaching in the village; they met with many difficulties and much discouragement, but by prayer and persevering effort they eventually succeeded in the purchase of a piece of ground, on which they have erected a very neat chapel, 24 feet by 30, at the cost, including the purchase of the ground, of about £180. The chapel will seat 160 persons; 90 of the sittings are free. It is

intended to hold public worship every sabbath, afternoon and evening, which will be conducted by several preaching members of the Mint Lane church. May the blessing of the Highest abundantly succeed their work of faith and labour of love!

ORDINATIONS.

BRETTE LANE, STAFFORDSHIRE.

Public services at the recognition of the Rev. G. Cosens in the pastoral charge of the Baptist church and congregation, Brettle lane, took place on Wednesday, March 4th, at six in the evening. The Rev. J. Nash, of Netherton, read and prayed; the Rev. W. Stokes, of Westbromwich (in the unavoidable absence of the Rev. W. Rogers, of Dudley), stated the principles and constitution of a Christian church; the Rev. T. Swan, of Birmingham, gave the charge to the minister; and the Rev. H. B. Davies, of Cradley, preached to the people. The Rev. J. Richards, of Stourbridge, closed the services with prayer. The prospects of the cause in this populous district are encouraging: several have already been baptized and added to the church.

SHELFANGER, NORFOLK.

The Rev. Joseph Caldwell Wyke, having resigned his charge at Hunmanby, has accepted the call of the church of Christ meeting at Shelfanger, near Diss, in the county of Norfolk.

WINDSOR.

The Rev. — Leslie, of the Oxford City Mission, has accepted a unanimous invitation from the Baptist church meeting in Victoria Street Chapel, Windsor, to become their pastor.

RECENT DEATHS.

REV. J. WILLIAMS.

There is too much reason to fear that an account which has appeared in some of the London papers of the death of this enterprising missionary, is substantially correct. Though the intelligence has not been received by direct communication from surviving friends, but is copied from the *Australian*, a Sydney journal, its correspondence with facts previously known corroborates the internal evidence of its authenticity, which is itself strong. The particulars given are as follows:

“On the 19th of November we had communication,” says our informant, “with the natives of Tanna, one of the New Hebrides. Finding them favourable to receive instruction from our teachers, we proceeded to the

island of Arromanga. The whole of the island is, without one exception, a complete iron-bound coast, without the least appearance of culture. The natives are a barbarous race, quite different from those of other islands.

“ Wednesday morning, 20th of November.—We sent the ship's boat ashore, containing Mr. Williams (missionary), Mr. Cunningham (vice-consul for the South Sea Islands), Captain Morgan, and Mr. Harris. Mr. Harris joined the Camden at Otaheite, for the purpose of proceeding to this port to take his passage to England, with the view of arranging his affairs there previously to returning to the Marquesas as a missionary.

“ On the boat approaching the beach, we could distinctly see the natives were averse to holding any communication with us. Mr. Williams attempted to make them presents of cloth, trinkets, &c., for the purpose of gaining their esteem, but without effect. He now proposed giving up the idea of having any intercourse with the island, and Mr. Harris asked permission to leave the boat for the purpose of making another attempt. He was followed at a short distance by Captain Morgan, Mr. Cunningham, and Mr. Williams. When Mr. Cunningham reached the summit of the beach, he perceived Mr. Harris running down towards the boat, followed by a large party of natives, armed with spears, clubs, bows and arrows, and he fell the first victim. As soon as one knocked him down, the remainder of the party speared him through.

“ When Mr. Cunningham came running to Mr. Williams, the latter turned and made for the boat, but unfortunately stopped to look a moment for Mr. Harris. He then made for the boat, and reached the water, but in the hurry stumbled and fell; when one of the natives immediately took advantage of the circumstance, and struck him four blows on the head with a club. By this time Captain Morgan and Mr. Cunningham had gained the boat and pushed off. After Mr. Williams had fallen, another party of natives, numbering between fifteen and twenty, speared him through, although our informant thinks that he was dead when they arrived. The children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose; but the natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the Camden. Captain Morgan finding it useless to remain any longer, as no hopes were entertained of getting an interview with the natives, or of procuring the bodies of the sufferers, immediately bore for Sydney direct.”

MRS. GOTCH.

Died, March 31, aged 29, a few days after giving birth to an infant who survives her, the wife of the Rev. F. W. Gotch, A.B., pastor of the Baptist church at Boxmoor, Herts.

REV. JOHN CAMPBELL.

This upright and persevering minister, who was pastor of the Independent church at Kingsland more than thirty-six years, and whose Travels in Africa and other writings, have rendered him extensively known and deservedly respected, died at Shacklewell, on the 4th of April.

MISCELLANEA.

PROJECTED BIBLICAL AND THEOLOGICAL MISCELLANY.

It affords us great pleasure to direct the attention of those of our readers who delight in the higher walks of biblical and theological literature, to the following circular which has recently been issued by “The Metropolitan Collegiate Association.” To others also, we venture to suggest, that too much encouragement cannot be afforded to young men who are preparing for the ministry to render themselves thoroughly familiar with such studies as the proposed periodical is intended to facilitate.

“The students of the five congregational colleges in this metropolis and its environs, four of which are Independent and one Baptist, have for some time past held quarterly meetings for mutual improvement, at their respective institutions in rotation. Among other topics discussed at those meetings, have been the desirableness and practicability of establishing a PERIODICAL PUBLICATION, principally devoted to Biblical and Theological literature. This was taken up with universal interest, and a committee was appointed to collect such information, as would put it in their power to decide the question. A correspondence, therefore, was entered into with all the Independent and Baptist Colleges in England, Wales, and Scotland, as well as with many gentlemen and ministers, who were likely to feel interested in the design. The replies were most encouraging; their brethren of the country colleges all approving of the project, and assuring them not only of their own support, but generally of the countenance of their tutors and many of their private friends.

“They then resolved upon endeavouring to induce some person qualified for superintending such a work, to undertake the task of editor. Their thoughts were unanimously directed to the Rev. Francis Watts, Professor of Theology at Spring Hill Col-

lege, Birmingham; and, this selection being heartily approved of by their most respected and influential friends, they accordingly applied to him. This application was most cordially entertained. Having, as he informed them in his kind reply, been occupied for some time previous to his settlement at Birmingham, in thinking of the very question which had interested them so much, he signified his willingness to yield to their request, provided there were reason to believe the publication would meet with adequate support. The object of the present circular is to ascertain, if possible, what number of supporters can be guaranteed.

"The students would carefully avoid intruding on the province of the Editor, who will of course, provided the result of this endeavour be encouraging, draw up his own prospectus: but their correspondents and friends will expect, at least, a general idea of the work which is proposed. They therefore thankfully avail themselves of his permission, to extract from his communications such particulars as may be requisite for that purpose. It was their desire from the first that it should not be limited to reviews, but include original papers in all departments of theology, with occasional translations from the most valuable dissertations or essays published on the continent, and sometimes, reprints of transatlantic pieces. Coinciding in this general plan, the gentleman to whom they have referred, observes, "he should consent with some reluctance to the admission of mere translations from the German and Latin works of continental divines, unless sparingly introduced; although to copious critical analyses, interspersed with original reflections, he would have no objection, considering such papers, when well executed, to be of the highest value." He also states, with regard to the work generally, that "he would like it to embrace, as nearly as might be, an equal amount of matter in the several departments of exegetical, doctrinal, historical, and pastoral theology; though not exemplifying this principle of selection so rigidly as to occasion the loss or delay of valuable papers in any department; and giving the preference, where a preference must be given, ordinarily to articles of an exegetical character." With respect to reviews of books, he considers "that such only should be admitted as the real student will value;—that is, not such as have for their object merely to give the general reader an idea whether the book be worth his purchase, but such as develop and discuss the spirit, scope, order, and principal contents of works likely to attract the interest or promote the improvement of the inquiring student."

"But little more in the way of explanation seems necessary, for the object of the present circular, than to say, that besides a large number of the tutors of our different colleges, not a few of the most distinguished ministers in both denominations, have promised occasional contributions. It will, however, devolve upon the editor, first to complete the list, and afterwards to announce it, as he may think proper.

"It is proposed to issue the periodical in quarterly numbers of twelve or eighteen 8vo. sheets, to sell at four or six shillings each. A number, consisting of eighteen 8vo. sheets, would afford scope for greater variety and a larger quantity of valuable matter, and would not be deviating from the size that has become all but identified with quarterly publications.

"In conclusion, it may be observed that, although the idea of the present publication has originated with theological students, and its execution will therefore be materially affected by what is important to them, many of the papers, especially those of an archæological, historical, and biographical character, will be deeply interesting to the well educated and inquiring Christian generally. The metropolitan students therefore feel that they can confidently appeal to them, as well as to their brethren of the provincial colleges, and to ministers generally, on behalf of the proposed periodical."

Mr. R. Morris, of Stepney College, and Mr. J. W. Davids, of Homerton College, will gladly receive the names of subscribers.

SURREY MISSION.

The forty-third anniversary of this society was held on the 26th of March, at the Rev. Dr. Collyer's chapel, Peckham. The Rev. J. Edwards, of Clapham, commenced the morning service with reading and prayer. The Rev. James Sherman, of Surrey Chapel, preached from Amos viii. 11, 12; and the Rev. J. Edwards, of Kingston, closed with prayer.

The annual meeting was held in the evening, when the Rev. T. Jackson presided. The Rev. J. Johnson, of Farnham, prayed. The report was read by the Rev. J. Hunt, and the meeting was addressed by the Rev. Messrs. Browne, W. Jackson, G. Clayton, Dubourg, Burnet, and Mirams.

The Society occupies four stations, with a stated minister in each. These stations comprise twenty-one villages, containing a population of about 10,000 souls. Of this number, about 1350 attend the preaching of the gospel by the Society's missionaries. Of these 130 are in church fellowship. Connected with these stations are seven Sabbath schools, containing 254 children, under the superintendence of twenty-four teachers. Besides these principal stations,

assistance is afforded in several instances to ministers in preaching the gospel in the villages of their respective localities. Whilst the Committee desire gratefully to acknowledge the kind assistance received during the year, they regret to state that a balance is still due to the Treasurer of £45 18s. 2d. towards the liquidation of which, as well as to promote the further extension of the cause of the Redeemer in the county, they earnestly solicit subscriptions and contributions which will be thankfully received by Mr. James Hickson, Treasurer, and the Rev. J. E. Richards, Wandsworth; the Rev. J. M. Soule, Battersea, and the Rev. R. Connebee, Dorking, Secretaries.

HERTS. UNION.

The thirtieth annual meeting of the Herts' Union, a Society whose object is to spread the gospel throughout the villages of Hertfordshire, was held at Hemel Hempstead, on Wednesday, the 15th of April. The Rev. W. Groser preached in the morning, and the Rev. J. Young, A.M., of Albion Chapel, in the evening. The business of the Society was transacted at a very animated meeting in the afternoon, when Sir Culling Eardley Smith presided, who contributed very much by his addresses to the pleasure which pervaded a large assembly. The Union is in a harmonious and effective state of activity.

NEWPORT PAGNELL EVANGELICAL INSTITUTION, FOR THE EDUCATION OF YOUNG MEN FOR THE CHRISTIAN MINISTRY.

We regret that we have not been able to spare room, either last month or this, for an appeal on behalf of this useful institution, whose pecuniary difficulties are pressing. The Rev. T. P. Bull has long presided over it, in a manner which has secured to him the attachment of those who have had the advantage of his guidance in their studies, and the esteem of the religious public of various denominations. It appears, that, "At the present time fifty who studied at Newport are preaching the gospel in various spheres of usefulness. There are now in the house eight students, beside two who reside in the town to attend the lectures of the tutors. There are also several interesting applicants waiting for admission. In consequence of the death of many of the earlier friends of this institution, its resources have much diminished, and the Treasurer is considerably in advance, so that without further aid, useful as it has been, it must become extinct, or its efficiency be greatly diminished. The expense annually incurred is not more than £550. With this small sum eight students are in a course of preparation for ministerial labour.

There is now a deficiency of £200 per annum, resulting from the causes already specified, to raise which sum the present appeal is presented to the religious public.

"If, on account of the failure of this appeal, the Committee should be under the necessity of discontinuing this Institution, valuable premises, which have been rendered commodious for its use, endowed with a library by the late Rev. Samuel Greathead, would become comparatively useless; the neighbourhood would be deprived of the benefits they derive from the labours of the students; and one of those sources which supply pastors to the church, and missionaries to the heathen, would be relinquished, at a period when the enemies of the truth are employing their utmost efforts, and the call for ministers and missionaries is becoming more urgent."

The appeal of the Committee is strongly enforced by the recommendation of many of the most eminent Independent and Baptist ministers in the metropolis.

PRESENTS TO MINISTERS.

In the congregation at Shacklewell, under the care of the Rev. John Cox, are many young persons. He felt it to be his duty about twelve months ago to form a Female Bible Class; and about forty young people are thus receiving instruction. In the early part of last month he was surprised and gratified to find that these young persons had secretly subscribed for and purchased a very handsome and expensive library chair, as an expression of their gratitude for the instruction they had received. The chair was sent to his house with a very pretty explanatory note. Our correspondent justly observes, that it is not the value of such a present, but the spirit and feeling it indicates, that renders the incident worthy of publication; this mode of instruction being too little practised, under the apprehension that such efforts are not appreciated by young persons.

A public meeting was held in the new and commodious place of worship in connexion with the particular Baptist interest at Southwell, Notts., on Friday evening, 17th inst., after a tea-meeting of the friends in the school-rooms adjoining, Mr. John Cooke, of Nottingham, in the chair, when the ladies of the church and congregation presented to their esteemed pastor, the Rev. John Phillips, through one of the deacons of the church, the works of the Rev. Richard Baxter in 4 vols., and of John Howe, M.A., in one large vol. handsomely bound in purple and gold, with the following inscription neatly printed in each vol.—

"Presented to the Rev. John Phillips,

pastor of the Baptist church, Southwell, Notts., by the Ladies of his Church and Congregation, as a Memento of their Christian affection and esteem for him as their minister, and a token of their admiration of his unwearied exertions for the spread of evangelical religion. 'The love of Christ constraineth us.'

SLAVE TRADE.

Mr. Buxton's proposed remedy for the evils of the Slave Trade, which is still carried on to an appalling extent, has led to a communication to the Lords of the Treasury, in which Lord J. Russell says:—

"It is proposed to establish new commercial relations with those African chiefs or powers within whose dominions the internal slave-trade of Africa is carried on, and the external slave-trade supplied with its victims. To this end the Queen has directed her ministers to negotiate conventions or agreements with those chiefs and powers, the basis of which conventions would be, first, the abandonment and absolute prohibition of the slave-trade; and secondly, the admission for consumption in this country, on favourable terms, of goods the produce or manufacture of the territories subject to them. Of those chiefs, the most considerable rule over the countries adjacent to the Niger and its great tributary streams. It is therefore proposed to despatch an expedition, which would ascend that river by steam-boats, as far as the points at which it receives the confluence of some of the principal rivers falling into it from the eastward. At these, or at any other stations which may be found more favourable for the promotion of a legitimate commerce, it is proposed to establish British factories, in the hope that the natives may be taught, that there are methods of employing the population more profitable to those to whom they are subject, than that of converting them into slaves, and selling them for exportation to the slave-traders."—*Christian Spectator*.

REGIUM DONUM.

At the annual meeting of the three denominations of Protestant Dissenting ministers, in and about the cities of London and Westminster, it was resolved, "That this body regret that any sum of the public money should be granted to, or received by, any of our Dissenting brethren, either in the form of a Regium Donum, or in any other form; and this body hereby disclaim any participation in such grants, as inconsistent with their avowed principles, and calculated to mar their efforts in the maintenance of their scriptural views of the kingdom of Christ."

EDITORIAL POSTSCRIPT.

A sentence in the account of the late Rev. D. Saunders, of Merthyr Tydvil, which appeared in our last, has it seems given pain to some of our brethren in Wales, who have supposed that it intimated the opinion of the writer, that the majority of popular Welsh preachers were addicted to a canting manner of address. We did not understand our correspondent, who is himself, we believe, a Welchman, as expressing this opinion as his own, but as referring to it as the allegation of others. He has, however, elicited a spirited vindication of Welsh preaching, which is too long for insertion, but which adduces triumphantly a catalogue of eminent deceased ministers in the principality, of whom we are told that "they were strong men, possessing very fine natural abilities, and most powerful voices, able to address fifteen or twenty thousand people in an open field. And many times," it is added, "has the writer seen half that number or more, bathed in tears, while those men of God, in the most natural manner, and in the most eloquent strains, poured forth the glad tidings of salvation to their perishing fellow sinners." We cordially unite with him in his wish "to see sovereign grace supplying Wales and every other part of the world with their equals."

A chapel at Islington Green, formerly occupied by Mr. Coles, a clergyman who had seceded from the Established Church, but recently purchased with a view to the formation of a Baptist interest, was re-opened for divine service on Friday, April 24th. Sermons were preached on the occasion by Dr. Cox and Mr. Hinton; and prayers were offered by brethren Steane, J. J. Davies, Brock, and Salter. It is a neat and commodious place, intended to accommodate about 350 persons; and it was thoroughly filled with attentive auditors. The number of ministers present, of our own denomination, was unusually large, and many of them promised to assist the infant cause by occasionally occupying the pulpit.

We are informed that the last few months have been distinguished beyond all precedent, for revivals of religion in the cities and large towns of the United States. Two hundred have been baptized and added to the Baptist church in Mulberry Street, New York, of which Mr. Maclay is pastor, since he left it to visit this country. The increase in the Baptist churches generally in the United States during the past year, is stated to be 50,000, about 10 per cent. on their previous numbers. The increase of the population during the same period is about 3 per cent.

THE
MISSIONARY HERALD.



CHAPEL AT LUCKYANTHIFORE.

LUCKYANTIPORE.

THE accompanying picture is a correct representation of the chapel at Luckyantipore, one of the Society's stations in India, South of Calcutta. This place of worship was erected about five years ago, and will hold 400 persons. The roof, which is thatched, is supported on brick pillars; and the intermediate spaces are filled up with neat mats, made of bamboo. A latticed window runs round three sides of the building. The interior is fitted up with a pulpit and benches, which has not hitherto been usual in native places of worship in this district. A plantation of fir-trees surrounds the chapel, which not only serves as an ornament, but also protects it from the excessive heat of the sun and the violence of the wind, to which, in its open situation, it would otherwise be greatly exposed. It stands, like all other buildings in this part of the country, on ground artificially raised, because of the inundated state of the land during the rainy season, when the water is, in most places, three feet deep. This will explain the appearance of the saltee, or canoe, which is seen on the right side of the picture, approaching the bank, filled with persons coming to worship. The cottage, on the left hand of the picture, was the former chapel, and the first that was built in this part of the country. It was also used as a lodging-place for the European missionary, when he visited the station; and now serves as a residence for Mr. De Monte, who is there generally about twenty days in every month.

The country about Luckyantipore is exceedingly populous: not less than eight or ten large villages are to be seen from the chapel, and all within the distance of three miles. The people are generally engaged in the cultivation of the ground, and in catching fish, abundance of which are to be found in the rice-fields during the rainy season. Few Brahmins live in this district,—a circumstance very favourable to the spread of the Gospel, as their worldly interests lead them to oppose it as much as possible.

Most of the villages hereabouts have been visited by the agents of the Society, and num-

bers of Scriptures and tracts put into circulation; hence a considerable knowledge of the Christian religion prevails among the heathen, and many are well disposed towards it.

It is now about twelve years since the power of the Gospel was first manifested in this part of the country. Two individuals, named Ram Mohun and Jeeban, were the first here to cast away their idols, and profess their attachment to the Saviour. The latter is still living, a venerable man in aspect and in years, and more so in the Christian character which he exhibits, and has maintained since his conversion.

During the first year, six or eight other individuals, heads of families, followed the example of the two persons mentioned above, and professed themselves publicly the disciples of Jesus. Since that period the number of professing Christians has increased yearly; and, of late, the additions have been so numerous as to give quite a distinctive character to several of the villages.

At present the church at this station contains forty-eight members, and the number of persons who have renounced idolatry is between three and four hundred, and the general aspect of things around is still highly interesting.

From this station, and the neighbouring one of Kharee, the children of our Native Christian Boarding-schools in Calcutta have been chiefly obtained; and as it is probable that the majority of these young persons will, after receiving their education, return to reside in their native villages, we cannot but augur the most pleasing results.

At present, during the absence of Mr. George Pearce, this station is under the care of Mr. Wenger, who went out last year to India, and who has already made considerable progress in the Bengalee language. He is assisted by Mr. De Monte, and four or five native brethren, who are constantly employed in going from village to village, for the purposes of imparting instruction, and maintaining discipline among the people.

LETTER FROM MR. WENGER, CONTAINING AN ACCOUNT OF A RECENT VISIT TO LUCKYANTIPORE AND THE NEIGHBOURING VILLAGES.

Calcutta, Jun. 10, 1840.

Dear Sir,—Although I scarcely know how to find time for writing a letter such as you are entitled to expect, yet, on the other hand, I cannot refrain from making an attempt; since it

was this day last year that I first met the Committee, and was by them finally accepted as one of its missionaries to the East. Frequently do I feel called upon to look back upon all the way in which the Lord has led me, and to admire his unspeakable goodness manifested towards

me. Oh that I might respond to his faithfulness, by being found a servant not entirely useless!

It would be exceedingly out of place again to refer to our voyage, and to what took place immediately after our arrival, since you must undoubtedly have received ample communications on these topics; but I may, perhaps, be allowed to say a few words on the general nature of missionary work here, as it has come under my observation in the course of the three months that I have already spent in this country. The openings are exceedingly numerous and encouraging. I have sometimes gone about some retired parts of the city, with a few tracts in my hand; and never yet have I returned home without both distributing tracts, and finding a few persons ready to enter into religious conversation with me, notwithstanding the difficulty I still feel in expressing myself in Bengalee.

I few days ago I went, with brother Aratoon, amongst the people in the streets and lanes; and, whilst he was addressing them with much spirit and affection, I was greatly delighted to see with what an intense interest they listened, sometimes starting objections, sometimes giving their full assent to what he said concerning the absurdity of idolatry, the depravity of man, and the need of a Saviour.

In October, and again in December, I went down to Luckyantipore and Khari, and, during both these excursions, attended various markets, in which the Gospel was preached to the multitude by our native assistants. The eagerness to obtain books and tracts was very great; and the attention evinced during the addresses proved that they understood what was said, and pondered it.

Objections answered.

When I was at Khari last time, I went to the market at Maibibi; and there, being enabled to speak a few sentences myself, I at once entered into conversation with a man, apparently sincere and intelligent. He said, (which is a very usual objection,) "What you preach is all very good, but your people are no better than we." I took occasion, from this, to explain to him, that he who believes in his heart that Christ has saved him from eternal damnation, and made him an heir of heaven, cannot fail to love Christ, and to be willing to fulfil his commandments. "But," continued I, "not all who are called Christians are true Christians: we, however, make it our rule to admit none even among the number of nominal Christians, unless they first pledge themselves to live as honest and moral members of society." To this he could say nothing further; but listened attentively when I told him, that before we received persons into our churches by baptism, we invariably required to have evidence given by them of a change of heart, and of a sincere and ardent love to Christ.

It may not be amiss to mention, that, in consequence of caste, that bane of Indian society, even merely nominal Christians form, necessarily, a distinct body of people, whose faults are all laid to the charge of Christianity; and that, consequently, when people express a willingness to give up caste, and to swell the number of Christians, from impure or interested motives, a due regard to the glory of Christ requires us to refuse their acceptance.

He then brought forward the doctrine of pantheism, that every thing was an emanation, and every human soul a part of the Deity. Here the native preacher stepped in, and convinced him of his error, whilst he at the same time allowed that man was created after God's image. At last the poor heathen put a question to me which affected me very much, because I could see what had given rise to it: he said, "But do you approve of those who maintain that there is no God at all?" I showed him my watch, and asked him whether he could believe that it had not been made by somebody? Then turning round, (we were all standing under a large tree,) I said to the people, "In like manner, when you see the heavens and the earth, the trees and the fruitful fields, can you conceive of any thing more absurd than the belief that all this is the effect of mere accident?" A number of perhaps seventy hearers listened to the conversation. I mention these incidents, that you may realize the scenes in which we are labouring here.

Missionary Scenes.

Returning from Khari to Luckyantipore, I was obliged to walk, for about eight miles, over the rice-fields, from which the corn had been partially removed, whilst, in many places, you could see the reapers still busily employed. The rough soil (for we walked right across the fields, without any paths,) soon made us tired; the more so, as the heat, even on Christmas-day, was more intense than I ever felt in England. Arriving in a small village, we accordingly sat down to rest a little. A number of people immediately gathered round; upon which I requested Caleb, one of the students of the Institution, to read the parable of the tares among the wheat, and to explain it to the bystanders. It is impossible, in England, so fully to perceive the adaptation of the parables to real life, as it can be done in these Eastern climates.

The next day I went, with Mr. De Monte, to a market-place at a distance of four or five miles from Luckyantipore, where the audience, about 120 in number, were standing on the path, whilst we kept in the boat, addressing them; and afterwards handing tracts to those who wished for them, and were able to read. Whilst I was ascertaining this last point, it was very difficult to maintain order among the people, for all were anxious to get books. One old man said, he should like to have five different tracts, in order to compare them with each

other. A little before, whilst one of the preachers was yet speaking, a woman, from among the crowd, started some rather sensible objections; and, for about ten minutes, kept up the discussion with much wit and spirit.

Conversations on Scripture.

But I find, that whilst intending to give you specimens of missionary scenes, I fall into longer descriptions than I ought to make. I cannot, however, forbear to say, that the same evening, Dec. 26th, all the native preachers at Luckyan-tipore, together with some other young men, assembled in the Mission bungalow there, and that we discussed several questions, suggested to their minds by reading in course the first fourteen chapters of Matthew. It had been the first attempt, on their part, to read the Scriptures in this continuous manner; but their questions were very appropriate. The sin against the Holy Ghost proved the most difficult as well as the most solemn subject of discussion. The old door-keeper of the chapel, whose life and conversation is the best comment that I can ever expect to see on *Psalm* lxxxiv. 10, had accompanied me to Khari, and obtained *carte blanche*, both there and on the way, to ask me any questions on Scripture passages, that might occur to him; and a goodly number he did bring forward. Among the first was this, "Why did God reject Cain's offering?" In reply, I asked him what *he* thought might have been the reason. He answered, "I suppose all offerings ought to have been types of the sacrifice of Christ, and, therefore, not to have consisted of fruit and products of the ground. Now, in Cain's offering there was no blood, and therefore, I think, it must have displeased God." This specimen may suffice to show you the nature of his questions.

One evening, as we were at Khari, lodging in the chapel, he took his oil lamp, and, sitting on the ground, began to read his New Testament, as he is accustomed to do every day. I was engaged in conversation with Caleb. After a good while, old Chintamuni (that is his name) rose up, saying, he had just done reading the sixth chapter of John, and he wished to ask me a question. I replied, "Say on." "Do you know what is the work of God? or rather, in the words of our Bengalee version, what is the work approved of by God?" I replied, "To believe in Jesus Christ." "Ah!" said he, "you have found out my riddle; I thought to have caught you for once." This gave rise to an interesting conversation on what are called good works. We remarked, how few there were who, whilst speaking of good works, were aware of the fact that faith in Christ is, emphatically, the good work. These are missionary scenes in

the country, and interesting and cheering they are.

Missionary Labours in Calcutta.

But in town the work is no less diversified. On Lord's day evening you might see me, accompanied by brother Gunga Narayan Sil, go into the poor hut of a young Roman Catholic, who has lately learnt to value the Bible. There, whilst the cold wind is whistling through the mats which form the walls, six or eight poor Roman Catholics assemble to hear, what, till lately, they had never heard, that pardon and salvation are to be obtained, without price or money, from Christ; who, by one offering, hath perfected for ever them that are sanctified.

A few days ago I had a long discussion with a Roman Catholic and doctor of divinity, in the presence of several Portuguese and natives. I expected to have met him again; but, from some reason or other, he did not keep his appointment.

At home I am engaged in learning the Bengalee and Sanscrit languages; continuing to prepare the list of names, &c., mentioned in my letter, dated Dec. 1st, which you will, I trust, receive through Mrs. G. P.

I hope Mr. Pearce will be informed of our having had a letter from Mrs. Pearce, dated Dec. 13th. She was then at lat. N. 6°, still in the bay of Bengal. She said she was as well as one could be on board a ship.

I abstain from telling you the news, which you can more easily read in the Report than in a written letter.

You will take an interest in hearing, that when an oratorio was to be performed, about Christmas, consisting of select pieces of Handel's Messiah, a protest was published by the missionaries; and signed, also, by some other gentlemen of Calcutta. It excited much contradiction; but has been productive of good in several instances that have come to our knowledge.

Native Christian Institution.

If my feeble testimony to the usefulness of the Native Christian Institution can be of any weight, I would here give that testimony to it. I have become acquainted with some of the young people. Caleb, who accompanied me to Khari, was one of them; and, with regard to him I would say, what I probably should, under similar circumstances, have to say of others too, that I witnessed in him a depth of piety fully equal to, or rather surpassing, all my previous expectations, and that I feel a high esteem and warm affection for him.

You will excuse my abrupt conclusion.

Your affectionate

J. W.

CALCUTTA.

From the Rev. J. D. ELLIS.

Calcutta, Dec. 16, 1839.

Having only a few minutes to write to you before the departure of the mail, I must, of necessity, be more brief and general than I desire. I regret that the letters of intelligence have reached you so irregularly; but this has arisen, in great measure, from the detention of the mails at Bombay, in which others have suffered even more than ourselves; and, until we have a course of steam-packets from Calcutta to the Red Sea, you will not be able to rely on the regularity of the despatch during the south-west monsoon.

We are just now getting ready our Report for the Annual Meeting of our Auxiliary Missionary Society, which will explain why you have, by this, no information from Calcutta. Our meeting will be held before the January packet leaves, and by which we confidently hope to send all correct accounts for 1839, and the Report above referred to.

Missionary Arrangements.

In a general way, I may mention that Mr. Tucker has taken the church in Circular-road, which enables Mr. Yates to give the whole of his most valuable time to the paramountly important work of translations. Mr. Bayne continues at Bow bazaar. Mr. Thomas resigns the printing-office into the hands of Mr. Pearce. Mr. Morgan is located at Howrah. Mr. Parsons and Mr. Phillips have arrived safely at Monghyr. Mr. Leslie is better, and remains with Mr. Parsons at the latter place; while Mr. Laurence and Mr. Phillips intend, I believe, without delay, to move towards Agra.

Regarding ourselves, we are truly thankful to say that, as a family, we are well; that our present situation suits admirably for the Native Christian Institution, which prospers much. One thing we seem about to suffer from—the want of funds. Could you remember our wants? I believe that many more friends would help the Institution, could they see its abundant promise, which has never been greater than at the present.

Additions to the Church.

Our little church has received seven additions during the year, and three others have been some time proposed for baptism.

A distinct report of the present condition and prospects of the Institution will soon be published. We propose relying on God to supply, through his people, the additional necessary support, to enlarge the number of inmates from fifty to eighty.

The chapel and school-house, supplied by the very munificent friend at Birmingham, are nearly ready.

New School for Hindoo Young Men.

I hope to commence a school for Hindoo young men, similar to my much-loved one at Chitpore, about the end of January next. The Ladies' Missionary Society, in connexion with Circular-road, who so long supported the school at Chitpore, have pledged themselves to the support of the present one.

From Mr. J. PARRY.

Jessore, Oct. 29, 1839.

At the commencement of this month I proceeded on a missionary excursion to the north and north-east; and I trust our humble exertions, for ten days, in these quarters of this district, will not altogether be in vain. A native brother accompanied me, and both of us had enough to do, in preaching and distributing tracts. We visited four large markets, and about eight villages. We had been then 100 miles, I should suppose.

With the exception of a small number of persons, who had opportunities of hearing the Gospel at the Sadder station, the rest of the poor, blind, and perishing Hindoos and Mohammedans had never been favoured with the Gospel message before. These poor people manifested the most eager desire to hear us, and to receive tracts.

In one market, called Netara, I had, for nearly two hours, upwards of 200 auditors, consisting of Brahmins, Baishnabs, Shudras, and Mohammedans. They seemed to listen, with some degree of seriousness, to my instructions; and I do not remember a single dissenting voice on the occasion, although I did not spare to tell them that their different false systems of religion could not at all avail to their salvation.

Eagerness to obtain Tracts.

When I commenced distributing tracts, I found it the most difficult thing to make a judicious distribution, as I found their uncommon eagerness to get tracts was so unbounded that they were ready to fall on me, and trample on each other; however, by assuming a bold and threatening attitude, I managed to calm their spirits so far as to be able to give away tracts with some discrimination, to those who could read. Had we complied with the request of every individual, boys, young and old men, a thousand tracts would not suffice for each mar-

ket. Such as were very importunate, amongst our illiterate auditors, we supplied with tracts, as we found it impossible to withhold tracts from such determined solicitors. Poor people! though they cannot read themselves, may it please God, in great mercy, to make them acquainted with the contents of our tracts, through the instrumentality of others.

Aged Inquirer.

In one village we met with an old man, who told me that he was convinced that idolatry, Gurus, and Shroddhas were all false. I hope I may meet him again, as I am inclined to believe he is in a fair way of giving up falsehoods for Divine truths. Another man told me that he would embrace Christianity, but that he could not make up his mind to relinquish his relations and friends.

Although that spirit of violent opposition, which used to be manifested many years ago towards the preaching of the Gospel, does not now exist, yet we must expect pain, and en-

counter some of Satan's champions. At the market of Nator, a proud Brahmin abruptly came up to my boat, and said, that if I did not leave the market he would have my boat hauled up on shore, and broken in pieces: and the keeper of the above market took brother Junkur by the hand, and told him he should not preach there. Finding their threats would not intimidate us, they left us unmolested; but, blessed be God for his kind care over us!

Considering how few are able to read in those parts of the country we visited, the distribution we made is not small: I presume it is about 700 tracts, besides 68 Gospels, 2 New Testaments in Bengalee, 1 in Hindoostanee, and a copy of the Psalms in Sanscrit. We are anxiously praying and waiting to see the good seed, which all have lately sown, spring up to the praise and glory of our divine Redeemer.

Please God, I intend to proceed to-morrow on a visit to my out-stations, and expect to be away from home for three weeks.

M O N G H Y R.

In conformity with the original intention of the Committee, Mr. Parsons has gone up to Monghyr, to unite with Mr. Leslie. The following letter, addressed to the Rev. John Dyer, written soon after his arrival, gives an interesting account of his passage up the Ganges:—

Monghyr, Jan. 2, 1840.

Very dear Uncle,—Many thanks for your kind letter, dated 19th June; especially for the good advice, calculated to stimulate and awaken, which it contained. Did you know how much it is needed, you would frequently supply it. I do not, I think, libel the land, when I call it, with regard to European importations, a country of physical and moral degeneracy. The common produce of the kitchen-garden, unless fresh seed be sent from England, degenerates year after year, till it becomes useless. Common domestic animals become very worthless in a few generations. And sad that these should be but too truly emblematic of the more rapid decay of zeal and piety, which only extraordinary watchfulness and special grace will prevent. Oh, if the good Christians at home knew how much more formidable these inward obstacles to success are than any of the outward ones which beset the missionary, their first and most fervent prayers would be, that "God would bless us;" assured that in securing this, they had also secured that "his way should be known on earth, his saving health among all nations."

Difficulty of Retirement and Privacy.

One great hindrance, in India, to that intimate communion with God indispensable to

growth, or even preservation, in grace, is the want of retirement,—of a spot in which you shall feel no apprehensions that your secrecy will be disturbed. This, I know, to one not acquainted with Indian life, will appear a strange complaint; but it should be known that Indian houses are all built on one floor: you have not the protection of a pair of stairs against intruders. The half of Indian doors is composed of large venetians, which are easily opened on each side. It is not at all the custom of Indian servants to knock at the door before entering. They wear no shoes in the house, and therefore trip about so noiselessly that they are in your presence before you can receive any notice of their coming.

Departure from Calcutta.

You will not be surprised to see this letter headed "Monghyr," as I suppose you have, ere now, received one I sent from Calcutta, announcing my intention to proceed hither. We felt much at parting with our old friends there; and our new friends were both a source of regret and consolation;—of regret, that we could enjoy no more of their society; of comfort, that we had left those behind us who, we were confident, would help forward the important missionary operations of Calcutta.

Voyage to Monghyr.

Our voyage up the river was exceedingly pleasant; and I trust that the day of the Lord will manifest that it was not wholly in vain. We were accompanied by our dear native brother Sujatali, whom the more intimately I know the more I esteem and love. He is mild and amiable in disposition, so desirous to do good, and so apt in speaking a word in season, as well as so lively and intelligent a companion, that I shall feel much his departure from Monghyr.

During three out of the four Sabbaths we spent on the river, we had very pleasant opportunities of scattering the good news, both by oral addresses from our dear brother Sujatali, and by distributing tracts and our excellent translations of the Scriptures, which are printed and bound in a very convenient form for distribution.

One Sabbath we put to in a small stream that ran into the Ganges, and visited a number of small villages, where, so far as we could learn, the foot of a missionary had not before trodden. Here it was singular to observe the mixture of dread and curiosity with which we were regarded; the former, however, greatly preponderated. It was with difficulty we could persuade the few who could read to receive Scriptures or tracts. One youth we met with who sometimes went to Calcutta, where he seemed to have heard of the new way, and had seen European books, and was desirous of possessing some himself; we accordingly gave him two or three. Shortly after, an old man, a relation of his, came up, and inquired where he had got them, and what they were. On learning that they were religious books that he had received from us, he became both angry and terrified. He stormed and stamped till the books were returned, imprecated a few curses on our heads, and seemed to fear lest some calamity should befall him or his house, on account of the rash act his relative had committed.

Character and Conduct of the Brahmins.

In such places the Brahmins are very vehement and boisterous in their opposition; yet it is singular to observe how soon they learn, by coming in contact with missionaries, the weakness of their system, and the wisdom of retiring into silence as their stronghold. This we found to be especially the case in some villages, about ten kos above Cutwa, which Mr. W. Carey had been accustomed to visit in his itineraries. I do not recollect that any Hindoo in the place opened his mouth in opposition, except one very garrulous old man, whose observations were so frivolous that even the listeners joined in requesting him to be silent.

The Mussulmans, find them where you may, are, one and all, a cavilling race, determined not to be out-talked; worthy to be matched, in many cases, with the invincible doctors among the schoolmen, for their power of mere loqua-

city, and not frequently keeping good-tempered during the whole discussion; but giving such demonstrations of malignity as render it clear that they have not relinquished the disposition to use the sword as a religious weapon, though their power is restrained.

Need of more Missionaries.

On another occasion we stopped on a spot where, as near as we could gather from his Memoirs, dear Henry Martyn spent a Sabbath about thirty years previous. Here our audiences were large, and somewhat attentive. The children even brought pice (small copper coin) that they might possess themselves of tracts.

In every district we felt painfully that the harvest truly is plentiful, but the labourers few. We saw around us wide fields, where hundreds of European missionaries and native assistants might labour in planting, and pruning, and watering; and longed for the time when many should "run to and fro, and knowledge be increased." Don't let our dear benevolent friends in England fear overstocking the field, though they should send out new labourers by hundreds instead of tens: there need be no apprehensions on this head.

Meeting with Mr. Leslie.

Dear brother Leslie came as far as Bogulpore to meet us, bringing Mrs. Leslie and the two children with him, that they might share the benefits of the river air. At first I was pleasantly surprised to find him much less emaciated in appearance and more cheerful than I expected; but I have seen since that these first appearances are deceptive,—that the very excitement which prevents his real weakness from being at first apparent, is the cause of after lassitude and pain. He had an attack of fever while at Bogulpore. Still I firmly believe there is yet sufficient stamina of constitution remaining to rally, by the blessing of God, in a more genial climate. I feel very grateful to him for his kind consideration of me in his delay to return home. He says, and truly, "There is more to be done here than one person can get through, so that if you are left here alone, either some services must be given up, or your health suffer. I do not feel it my duty to remove under such circumstances." But I cannot but desire that some way might be opened to allow of his recruiting his health by a visit to England. In these circumstances, you will not wonder at my saying I am exceedingly anxious to hear whether you approve of my proposal respecting John. I have seen nothing since I have been here to alter my opinion respecting the desirableness of his coming out, but every thing to confirm it. I need not enlarge, as I doubt not you will see a letter I have sent home, fully explaining all there is to do here.

Return of Mr. Moore.

When we arrived brother Moore was absent from the station. He has since returned. He

is an exceedingly amiable, affectionate man; but the over-straining influence of thirty-five years' residence in this unnatural climate is painfully apparent in his debilitated form. He looks as though he had naturally a strong constitution; and yet the relation he gave me a day or two since, of his daily sufferings from shattered nerves, was melancholy in the extreme.

Notice of Mr. Phillips and Mr. Lawrence.

Brother Phillips accompanied us from Calcutta to Monghyr. He staid here about a fortnight, and then left for Agra. Both he and Mrs. P. were, I am happy to say, in good health when they left us. We have not yet heard from them since their departure. They promised to write from Patna, and we are daily expecting to hear some tidings of them.

Two or three days after brother Phillips's departure brother Lawrence left for Digah. We expect to hear from him as soon as he arrives, which will be some few days hence. He was in good health when he left. Mrs. L. was poorly. This, indeed, was no new thing with her: she is a great sufferer, is seldom free from pain twenty-four hours together, but a most exemplary instance of patience and resignation.

General Scenery of Monghyr.

Here, as you will readily conceive, the scenes and society with which we are surrounded are exceedingly diverse from those to which we were accustomed in Calcutta. The long ranges of blue hills which form the back-ground of our beautiful prospects here, are an entire contrast to all you see in any part of Bengal. There you have one immense flat, crowded with over-luxuriant foliage. The first sight we got of these hills, as we came up the river, reminded me, most pleasingly, of Westbury Downs, as you see them at Laverton. Our nearer approach has diminished their similarity. It is on one of these ranges of hills that those interesting tribes whom Mr. Leslie has visited live. The base of the hills is covered with densely thick jungle. Here the hyæna, the leopard, and the tiger, find an unmolested retreat, except when their frequent depredations among the cattle in the neighbourhood excite the natives to force them to pay for their damages by their lives. Government gives a certain sum, from five to ten rupes, for every tiger the natives can capture. When a tiger has torn a bullock, and eaten his fill, he retires into the jungle till the next evening, when he returns for a second meal. The natives watch for him in some adjacent tree, and shoot him.

A few days ago an immense fellow was brought in, taken about six kos distant. Tigers do not come so far from their haunts as Monghyr, but in the rains. A few hyænas pay a friendly visit sometimes, and regale themselves on a goat or two, if they can meet with them.

It is the immense decomposition of vegetable matter constantly going on in these jungles that

renders it so dangerous to visit the hills. It was by passing through these that Mr. Leslie caught the fever from which he has been so long suffering; and of which, I fear, he will not get rid till the healthful breezes of dear old England have blown over him.

State of Society in Calcutta and Monghyr.

The scenery is not more different here than the state of society. In Calcutta you are surrounded by a number of persons whom you neither know, nor do they know you: you are pursuing your course, they theirs; and it is only as your two ways happen to meet that you notice each other. Here, on the contrary, you know every one, and they know you, and all you do. Monghyr is an exceedingly snug, harmonious little station. There is only our own place of worship here: nearly the whole station attend; and there is none of that division which results from any thing like rival interests.

Attendance at the Week Evening Services.

One very pleasing trait in the congregation is, its willingness to be present at week-evening services. With but few exceptions, we have the whole station out on Wednesday and Saturday evenings. It would delight you to hear the simple, hearty prayers offered for missionaries in all parts of the world, at our monthly missionary prayer-meeting. Mr. Leslie reads all that comes to hand of interest respecting missions, and this excites and keeps up attention to the subject.

Several, indeed the majority of residents here, are persons who have quitted the army, and have chosen Monghyr on account of the religious privileges to be enjoyed here. These are stationary inhabitants. The civil servants of the Company are continually changing. As soon as they get a promotion they remove. At present there is an extremely pleasant and well-disposed circle here; but, alas! some are about shortly to remove.

Effects of Missionary Labours.

By the fashionable and dissipated, who reckon the eligibility of a station by the number of routs and balls that are held in it, and the amount of money thrown away on vanity and sin, Monghyr is regarded as insufferably dull,—one of the most intolerable spots in all India. So much have the means of grace been blessed here, and so clearly is the beneficial tendency of a preached Gospel evinced by its effects on those even who do not yield up their hearts to its saving influences! And, blessed be the God of all grace, "who will have all men to be saved, and to come to the knowledge of the truth," that the blessings of the Gospel have not been confined to our countrymen! Those who once followed, heart and soul, dumb idols, are now living here, the sincere followers of the Lord Jesus, singing his praises, blessing God for sending the Gospel here, and blessing British Christians, as the honoured instruments of conveying

to them the invaluable gift; and, month after month, those who were once widely separated by difference of language, customs, nation, and colour, unite, as brethren of one body, in commemorating that dying love in the blessed fruits of which they mutually rejoice as joint partakers.

Places and Manner of Worship.

There are two places of worship, one especially intended for English worship, the other for Hindustanee; but the Monday afternoon service, which is an Hindustanee prayer-meeting, is held in the English chapel. The Thursday and Sunday afternoon services, being intended specially for the benefit of the heathen, are held in the Hindustanee chapel. It is a large place, built at the head of a bazaar, into which four or five doors open. Of course, the native Christians come and take their seats, just as worshippers at home do; so do a few of the heathen; but the greater number stand just within the doors. But few remain the whole time of service. As long as their interest keeps up, or they think they have time to spare, they remain; then leave, and give place to other fugitive hearers.

Style of Preaching.

Of course, a sermon in English style, with its separate portions, the one depending on the other, and requiring the whole to be heard before the force of each can be fully seen, would be lost upon such an audience as this: they require "line upon line;" and such, literally, the preaching of our native brethren is. They generally choose some short, striking passage of Scripture, which they repeat a great number of times during their address, giving the most simple illustrations of it, and applying it most directly to the circumstances and conduct of those about them.

Illustration from Sujatali's Sermon.

For instance, I just recollect one of Sujatali's illustrations:—"You go to Ram, and Kristnu, and Kuli, to obtain holiness, and you know they were themselves great sinners; how can you obtain sanctity from them? Here is an empty cistern: a man goes day by day to draw water there; is he the better? Is it wise in him to do so?" And such an illustration would not be given so briefly as I have given it, but with a most minute detail of the going, and drawing, and disappointment, and soliloquy, accompanied with most graphic action; and this is the style of reasoning the people can see and feel. But I have seen people here stand, in fixed attention, the whole time of service, and they will acknowledge the truth and importance of what they hear; but, alas! they are not the only people in the world whose practice is directly at variance with their confessions.

Yesterday Mr. Leslie gave them a very solemn address, respecting the barren fig-tree; and there was a marked spirit of attention visible. Oh, that all that have "power with God" would plead for the outpouring of the Spirit upon us! for nothing but Divine power can remove the obstacles to a heathen's conversion.

Native Agency.

Naynsook, the native preacher here, is a very worthy old man. He took the jungle fever at the same time Mr. Leslie did, and has been suffering from it till lately. A visit to Patna has been blessed to its removal. It has considerably weakened him, but still he appears strong; and I trust he will continue, for many years, to preach the glorious Gospel to his benighted countrymen; and I hope, ere he be removed to his rest, some others will be raised up to succeed him in his work of love.

Here is a young man, whose name I forget, who, Mr. Leslie thinks, has such abilities for labour as would well repay cultivation; and whom he intends to place, shortly, under a system of instruction and discipline, in preparation for the ministry. May he be "a burning and shining light!"

Yet, so great a necessity is there for native assistance in fertilizing this vast, and vastly populous country, that I long to see here a system of means set on foot, adapted, by the blessing of God, to raise up a body of educated, pious youth, for the service of God's house. I know it is said, "Let them first be pious, and then let us educate them for the ministry." Of course, I would not encourage a glance towards the ministry in one whose piety I doubted; but I know, too, that a minister's habits, as well as his knowledge, have an important bearing on his usefulness; and, while a religious education may be regarded as a means towards conversion, surely, when converted, you can confide much more in one whose youth has been disciplined by Christian habits, than in one whose early days have been spent under the blighting, withering influence of Hinduism.

I long to be surrounded with a few native youth, and to instil into their minds Christian instruction. We are, as fast as we can, taking steps to secure this desirable object. But the smallest of a missionary's trials is not the trial of his patience; so many obstacles rise up that you never dreamt of before you made the experiment. Though it is desirable that a missionary should be able to rise above mere plodding, yet he will be of little use if he cannot plod.

I must now close the pleasurable employ of communing with you, even by means of pen and paper. May every needful blessing be constantly yours, to aid and cheer you!

Yours affectionately,

G. PARSONS.

J A M A I C A.

SPANISH TOWN.

THE following statement of schools under the direction of Mr. Phillippo cannot fail to gratify the friends of the emancipated population. It affords a pleasing picture of the extent to which the youth in that district are receiving, at the hands of our devoted missionary, the boon of a sound scriptural education. It will be seen that pecuniary help is greatly needed; and, we trust, many who read the article will be inclined promptly to render it.

Metropolitan Schools, Spanish Town.

Day	...	...	283
Infant	...	...	69
Adult	...	...	20
Sunday	...	...	595
Total			969

besides 4 young persons in training in the normal department.

These schools were established in the early part of the year 1825, when the greatest hostility was manifested to the instruction of black and coloured children; they have, consequently, attained their present prosperity and distinction in the face of great and numerous difficulties. The boys' day-school is conducted by one male; and the girls', including the teacher of the infant school, by three female teachers. Eight young men give their services gratuitously to the Sabbath-school, and thirty females; all of whom, with but two or three exceptions, derived their qualifications in the same institution. They are mostly natives of colour and blacks. As in former years, several of the children have been dismissed to trades. Others have been withdrawn for attendance at the Wesleyan and National Schools lately established in the town, their parents being connected with the denominations to which these institutions belong. From these causes a considerable decrease as to numbers might have been expected; the scholars have, however, on the contrary, steadily increased. That there has not been a greater accession is owing to the general establishment of schools, under the direction of Mr. Phillippo, throughout the neighbourhood.

These country schools, about eight in number, are under the superintendence of young persons who were trained in the normal department of the Metropolitan Schools, or who were, more or less, connected with these institutions as teachers. Several others are respectably married; and although, from family cares, they are no longer able to fill the situation of permanent teachers, they, nevertheless, continue their sympathy in the object, and occasionally aid it by their exertions.

The progress of the children in learning is thus attested by a disinterested spectator of the examination in November last, at which his Excellency Sir Charles T. Metcalfe, and several other distinguished individuals, were present; and which testimony his Excellency was pleased to confirm:—

"The infant class, as usual, chaunted their lessons remarkably well. Pieces of composition, from some of the best authors, were well recited by some of the girls and boys. Great proficiency appeared to have been made by the children in the important objects of spelling, writing, arithmetic, and grammar, in which they were closely questioned; and we were struck by the readiness and precision with which the pupils answered in explanation of Scripture texts proposed to them."

Nor have the higher objects of these institutions been unanswered. Hundreds of youth, of both sexes, who, but for the moral and religious influence these schools have exerted, would have been, humanly speaking, the subjects of degradation and poverty, have risen to honourable distinction in the middling walks of life, whilst scarcely a year has passed but has witnessed the accession of many of them to the church of God. Last year no less than twenty-three of the teachers and scholars were added to the church under the pastoral care of the Rev. J. M. Phillippo, and some to other churches; whilst the past year has witnessed the addition of nearly as many more. These circumstances cannot fail to be most cheering to every Christian's heart. May they stimulate afresh the energies of those who have hitherto contributed so nobly towards their establishment and support!

Connected with the Metropolitan Day-schools is an annual bazaar, supplied by the liberality of British friends; and as the boys' department is almost entirely dependent on the proceeds of this institution for its support, it is earnestly hoped that its necessities will be continually supplied by the same generous contributions.

The bible classes, mentioned in the last Report as being conducted by the mistresses of the girls' school, Eliza Carr and Mary M'Vicar, in conjunction with an elderly, respectable female

of colour, composed chiefly of the older girls of the school, continues a great blessing to those connected with it. Many, through its instrumentality, have been made wise unto salvation; and many more, it is expected, by the Divine blessing on the same means, will be partakers of the same benefits.

Passage Fort Schools.

Day	...	...	89
Evening	...	...	75
Sunday	...	...	115
			—
Total	...	...	393

Mr. and Mrs. Norman, teachers.

These schools, it will be perceived, have had no considerable addition as to numbers during the past year; but the progress of the scholars, in the common branches of education, has been highly satisfactory.

Mr. Norman has continued to visit the properties in the neighbourhood, for the purpose of instructing the adults; and many pleasing instances of improvement in knowledge, as well as of the advantages of Christian instruction in general, have occurred as the result of his exertions. Mr. N., in addition to his labours in the schools, has endeavoured to make himself servicable both to children and adults, by conducting meetings for prayer and the reading of the holy Scriptures.

The School of Industry under his superintendence is still carried on, and is productive of great benefit to several of the boys. The girls in the school are superintended in needle-work by Mrs. Norman.

Mr. N. was a pupil in the school at East Queen-street, and subsequently a teacher in the Sabbath-school in Spanish Town; and it is to the advantages which he derived from these institutions that he is indebted for his qualifications for his present useful and honourable employment.

Sligoville Schools.

Here, as at Passage Fort, are four distinct educational departments in operation: the Day or Oxford School; the Evening, or Peckham Commemorative Adult; the Sabbath-school; and a School of Industry. The Oxford School contains 85 scholars, the Peckham 29, the Sabbath 163, and the School of Industry 79: total, excluding the 79, which form a part of the previous number, 277. There are three teachers of the day and evening schools, nine of the Sabbath, and two of the School of Industry.

Although this district has presented peculiar impediments to the progress of school instruction, and notwithstanding the revival of a similar institution in the neighbourhood, on the National plan, yet, by the pious and persevering efforts of Mr. and Mrs. Ogborne, the schools under their charge have continued gradually to

increase as to numbers. In point of efficiency and interest they are unrivalled.

This being a new township, the comparative smallness of the adult school is owing to the incessant occupation of the settlers, after the usual labours of the day for hire, in the construction of their houses, and in the cultivation of their grounds. These impediments once overcome, all the schools, it is anticipated, will present a more encouraging aspect than any yet in operation in the whole district. In the meantime, much good has been done by their united influence. Truly may it be said, as especially applicable to this station, "The darkness is past, and the true light now shineth." In all the cottages that are finished, of which many are peculiarly neat, the book of God and religious tracts are found. During the intervals of religious worship on the Sabbath, and during the hours of cessation from labour on week-days, groups both of adults and children are seen and heard reading them aloud. Their possession of the Bible is the result of the operation of the St. Catherine and St. Thomas-in-the-Vale Auxiliary Bible Society. The tracts, principally in broad sheets, are given to each cottager on the completion of his house, of which, in most cases, they ornament the walls.

Of Mr. and Mrs. Ogborne's assistance in promoting the work of God in general at this station, it is impossible to speak too highly.

Sturge Town Schools.

Day	...	...	73
Evening	...	...	24
			—
Total	...	...	97

Margaret Lawrence, teacher; assisted, occasionally, by Mr. Samuel Bernard.

The inconveniences which existed here, as stated in the last Report, for want of a school-room, have been happily overcome, although at no inconsiderable annual expense, a place, formerly a plantation hospital, being rented for the purpose. It is flourishing, both as to the numbers and the progress of the scholars. Parents show that they appreciate the advantages of school instruction to their children by personal kindness to the teacher, and by the pecuniary assistance they render towards the support of the schools. The schools here, also, meet with the countenance of his Honour the Custos of the parish, and his lady, with all the other respectable families in the neighbourhood. The schoolmistress was trained in the Metropolitan Normal School; and, for energy and perseverance in the performance of her arduous duties, has few equals.

Kilsontown Schools.

Day	...	...	28
Evening	...	...	10
Sabbath	...	...	35
			—
Total	...	...	73

This is also a new township, nearly 200 acres of land having been recently purchased for the purpose. It is situated about eight miles west of Spanish Town, in the midst of a dense agricultural population; and will, no doubt, soon become of considerable importance and magnitude. Containing no building capable of affording sufficient accommodation for the number of scholars that may be expected to attend, the inhabitants resolved to give their labour gratuitously in getting all the materials to the spot, on condition that Mr. Phillippo provided the requisite pecuniary means for the erection of the building. So far as these generous people are concerned, these conditions are already fulfilled; and nothing is wanting with respect to the promise of the other party, but the means of performance.

The schools are conducted by Mr. Patrick O'Meally, who was educated and trained in the Metropolitan School, and is a pious and exemplary Christian.

Rock River.

Day	...	6
Evening	...	3
Sabbath	...	12

Total ... 21

Agnes Anderson, teacher.

The neighbourhood, at present, but thinly populated: aspect of the school discouraging.

Dawkin's Caymanas School, formerly Taylor's Caymanas.

Day	...	93
Evening	...	34

Total ... 127

Teachers, Gordon Brown and Mrs. Brown.

The school was removed to its present locality because of its being more central. It is now in the midst of several estates and farms, belonging chiefly to Lords Seaford and Carrington. Of

the good to be effected by the operation of the schools in this neighbourhood the most sanguine expectations are entertained. Not only is the population very considerable, and the desire for instruction general, but every facility has been afforded in the establishment of the school by the attorneys and managers around. The Hon. T. J. Bernard, one of the attorneys for the property on which the school is located, has been especially kind, having provided a comfortable residence for the schoolmaster and mistress on the estate, as well as assisted in furnishing materials for the school-room, gratuitously;—an instance of liberality which cannot fail of producing a most salutary effect upon the people; and which has already powerfully excited their prejudices in his favour, as an attorney or chief manager.

Clarkson Town.

Arrangements for schools at this settlement are not yet completed, and therefore it may, at present, be classed with estates which are visited on week-day evenings, and which are as follow: Cumberland Pen, Dawkins Pen, Cottage Pen, Salt Pond Hut, Goshen, Farm, Kraal, Taylor's Caymanas, Ellis's Caymanas, and Twickenham Park.

Instruction in reading is principally communicated to adults, on these properties, by Messrs. O'Meally, Clarke, Stout, Simmons, Saunders, and Beecher; young men who were formerly slaves and apprentices, and who give their services gratuitously, after their own personal labour in the field through the day.

Clarkson Town is the fourth new township in progress of establishment in this district, more or less under the direction of Mr. Phillippo; and, from what has already transpired, the most sanguine hopes are entertained, not only of the influence of such settlements on the agricultural prosperity of the precinct, but also, if in possession of the requisite means, on the social, moral, intellectual, and religious advancement of its inhabitants.

EXTRACT FROM PARLIAMENTARY PAPER ON EMANCIPATION.

THE following sentence, extracted from an official Report, laid before Parliament, in reference to the change wrought in Jamaica by emancipation, will form a suitable postscript to the statement given above.

The abrogation of the apprenticeship has, with astonishing celerity, developed all those elements of prosperity contemplated by statesmen as one of its most important objects, in a degree beyond the most sanguine expectations; as evinced in the large amount of capital since invested in this colony, in the purchase of lands at an amazingly increased value, by resident individuals; in the improvement and increase of buildings for social and mercantile uses; in the

erection and enlargement of temples for religious worship; in the improved cultivation, and greater care and attention paid to the fencing and subdivision of land; and in the division of wealth among the working people, by which their personal appearance, and social habits and morals, have been improved to a most gratifying and, considering the short space of time, surprising extent.—*Papers laid before the House of Commons (West Indies,)* part 1 (5), p. 55.

Home Proceedings.

DEPUTATIONS.

As it is desirable the friends of the Mission should know the general movements of the brethren who visit them as deputations, so that they may have an opportunity of facilitating their arrangements, and of preparing for their visit, we intend to give, as often as necessary, a brief outline of the routes of the brethren in each district, so far as we are able to ascertain them. We trust our brethren throughout the country will aid us, from time to time, in carrying out this scheme.

SCOTLAND.—This year one Deputation will visit the West, and a second the North. By this means it is hoped that some new ground will be occupied, and the whole visit rendered more efficient.

W E S T.		N O R T H.	
Rev. J. SPRIGG, M.A.	Rev. R. PENGILLY.	Rev. J. H. HINTON, M.A.	Rev. J. HOBY, D.D.
Carlisle.	Carlisle. May 7.	Haddington.	Haddington. May 7.
Annan.	Annandale. — 9.	Edinburgh.	Edinburgh. } — 10.
Dumfries.	Dumfries. — 24.	Leith, &c.	Leith, &c. } — 10.
Kircudbright.	Gatelouse.	Inverkeithing.	Kirkcaldy. } — 17.
Wigton.	Saughar.	Cupar.	Dunfermline.
Garlieston.	Machine.	St. Andrew's,	Kinross, Lealle,
Newton.	Irvine. }	Austruther,	Keunoway,
Avr.	Stewarton. } — 17.	Pittenweh,	Auchtermuchty,
Kilmarnock. }	Kilwinney.	Ellie, Leven,	Newburgh.
Killbride.	Beith.	Dundee.	Perth. — 24.
Fairley.	Johnstone, &c.	Perth.	Perth. — 26.
Largs.	Greenock. }	Forfar.	Auchterarder.
Greenock. }	Port Glasgow. } — 10.	Arbroath.	Crief.
Port Glasgow. }	Dumbarton.	Montrose.	
Stirling.	Paisley.	Aberdeen. }	Aberdeen. — 31.
Falkirk.	&c. &c.	Peterhead. }	
		Fraserburg.	Inverurie.
		Benff.	Kennethmont, &c.
		Huntly.	Huntly.
		Forres. }	Nairn.
		Elgin. }	Inverness. June 7.
		Grantown.	Blair Athol.
		Killin, &c.	Tullimet, &c.
Glasgow.	Glasgow. — 31.		

Our brother Clarke, of Berwick, has engaged to visit Hawick on the 3rd of May, and Coldstream on the 10th; with Selkirk, Galashiels, and Melrose, in the intervening week, and Berwick on the 17th.

Different brethren in Scotland have, also, kindly undertaken to occupy pulpits in the neighbourhood of their respective towns, while the Deputation occupy theirs.

WILTS and EAST SOMERSET.—The Mission-meetings of this District are as follow:—

Devizes, May 10 and 12.	Crockerton, May 17.
Melksham, — 10, 14, and 15.	Laverton and } — 19.
Westbury, — 10 and 21.	Philips Norton, }
Westbury Leigh, — 10 and 13.	Bratton, — 20.
Penknapp, — 10.	Bradford, — 20.
Trowbridge, — 10 and 11.	Corsham, — 21.
Frome, — 17 and 18.	Chippenham, — 22.
Beckinton, — 17 and 19.	Salisbury, — 24 and 25.
Warminster, — 17 and 22.	

The BRISTOL and BATH Meetings begin on the 5th; Deputation, brethren Dyer Cox, and Aldis.

NORTHAMPTONSHIRE.—Brethren Carey and Thomas, the Deputation. The Meetings of this District are as follow:—Northampton, Clipston, Moulton, and Weedon, on the 10th; Olney, Kettering, Thrapston, Aldwinkle, and Woodford, on the 17th; Guilsborough, Long Buckley, Ravenshorpe, and West Haddon, on the 27th; and Towcester on the 31st.

WEST and EAST KENT.—Chatham, the 24th; Ramsgate, the 26th and 27th; and Eythorne, the 31st. Deputation, Rev. Eustace Carey.

Of other Meetings to be held this month we are unable to give any definite particulars.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 15th, to April 15th, 1840.

*** In consequence of the press of matter this month, and the great number of Auxiliary accounts that have been received, we are unable to do more than acknowledge the amount of Contributions from each place. The particulars will be given in the forth-coming Report.

LONDON AND ITS VICINITY.		£ s. d.	£ s. d.
<i>Subscriptions.</i>			
Dyer, Rev. J.	3 3 0	Prescot-street Auxiliary, by G. Morris, Esq.	40 0 0
Hume, Mrs., by Mr. Tosswill	1 0 0	Eagle-street Auxiliary, by Mr. Neale.....	23 0 0
Maliphant, Mr. G.	1 1 0	Hammersmith Auxiliary, by Mr. Page	62 0 4
Nelham, Mrs.	0 10 6	Brompton, Alfred-place Auxiliary, by Mr. H. Christopherson.....	30 0 0
Ramsden, Robert, Esq.	1 1 0	Hackney Auxiliary	77 7 0
Roe, Mr. Freeman	2 0 0	Ditto Juvenile Society, for the education of a native teacher, to be named Frederick Cox	10 0 0
	8 15 6		87 7 0
<i>Donations.</i>		Tottenham Auxiliary, by Joseph Fletcher, Esq.	42 5 7
R. W. S. Willsonne, Esq.	100 0 0	Shacklewell Auxiliary, by Rev. John Cox	37 8 6
Rev. S. Green & friends, for the debt	30 0 0	Bow Auxiliary, by Rev. W. Norton	25 0 9
Profits of the Youth's Magazine, by W. B. Gurney, Esq.	25 0 0	Shakspeare's Walk Auxiliary, by Rev. T. Moore.....	10 0 0
J. A., part of a thank-offering for the recovery of an only son ...	25 0 0		
X. Y., by Mr. Nisbet ...	20 0 0	<i>Bedfordshire.</i>	
A. G. Z., by ditto.....	20 0 0	Biggleswade, &c., by Rev. E. Carey	63 1 1
Collected by the Misses Rawlings, for the education of three children at Monghyr	15 0 0	Luton :— Union Chapel, by Rev. J. S. Bright, moiety	36 10 0
Geo. Kitson, Esq., for school at Kitsontown, Jamaica	10 0 0	Maulden and Ampthill, by Mr. Claridge	10 0 0
Collected by Miss Beeby, for Entally.....	10 0 0		
X. Y.	5 0 0	<i>Berkshire.</i>	
Young Gentlemen at Denmark Hill School, by Mr. S. Nicholson, jun.	2 10 0	Reading, by Rev. J. Statham. On account	71 0 0
Josiah Forster, Esq., for Jamaica schools	1 0 0		
Missionary-box, by Mr. Beeby's children	0 16 3	<i>Buckinghamshire.</i>	
Ditto at Fen-court	0 8 3	Haddenham :— Mr. W. Cox	1 1 0
I. D. J.	0 10 0		
	265 4 6	<i>Derbyshire.</i>	
<i>Auxiliaries.</i>		Loscoe :— By Rev. T. Pottinger	1 1 0
South London Auxiliary, by Geo. Kitson, Esq., Treasurer.....	153 18 8		
		<i>Devonshire.</i>	
New Park-street Auxiliary, by Rev. J. Angus, M.A.	49 2 4	Plymouth :— By Rev. S. Nicholson	27 17 4
Ditto, by Mrs. Arnold, F. E.	5 7 0		
	54 9 4	* The sum of £2.4.1, acknowledged in the last HERALD, as from "Morice-square, Devonport," should have been from "Saltash."	
Clapham Auxiliary, by Mr. T. Phillips.....	25 0 0		
		Tiverton :— By Rev. J. Singleton	11 11 4
		<i>Dorsetshire.</i>	
		Dorchester :— By Rev. C. Evans	10 14 7
		Poole :— By Rev. S. Bulgin ...	1 11 0
		<i>Essex.</i>	
		Colchester :— By W. W. Francis, Esq.	31 6 0
		Ilford :— Coll. by Miss Rose ...	12 0 0
		Potter-street :— By Mrs. Gipps	2 0 0
		Rayleigh :— By Rev. J. Pilkington	10 0 0
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		Beaulieu :— By Rev. J. B. Burt ...	3 0 0
		Newport :— By Rev. F. Trestrail ..	6 13 7
		Romsey :— By J. George, Esq. ...	18 9 1
		<i>Hertfordshire.</i>	
		Boxmoor :— By Rev. F. W. Gotch ..	7 16 4
		Hatfield :— Friends, by B. Young, Esq.	1 14 10
		Hitchin :— By Rev. T. Griffin ...	25 19 0
		Royston :— By Mr. Pendered.....	10 7 6
		Tring :— By Mr. Grover.....	4 3 0
		<i>Huntingdonshire.</i>	
		Huntingdonshire Auxiliary, by T. D. Paul, Esq.	87 8 2
		Rev. T. Bliss, B.A.	1 1 0
			88 9 2

<i>Kent.</i>		<i>Northamptonshire.</i>		<i>Scalborough:—</i>	
£	s. d.	£	s. d.	£	s. d.
Ashford and Brabourne:—		Kettering:—		Balance	38 10 8
By Rev. E. Carey.....	26 8 6	By Mr. J. D. Gotch... 16 6 8		Sheffield:—	
Canterbury Auxiliary,		<i>Shropshire.</i>		By Mr. Atkinson.....	64 14 5
by Rev. W. Davies 109 15 10		Oswestry :			
Diitto	8 10 17 8	Balance	7 9 6	<i>WALES.</i>	
	120 13 6	<i>Somersetshire.</i>		South Wales:—	
Dover:—		Bath Auxiliary, on ac-		Balance	6 7 2
Peatside Chapel	16 0 0	count	30 0 0	Llangollen:—	
Maidstone:—		Bristol Auxiliary, by		By Rev. J. Prichard... 3 0 0	
By Miss Prance	17 19 9	R. Leonard, Esq.....	237 8 0	<i>SCOTLAND.</i>	
Margate:—		<i>Suffolk.</i>		Anstruther and Kilrenny	
By Messrs. Flint	17 16 6	Suffolk:—		Bible and Missionary	
Ramsgate:—		By Rev. J. Sprigg,		Society, by H. D.	
By Rev. J. M. Daniell,		M.A.	20 7 8	Dickie, Esq.....	4 0 0
balance	52 8 2	<i>Sussex.</i>		Dunfermline:—	
Woolwich:—		Brighton:—		Mr. D. Dewar	3 0 0
By Rev. J. Cox.....	47 12 11	By Rev. W. Savory ... 4 10 10		Edinburgh:—	
<i>Leicestershire.</i>		<i>Warwickshire.</i>		By Rev. C. Anderson 49 8 6	
Sway, &c.:—		Berkwell:—		Perth Ladies' Society, for	
By Rev. J. P. Mursell 7 0 0		Mr. Floyd, by Rev.		female education	5 0 0
		J. Hooper	2 0 0	<i>IRELAND.</i>	
<i>Middlesex.</i>		<i>Worcestershire.</i>		Dublin:—	
Kensington:—		Bewdley:—		By Mr. Parkes	12 6 2
By Rev. J. Broad... 2 1 0		By Rev. G. Brookes . 3 0 0		Waterford:—	
Jacob Dudden, Esq... 10 0 0		<i>Yorkshire.</i>		By Rev. C. Hardcastle 4 1 6	
	12 1 0	Guisborough:—		<i>LEGACY.</i>	
<i>Norfolk.</i>		By Rev. W. Leng..... 1 5 0		S. B., per executors..... 50 0 0	
Framlingham:—		Hull:—			
H. Thompson, Esq... 5 0 0		Balance, by J. Thorn-			
		ton, Esq.....	3 4 0		

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£ s. d.		£ s. d.	
Beaulieu, by Rev. J. B. Burt.....	2 2 0	Canterbury, by Rev. W. Davies	6 1 0
Suffolk, by Rev. J. Sprigg, M.A.	1 5 6	Miss Childs, Brighton.....	2 12 6
Friend, by Rev. G. Sample	5 0 0	Friends at Luton, by Miss Daniel.....	8 1 0
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Soham, by Rev. S. Green	4 10 0	Friends at Chesham.....	10 0 0
Berwick-on-Tweed, by Rev. J. Clarke ...	6 18 6	Colchester	19 1 7
Margate—Friend	0 10 0	Frome	30 8 0
X Y	1 0 0	Spencer-place	4 4 0
Tring, by Mr. Grover	7 0 0	Leeds	12 0 0
Biggleswade, by B. Foster, Esq.	13 12 0		

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. W. H. Pearce; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

IRISH CHRONICLE.

MAY, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Waltham; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

The following communication on the condition of Ireland and the course which Christians should continuously pursue for her evangelization, will be read with interest. It is written by a friend whose situation and character, as well as his long residence in Ireland, are ample vouchers for his opportunities of observation, and his fidelity in communicating the impressions which facts have made upon his mind. He has had no direct connexion with the Baptist Irish Society, but as will be seen, he regards its operations with great interest. He writes in a letter to the Secretary:—

Few circumstances are so calculated to engage the attention as the varying aspects of religion, indicating the changes which have occurred in the sentiments and feelings of a people on this important topic. The reflecting part of the English nation must be fully conscious how deeply they have been affected in a religious view by the commercial scientific, and political movements of the last twenty years, from which, though much has arisen to illustrate the nature of christian principle, and to give expansion and energy to christian benevolence, so much of moral evil has appeared in new forms as to require in larger measures, the corrective power of divine truth.

The condition of the two countries differs so widely, that equal changes are not to be expected, while, with the existing facilities of intercourse, it is impossible to live in the vicinity of such movements, and be unaffected; the religious state of Ireland is changed, is improved, and is requiring the more serious consideration of those who are capable of greatly contributing to advance that improvement. Being what is usually called a christian country, I purpose to give a brief statement of the present condition of its different sections, together with a few suggestions respecting what is particularly needed at this juncture, to give extension and permanence to the benefits already conferred.

The religious state of the roman catholic population of Ireland excites the first attention, as forming so great a portion of its inhabitants—in its leading features it may still be described as “semper eadem,” with but

slight modifications, there is the same debasing subjection to human authority—the same pervading ignorance of holy scripture—the same hostility to those who are without their own pale—the same prominence and encouragement given to tenets and ceremonies which are destructive to the simplicity that is in Christ, and pernicious to the best interests of man.

The character of the hierarchy may be considered as descriptive of that of the priesthood in general, where you have all the intermediate varieties between the mildness of Dr. Murray, and the haughty arrogance of John, Archbishop of Tuam, but a most united determination to resist all encroachments on *the only true church*; there is an increasing vigilance to prevent the diffusion of the truth, and an increasing assiduity to gain converts to the church of Rome.

The late extraordinary impulse, producing abstinence from ardent spirits and all other intoxicating liquors, must not be overlooked. To assign this reformation, embracing hundreds of thousands, to any spiritual or even moral principle, seems impossible—masses of mankind are not thus suddenly affected; the extension of principle is generally slow and steady. It appears to the writer produced by a variety of concurrent causes; as, the enormous magnitude of the preceding evil, inflicting accumulating miseries on the whole people; the spread of information amongst them by the establishment of temperance societies; the persevering efforts of a portion of the priesthood to restrain the destructive vice; and above all,

the incidental association of superstitious ideas respecting the benefits attending the benedictions of the estimable individual who had for some time conducted and promoted this decisive measure. It may be justly thought premature to express a conclusive opinion respecting the permanence of this mighty change when thus produced, or the results which shall hereafter arise; for the present it demands our fervent gratitude, that intemperance should have received so powerful a check, and hope may be encouraged that the benefits derived from the suspension of debasing indulgence will be so strongly felt, as to induce a continuance in this good course. There is no apparent evidence to connect any political design whatever, with this pleasing alteration, which should it continue, may prove an important auxiliary to the extension of evangelical knowledge.

The established church of Ireland includes the next great portion of professing christians, and great as the change has been in the episcopal church in England, it is exceeded by that which has taken place in this country. Instead of lamentable ignorance of leading theological truths, and great indifference in the discharge of their clerical functions, the ministers of this community have become enlightened, active, and laborious; adopting without scruple, wherever practicable, the forms and measures previously peculiar to dissenters; engaging in missions to instruct and stimulate their own people, and to diffuse the light and truth of the gospel amongst the catholic population. The candidates for the ministry are immeasurably superior to those of former and not distant times, but with very much of pleasing improvement, there is much of more recent growth to abate the satisfaction entertained by enlightened piety, and to induce the fear, that the evangelical sentiments which are so generally expressed, are too superficially entertained; they are encumbered and weakened by millenarian speculations, and counteracted by the idea of apostolical succession, preparing the way for the insidious progress of the more than semi-papish tenets of the Oxford theology.

One distinct leading feature is the growing alienation of the evangelical clergy from their dissenting brethren; this in the entire absence of any reason furnished by the latter, may partly be attributed to the revival and diffusion of high church doctrines, and greatly to the collision incident to the strife of political parties in England, the waves excited with you, expending their subdued violence on our shores. Hence in some places, we have coolness, instead of friendly co-operation; the dissemination of works assailing the principles of dissent, not excluding the infamous productions of Mr.

Gathercole; besides which, the exclusive reading of what is called the Tory press, with its misrepresentations and calumnies, may be expected to imbue the younger clergy with great prejudices against this portion of their fellow labourers.

It is most painful to reflect on the unavoidable injury which must arise from jealousy and disunion amongst protestants in a catholic country; how powerless the denunciations which are one day levelled against popery, when, on the next they are followed by coarse invective against Protestant dissenters.

The home mission of the established church was regarded by all good men with unmingled satisfaction; episcopal influence and authority have however rendered it almost inoperative, its members having been constrained to adopt the regulation of visiting no parish without the consent of its minister, or, in other words, ceasing to visit where their labours were most needed. To supply this lack of voluntary service, and probably to mitigate the grief and disappointment of the more zealous part of the clergy, societies have been formed to furnish additional curates for the more extensive parishes; yet many portions of the land will still remain deprived of valuable instruction, which other denominations of christians must endeavour to impart by their itinerant agency.

Of the Presbyterian body, your correspondent has a very limited knowledge; it is well known to comprise within this general denomination, a number of ministers and churches of Arian and Socinian tenets, with whom, the orthodox portion was long accustomed too closely to coalesce. It is believed that a separation has taken place, which is becoming more extensive and strongly marked; presbyterian churches have been raised in the south where none existed, and separate interests have been formed in some towns, where existing ones were known to be decidedly heterodox; the tone of piety is considered to have become more deep and elevated, while corresponding zeal and activity are apparent.

These churches, whether orthodox or otherwise, receive considerable support from the state, by an annual parliamentary grant, entitled the Regium Donum, affording facilities for extension and establishment, of which the principles of the remaining sections of the church will not allow them to participate.

The Wesleyan methodists are unhappily divided into two parties, having scarcely any other distinctive feature, than in the one a rigid adherence to the communion table and baptismal service of the established church, and in the other, the proper allowance of christian liberty in these re-

spects—they differ in nothing from the English portions, except in the increase of self-denying labour, greater itinerant privations, more formidable obstacles to encounter, and the greater need of the exercise of faith and patience as they fulfil their ministry. To them must be assigned the enviable distinction of having preserved numbers from conforming to the romish faith, and of having been the honoured instruments in the genuine conversion of many during a long period of indolence on the part of a wealthy establishment; they too are preparing for the more vigorous prosecution of their important work, encouraged and aided by their centenary contributions.

The congregational churches, as divided into Independents and Baptists, next claim attention. Except in some of the large cities and towns, as Dublin, Cork, Waterford, Sligo—these are either wholly or partially under the fostering care of the societies supported by their respective denominations, with exclusive reference to Ireland's welfare, for a lengthened period they must be thus or similarly sustained.

It will have been apparent from parts of the preceding statement, that Protestant dissent has every adverse element to encounter, and it was not unaptly observed by an English minister at the close of a tour in this country, "it must be the praise of our brethren that they have laboured and not fainted." Their labours are essentially missionary, and though not associated with many of the dangers and privations which attend missions to the heathen, are, it is conceived, of a much more depressing character. The heathen appear more accessible; they have not the suspicion and the prejudice of the Irish roman catholic, nor are they surrounded by the nameless petty jealousies and hindrances which here encompass the dissenting teacher, be his spirit as inoffensive and as candid as it may; like their brethren in distant lands, they labour, for the most part, alone; to the interchange of service, to the friendly converse that brightens and sharpens, to associated prayer and counsel, they are comparative strangers; they have not the resources on which to fall back in time of need, that sustain their English brethren; men of influence, experience, and deep-toned piety, who may be compared to the right hand of such, are rare indeed; I know not where to realize the counterpart of John Heskens, of Nailsworth.

Yet while the condition of the majority presents these claims on the sympathy and prayers of their friends and brethren in more favoured circumstances, a comparison of the present with the past, is sufficient to encourage in a course of patient perseverance; the expenditure, the toil, the privations, and the severe exercises of mind,

which must accompany evangelical labour in Ireland, have not been unproductive—on many a benighted district light has shone, the light of life; it has penetrated the cabins of the peasantry, awakened the spirit of religious inquiry in the mind, which poverty appeared to have hermetically sealed, conducted the trembling soul to Christ as the *only* refuge, and illumined with peaceful rays the departing spirit, as religion consummated its glorious work.

Personally acquainted with some of the brethren of both denominations, the writer can bear his testimony to their unassuming and self-denying exertions, and commend them to the more frequent remembrance of British christians at a throne of grace; attached himself by principle and warm affection to the Baptist denomination, he can allude with much satisfaction, to the better disposition of labour, and to the increasing energy which attend the operations of its Irish Society—its labourers have been increased; their districts no longer extended so widely, that portions could only be visited at distant periods, are now sedulously and more fully cultivated; the places of worship are regularly occupied; co-operation is becoming practicable, and the yet farther improvements which suggest themselves, are no longer seen in hopeless distance. Combining the various modes of communicating spiritual blessings, by the instruction of the young on a scriptural basis; by the dissemination of the holy scriptures; by the visits of that most useful class of labourers, the English and Irish readers, and by the employment of evangelists who may testify of the gospel of the grace of God, and in the use of this divinely appointed agency, may associate the promised bestowment of spiritual influence, who shall not expect in faith the cheering days of harvest in their due time? As they of every denomination, who now scatter the precious seed, go forth to labour, they must often weep over the moral and spiritual desolation which surround them, but those who have been *longest* in the field are the *least* discouraged, and while faith and hope forsake not them, successive aid may be expected, accompanied with richer blessings.

A number of other churches exist throughout the country, independent in their government, some Baptist, others composed of Baptists and Pædobaptists, differing from each other in certain points, but all recognising and generally practising mutual exhortation in the meetings of the church; they will be recognised by some of your readers more distinctly, as nearly identical with the church under the care of Mr. Haldane, of Edinburgh.

The church at Tubbermore is said to con-

sist of more than three hundred members, their principal elder is Mr. Carson, of whom and his valuable writings, I believe far too little is known by our English brethren, many of these churches were raised and organised by Mr. Kelly, who retaining the excellencies which have so long distinguished him, still continues to preside over that in Dublin. The members of these churches are for the greater part, exemplary for the correctness of their views on the leading points of divine truth, and their regard to christian precepts; mellowing time has subdued some asperities, and rendered them less separate from their brethren who nearly approach them in sentiment; they only need, in the estimation of many, to unite somewhat more of zeal for the extension of the gospel, with their efforts for mutual edification, to bring them into more frequent intercourse and closer union with the other portion of the church of Christ to their reciprocal benefit. Observation, though it is limited, induces me to express the opinion, that their practice of mutual exhortation, often leading them and others to dispense with the pastoral office, or to assign it to one not "wholly given" to its duties, has confined their influence and usefulness within much narrower limits than they might have filled; and indeed, to use the ordinary phrase, that it has not worked so well, as its strenuous supporters anticipated.

It would be improper thus to notice the circumstances of the various dissenting churches, and not bestow a few lines on the *Plymouth*, or as they are here termed, "The Christian Brethren," who, in accordance with their avowed design of bringing believers out of what they are pleased to call the apostacy, or the corrupt systems which enclose them, have pursued their avocation with much zeal and with varied success.

Of their sentiments as generally expressed, the readers of the *Eclectic Review* for May, 1839, may form a tolerably correct idea: an article which, to some of its Irish readers, seemed expressly adapted to their meridian, and though somewhat fiercely assailed in reply, and charged with disregard of moral principle in its statements, is in most respects fully sustained by the utterance of "the Brethren," on this side the channel. The author of that article appears to have exposed himself to animadversion, by not having more clearly distinguished between their written sentiments and their frequent oral declarations, although the latter are much more influential and are not less correctly described; it is supposed, that few who have mingled much with them, would not designate those statements as generally correct, whatever they may think of the cau-

tion with which they are made. The remark of Dr. Cox, respecting a certain class in America, viz., "that all which is truly good about the whole system is old, and all that is really entitled to be considered new, has little besides its novelty to recommend it," appears so appropriate to "the Brethren" that I have transcribed it. Fully aware how strongly *system* is decried by them, I am yet bound to state, that I have never met with a class of professing christians whose sentiments and proceedings appeared more systematic or sectarian.

So far as the practice of these brethren has fallen under the observation of your correspondent, it has been attended by the ordinary share of human imperfection, but which has, perhaps, appeared more prominent, from the more loud and frequent professions of separation from the world, and particularly from the censure so freely bestowed on every other section of the professing church; while in the immediate locality to which reference is now made, the employment of pecuniary means has been so profuse and injudicious, as without assigning any improper motives, has been in itself calculated to expose both the donor and the receivers to unmerited suspicion. Like other new sects, when the usual separations shall have occurred; when time shall have imparted the experience which time alone can give, abating self esteem, and disclosing excellencies in others as yet unperceived; when their sentiments with all their tendencies shall have been subjected to more calm investigation; such modifications will doubtless take place as will ally them, with other sections of the church, in as much of fraternal esteem and co-operation as our present imperfect state will admit.

After this sketch of the present religious aspect of Ireland, perhaps too extended, may I offer a few suggestions respecting her urgent claims on the christian churches of Great Britain. "The dark places of the earth" present their own respective claims on our commiseration; but here is one in which superstition reigns, in which it operates systematically, energetically, and destructively; exercising an influence on the social and political welfare of the whole empire, the character of which remains to be more fully developed, but which cannot even now, be safely neglected by the reflecting portion amongst us. It is a portion of the earth, full of discordant elements, the subject of all varieties of opinion; for its condition numbers prescribe, its actual state few inspect, though the facilities of intercourse are so great; and of these, the most are cursory observers; yet all agree that it needs active remedial treatment.

The enlightened christian observer, who

does not cast aside every political agency as beyond his province, will nevertheless perceive the utter inefficiency of political economy in this remedial treatment, except as auxiliary and subordinate to a purely religious influence; not capable of application by state provisions and enactments, but the result of fervent desire for her spiritual improvement, as the sure basis of all successive ameliorations. The proper agencies in such a course, the state can neither command nor direct, as it can neither excite nor maintain spiritual compassion, disinterested labour, or prayerful persevering effort. The voluntary churches of Great Britain are from their very constitution best adapted, and therefore under the greater obligation to grapple with evils, sustained by systematic and voluntary effort; to them the appeal is still to be made, that they come to the help of the Lord against the mighty.

I would not be understood as insensible to the amount of good effected by the pious labours of ministers and members of the established church of Ireland; for this I desire to glorify God in them; but this itself which I believe to be greater than appears on the surface I must ascribe to the operation of the voluntary principle within its pale, and which its constitution has not a little encumbered and impeded.

Nothing new is suggested, as regards the kind of means already employed in this great work. The Society you conduct appears to combine in this respect all that is needful, under the Divine blessing, to effect whatever can be desired for this interesting country. One remark alone presents itself as important, that whatever attention be given to any, or to all other means, such corresponding regard should be paid to the work of the evangelist as most distinctly to recognize its scriptural pre-eminence, and the commission of an ascended Saviour, since with obedience to his command is connected the inviolable promise of his all-sufficient presence. It is also obvious, that an efficient superintendence of other agencies, as well as the nurture and establishment of those who may be recovered from the error of their ways, will be best confided to these heralds of salvation, as men adapted to become the shepherds of the flock.

The amount of agency of every kind needs an immediate and large accession; our brethren of other denominations recognise the demand, and we believe are preparing to meet it. These lines will meet the eye principally of Baptists, with whom the writer esteems it a privilege to be associated; on them he would urge the duty of enlarged co-operation in evangelical effort. Let any one take the map of Ireland, and mark the stations occupied by labourers, unfettered by regulations, obsolete unless as

tests of canonical obedience, or as instruments for the hindrance of the gospel, and how will he be struck by the distances that intervene, and this in a country whose necessities can only be supplied by itinerant labour, by successive frequent visits to communicate the message of eternal life. Families connected with each of the protestant denominations, are scattered throughout the country, which unless thus visited, will become exposed to every evil, to the decline of pious principles, if such exist, and if not, to the increasing pollutions of the world, and the final inroads of superstition. Much has latterly been done, to correct the obvious evil of assigning a sphere of labour so extensive as to exhaust the energies of the cultivator, and to render each portion less productive, as if planting were every thing, and watering of no avail, yet much remains to be done to warrant the rational prospect of reaping when we have sowed.

Increasing exertion is necessary, that the committee of our society may enable its Irish ministers to avail themselves of such subordinate agency as the grace of God shall prepare, and his providence present, for their acceptance; so valuable is this agency when of the right kind, so difficult to procure, that it should never be neglected. I advert to the statement and appeal of Mr. Berry in the Magazine for February, page 108: for the purpose of inquiring, are there no friends of Ireland who will take upon themselves the responsibility, and secure the privilege of supporting these auxiliaries to a missionary, whose hands are already full of labour?*

Such increase of agency is also necessary for the purpose of securing *denominational* permanence and extension. I use the term as fully distinguishable from mere sectarian zeal, and unholy jealous rivalry; as an object of desire with every one who possesses principles which he understands, and considers worth maintaining. It is surely compatible with charity the most enlarged, that we should wish "the way of God" to be taught and followed in the most perfect manner of which we are able to conceive, besides that no enlightened, generous mind, derives any other than the smallest degree of satisfaction in reaping that whereon he has bestowed no labour. Much as we ought to deplore the diversities of religious sentiment which prevail, yet, while they exist, separate denominational efforts, conducted in the liberal and forbearing spirit of the gospel, and united with such fraternal co-operation as the respective tenets will allow, are much more likely to be productive, than any combination could be.

Of equal importance with an increase of

* Our friends will be glad to learn that an excellent friend, a lady who knows Ireland, has already met this appeal. The men are at work. S. G.

agency, if not greater, is *its character*; deserving of particular notice, as it must be furnished under the direction of those who are distant from the scene of labour, and therefore less conversant with its difficulties. Your letter of instructions to the agents of the Society, dated Dec. 7, 1837, and appended to the subsequent annual report, is so suitable as to preclude the necessity of many observations here; acting in the spirit of these, their efforts will be "faithful, simple-hearted, persevering, and kind." I shall merely allude to the importance of selecting such, as, in addition to other qualifications of most obvious necessity, possess the spirit of *patient endurance*, and are *superior to the influence of political bias*. Of religious sentiment, they will meet with much that is antagonist to their own, both popish and protestant; and which they cannot successfully encounter, but by the steady and constant exhibition of the simple truths of holy scripture. In other regions, the period between sowing and reaping is short, and the spiritual harvest luxuriant as the climate where it is gathered; here the husbandman must be prepared to exercise long patience for the precious fruit.

The rare combination of sound scriptural knowledge and energetic zeal, with patient perseverance, would at once indicate the workman, who even here would not need to be ashamed, but receiving the early and the latter rain, in due time should reap with joy. Extreme opinions prevail on every hand, and on almost every topic; the very existence of patriotism is deemed by some inconsistent with christianity, and every political subject as foreign to the care and interest of a believer; the more sober and scriptural view appears in holding the character of the citizen, not as absorbed, but sanctified and elevated when sustained by the christian; who in this, as in a nobler reference, looks not merely on his own things but on the things of others also, and deems nothing uninteresting which bears on the temporal or spiritual improvement of the human race. For the evangelist in Ireland, there is no precept more important in the letter of instructions than this, "Preserve your neutrality." There are men of all parties, equally the objects of spiritual compassion, whom the political partisan, if the christian minister should sink so low, could never approach. The most righteous decision on political matters, if strongly and freely expressed, would scarcely secure the individual from becoming a point of repulsion to many, however lawful, it will therefore be inexpedient to interfere; the best impression will be made by producing the conviction of the citizenship being in heaven.

One other suggestion is felt to be of considerable importance, viz. the *greater encour-*

agement which it is desirable to afford the Irish missionary. This may be effected in part by affording him the means of occasional union with his brethren, for the purposes of prayer, christian counsel and co-operative labour, when untried measures of usefulness may be suggested, and encouragement given to embody in effort what would else expire as a mere device. It is conceived that brethren would return from such association refreshed in spirit, expectant of the future, the resolution strengthened to devotion in the cause of Christ; while some impressions, never to be obliterated, might accrue from the public services which would then be conducted. The society is entreated to place no agent, if possible, at such a distance from his brethren, as to prevent the accomplishment of this measure; just as expiring embers, gathered closer, kindle afresh and dispense their latent heat, so brethren, thus assembled, would become re-animated, and prove more extensive blessings.

Further encouragement would arise from the more frequent and specific reference to Ireland and her missionaries, at the monthly meetings of British christians for united prayer. As each portion of the missionary field has its distinct and urgent claim, would it not conduce to the variety, and consequent interest of such meetings, if, instead of repeated general supplications, each brother selected some definite portions, with their peculiar necessities, as the burden of his prayers and intercessions! The objects thus presented more distinctly, would be more impressive, awaking pious aspirations, and increasing effort.

Many appeals have been lately made to our pious friends whom God has entrusted with a larger portion of wealth than others; that in their visits, combining the search of health, or the love of natural scenery, with spiritual usefulness, they would become the friends of home and Irish missions; your correspondent will therefore do no more than add his own to the importunities already employed; remarking that such, in addition to the increase they would derive to their own happiness, in having cheered and assisted the humblest labourer in the vineyard; would become points of appeal, and reference for the doubtful, sources of information in their respective localities, guarantees of the suitable appropriation of the funds provided by christian benevolence, and the means of swelling its lesser streams as they flowed to fertilize the barren portions of the empire.

Not that Ireland is barren, or that the labour bestowed upon her has been unrequited: her soil, both natural and moral, is rich, yet, as the richest when neglected will be most productive of noxious weeds, luxuriant as

they are hurtful, so the result of centuries of neglect is painfully evident, but felt by none so much as those, who in the work of moral culture, are impeded at every step by weeds of spontaneous growth, and by the tares, which, "while men slept," the enemy hath sown. This state must retard, though it cannot prevent, the approach of harvest; it must distress, while it confers additional honor on the faithful labourers; reflection here will moderate the over-sanguine expectations of some, and stimulate the activity and zeal of others, it will, moreover, it

is hoped, accomplish that for which your pages have been chiefly sought, it will excite more tender sympathy and more enlarged co-operation in the honourable and blessed work of planting wholly a right seed, whose fruit shall be peace to a distracted country, and prosperity in all its relations; benevolence and purity as its distinctive features, and "Glory to God in the highest," as the author of every good and perfect gift.

I am, dear brother, yours, truly,

CHARLES HARDCASTLE.

Waterford, March 18, 1840.

Receipts to the end of March, 1840.

Collected by the Rev. John Davis, of Prince's Risborough.	Mr. Forbes	0 7 6	Mr. Henton	0 10 0
Coate, &c.—	Mr. Livett	1 0 0	Mr. Henry Holmes... ..	1 1 0
Collections	Rev. H. Smith	0 10 6	Mrs. Cooke	0 10 0
Mr. Giles	Mr. Lowe	0 10 0	R. Jones and Sons... ..	2 2 0
Mr. Baker	Coll. Rev. T. Swan ..	11 14 6	Miss Jones	1 1 0
Mr. P. Williams... ..	Do. Rev. Dr. Hoby.. ..	3 1 9	Mr. Radcliffe	1 0 0
Mr. Wallis	Do. Rev. T. Morgan. 7 0 0		Mr. J. S. Ashburner. 0 10 0	
Mr. Cook	Mr. W. Phillips... ..	1 0 0	Mrs. Aspiual	1 1 0
Small sums	Mr. John Wade	0 10 0	Mr. Isaac Harrison... ..	2 2 0
Witley—	Mr. J. H. Hopkins... ..	0 10 0	Mrs. King	1 1 0
Collection	Mrs. Hopkins	0 10 0	Miss Ashcroft	1 0 0
— Francis, Esq.	A Friend, by Mrs. Hopkins	0 10 0	Miss Ferry	0 5 0
J. Clinch, Esq.	Mr. Thomas Griffiths	1 0 0	Mr. S. Ellison	1 0 0
D. Rutter, Esq. (schools)	Rev. Jonathan Hooper	1 1 0	John Johnson & Son	2 0 0
Rev. R. Tozer	A Friend	0 5 0	Mr. John Coward... ..	5 5 0
Mr. Bush	Mr. W. Jenkins... ..	1 0 0	Mrs. E. Cearns	1 1 0
Mr. John Early	Mr. J. Wright	1 0 0	Mr. D. Paton	1 1 0
Mr. Jas. Early	Mr. Thomas	0 5 0	Misses Harvey	0 10 0
Farrington—	J. Stephenson & Son.	0 10 0	W. and G. Medley... ..	0 10 6
Collection	Mr. Beasley	0 5 0	Mr. Joseph Francom	0 10 6
Mrs. Reynolds (schools)	Mr. Davis	0 5 0	Mr. Palethorpe	0 5 0
Mr. Fidel	Mr. Tipping	0 10 0	Mr. Thomas Maynard	1 0 0
Miss Rixon	Mr. A. Lawden	0 10 0	Mr. William Hope... ..	1 1 0
Small sums	Mrs. Lawden	0 5 0	Misses Hope	1 1 0
Cirencester—	Mr. W. Hadley	0 10 0	Mr. Thos. Blackburn	0 10 6
Collections	Mr. W. Hadley, jun.	0 5 0	Mr. John Jones	1 0 0
Thomas Brown, sen. esq. (schools)	Mr. Isaac Hadley... ..	0 10 0	Mr. James Cropper... ..	1 0 0
Devereux Bewley, esq.	Mr. Timmis	0 10 0	Mr. John Cropper... ..	1 0 0
William Bewley, esq.	Mr. Court	0 5 0	Mr. Edward Cropper	1 0 0
Edward Swain, esq.	J. and J. Room	1 0 0	Mr. Samuel Pearce... ..	0 10 0
Fairford—	Mr. Joseph Sturge... ..	1 10 0	Miss Jump	1 0 0
Mr. J. Barton	D. Ledsam, esq. by C. D. M.	1 1 0	Mr. R. Houghton... ..	2 0 0
Mr. W. Thomas... ..	Mr. J. C. Perry	0 10 0	Mr. Joseph Ridgway	1 1 0
Mr. B. Thomas... ..	Mr. Chirm	0 10 0	R. and R. Johnson... ..	1 1 0
Mr. Burge	Mr. J. C. Woodhill... ..	0 10 0	Mr. D. Nicholson... ..	0 10 0
Rev. D. Williams... ..	Mr. John Sturge... ..	1 0 0	Lime-street penny-a-week society, by Mr. Slater, treas.	7 16 7
Lechlade—	Mr. Edmund Sturge.	0 10 0	A Friend	0 2 0
Collection	Rev. Thos. Moseley	1 0 0	A Little Girl	0 1 0
Mr. Powell	W. and J. Middlemore	1 1 0	Dublin	42 4 10
Oxford—	Mr. Charles Sturge... ..	1 0 0	By the Rev. S. Nicholson, How-street society in aid of Missions.	
Collection	Mrs. Glover and Miss Mansfield	1 0 0	Ladies' Branch, 1-4th	6 19 3
S. Collingwood, esq.	Mr. Portlock (sub.)	1 1 0	Mr. Hearle	0 10 0
H. Goring, esq.	Do. (don.)	5 0 0	Mr. Prance	0 10 9
Mr. Bowler	Mr. Joseph Hopkins	0 10 0	Sums under 10s.	1 3 1
Mr. Underhill... ..	Mr. Riley	0 5 0	Angas, Miss Tavistock	1 0 0
Mr. E. Underhill... ..	Female Adult School, Cannon-street, by Mrs. Groom	0 3 0	A Christian Friend, for the support of six readers in Mr. Berry's district.	78 0 0
Mr. Latchinore... ..	Books by Mr. Groom, value 10s.		By the Rev. Joseph Angas, for New Park street School, by Mrs. Marlborough.	
Mr. Hemmings... ..	Liverpool—		Mrs. Arnold	0 5 0
A Friend	Rev. James Lister... ..	1 0 0	Mrs. Jones	0 10 6
Birmingham—	Mr. L. Heyworth... ..	2 0 0	Mr. G. Gould	0 10 6
Rev. Thomas Swan	Mr. J. Heyworth... ..	2 0 0	Mr. D. Olney	0 10 6
Mr. B. Lepard	Mr. S. M'Colloch... ..	1 0 0	Mrs. Rippon	0 10 6
Rev. Thomas Morgan	Mr. Vaughan	1 0 0	Mrs. Payne	0 10 0
Rev. Dr. Hoby	Mr. James Lister... ..	2 2 0	Mrs. Low	0 10 0
W. and J. Room	Mr. Rushton	2 2 0	Miss Gaze	0 10 0
Mr. Chance, esq.	Mr. Eglington	0 10 0		
Mr. J. N. Hopkins... ..	Miss Eglington	0 5 0		
Thos. Beilby, Esq.	Mr. George P. Lyon	1 1 0		
Mrs. Showell, sen.				
Mr. J. W. Showell... ..				
Mr. Wilcox				

THE
BAPTIST MAGAZINE.

JUNE, 1840.

MEMOIR OF JOHN CALVIN.

BY THE REV. JOHN STOCK.

JOHN CALVIN, the brightest luminary of the Reformation, was a native of Noyon in Picardy, in which town he was born on the 10th of July, 1509. It was on the 30th of September, 1517, eight years after the birth of Calvin, that Martin Luther, unable any longer to smother his just indignation at the corruption of the Papal Church, and the abominable traffic in indulgences which was then carried on to an unparalleled extent, first raised his warning voice, and solemnly censured at Wittemberg these iniquitous proceedings. This event proved in the issue the commencement of the Reformation in Germany, and terminated in the complete overthrow of the papal power in that country. But the light of celestial truth had also dawned upon other countries, and gradually spread until the greater part of Europe was irradiated with its beams. It is certain that Zuingle, a learned Swiss divine, had received the light of divine truth, had publicly expounded the sacred oracles, and had called in question the supremacy of the pope, before Luther's collision with the Romish church. It is further evident, that Zuingle's views of ecclesiastical reform were much more enlarged and enlightened than those of Luther. The latter wished to retain many things which the former swept away with an unsparing hand. Between Zuingle and Calvin a close intimacy was subsequently formed, which continued unimpaired until the death of the former, who expired on the field of battle, while encouraging the army of the Protestant cantons in defending their liberties against their Ro-

man Catholic countrymen. This truly lamentable event took place in the year 1530. Thus fell that mighty man who was the brightest ornament of the Swiss church. After his death the principal direction of the affairs of the churches, called *The Reformed*, devolved upon Calvin, who was then at Geneva. It will however be proper to state, that before this time John Wycliffe, an English doctor, professor of divinity at Oxford, and afterwards rector of Lutterworth, had, in the year 1360, publicly inveighed against the corruptions of the clergy, and declared the necessity which existed for the purification of the church. His opinions did not expire with him, for he left behind him a considerable number of followers, who were reproachfully termed Lollards. At a subsequent period, John Huss, and Jerome, of Prague, had likewise excited a considerable commotion in Bohemia, by denouncing the various corruptions which existed in the church, and by demanding a reformation of the form of ecclesiastical government, &c., &c. These two devoted servants of God were burnt alive, the former on the 6th of July, 1415; and the latter on the 30th of May, 1416. But they left behind them a considerable number of followers, who for a lengthened period defended their cause with great valour and success. These events, however, were but the distant mutterings of that tempest which had been so long gathering, and which at last burst in all its terror upon the arrogant and haughty successors of St. Peter.

But to return. Calvin was originally

designed for the church, and had actually obtained a benefice; but the light that broke in upon his religious sentiments, as well as the preference given by his father to the profession of the law, induced him to give up his ecclesiastical vocation, which he afterwards resumed in a purer church. He was educated in the law, in which, as well as in all the other branches of literature then known, his studies were attended with the most rapid and amazing progress. His mind having been early enlightened in the knowledge of the truth by a diligent and impartial study of the holy scriptures, he soon became deeply convinced of the miserable and complete degeneracy of the church, and of the necessity of reforming the established system of doctrine and worship. Maclaine well observes, that "his extensive genius, flowing eloquence, immense learning, extraordinary penetration, indefatigable industry, and fervent piety, placed him at the head of the Reformers; all of whom he surpassed, at least in learning and parts."

It appears, that he early formed a connexion with the friends of the Reformation, more especially with Melancthon and Zuingle. It is, indeed, well-known, that Calvin's sentiments respecting discipline and doctrine, were decidedly different from those of Luther and Melancthon: but this did not hinder them from co-operating in the blessed work of dispelling the thick darkness, which brooded over benighted Europe. Fortunately for Calvin, the Queen of Navarre, sister to Francis I. King of France, imbibed the principles of the Reformation principally through the labours of Calvin, and by her powerful protection shielded him from the imminent danger which surrounded him. The King of France, although most tenderly attached to his sister, was nevertheless a stern and cruel opposer of the Reformation. He treated the Protestants of France with the most infernal cruelty, and on one occasion he madly declared, that "if he thought the blood in his arm were tainted with the Lutheran heresy, he would have it cut off; and that he would not spare even his own children, if they entertained sentiments contrary to those of the Catholic church." This bigoted and cruel prince committed multitudes of Protestants to the flames, and destroyed others in a still more barbarous manner. Calvin

was thus like the bush in the wilderness, preserved by the power of God though encircled by fire.

After having protected him from numberless dangers, his patron, the Queen of Navarre, advised him to retire to Basil, where he would be secure from the attacks of his religious enemies. This advice he followed, and while at Basil composed his famous book entitled, "The Institutions of the Christian Religion." To this work he prefixed that famous dedication to Francis I. which, says Dr. Mosheim, "has attracted universally the admiration of succeeding ages, and which was designed to soften the unrelenting fury of that Prince against the Protestants." "At a subsequent period, Calvin composed his Commentary upon the Old and New Testament, which," says Dr. Maclaine, "is a production that will always be esteemed, on account of its elegant simplicity, and the evident marks it bears of an unprejudiced and impartial inquiry into the plain sense of the sacred writings, and of sagacity and penetration in the investigation of it."

In the year 1541 John Calvin returned to Geneva, from whence the opposition of his enemies had obliged him to retire. His time had, however, been well employed during his retirement at Basil, and he came forth with his views enlarged and expanded beyond those of any among the Reformers. On his settlement in Geneva, the affairs of the new church were committed to his direction, and he acquired also a high degree of influence in the political administration of that republic. This event changed entirely the face of affairs, and gave a new aspect to the Reformed church. The views and projects of this great man were grand and extensive, for he not only undertook to give strength and vigour to the rising church, by framing the wisest laws and the most salutary institutions for the maintenance of order, and the advancement of true piety, but even proposed to render Geneva the mother, the seminary of all the Reformed churches, as Wittenberg was of all the Lutheran churches. He laid a scheme for sending forth from this little republic the succours and ministers that were to promote and propagate the Protestant cause through the most distant nations, and aimed at nothing less than rendering the government, discipline, and doctrine of Geneva, the

model and rule of imitation to the Reformed churches throughout the world. "This undertaking," Dr. Mosheim well observes, "was certainly great, and worthy of the extensive genius and capacity of this eminent man; and great and arduous as it was, it was executed in part, nay, carried on to a very considerable extent, by his indefatigable assiduity and inextinguishable zeal. It was with this view, that, by the fame of his learning, as well as by his epistolary solicitations and encouragements of various kinds, he engaged many persons of rank and fortune, in France, Italy, and other countries, to leave the places of their nativity, and to settle at Geneva; while others repaired thither merely out of curiosity to see a man whose talents and exploits had rendered him so famous, and to hear the discourses which he delivered in public. Another circumstance that contributed much to the success of his designs, was the establishment of an academy at Geneva, which the senate of that city founded at his request, and in which he himself, with his colleague, Theodore Beza, and other divines of eminent learning and abilities, taught the sciences with the greatest reputation. In effect, the lustre which these great men reflected upon this infant seminary of learning, spread its fame through the distant nations with such amazing rapidity that all who were ambitious of a distinguished progress, in either sacred or profane erudition, repaired to Geneva, and that England, Scotland, France, Italy, and Germany, seemed to vie with each other in the numbers of their studious youth that were incessantly repairing to the new academy. By these means, and by the ministry of these his disciples, Calvin enlarged considerably the borders of the Reformed church, propagated his doctrine, and gained proselytes and patrons to his theological system in several countries of Europe.

One of Calvin's colleagues, Theodore Beza, a most learned and eloquent divine, published a Latin version of the New Testament, which is at the present time highly esteemed. It is enriched with several critical and theological notes, which display considerable acumen and research; has passed through several editions; and to this day is consulted with pleasure and respect by the learned critic.

Among all the followers or disciples

of Calvin, none obtained such distinguished fame as the celebrated John Knox. It is an interesting fact, that John Knox was once a pastor of one of the reformed churches at Geneva. When Knox fled from his own country, he repaired to Geneva, and formed the strictest friendship with Calvin, whose sentiments and principles he imbibed. After a protracted stay at Geneva, during part of which time he preached to one of the churches in that republic, he returned to Scotland; and by the resistless might of his rough eloquence, so roused the passions of his countrymen, that they arose and overturned the popish hierarchy, and freed themselves from the galling yoke of Romish error and tyranny. The presbyterian form of government, and the Calvinistic system of theology, which Knox established in Scotland, and which exist in that country to the present day, were modifications of the discipline and doctrine received in the churches of Geneva. To this discipline and doctrine the Scotch have adhered with invincible obstinacy, and every attempt which England has made to introduce episcopacy among that people has failed. Charles II. tried his strength in the undertaking; but, though he reddened the bleak hills of Scotland with the blood of the martyred Covenanters, and hunted multitudes of them even unto death, their patience and undaunted firmness defeated his designs, and vanquished his cruel and sanguinary efforts. When Knox was committed to the dust, the Earl of Morton, then Regent of Scotland, pronounced this famous panegyric over his remains, "There lies he who never feared the face of man." This eulogium, coming from one whom Knox had often censured with peculiar severity, was the more honourable to his spotless character.

Calvin enjoyed the assistance of numberless learned men, in maturing his system both of doctrine and government, while he himself was possessed of unbounded influence in his little republic. The form of government which he established at Geneva most nearly approached to that denominated Presbyterian. He maintained the independence of the church, asserting, that "it is a body quite distinct from the civil government," and that "it alone possesses the power of legislating for itself." His hypothesis exactly resembled that lately laid down by the celebrated Dr. Chalmers;

for he asserted, that "the civil magistrate ought to defend the church, and provide for its temporal wants and exigencies;" while he denied, that "he had any right to make or alter its laws." Calvin likewise maintained, that "there is a perfect equality in point of dignity and rank among all the ministers of Christ." He refused to recognize as scriptural any distinct and superior order of clergy, such as deans, canons, bishops, archbishops, &c. &c. He convened synods (as is now the practice in Scotland) which were composed of the ruling elders of the different churches, and invested them with the power of enacting laws for the regulation of matters of a religious nature. He also introduced a strict system of discipline respecting disorderly and immoral members, whom he expelled from communion with the church. In this he differed from all the Reformers in other nations, even from Zuingli himself, who would not allow to the church the right of excluding flagitious members from her communion, but entrusted all power of this kind to the civil magistrate. Calvin, however, maintained, that the church herself has the power to exclude every member that walks disorderly, and denied to the civil magistrate any authority in such matters. This fact, alone, proves how much Calvin was in advance of his contemporaries, in the clearness of his views respecting religious liberty, and the true character of the church of Christ. And, perhaps, in nothing were the unflinching boldness and integrity of his character so apparent as in the fortitude with which he put in execution the plan which he had formed for purging the church by the exclusion of unholy and scandalous characters. The party at Geneva which opposed these measures was both numerous and powerful; but although by persevering in his plan Calvin risked the loss of his influence and popularity, steadily and unwaveringly he pursued his determination, until he gained the ascendant, and triumphed over the opposition of his most bitter and determined foes. Never did his character shine out with such lustre as in this struggle.

"But although Calvin maintained the Presbyterian form of church government, there can be no doubt that he himself possessed in reality the power and authority of a bishop, for as long as he

lived he presided in the assembly of the clergy, and in the consistory or ecclesiastical judicatory. But when he was at the point of death he advised the clergy not to give him a successor, and proved evidently to them the dangerous consequences of entrusting with any one man, during life, a place of such high authority. After him, therefore, the place of president ceased to be perpetual." This is now the case in Scotland. The office of president is filled by different individuals, who are chosen by the Assembly.

It is certainly true, that the means which Calvin took to propagate the truth were *sometimes* too violent to be reconcilable with the opinions which he expressed concerning religious liberty. In some cases he denied to others the right which he claimed for himself; and made use of *means* to compel submission which he should never have employed. But instead of wondering at this, we can only feel astonished, when we consider the infelicity and barbarity of the times, that he should have been so free from these charges. It is an undisputed fact, that he was chargeable with fewer violations of the law of religious liberty than any of the great Reformers of his day. And, therefore, instead of wondering that he knew so little of the universality of the right of private judgment, and its independence of parties or opinions, we can only feel astonished that he knew so much. When, too, we remember, that Calvin and his fellow Reformers were yet smarting under the deep and painful persecutions which they had endured, and which others still continued to endure from the furious Papists, we shall not feel surprised that they were but little disposed to treat the errors of the latter with indulgence.

Several nations received the doctrine of Calvin, and established it as their national faith. We have already stated, that his disciple, John Knox, propagated his opinions in Scotland, and that they are still received in that country as the national belief. Several of the German States received his system of doctrine and discipline, which in some instances supplanted that of Luther. About the middle of the sixteenth century, the various French Reformed churches, without exception, entered the bonds of fraternal communion with the church of Geneva, and were called Huguenots by

their enemies by way of derision and contempt. The bloody persecutions which these blessed servants of Jesus endured are too well known to require enumeration. They are tragical enough to melt the most unfeeling into tears. His opinions were likewise commonly received in the greater part of the Swiss churches, more especially after the death of Zuingle. The States of Holland embraced his theology, and established his system of doctrine. The English church, although it did not change its episcopal form of government, received Calvin's system of doctrine, which is still contained in the thirty-nine articles. The Reformed churches of Poland and Hungary gradually adopted the opinions of Calvin respecting the Eucharist, the public worship of God, and the principles of ecclesiastical polity, though in many instances they modified his statements on the doctrine of predestination. Thus the influence of this truly great and learned man spread far and wide, and the light which he had received illumined the far distant nations of Europe.

Candour forbids us to suppress some things which only serve to prove that the most illustrious servants of God are far from perfect. That Calvin was of an impetuous temper, and that he was sometimes betrayed into actions which his warmest admirers cannot defend, is true beyond dispute. His impetuosity sometimes even degenerated into tyranny. A certain man named Gruet, who belonged to the sect of the Libertines (which sect opposed Calvin in his plans for introducing a strict and pure *discipline* in the church), attacked Calvin with the utmost animosity and fury, and applied several degrading and offensive epithets to him. That this fanatic was strongly tinged with several fatal errors, which almost amounted to atheism, is evident; and *for them* he was dragged before the civil tribunal, and condemned to death. There can be no doubt that Calvin sanctioned the death of this man. But, whatever excuses may be framed for his conduct in this matter, none can be urged to defend his treatment of Sebastian Castalio, master of the public school at Geneva, which was harsh in the extreme. "As this great and learned man could not approve of all the measures that were followed, nor indeed of all the opinions that were en-

tertained by Calvin and his colleagues, and particularly that of absolute and unconditional election, he was deposed from his office in the year 1544, and banished the city. The magistrates of Basil received, nevertheless, this ingenious exile, and in proof of their conviction of his innocence, gave him the Greek professorship in their university." It is evident, however, that Dr. Mosheim, from whose history the above account is extracted, writes with the utmost partiality towards the Lutheran church, and is not at all anxious to cover or palliate any of the defects observable in the heads of the Calvinistic or Reformed church. Still we frankly confess, that Calvin treated Castalio with unjustifiable harshness and severity. The basest sin of Calvin was an impetuous and overbearing spirit. This same spirit was displayed by him in his treatment of Jerom Bolsec, who was originally a French monk of the Carmelite order, but who subsequently adopted the principles of the Reformation, and settled in Geneva, where he practised the art of medicine. This man, in the year 1551, at the conclusion of the public worship, declaimed in a most disorderly manner against the absolute decrees of God, and uttered a long harangue to the astonished congregation against the theological sentiments of Calvin. For this scandalous offence he was cast into prison, and soon after sent into banishment. After this he abjured Protestantism, and returned to the communion of the church of Rome; but, not content with this, he vilified the characters of Calvin and his colleagues, and accused them of the basest crimes. That this man was too severely punished no one will deny. His offence was unworthy of the heavy punishment with which it was followed. Calvin certainly treated him and others who differed from him with unbecomingly harshness. We cannot, we dare not, attempt to defend the slightest interference with the rights of private judgment, which are the unalienable property of every human being. Ecclesiastical tyranny is as unjustifiable from Calvin as from a Pope. The principle is the same, and that principle we abhor. But, though Calvin's views of religious liberty were imperfect, it is evident that they were nearer perfection than those of his great contemporaries.

In the midst of his power and use-

fulness, and while in the zenith of his popularity, this great man departed this life in the year 1564, aged fifty-five years. He, however, left behind him many illustrious men who carried on the glorious work in which he had progressed

so far. Among the foremost of these stands the famous Beza, who still maintained the reputation of the Academy at Geneva by his prudent management of its affairs.

ON THE MOSAIC LAW.

BY THE REV. JOSEPH ANGUS, M.A.

Much has been said and written in late years on the Mosaic law, and on the question whether it be binding on Christians. That Christians are not to obey the law in the hope of obtaining salvation by it is certain; and that its moral precepts are to be obeyed in the spirit of devoted love is equally certain; so that the only question is,—From what authority do those precepts derive their obligatory character? From the Old Testament or from the New? Many answer, unhesitatingly,—From the Old; but without sufficient reason, and very often to the prejudice of Christian obedience. The answer that seems most consistent with scripture is,—From the New. It is certain that the apostle Paul often speaks of the termination of the Mosaic law, and of the exemption of Christians from its obligations, without ever limiting or qualifying his assertions.

This answer is of considerable importance in the question of antinomianism. The practical antinomian—the man who violates the moral precepts of the Bible

—it is impossible to defend; the man who keeps these precepts, *not because they are found in the law*, but because they are enjoined in the gospel, has certainly scripture on his side, while he thus gets rid of the difficulties involved in the unscriptural distinction between precepts moral, and precepts ceremonial, or civil. He, too, equally with other Christians, is a moral man; only his morality is founded, not on the claims of the Mosaic law, but on the “constraining love” of the “better covenant.” Christian union and Christian morality have both suffered from an over-statement of the authority of the previous dispensation. It is more consistent with New-Testament language to practise divine precepts because spoken by “the Son,” than to practise them because spoken “by angels.” The man who sets aside the law to obey the gospel, such an antinomian no one can condemn; his is the antinomianism of the New Testament.—*The Voluntary System.*

VERSES WRITTEN AT SEA,

Off the English coast, while detained by contrary winds.

BY THE REV. JAMES EDWARDS.

God of the universe,
Thy favour I implore;
Oh, bid the winds their course reverse
And waft me to the shore!

With hope deferred, I sigh
Long-absent friends to meet,
And my beloved family
At home again to greet.

The care-worn seamen toil
The inviting coast to reach,
But adverse winds their efforts foil,
And drive them from the beach.

Oft wearied saints, to heaven
Aspire thus for repose,
But back on life's rough sea are driven
To struggle with its woes.

Yet who would dare repine
God's purpose to fulfil?
Myself, my all, I would resign,
Obedient to his will.

His promise and his grace
My feeble heart sustain,
And yield it the serene peace
While tossed upon the main.

To God be endless praise,
What he ordains is best,
He guides me o'er life's troubled seas,
To heaven's eternal rest.

At Sea, May 8, 1840.

REVIEWS.

Memoir of the Rev. Henry Möwes, late Pastor of Altenhausen and Ivenrode, Prussia. Principally translated from the German. With an Introduction, by the Rev. J. DAVIES, B.D. Rector of Gateshead, Durham. London: Hatchard and Son. Post 8vo. pp. 209.

We feel it a pleasing task to notice and commend this interesting volume in which there is so much for a Christian to love and admire. Though composed of fragments from different writers, and necessarily destitute of the fulness and charm of a finished production from a single pen, it appears to us worthy to be classed with the best recorded specimens of patient and exalted piety, we have ever met with. We cannot bestow higher praise upon it, than by assuring our readers that many passages have delightfully reminded us of the inestimable Memorials of Joseph Alleine and of Janeway, whose piety through life and in death was as fervent and rapturous as any that adorns the annals of the church in its brightest age. The Life of the first is honoured and illustrated by a noble preface from the pen of Baxter, full of wisdom and love; several affectionate friends contributed their aid to depict the refined and celestial temper of the second; but neither of them was favoured like Henry Möwes in his present accomplished biographer, who, it is but simple justice to state, has brought to the work a piety, tenderness, and mental ability, corresponding to his own: wanting, perhaps, in no qualification except a deep experience of pain and sorrow. None but the afflicted can know the heart of the afflicted, nor enter into responsive sympathy with their sorrows and consolations.

Whatever be their literary beauties or defects, we think that works of this sort should not be regarded in a critical light, nor be estimated by a standard of intellectual taste; their true character is that of food for the heart, nourishment for the soul; their main use is to touch our affections into holy fervour, to renew our aspirations towards our portion in heaven, to make us familiar with suffering and death through which we must shortly pass, and to animate

our diligence in following them who through faith and patience inherit the promises.

The subject of this instructive and beautiful narrative, the originals of which the translator has enlarged and adorned with many touching and devotional remarks, was born at Magdeburg in Prussia, Feb. 25th, 1793. The days of his childhood were deeply shaded by various privations and trials occasioned by the death of his father, and the second marriage of his mother, who seems to have renounced her child. The affectionate care of an uncle, however, provided for him a superior education, and at a proper age he entered the celebrated university of Gottingen. Here he remained during several years in diligent and peaceful study, improved and delighted by an ardent friendship he had formed with a youth of congenial spirit and pursuits. As this friendship was his chief solace and felicity for the present, so he afterwards learnt to regard it as the highest blessing of his youth; by fixing and absorbing his intense affections, it partially supplied the absence of religion, in preserving him from the follies and debasements of vice. His friend died several years before himself, and he never ceased to lament his loss. In reading this part of his history we longed to meet with some pleasing intimation, if not a certain assurance, that this friend of his heart became like himself a follower of Christ; and that their intercourse was now renewed and immortal in the state of the blessed. For such souls to be restored to each other in everlasting converse and fulness of bliss would be an enjoyment next to the fruition of the supreme good. But these pages are mournfully silent, we fear their intercourse ceased on earth.

In 1815, a period so memorable and brilliant in the history of the world, Möwes appears on a new scene and in a new character, which, from his preceding habits and tastes, we did not expect him to assume. With strong military sentiments glowing in his bosom, which had almost induced him to select that awful profession as the employment of his life, he rushed from the seclusion of his college into the war that was kindled

by the return of Napoleon from Elba. His biographer has finely painted this part of his conduct. Amidst the most fearful perils of repeated conflict, he displayed the same generous ardour and magnanimity that afterwards so highly distinguished him in a holier service. When peace was concluded, and after enjoying a season of repose in the house of a friend, he returned to his studies, freed from the danger of being again called into martial action by the daring of the great soldier who had equally alarmed and enchanted the world.

We should love to pause on this date of his history if our space would permit, and to dwell on the lovely and noble graces of his character. His spirit was cast in a fine mould; destitute of a parent or a home, his early trials were suited to generate and nourish some of the highest qualities; he was generous, ardent, decided, faithful, vigorous in action, and refused in conduct; of highly cultivated and poetical mind, and his whole being pervaded by the most sweet and delightful tenderness endearing him to every circle, and inspiring the admiration of all. But he was nothing more, there was no touch of heaven upon his soul. He was so insensible to the mercies and claims of God that in reference to his military perils he said, "The solemnity of the battle did not drive me to him." His youth and early manhood had passed away and left him a stranger to religion.

In this state of mind, in 1818, he took orders in the church of his native land, assuming the ministry as he would any secular employment; at best he appears to have been nothing more than a fervid moralist and an intellectual theologian, yet he was honestly intent on his work, earnestly labouring in various ways to reform the people of his parish; but soon found, to his mortification and sorrow, that his labours were in vain. There are, however, plain traces of his being even then under the guidance of heaven—his Saviour was conducting him by a path which he knew not—the visitation of sovereign love was approaching his spirit; it came, it touched and transformed him. We must not linger on this blessed period. This great change was produced about the second year of his ministry, by the deep and prayerful study of the Scriptures, under the blessing of God. He had no religious society to comfort and guide him, no teacher

but the Spirit of grace, who quickly conducted him to Christ for life and pardon. Much of the comfort and beauty of his experience through the remainder of life, together with some of the best distinctions of his character, plainly resulted from the spiritual loneliness of his condition. Nothing can exceed the simplicity of the religious views and tempers he imbibed; he received the kingdom of heaven as a child, and entered without hesitation on its holy joys. When the Saviour was once revealed to his heart in his ineffable mercy and tenderness, he embraced him with such fervour, and so fully consecrated himself to his service, that his character rapidly advanced to the holy loveliness and elevation which it constantly displayed to the close of life. It may, however, be proper to remark, that his nature was adapted to receive and exhibit the benignant loveliness and felicity of religion, rather than its intellectual sublimity and grandeur; we do not perceive any ground for supposing that he possessed the ample and lofty capacity of mind that some of his admiring friends were disposed to ascribe to him. But, what was unspeakably superior for all Christian action and devotional attainments, the gospel found in him a capacious, tender, and noble heart, on which to shed its illuminations and impress its graces. So far as his interior history is disclosed, he appears to have experienced scarcely any interruption to his peace and joy: from the commencement to the end of his course he felt blessed and embosomed for eternity in his Saviour's love and care.

The temper and topics of his preaching were now changed and exalted as much as himself; behold, all things are become new. Most solemn and affecting were the views he cherished of the holiness and magnitude of his work. His congregation, previously regarded with the eye of a moralist, needing indeed to be much reformed, but in little danger of eternal ruin, now appeared to him in a fresh and awful light as guilty, immortal, and ready to perish. With great fidelity and love he laboured to win them to Christ; with what measure of saving effect is not distinctly recorded, though we are certain that such labours could not be in vain.

Ten years was the whole term of his ministry. In 1828 his health failed, never to be restored. Six years of weak-

ness and suffering were imposed upon him. His affliction consisted, not only in the endurance of pain, often of the most bitter and appalling intensity, but it also reduced him and his lovely family to the verge of poverty, closed his prospects of active labour by compelling him to surrender his sacred office, which he loved with all his heart, and could not resign without the deepest conflict and anguish. Through this long season of pain and sorrow, though frequently soothed and cheered by deceptive hopes of recovery, the character of this most interesting and excellent man shone forth in the beauties of holiness, and all but reached perfection. No preceding parts of his conduct have so much impressed us with the eminent devotion and spirituality of his mind as the blessed temper in which he met and endured the *first* shock of affliction. Here most Christians are apt to fail, and their imperfections rather than their graces are brought to light. They have to be subdued and prepared by much suffering before they can suffer well. We fear this is the common experience of the good when, as in the present case, their affliction closes their brightest prospect on earth, and puts them in danger of poverty and want. It was not so with him. We are equally humbled and delighted to behold in him, during the first period of his sufferings, a profound serenity, patience, and filial submission, which the writer of these lines would be most grateful to find in himself as the fruit of more than twenty years varied and constant affliction with many of its attendant sorrows.

This part of the Memoir is largely composed of his own letters. Here is the faith and patience of the saint displayed. We dwell upon it with veneration and delight. In the compass of our reading in this line, which has been rather extended, in search for the wisdom and consolation that the afflicted best know how to impart to the afflicted, we know not where to turn for passages of more touching and holy feeling, more complacent and reverential submission, while crushed into anguish unspeakable by the hand of God—for a whole temper more nearly resembling that of our afflicted Redeemer in the hours of his

deepest sorrow. The inspired prayer was answered to the full in this child of God. He was strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness. Even the seraphic Halyburton, on his wonderful bed of death scarcely exceeded him in willingness to suffer, or in adoration and joy.

Regarded in another light, these pages of suffering abound with indications of a high state of mental health in the sufferer. His spirituality produced no displacency towards the most common objects and duties, no disgust with the present world. The prolongation and severity of his pains had but little impaired his sensibility to the beauties of nature and the innocent charms of life; he almost equally loved both worlds: his home on earth lost none of its attractions, his duties none of their claims, his daily comfort none of its sweetness, while he aspired to a house eternal in the heavens, and felt prepared for its sacred rapture. This just and healthy regard to both the regions of the universe that we have most to do with, remarkably distinguished him.

The closing pages of this memoir, which the translator has wholly supplied, are most serious and beautiful in religious thought, affording proof of taste and ability to render eminent service to the best cause. That this work is the production of a woman may be plainly inferred from many tender and delicate touches which no hand of man could impress, and from the full tone of exquisite pity for the sufferer which no heart of man could feel: to her we express our grateful obligation for the comfort and delight we have derived from her labours. The biographers of affliction and sorrow should always be women; half its affecting tenderness is lost under the hard hand of men. For this reason we are glad that the author of the eloquent introduction to this work, who had also prepared a memoir of Mowes, so generously surrendered the task to a more congenial spirit. He would doubtless have performed it with more masculine vigour, and it may be with superior discrimination: the heart of a sister he could not supply.

BRIEF NOTICES.

The Primitive Doctrine of Justification investigated: relatively to the several definitions of the Church of Rome and the Church of England; and with a special reference to the opinions of the late Mr. Knox, as published in his Remains. By GEORGE STANLEY FABER, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury. Second Edition: with an Appendix, containing, among matters, a Notice of Mr. Newman's Lectures on Justification. London: 8vo. pp. 514. Price 12s.

THE extended review of a work of Mr. Faber's in our last number, relieves us from the necessity of saying more respecting this than that it is constructed on the same principles as that, and altogether of the same character. The motto on the title page is "Remove not the ancient landmark which thy fathers have set;" and the author, renouncing the inspired volume as an adequate guide to divine knowledge, seeks to the fathers of the first five centuries for direction. It is the exclusive privilege of Dissenters, it appears, to appeal to the word of God alone; the Church refers its inquirers who wish to ascertain what doctrine is really contained therein, to the declared and recorded unanimous consent of Catholic Antiquity from the beginning. "If we of the Clergy, dislike the regulation," says this learned prebendary, "as encroaching upon what is sometimes (perhaps without full consideration) denominated the protestant right of private judgment; we are quite at liberty, without any persecuting let or hindrance, to throw up our ministry: but I see not how we can honourably retain our office within the pale of the Church, if we professedly despise, or openly reject, the regulation. We are free to act, as men: but we are not free to act, as honest churchmen. A pledge has been given and accepted: and, by that pledge, we are bound, I should think, to abide, so long as we exercise our ministration in the Church of England."

Baptism and the Bible Society. A Letter to the Rev. A. Brandram, M.A., on the meaning of the word ΒΑΠΤΙΣΜΑ, and the manner in which it has been rendered in versions sanctioned by the Bible Society. By the Rev. Dr. E. HENDERSON. London: 8vo. pp. 18. Price 6d.

THE usual courtesy of authors and publishers not having been extended to us on this occasion, we have purchased this pamphlet, believing that many of our readers, having seen it advertized, would expect from us some report respecting its contents. It is an extract from a review which appeared in the Congregational Magazine for March, 1830, with some preliminary observations and a few notes, and is intended as a refutation of Mr. Greenfield's well-known remarks on the meaning of the word ΒΑΠΤΙΣΜΑ. It would not be respectful to Dr Henderson to dispose of the criticisms which he has thought worthy of republication, in a summary manner; we will therefore revert to them when we have more leisure and more space than we can command at present.

Every Day Duties; in Letters to a Young Lady. By M. A. STODART, Author of "Hints on Reading," &c. London: 12mo. pp. 230. Price 4s. 6d.

THIS little work is intended as a companion to "Hints on Reading," noticed in page 323 of our last volume. The subjects of the letters are, The Necessity of Prayer to the Right Performance of our Duties—Home, the true Sphere of Woman—Decision of Character with regard to Religion—Punctuality in Family Prayer—Method of conducting Family Prayer—Sabbath Employments—Choice and Management of Servants—Household Arrangements and Economy—General Improvement of Time—Active Benevolence—Politeness—Conversation—Patience in Sickness. They are designed for the perusal of young ladies on leaving school; and, with the exception of a few passages which show what newspapers the fair author reads, and what rubrics she observes, they are worthy to be placed by a Christian parent in the hands of his daughter, at that interesting and important era of her life.

The Illuminated Atlas of Scripture Geography; a series of Maps, delineating the Physical and Historical Features of the Geography of Palestine and the Adjacent Countries: accompanied with an Explanatory Notice of each Map, and a copious Index of the names of places. By W. HUGHES, F.R.G.S. London: Imperial 8vo.

THE twenty maps in this volume exhibit to view, with as much accuracy as can now be obtained, the various countries to which reference is made in Scripture, as they have appeared at different times, and in their modern state. The physical features of the countries, their hills and valleys, their lakes and streams are delineated clearly, and much light is thrown on their history and geographical peculiarities. It will be of great advantage to the attentive reader of the historical and prophetic parts of the inspired book, especially, to have this volume near his hand. It is in itself an independent work; but it will be a suitable companion to the Pictorial Bible, or the Pictorial History of Palestine, with either of which it may be bound, corresponding with them in size and character.

The Works of Josephus. Translated by W. WHISTON, A.M. London: G. Virtue. Part I. Imperial 8vo. pp. 96.

THIS edition of a book which will never cease to be valued by those who delight in scriptural studies will be completed, it is stated, in about fifteen monthly parts, price two shillings each, and will contain many illustrative wood-cuts, and an Introduction by Dr. Stebbing.

Canadian Scenery Illustrated. From Drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part II. London: G. Virtue. 4to.

THE second monthly part of this interesting work is even more beautiful than the first. It conns a Scene on the River St. Lawrence—

Shanty on Lake Chandière—Fort Chambly—
and March, on Lake Chandière.

Cardinal Bellarmine's Notes of the Church Examined and Confuted. Part V. Reply to Bellarmine's Fourteenth and Fifteenth Notes. By BISHOP STRATFORD, and BISHOP GROVE. 8vo. pp. 52. Price 1s. 6d.

THIS completes the first volume of a valuable series of tracts on the Romish controversy. Some account of the earlier parts may be found in the May number of our last year's Magazine.

Essays, Addresses, and Reviews. By the Rev. ROBERT NESBIT, Missionary of the Church of Scotland, Bombay. Berwick: 12mo. pp. 126. Price 2s. 6d.

A VOLUME which might be put into the pocket at any time, with a certainty that it would furnish profitable employment for a spare quarter of an hour.

The Calvinistic and Socinian Systems Examined and Compared as to their Moral Tendency. By the Rev. ANDREW FULLER. Reprinted from the Edition of 1802. London: Imperial 8vo. pp. 87. Price 2s.

WE are glad to see this excellent work constituting part of the series of Ward's Library of Standard Divinity; a publication which improves as it proceeds.

A History of Slavery, and its Abolition. By ESTHER COPLEY. Second Edition, with an Appendix. London: 24mo. pp. 648.

IT is gratifying to find that this work has reached a second edition in England; but many editions are needed for America. Can no plan be devised for circulating it freely throughout the United States?

Scripture Comparisons for the Young. By INGRAM COBBIN, A.M. London: Price 2s. 6d.

ADAPTED for readers between seven and seventeen years of age; elucidating both by cuts and by short dissertations, many of the comparisons which occur in the sacred pages, and tending to produce the impression that the bible is a beautiful, as well as a useful book.

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Slavery in India. The Present State of East India Slavery; chiefly extracted from the Parliamentary Papers on the Subject. Printed March 1828, Aug. 1832, Aug. 1838. By JAMES FROGS, late Missionary in Orissa, Author of "India's Cries to British Humanity;" A Prize Essay on "The Abolition of Capital Punishments," &c. A Third Edition, revised and enlarged. London: 8vo. pp. 110. Price 1s. 6d.

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The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part X. London: imperial 8vo. Price 2s. 6d.

The Christian Minister's Estimate of Life and Death. A Sermon occasioned by the Death of the Rev. John Campbell. Preached at Kingsland Chapel, London, on Lord's day, April 12th, 1840; with a Sketch of his Life and Character. By the Rev. THOMAS AVELING. London: 8vo. pp. 32. Price 1s.

The Christian kept in Perfect Peace. A Sermon occasioned by the Death of the Rev. T. Morell, late Diving Tutor of Coward College, London; and preached in the Weigh House Chapel, on Sunday morning, March 8th, 1840. By T. BINNEY. London: 8vo. pp. 26. Price 1s.

The Altar of Testimony, a Copy of the Altar of Sacrifice. The Substance of a Sermon preached at the Opening of the Baptist Meeting-house, Spratton, Northamptonshire, on Tuesday evening, March 10th, 1840. By JOHN JENKINSON, Baptist Minister, Kettering. Second thousand. Kettering: 12mo. pp. 21. Price 3d.

Righteousness Exalteth a Nation. A Lecture on Church Extension (partly in reply to Mr. McNeile), delivered in the Weigh-house Chapel, London, on Friday evening, April 24, 1840. By T. BINNEY. London: 12mo. pp. 40.

Advocacy of the Voluntary Principle on Religious Grounds only. No. II. Christianity against Coercion, or Compulsory Churches Unscriptural and Anti-Christian. A Lecture delivered on Wednesday, March 25th, 1840, in Freemasons' Hall, at the request of the Committee of the Evangelical Voluntary Church Association, and published under their direction. By GEORGE REDFORD, D.D., LL.D. London: 12mo. pp. 47. Price 6d.

The Sunday Scholar's Companion; being a Selection of Hymns from various Authors, for the Use of Sunday Schools. The Fifty-first Edition, revised and enlarged. London: (Silver Street Sunday School Society).

An Essay on the Resurrection of Christ, in which Proofs of the Fact are adduced, its Import is Explained, and its beneficial Influence Illustrated. By JAMES DORE, A.M. London: (Tract Society) 18mo. pp. 70. Price 6d.

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The Boy and the Birds. By EMILY TAYLOR. With Designs by THOMAS LANDSEER. London: square, pp. 194.

INTELLIGENCE.

CEYLON.

BAPTISM AT COLOMBO.

The following extract from *The Colombo Observer*, of Jan. 15, 1840, will be perused with pleasure.

"On sabbath day last, we had the pleasure of witnessing one of the most heart-cheering spectacles that, in this heathen land, can be presented before the eyes of a Christian, anxious for the conversion and salvation of his fellow-men, and the spread of the glorious and life-giving gospel of his Redeemer. We allude to the admission into the church of Christ by baptism of seven individuals, who had been rescued by the power of divine grace and the blessing of God attending the efforts of the missionaries, from a state of absolute paganism, or the no less pitiable and far more dangerous condition of nominal Christianity. Previous to the ordinance being administered, a sermon in Portuguese, suited to the occasion, was preached to a crowded and attentive congregation, in the Baptist chapel, Slave Island, by Mr. E. M'Carthy. The ceremony was performed by the Rev. J. Harris, according to the primitive and apostolic mode, the candidates going "down into the water," and "coming up again" after being baptized, or dipped, by the minister of God, in the name of the Father, the Son, and the Holy Ghost;—thus preserving the force and beauty of the emblem used by the sacred writer, and the existence of the analogy between being buried with Christ in baptism, and rising again; and dying unto sin, but becoming alive unto holiness. Before entering the lake, after a hymn had been sung, Mr. H. delivered a most powerful and awakening address in the open air to a large assemblage, which had come together from various motives to witness the performance of this rite, in a manner which to many of them doubtless appeared singular and novel, but which was attended with a degree of awful solemnity, that must have deeply impressed the minds of all present, and induced them if they came to scoff, to remain to pray. The preacher dwelt but slightly upon the difference that exists among Christians of various denominations on the subject of baptism, addressing himself more particularly to the hearts and consciences of his hearers, and urging upon them, by the considerations of the shortness and uncertainty of life and the nearness of eternity, the necessity of immediate repentance and belief in the Lord Jesus

Christ. As the strains of the speaker's voice, who seemed almost inspired by the awful importance of his subject, rose clear and high upon the noontide air, while the calm and silver lake lay glittering beneath the fervid rays of the bright-beaming sun, and the feathery branches of the palm-trees scarcely rustled in the gentle breeze,—imagination transported us to the far off land of Palestine, and for a time standing upon the banks of the high-swelling Jordan we seemed to behold him who was as "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight;" and we heard the Baptist, as of old, addressing the vast multitude who flocked to him to be baptized, confessing their sins, "Who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance!" The candidates for baptism stood by the preacher, among whom a Rhodia from Mackenzie School excited peculiar interest, and attracted attention, not only from his position as the very first (we believe) of this hitherto despised and degraded race who had been, in this manner, admitted into all the exalted privileges of Christianity; but from the evident and deep impression which the truths of the gospel had made upon his soul, his countenance beaming with such intelligence as showed it to be the index of a mind filled with peace and joy unspeakable, and the hope of eternal glory. Well might the preacher, in admitting the outcast Rhodia into the communion of the church, dwell upon the superior excellence of Christianity, which alone, by its mild and gentle power, is sufficient to break down the barriers and obliterate the distinctions, which proud, uncivilized, and irreligious man has erected between himself and his fellow. Indeed, a more spirit-stirring and gratifying sight can scarcely be imagined. "In England," as was remarked by the missionary, "they talk much of such scenes, and with deep interest: but, oh! what would they not give to partake of the high privilege which we enjoy, of seeing the heathen coming unto Christ as the doves fly unto their windows?"

"We are led to believe, that what we witnessed on this occasion, is but the harbinger of good things to come. The dawn of a brighter day seems breaking, and the shadows and clouds of darkness and idolatry, of sin and superstition which have long brooded over and enveloped this beautiful isle, seem destined soon to roll away and be

dispersed before the bright beams of the Sun of Righteousness, who even now riseth above the moral horizon, with healing in his wings.

"The Lord seems to have bared his arm, and in an especial manner to have blessed the efforts of his servants lately. May the great and good work prosper; may the Spirit of God be poured out abundantly; may the gospel have free course and be glorified; may the Saviour gird his sword upon his thigh, and come and take possession of his inheritance! May idolatry and every thing that exalteth itself against him be cast down; may Budhism perish, and may devil-worship be abolished! May the blessed period soon arrive, when all in this land shall know and believe in the name of Christ, from the least even unto the greatest—when no other name shall be honoured, and no other worship acknowledged, but that of the Lord Jehovah, the Saviour-God! Then, indeed, may highly-favoured Ceylon be termed, in the language of truth, as of poetry, 'The Eden of the sea—the paradise of the East!'"

ANNUAL MEETINGS.

As our readers will find in the *Missionary Herald*, the *Irish Chronicle*, and the *Quarterly Register of the Baptist Home Missionary Society*, official accounts of the public meetings held on behalf of the institutions by which they are respectively published, it is not necessary to say more in this place than that they were well attended and harmonious. A brief account of the anniversaries of some of the other societies which have recently transacted their annual business will be pleasant to many of our readers; we have therefore procured authentic information respecting the most important, a portion of which we now present.

THE BAPTIST UNION.

A large number of the ministers and other representatives of the churches constituting the Baptist Union, assembled at Salter's Hall, on Monday afternoon, April 27, at three o'clock; when the Rev. James Acworth, A.M., President of Little Horton College, Bradford, who had been invited to preside at the meetings of this year, took the chair.

Prayer was offered by the Rev. J. B. Shenstone.

On the motion of the Rev. J. Belcher, seconded by the Rev. S. J. Davis, it was resolved unanimously:—

That approved ministers of the denomination, not being members of the Union, be affectionately invited to attend the meetings of its present session as visitors.

Mr. Belcher then read the Minutes of the proceedings of the Committee for the past year; whereupon it was moved by the Rev. H. H. Dobney, seconded by the Rev. John Davis, and resolved unanimously:—

That the committee and officers of the Baptist Union have conducted its business during the past year to the entire satisfaction of this meeting; and that the following gentlemen be the officers and committee for the year ensuing:—

Treasurer,

James Low, Esq., 30, Gracechurch-street.

Secretaries,

Rev. W. H. Murch, D.D., Stepney College.
Joseph Belcher, Greenwich.
Edward Steane, Camberwell.

Committee,

Rev. Joseph Angus, A.M., New Park-st.,
Secretary to the Baptist Missionary Society and to Stepney College.

C. E. Birt, A.M., Bristol.

W. B. Bowes, Blandford-street.

S. Brawn, Loughton,

W. Brock, Norwich.

J. Burns, Paddington.

F. A. Cox, D.D., LL.D., Hackney.

J. M. Cramp, St. Peter's.

J. Davis, Church-street.

S. J. Davis, Salters' Hall, Secretary to the Baptist Building Fund, and to the Baptist Home Missionary Society.

J. Dyer, Fen-court, Secretary to Baptist Missionary Society.

B. Godwin, Oxford.

W. Gray, Northampton.

S. Green, Jun., Walworth, Secretary to Baptist Irish Society.

W. Groser.

J. H. Hinton, A.M., Devonshire-sq.

J. Hoby, D.D., Birmingham.

W. Norton, Bow.

J. G. Pike, Derby, Secretary to General Baptist Missionary Society.

T. Price, D.D.

C. H. Roe, Greenwich, Secretary to Baptist Home Missionary Society.

J. M. Soule, Battersea.

J. Statham, Reading.

J. Sprigg, A.M., Ipswich.

C. Stovel, Little Prescott-street, Secretary to Baptist Building Fund.

W. Upton, St. Albans.

Messrs. W. T. Beeby.

C. Burls.

H. Christopherson.

J. Gover.

J. Haddon.

J. M. Hare.

W. Paxon, Secretary to Bapt. Fund.

J. Penny.

T. Pewtress.

Joseph Saunders.

W. H. Watson.

Corresponding Committee.

The Secretaries of Associations in England and Wales.

Ireland.—Rev. John Bates, *Ballina*.—Rev. C. Hosken, *Clonmel*.

America.—Rev. Baron Stow, A.M., *Boston*.

Mr. Belcher brought up and read the petition prepared by the Committee against the proposed extension of the Established Church, as follows:—

To the Honourable the House of Commons of Great Britain and Ireland, in Parliament assembled,

The Petition of the Ministers and Representatives composing the Baptist Union, assembled in London, April 27, 1840, and following days;

Showeth,

That your petitioners are members and ministers of Christian churches connected with the Baptist denomination in Great Britain; that they represent six hundred of the churches and congregations of that body, composed of many thousands of communicants, and largely contributing, by Christian labours and voluntary pecuniary contributions, to the evangelization of the whole country.

That your petitioners are fully impressed with the conviction that the Christian church ought to be supported and extended only by voluntary contributions; and that all other means by which religion may be sustained are unscriptural in their character, and injurious in their results.

That your petitioners have heard, with surprise and deep regret, that it is intended to propose to your Honourable House to grant, from the public treasury, a sum of money for the increase of buildings devoted to the use of the Church of England.

That, independently of their objections to all support of religion from the public funds, your petitioners are fully persuaded that the Church of England does not number a moiety of the inhabitants of the United Kingdom among its adherents; and that the property it possesses is fully adequate to afford ample accommodation to all who desire to worship within its pale.

Your petitioners, therefore, most earnestly entreat your Honourable House to withhold all further grants for the extension of the Established Church.

And your petitioners will ever pray, &c.

It was then moved by the Rev. F. Tressail, seconded by the Rev. John Bane, and resolved unanimously:—

That the petition now read be adopted, and signed by the chairman, on behalf of this Union; and that it be presented to the House of Commons by Edward Baines, Esq.

Adjourned.

Tuesday afternoon, April 28.

Prayer was offered by the Rev. A. M. Stalker.

Letters were laid on the table from Stourbridge and Birmingham, on the propriety of petitioning the Legislature to relieve such members of the Denomination as conscientiously object to taking oaths; and the Rev. Dr. Hoby, the Rev. S. Brawn, and Mr. W. H. Black, were appointed a Committee to prepare petitions to the Legislature on the subject.

On the motion of the Rev. Dr. Cox, seconded by the Rev. S. J. Davis, it was resolved:—

That the eleventh rule of the Constitution be altered; and that it henceforth stand as follows:—

“That Annual and General Meetings of the Union are constituted by the Ministers and the Representatives of the United Churches and Associations alone; but that one or more Public Meetings may be held, for the declaration of such of its transactions as may be deemed of public interest.”

Adjourned.

Wednesday afternoon, April 29.

Rev. J. Mortlock Daniel offered prayer.

Mr. Black brought up the Report of the Committee on the Abolition of Oaths, and moved that the following Petition be presented to both Houses of the Legislature, by the Right Honourable Lord Denman and J. Brotherton, Esq.; which was seconded by Mr. C. Burls, and adopted unanimously:—

To the Honourable the [Commons] of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The Petition of the Ministers and Representatives of the Baptist Union, assembled in London, 27th April, and following days, Showeth,

That many Christians, of various denominations, entertain conscientious scruples on the lawfulness of taking oaths before the civil magistrate, or otherwise, considering them to be inconsistent with their religious profession, and to be forbidden by our Lord Jesus Christ and his apostles; and that members of the Society of Friends, the Moravians, and the Separatists, have consequently been exempted from the compulsory administration of Oaths, by express Acts of the Legislature; nevertheless Protestant Dissenters of the Baptist Denomination still remain subject thereto, not only when their testimony is required in courts of justice, but often on frivolous occasions, and as matters of mere form.

That among the six hundred churches and congregations of the Baptist Denomination, throughout England and Wales which

are represented by your petitioners, there are, and always have been, many persons who hold conscientious objections against the practice of taking Oaths, as now required by law; some of whom, by reason of their refusal to comply with that practice, have suffered heavy losses, and are liable to great and frequent inconveniences; and that your petitioners are convinced that an Affirmation or Declaration, instead of an Oath, would be more in accordance with the spirit of Christianity, and would answer every purpose for which an oath is now required.

Your petitioners therefore pray your Honourable House to extend unto members of the Baptist Denomination the same relief in the premises as is at present enjoyed by those other of their fellow Christians on whose behalf the Legislature has wisely and justly interfered already.

And your petitioners will ever pray, &c.

On the motion of the Rev. T. Price, D.D., seconded by the Rev. C. Stovel, it was resolved unanimously:—

1. That this Union, convened in Annual Session, feels bound to reiterate its strong and deepening conviction of the inherent wickedness of the slave system recently existing in our colonies, and still perpetuated, in fearful magnitude, and with features of increasing rigour and cruelty, among our brethren of the United States.

2. That while we rejoice in the fact of many of the ministers and other members of our Denomination in America having given in their adhesion to the righteous principle of immediate and entire abolition,—a principle so consonant to the spirit, and so clearly deducible from the precepts of our holy faith,—we deeply deplore that the great majority of our churches in that country are still either directly engaged in upholding the slave-system, or, by their supineness and silence, are lending it the aid of a most criminal neutrality. That we deem their conduct in this respect the more culpable from the increased attention which the subject has recently obtained, the awful disclosures of the enormity of slavery which have been made, and the faithful, earnest, and beseeching exhortations with which they have been plied.

3. That the Ministers and Messengers now assembled are especially affected by the monstrous inconsistency thus exhibited by their Transatlantic brethren,—an inconsistency the more glaring and inexplicable, from the admissions which many of themselves have made, and the false principles by which it is attempted to justify the continued support of the system.

4. That we regard this state of things as a most serious blot upon the Christian repu-

tation of our brethren, and as highly offensive to the God whom we serve, and therefore beseech them, for the honour of our common faith, in deference to the authority of the Lord, and in pity to the souls of their bondsmen, that abandoning the plans of an ungodly expediency, they would instantly and with one accord, put from them the accursed thing, and use their legitimate influence as citizens for its entire extinction throughout the length and breadth of their land.

5. That these Resolutions be forthwith forwarded to the Rev. Baron Stow, A.M., of Boston, the valued Correspondent of this Union, with an affectionate request that he will communicate them to the American Abolition Society, and obtain their insertion in the newspapers and periodicals of that country.

On the motion of the Rev. E. Steane, seconded by the Rev. W. H. Murch, D.D., and supported by the Rev. F. A. Cox, D.D. LL.D., it was resolved unanimously—

1. That the information communicated to this Union during its present session of the increase of our denomination, both in Britain and America, has awakened sentiments of lively gratitude to God, and is regarded as an answer to special prayer; and that the Pastors and Messengers now assembled, viewing it in this light, affectionately recommend the continued and still extended adoption of extraordinary meetings designed to awaken professing Christians to a more adequate sense of their obligations to redeeming mercy, and more earnestly to invite sinners to “the common salvation.”

2. That recognising in the Christian ministry the divinely selected instrument by which the body of Christ is to be edified and souls converted, this Assembly feels it to be of the first importance to obtain a larger supply of Pastors, Evangelists, and Missionaries; that the exigencies of our native land and of the world at large demand their multiplication to an indefinite extent; that our own denomination, in many instances, languishes for want of men endowed with natural and acquired ability, fitting them, under the gracious illuminations of the Holy Spirit, for ministerial work; and that therefore, in conjunction with prayer to “the Lord of the harvest to send forth labourers into his harvest,” they earnestly recommend our existing Colleges to the increased support of the Churches, rejoice to be apprised of incipient efforts for the institution of a Theological Seminary in the city of Glasgow, and repeat their conviction expressed last year of the desirableness of a similar institution being planted in the midland counties.

3. That while the Pastors and Messengers

of the Churches now assembled entertain, and take this occasion to express, unfeigned brotherly love towards all their fellow-Christians of every denomination, and have no intention by any language employed in this resolution to declare an opinion on terms of communion, they record their conviction that all schemes of union which proceed upon mutual compromise in relation to any of the commands, ordinances, or institutions of the Lord Christ, are in principle at variance with the Word of God, and can therefore be productive of no practical good; and that the position in which the Baptist denomination has been, in the course of Divine Providence, placed by recent circumstances, requires them to act with fidelity to their Master and to their brethren, by bringing prominently into notice their grand peculiarity—the personal nature of Christian obligation from first to last, and the consequent exclusive fitness of believers as the subjects of baptism; and to make the fact everywhere known, that in practising immersion they are not acting the part of innovators or sectarians, but are pursuing a practice maintained in all the Oriental Churches from the first age until now; universally prevalent in the Western Churches for thirteen centuries; declared to be philologically just by scholars of all countries and all communities; prescribed still by the Church of England; departed from only in countries over which Popery has prevailed; superseded by a single vote in the Westminster Assembly of Divines, when twenty-four gave their suffrages for retaining immersion, and twenty-five for substituting sprinkling; and rejected only in modern times, and by a comparatively small minority of the Christian church.

Adjourned.

Thursday Evening, April 30. The Public Meeting was held in New Park-street Chapel.

The Rev. J. Peggs offered prayer; an abstract of the Report was read; several of the foregoing Resolutions were communicated; and addresses were delivered by the Rev. Messrs. Cramp, Daniel, Burns, Winter, and Stovel.

Friday Morning, May 1, Salter's Hall.
Rev. W. Groser offered prayer.

On the motion of the Rev. J. M. Cramp, seconded by the Rev. S. Brawn, it was resolved unanimously:—

That the Report, an abstract of which was read at the Public Meeting at New Park-street, be published and circulated throughout the denomination, under the direction of the Committee.

On the motion of the Rev. Thomas Mor-

ris, seconded by the Rev. John Bane, it was resolved:—

That this Union entirely concurs in the view taken by the late Committee of this body, of the question at issue between the British and Foreign Bible Society and the Baptist denomination, as expressed in their resolution of November 15th, 1839; that they approve the determination then taken once more and finally to communicate with the Committee of the Bible Society on the subject, together with the arguments and temper of the Memorial presented; and that they view with satisfaction the measures subsequently adopted for the creation of a distinct society, in the formation of which they see reason to congratulate the Union on one of the most important results of its existence, the Baptist denomination of the United Kingdom on a providential call to a distinguished position of responsibility and usefulness, and all parties interested in the diffusion of the Sacred Scriptures on the acquisition of a needful and invaluable auxiliary.

On the motion of the Rev. J. M. Cramp, seconded by the Rev. C. Stovel, it was resolved unanimously:—

That no alteration be made in the constitution of this Union, unless at a General Meeting, and after notice of a motion for the intended alteration shall have been given to the Secretaries and published by them, either by advertisement in the *Baptist Magazine*, or by Circular to the United Ministers and Churches, so that at least one month shall elapse between the publication of the notice, and the assembly of the General Meeting.

On the motion of the Rev. J. H. Hinton, A.M., seconded by the Rev. James Peggs, it was resolved unanimously:—

That this Union, having learnt, from Parliamentary papers, the appalling fact that more than eight hundred thousand of our fellow-subjects in the East Indies are held in the cruel bondage of slavery, earnestly commends the accomplishment of their freedom to the consideration, efforts, and prayers of the members of our Churches throughout the empire.

On the motion of the Rev. E. Adey, seconded by the Rev. J. Belcher, it was resolved unanimously:—

That the Rev. Dr. Murch, the Rev. Edward Steane, and the Rev. Charles Stovel, be appointed to attend the approaching Anti-Slavery Conference, as Delegates from the Baptist Union.

On the motion of the Rev. E. Steane, seconded by the Rev. S. J. Davis, it was resolved unanimously:—

That this Union, assembled in Annual Session, expresses its deep affliction and shame, that notwithstanding the long-continued efforts which have been made to dis sever the Government of India from its connexion with idolatry, very little has yet been done towards the attainment of so desirable an object; and concerned for our national reputation, for the relief of the servants of the East India Company, who, in conjunction with others, have complained of its heavy oppression on their consciences; and, above all, for the honour and progress of our common Christianity, earnestly call the attention of our churches to the subject, with the view, by a general expression of public opinion in relation to it, to effectuate the accomplishment of the desired object.

On the motion of the Rev. E. Davis, seconded by the Rev. C. Stovel, it was resolved unanimously:—

That the cordial thanks of this Union are due, and are hereby given to its Secretaries, for the able and efficient manner in which they have discharged the duties of their office.

On the motion of the Rev. E. Steane, seconded by the Rev. J. Belcher, it was resolved unanimously:—

That the cordial thanks of this Union be presented to the Rev. James Acworth, A.M., for the able and courteous manner in which he has presided over its several meetings during the present Session; and to the pastors and deacons of the Churches at Salter's Hall, and New Park-street, for the use of their Chapels.

The brethren then united in singing,

“Blest be the tie that binds,” &c.

And the Chairman concluded the business of the session with prayer and thanksgiving.

In the course of the session, several other resolutions were proposed, which were withdrawn or negatived, among which was one brought forward by the Rev. James Peggs, and seconded by the Rev. W. Groser, recommending the churches to consider the propriety of petitioning for the entire abolition of Capital Punishments. We advert to this, for the sake of directing the attention of those of our readers who are in possession of the Baptist Magazine for 1839, to an Essay in the number for July, in which the incompatibility of Capital Punishment with the principles of the gospel dispensation, and with the interests of society is shown, and the argument that it is authorized by scripture in the case of murder is refuted.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

May 1. A Public Meeting of this valuable Institution was held at the London Tavern, Bishopsgate-street, on Friday, the 1st of May, at which a report of its proceedings and a statement of its finances were presented. Joseph Trueman, Esq., of Walthamstow, took the chair. The attendance was numerous and highly respectable. After prayer had been offered by the Rev. Eustace Carey, the Report was read by the Rev. J. Dyer, Secretary to the Baptist Missionary Society, from which it appears that eighteen children are now enjoying the benefits of the institution, and that about ten more are expected to be added to it by Midsummer next. The speakers on the occasion were, Wm. Alers Hankey, Esq., Rev. Eustace Carey, Sir Culling Eardley Smith, Rev. Dr. Morison, Rev. J. Dyer, Rev. E. Crisp, Rev. T. Binney, Rev. N. M. Harry, Rev. J. Smith, (of Madras,) and Rev. J. J. Freeman. Messrs. Carey, Crisp, and Smith, who had been in India, strongly urged the necessity of such an Institution, from the extreme difficulty of procuring any suitable education for their children in heathen countries. Their powerful and affectionate appeals were warmly responded to by the meeting, and produced an impression that will long be remembered. The only regret appeared to be that the Institution could not, from its present limited resources, embrace the sons as well as the daughters of Missionaries; but the hope was expressed that this important object might be attained ere long.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

May 2. The Ninth Annual Meeting of the members of the British and Foreign Temperance Society was held at the Hanover-square Rooms, on Saturday, the 2d inst.

The Bishop of NORWICH, who was called to the chair, observed that the population of Great Britain and Ireland was about twenty-five millions; the cost of bread for that population was twenty-five millions of money per annum, but the cost of ardent spirits was forty-four millions, 31,000,000 gallons being consumed. One might almost exclaim, “one poor ha'p'orth o' bread to all this sack!” The quantity of spirits thus consumed would make a river one hundred miles long, three feet deep, and thirty feet wide, a fact almost surpassing belief. It was a second Acheron, down which thousands and tens of thousands were annually borne to eternal death, without a struggle for immortality or a supplicating eye raised

to heaven. Unfortunately, as in most cases, there was a great diversity of opinion on this subject, so that many were restrained from joining Temperance Societies, lest they should be driven to the adoption of all sorts of intemperate opinions. He would not abuse the Teetotalers, they consisted chiefly of working people, who said, "We know ourselves, and we cannot trust ourselves. Our motto must be, 'Touch not, taste not, handle not.' We must at once cease from the use of that which may be a snare to us." Now he would honour the feelings of men who argued and acted thus. But still it was not necessary that persons of more refined habits and exalted intellect should be compelled to go to that extreme. He had witnessed the good effects of the Teetotal principle amongst manufacturing populations, and affirmed, that while on the one hand the Temperance people were not to be censured for not going to the same lengths, Teetotalers were not to be condemned for adopting that rigid discipline which the nature of their particular circumstances required. It had been said, that the use of opium had been substituted for that of ardent spirits amongst our manufacturing population, but as far as his inquiries and observation had gone, that did not appear to be the fact. At the same time he believed that many drunkards had resorted to opium because they required a stronger stimulant than that furnished by ardent spirits. One thing, however, was certain, that the man who gave up intoxicating drinks and took to opium, was in the situation of the poor wretch whose house having been cleansed and garnished became the dwelling of a legion of fiends of a worse character, and he was thereby sealed sevenfold more the child of perdition. After some allusions to the proceedings of Father Mathew in Ireland, whom he believed to be working a real moral reformation among the people of that island, and whose example in this respect, he trusted, would be followed by the Protestant clergy, his Lordship concluded by calling for the Report, which was read by the Rev. Owen Clarke. — It referred in terms of congratulation to the members of the Society on the decreased consumption of ardent spirits during the year 1839. In 1838, the quantity of rum entered for home consumption was 3,658,000 gallons; in 1839, it was but 2,800,000 gallons, being a diminution of 858,000 Imperial gallons. The quantity of foreign spirits (geneva and brandy) for 1838, was 1,316,000 gallons, whilst that for 1839, was 1,186,000 gallons. The use of ardent spirits, indeed, was almost banished from the upper classes of society. But the increase in the consumption of opium amounted unfortunately to 10,000 lbs. The Report alluded in terms of regret

to the increase in the number of public houses and gin-shops, and to the continued existence of beer-shops, which were so many nurseries of crime, vice, and rebellion. The Committee noticed with approbation the closing of public-houses and gin-shops on Sundays until one o'clock, and recommended appeals to the Legislature for the entire discontinuance of the practice of encouraging tipping in public-houses throughout the Sabbath. The accounts of the progress of temperance on the Continent, and in all the British colonies, were encouraging. At the last Annual Meeting of this Society, a debt of 36*l.* 8*s.* 3*d.* was due to the Treasurer. Since then, 837*l.* 12*s.* 11¼*d.* had been expended, and only 779*l.* 19*s.* 3*d.* received; leaving a balance of 96*l.* 1*s.* 11*d.* against the Society, besides engagements to the amount of 150*l.*

WESLEYAN MISSIONARY SOCIETY.

May 4. At the meeting of this Society, which was held in Exeter Hall, Sir Peter Laurie presided. In the summary with which the Report concluded, it was stated that the principal or Central Mission Stations occupied by the Society, in the various parts of the world, are about 240. The missionaries are 362, besides catechists, local-preachers, assistants, superintendents of schools, schoolmasters and mistresses, artisans, &c., of whom upwards of 300 are employed at a moderate salary, and 3,350 afford their services gratuitously. . . . The number of communicants on the mission stations, according to the latest return is 78,228, being an increase of 5,578, on the number reported last year. This total does not include the number under the care of the missionaries in Ireland. . . . The number of the scholars in the mission schools is 53,703.

The total income last year was 92,697*l.*, being a net increase of 7,879*l.*, and the total expenditure 104,017*l.* From this statement it clearly appeared, that a permanent additional income of 12,000*l.* per annum was required, in order to maintain the present scale of operations.

When the collection was made, the Rev. Dr. Bunting read a long list of Donations and Subscriptions. Amongst them was one of a thousand pounds, from the father of the murdered Missionary Threlfall, who had requested that his part of the inheritance might be presented to the Society.

CHURCH MISSIONARY SOCIETY.

May 5. At the fortieth Annual Meeting of this Society, the Earl of Chichester occupied the chair. From the Report which was presented it appeared that the receipts

of the year amounted to 100,252*l.* 6*s.* 2*d.* This sum, however, includes remittances amounting to about 4,000*l.*, which in strictness belonged to the income of the preceding year. The expenditure of the year was 90,901*l.* 8*s.* 4*d.* But this sum, though large, does not fully represent the ratio of expenditure in the missions; the amount which has become payable in the course of the past year on account of the New Zealand and Jamaica Missions, being considerably below the ratio of their expenditure. Though the Committee have not yet been able to prepare the estimates of the current year's expenditure, the progressive enlargement of the Society's operations renders it impracticable adequately to sustain them unless contributions in future years are commensurate with those of the year just closed. With an outlay the last year below the ratio of expenditure necessary to maintain existing establishments, not half the deficiency of the year 1838-39 has been replaced. Under these circumstances the Committee earnestly press on the attention of the members the serious character of the Society's financial situation. But while the Committee thus speak, they reiterate their devout thankfulness to Almighty God for the powerful sympathy which has been awakened in the public mind on behalf of the Society. "The calls for this liberality wax indeed louder and louder. The demands for help from every quarter of the world augment with unparalleled rapidity, and the exceeding bitter cry of those who are *perishing for lack of knowledge* is penetrating every town and hamlet of our land. The appeals, therefore, both for missionaries and for the supplies needful to maintain missions, must be made stronger and stronger. The Committee, putting their whole confidence in God's mercy, do trust that the grace already so much augmented will continue to increase. They earnestly look forward to that day when the Christians of our Church shall feel the entire force of the constraining motive urged by the Apostle to the Gentiles, 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.'"

CHRISTIAN INSTRUCTION SOCIETY.

May 5. On Tuesday evening, at six o'clock, the fifteenth Annual Meeting of this institution was held in Finsbury Chapel. Sir Culling Eardley Smith presided.

The Rev. J. BLACKBURN read the report. It commenced by alluding to the outbreaks of chartism during the past year, and the spread of infidelity, and then showed the adaptation of this Society to

counteract those evils. On the review of its past history, the Committee were convinced that it had effected not a little towards those important objects. The returns proved that the agents had not only maintained but extended their efforts; for while the number of visitors had only been increased by twenty-four, twenty additional prayer meetings had been established; the number of families under visitation had increased also by 5,736. In the churches of the metropolis 2,164 Christian brethren were steadily devoted to their work. These were connected with one hundred federated Associations, and were in the habit of visiting 59,101 families. Besides the advantages which must flow from the loan of more than one million and a half of religious tracts, it was gratifying to know that many other efforts, favourable to the social and spiritual improvement of the people, resulted from the system of visitation. During the past year, 3,647 children had been induced by the visitors to attend sabbath or day-schools; 2,943 cases had been relieved; and 959 copies of the Scriptures had been circulated. Connected with the gratuitous duties of the visitors, were the services of thirteen stipendiary agents. Their labours were auxiliary to those of the associated visitors, and contributed, in no common degree, to further their usefulness. The stations for prayer-meetings or the preaching of the gospel, amounted to 140, at each of which one and sometimes two such services were held every week. They were attended, at the lowest computation, by 2,000 persons, who rarely, if ever, went to a more public place of worship. The Report then referred to the second department of the Society's usefulness—the preaching of the gospel in tents or under the open heavens in the fields, by the way side, and in the streets of the city. In London and its immediate suburbs the five tents belonging to the Society were pitched on the Lord's-day during the summer season. With the return of the winter, the committee made their arrangements for four courses of lectures upon subjects connected with the evidences, doctrines, and practice of Christianity, which were delivered by ministers connected with the Society. The committee had continued to afford assistance to feeble associations, both in the metropolis and throughout the country. In conclusion, the committee earnestly invited the co-operation of all the ministers and churches of Christ throughout the metropolis, to come forth to the help of the Lord against the mighty.

E. PITMAN, Esq., read the treasurer's accounts, from which it appeared, that the receipts during the past year were 1,528*l.* 12*s.* 8*d.*; the expenditure, 1,636*l.* 1*s.* 3*d.*;

leaving a balance against the Society of 107l. 8s. 7d.

BRITISH AND FOREIGN BIBLE SOCIETY.

May 6. At the Thirty-sixth Annual Meeting of the members and friends of this Society. Lord Bexley, the President of the Society, on taking the chair said, that in opening the proceedings of the Thirty-sixth Anniversary of the British and Foreign Bible Society, it was with great pleasure he had to announce that the Report for the present year contained matter for much congratulation. The funds had this year exceeded those of any former years, and the operations of the Society had been extended beyond all former precedent.

The Rev. A. BRANDRAM (one of the Secretaries) read the Report, which commenced by stating that in no former year had the Society's revenue been so large, nor its distribution of the Scriptures so great, and that perfect harmony had characterized all the proceedings of the Committee-room during the past year. In France there had been issued from the Society's depot in Paris, 137,097 copies of the Scriptures, being an increase of 15,685 above the former year, making since the opening of the depot in 1820, 1,396,791 copies. Seventy-two colporteurs had been employed during the year, and 97,904 copies had been disposed of by them. Dr. Pinkerton had issued from the Continental States 55,442 copies, being an increase of 7,092 above the previous year. The Bible Societies of Switzerland continued their labours. Several hundreds of Old Testaments have been distributed amongst the Jews on the Continent. The Evangelical Society of Geneva now employed more than fifty instead of twenty-six colporteurs; 1,000 additional copies had been granted to the Society, whose labours amongst the military were very successful. The whole number circulated in the German States, &c., was 1,999,606 copies. 18,366 copies had been circulated in Belgium, making in five years 76,000; in Poland 9,498 copies. At Stockholm 7,478 Bibles and 13,282 Testaments were issued during the year. The circulation of the Scriptures in Denmark, Sweden, and other northern countries, was advancing. It was interdicted in Spain, but still the desire of the people, and the zeal of some who feel for their spiritual darkness, would not permit it entirely to stop. In Greece the number of copies issued from the depot at Athens exceeded that of any former year. The completion of the modern Greek Scriptures was a circumstance in which the Society greatly rejoiced. In Smyrna 5,101 copies had been circulated. In Wallachia the work was successfully going on. The

printing of the Bulgarian New Testament was completed. In India the demand for, and the distribution of the Scriptures was immense, and various grants of copies and paper for printing had been made to the several Auxiliaries there. The direct communication between the agency and China had been stopped for the present; but the Committee gladly availed themselves of every opportunity for disseminating the word of God amongst the Chinese and Malays. From New South Wales, the South Sea Islands, the Cape of Good Hope, British North America, and the West Indies, large remittances for the purchase of copies of the Scriptures, in addition to the grants made, had been received. Amongst the Memorials sent to the Society for aid, the first received was from John Williams, a name associated not only with missionaries, but with martyrs. Having laboured with extraordinary toil and success among the heathen, doing more than any missionary of modern times, and having for a while returned to his native land for the purpose of acquiring assistance to accomplish still more, he again resumed his work only to fall a victim to ignorance and cruelty, and to leave his mangled body on those shores where his aim was to plant the standard of the cross. A grant of 252l. had been made to the London Missionary Society toward the expenses of printing a version of the Scriptures for New Zealand, making six languages of that country into which the Scriptures are now translated. The persecution of the Christians in Madagascar still continued, and prevented the circulation of the word of God. A letter transmitted from some of the sufferers concealed in caves and dens there says,—“We are in great jeopardy; men are sent to search for us and to put us to death wherever they find us, being commanded not to take us into the towns lest we should pollute them with the sorceries which we have learned from the whites. They are commanded to throw us into holes dug for the purpose, head downwards, and then to pour boiling water upon us.” Six persecuted Christians had arrived in this country during the year, four of whom presented themselves to the Committee one day, and thanked them for the services rendered to their countrymen by the Society.

The Report alluded to the controversy respecting the translation of the word βαπτίζω into various versions, and declared that, upon mature deliberation, the Committee saw no reason to depart from their resolution formerly come to, it being manifest that the translations they have made had been honoured in the conversion of souls, and, as a venerable French pastor had remarked, “It is manifest that the New

Testament in the Vulgate translation has not lost the Divine character of the sacred Scriptures, which are able to make wise unto salvation. Neither Jerome nor his translation have deprived the sword of the Spirit of its edge."

The Report concluded by an earnest appeal to the members of the Society for the maintenance of peace. It noticed the loss of two of its Vice-Presidents, the Duke of Bedford, and Sir W. W. Wynn; and the addition of the Bishop of Peterborough to the list. The receipts of the year amounted to 111,449*l.* 13*s.* 1*d.*, exceeding the amount of last year by 6,200*l.*, and being 3,700*l.* more than in any preceding year. The sum of the engagements of the Society was 80,000*l.*; the issues of Bibles and Testaments 776,310, exceeding those of last year by 118,142, and making the total issues in thirty six years 12,322,471. An important measure had been adopted during the past year. It had been determined to issue to the poor and to Sunday-schools, and to all other schools in which the children of the poor are taught, Bibles at 1*s.* 6*d.* each, and New Testaments at 6*d.* each. During the three months since that measure had been in operation, 185,218 copies have been sold at the reduced price, on which the Society had suffered a loss of 6,970*l.* 3*s.* 10*d.* To meet this loss the Southwark Auxiliary Society had subscribed 808*l.* 4*s.*, in addition to its ordinary yearly contributions, which were larger than usual. The Committee hoped this example would be imitated. The number of new societies formed during the year was 174; but twenty-three had become extinct, so that the increase was 151, and there were 2,572 Societies in connexion with the parent Institution.

We extract this account from *The Record*.

SOCIETY FOR PREVENTING CRUELTY TO ANIMALS.

May 6. On Wednesday afternoon the Annual General Meeting of this Society was held at Exeter Hall, Strand. The chair was taken by Lord Viscount Mahon, in the stead of his Royal Highness the Duke of Cambridge, who had sent a note of apology, at the same time enclosing his annual donation of 10*l.* The chairman addressed the meeting in an able speech, explanatory of the nature and tendency of all societies for the prevention of cruelty to the brute creation. The noble Lord dwelt strongly on the merits of the institution, and concluded by showing clearly that it must have a strong and most beneficial effect on the moral character of the lower orders. Lord Dudley Stuart fully concurred in the opinions just expressed. The secretary read a very long but most interesting report, from which it

appeared that, although the exertions of the officers of the society had been unabated, the number of convictions for cruelty since last year had materially diminished. Societies were formed in Scotland, Ireland, Jamaica, &c., and in the provincial parts of England, and much good had been already effected. The report among a mass of other matter, contained an account of numerous subscriptions, donations, &c. Sir George Chetwynd addressed the meeting in an able speech, and the report and resolutions as to further exertions in behalf of the dumb creation having been passed, thanks were voted to the chairman, and the meeting separated.

SUNDAY SCHOOL UNION.

May 7. The subscribers and friends to this Institution held their 37th Anniversary at Exeter Hall. The large room was densely crowded by Sunday school teachers and the friends of religious education. At 6 o'clock Sir C. E. SMITH, Bart. took the chair amidst the repeated plaudits of the assembly.

Mr. WATSON read an abstract of the report. It commenced by detailing the foreign operations of the Society, and contained many interesting extracts from the correspondence of various friends of the institution illustrating the benefits it had conferred. In reference to home proceedings it stated that 22 grants had been made during the past year in aid of the expense of erecting Sunday-school rooms, amounting to 495*l.* making the total number of grants up to the present time 174, amounting to 3,884*l.* The committee had continued to carry out their plan of visiting local unions when requested so to do by the committee of those Institutions. The number of Sunday-school lending libraries granted this year, had been 127, making a total of 598. The loss which the society had sustained by those grants amounted to 1,187*l.* The cash grants amounted to 108*l.*; the book grants to 219*l.* 11*s.* 9*d.* The sales of the publications at the Depository during the past year had amounted to 8,916*l.* 11*s.* 7½*d.* The report then alluded to the uniform penny postage, and the facility it afforded for corresponding with children after they had left the schools. The demand upon the funds had not only exhausted the balance of 396*l.* 12*s.* 6*d.* in hand last year, but grants had been made by anticipation to the extent of 225*l.* 12*s.* 6*d.* The lectures delivered in the library and reading-room had been addressed to crowded auditories. It concluded by referring to the alteration in the prices of Bibles and Testaments made by the Bible Society.

The speeches were appropriate and animated, and the interest of the meeting was well sustained to its close.

RELIGIOUS TRACT SOCIETY.

May 8.—The forty-first annual meeting of this valuable Society was held on Friday evening, and was very respectably attended: S. Hoare, Esq., took the chair.

Mr. W. Jones (the Secretary) read an abstract of the report. It referred to tract operations in China, Malacca, Pinang, Singapore, Batavia, Burmah, Asam, India within the Ganges, Australia, New Zealand, South Sea Islands, Navigators Islands, South Africa, West Africa, African Islands, Spanish America, Brazil, Hayti, West Indies, British North America, France, Brittany, Switzerland, Belgium, Spain, Portugal, Italy, Germany, Norway, Sweden, Russia, the Mediterranean. Special reference was made to the efforts of the committee to counteract the progress of popery in foreign lands.

In reporting the domestic proceedings, a tribute was paid to the memory of two devoted and long attached friends of the Society recently deceased—the Rev. John Campbell, of Kingsland, and the Rev. W. Bolland, A.M., Vicar of Swineshead and Frampton, Lincolnshire.

The following general grants have been made for home circulation:—

Scotland	80,262
Wales	42,176
Ireland	400,000
Sabbath-day circulation	197,127
Soldiers, sailors, river and canal men	116,243
Home Missionary Society's agents London City Mission, Christian Instruction and District Visiting Societies, and Town Missions	1,013,216
British Emigrants	27,223
Prisoners	13,007
Hospitals	5,622
Union and Workhouses	13,647
Railroad workmen	63,763
Fairs	195,700
Races	9,200
Foreigners in England	3,250
Anti-infidel	63,370
Miscellaneous grants, including Christian Spectator, Specimens sent to Subscribers, Theological Students, Village Circulation, &c.	910,469

The publications gratuitously circulated at home, during the past year, amount to 3,233,039, being 918,081 beyond the number granted for similar objects in the preceding year. The value of these supplies amounts to the sum of 2,876*l.* 19*s.* 2*d.*

Special efforts have been made against the destructive vice, drunkenness; and 250,000 copies of a tract written on this subject gratuitously supplied for circulation

in the metropolis. Large numbers have also been distributed in various parts of England. The committee have likewise directed their attention to the progress of infidelity and Socialism; and 255,000 copies of anti-infidel publications have been issued.

The total number of Circulating Libraries granted during the year amounts to 281, exclusive of those sent to foreign lands, of the value of—

For day and Sunday schools	£400	10	0
For young ministers and catechists	61	6	9
For Union Houses	36	14	6
For miscellaneous objects, emigrant vessels, the army, navy, &c.	346	19	0
	£845	10	3

The new publications issued in the year amount to one hundred and seventy-four.

The publications issued from the Depository during the year amount to 19,425,002, being an increase of 1,382,463; making the total circulation of the Society, in about eighty-six languages, including the issues of foreign societies assisted by the Parent Institution, to exceed 315,400,000.

The state of the funds is as follows:—

Contributions received from the Auxiliaries	£2,423	4	3
Donations and Life Subs.	1,141	18	10
Annual Subs.	2,102	3	6
Christmas Collecting Cards	259	16	6
Congregational Collections	55	14	11

The total benevolent income of the year, without deducting the collector's poundage, and free from all other charges and expenses whatever, is . 6,114 6 0
Being an increase of . 631 19 10

Gratuitous issues in money, paper, publications, and libraries 9,004 12 0

Being an excess beyond the total benevolent income of . 2,890 6 0

Legacies 394 18 9

Total receipts of the Society £61,117 16 8

The report concluded by an appeal for increased contributions.

BRITISH AND FOREIGN SCHOOL SOCIETY.

May 11.—At the annual meeting of this Society which was held in Exeter Hall, and was most respectably attended, Lord John Russell was to have presided, but the melancholy death of his Lordship's uncle pre-

venting his attendance, the chair was occupied by Sir George Grey.

The report commenced by referring to the decease of the Society's late president, the Duke of Bedford, and stated that the present Duke had consented to occupy his place. The model schools continued to afford the same unmingled satisfaction which it had been the privilege of the committee in past years so unequivocally to express. The experience of each successive year deepened the conviction of the importance of the training establishment. It also referred to the new normal school, and stated that at least 20,000*l.* would be required for the purpose of completing it, 11,000*l.* being the whole amount yet received. In the distribution of the Government grant, 78 applications from British schools had been made. The sums applied for had amounted to 12,666*l.* 17*s.* 3*d.*; the sums offered by the Privy Council to 6,969*l.*: 21 applications were yet under consideration. It also referred to local societies, and stated several interesting facts, tending to show the advantages they had conferred on the community. In illustration of popular ignorance, it stated that in the three months of July, Aug., and Sept., 1838, there were 27,767 couples married in England and Wales, of whom 8,733 men, and 13,624 women, signed the registers with a mark. Foreign operations next came under consideration. From the second report of the Jamaica Education Society, it appeared that there had been a clear increase in the schools, during the year, of 2,863 day, 227 infant, 617 evening, and 2,663 Sunday, scholars; the total number of scholars being 17,177. After referring to Sydney, Van Dieman's Land, South Australia, Canada, and the United States, the Report alluded to the finances, which, although far from being adequate to the necessities of the institution, presented a more cheering aspect than heretofore.

On Friday, a public examination of the boys taught by the British and Foreign School Society took place in the Society's school-house, Borough-road. The examination was announced to commence at 11 o'clock, some time before which period raised platforms at the upper end and down each side of the school-room were densely crowded with highly respectable visitors, amongst whom were a large proportion of ladies, and members of the Society of Friends. The body of the school was occupied by about 400 boys seated in rows, from six to thirteen years of age. At eleven o'clock Lord Viscount Howick and a party of friends arrived, and his Lordship, amidst loud applause, immediately took the chair. He was soon after followed by the Right

Rev. the Lord Bishop of Norwich, Sir C. Lemon, and several other gentlemen.

Mr. Crossley, the chief master of the school, was then requested to begin the examination, and giving the word of command to the children, they went through several manual evolutions with surprising precision. Several boys, the heads of their class, called monitors, then stood up, and each examined a class. A class spelt such words as resurrection, idolater, &c., and then explained fully the meaning of each word, whilst the rest of the boys wrote the words down on slates. These were afterwards handed up as specimens of writing, and many of them were written in an exceedingly bold, steady hand. The youngest class—a set of little fellows about six or seven years of age—was then examined in words of one syllable, all the meanings of which, and the uses of the subject named, they fully explained. After these examinations had been gone through, showing generally a thorough acquaintance with all the meanings of words, a class of elder boys was examined by the master in poetical reading, the whole of them reading with great distinctness and accuracy, and many of them with proper emphasis, and exceedingly well. They were then examined as to the meaning of what they had read, and in the construction of the sentences; and afterwards went through some severe tests as to their knowledge of construction of sentences, by parsing several, which were given to them.

The Bishop of Norwich and several of the visitors then examined the boys as to their knowledge of Scripture, with which they exhibited a most intimate acquaintance, answering every question readily, and often supporting the answers with long and numerous quotations. They were then examined as to their knowledge of geography, and several of the boys, on being asked, drew maps of different countries. In their knowledge of this science they were severely tested. They were asked the different routes to China, and the way in which several of them explained how a ship might proceed from London to China, and the way there overland, showed them to be thoroughly grounded in this science. They were then examined as to their knowledge of England, and the greater part appeared to know every chief town of every county, and the name of every stream in it, and where each was situated. Their drawings were next exhibited; and a very intelligent boy of thirteen years of age fully explained a large drawing on a board in chalk which he had himself very accurately executed, without the aid of any rule or instrument, of a high pressure engine, and on being questioned, explained the difference in principle between an atmospheric and a high pressure

engine. Several drawings of animals very beautifully executed in chalk were then shown; and some architectural sketches, in which the boys were examined, evinced a thorough knowledge of the nomenclature of different orders of architecture. A number of the problems of the 1st book of Euclid were then exhibited on a board, and several of them were demonstrated. One boy, who sat silent, was asked to demonstrate the 47th problem, the diagram of which was on the board, and demonstrated it without being at all in fault. They were then examined by the Bishop of Norwich as to their knowledge of botany, and gave the classifications of Linnæus to several flowers and plants, which were shown to them. But their most surprising attainments were in mental arithmetic, several of the boys answering the most difficult questions with a rapidity and accuracy truly astonishing. This appeared to be a very favourite study with them, twenty little voices at once shouting out the answer. As an example, a gentleman amongst the company present asked, "If a man travel at the rate of ten miles an hour for eight hours a-day for three weeks, except on Sundays, how many miles will he travel?" Immediately after he had concluded the sentence a little fellow eleven years of age gave the correct answer, and then explained the process of mental calculation by which he had arrived at the result. The visitors generally expressed the greatest satisfaction and astonishment at their great and general proficiency. The whole of the boys then sung a hymn in very good style and excellent time, which had a very beautiful effect.

The Chairman then, at the master's request, presented six silver medals, given as an encouragement to the scholars by the Rev. Mr. Clayton, to six little fellows, the eldest not more than 13 years of age, who were picked out by the master as most deserving of this mark of approbation.

LONDON MISSIONARY SOCIETY.

May 14.—The subscribers and friends to this institution held their forty-sixth anniversary at Exeter Hall. The large room was densely crowded at an early hour, and presented a most imposing aspect. It was then proposed to open the lower room, and that also was fully occupied. Hundreds still continued to arrive, but were unable to gain admittance. At half-past nine o'clock Sir George Grey, Bart., took the chair.

The Rev. A. Tidman read an abstract of the Report. It opened by referring to the death of the Rev. John Williams and Mr. Harris, the affecting intelligence having been fully confirmed by official communications to the directors.

The tidings from the churches of Polynesia were of a mingled character. In Tahiti, and in some of the Society Islands, the love of many had waxed cold, and spiritual religion, it was feared, was at a low ebb. The intercourse of depraved Europeans with the natives continued to be a fruitful source of much of the evil that existed. At some of the chief stations, however, there was the promise of a return to a better state of things. The Missions in the Hervey and Navigators Islands were in a state of eminent prosperity.

The commercial troubles in China, and the consequent interruption of the Mission in Canton, were well known to the friends of missions. At present the scene was dark and stormy; but the missions in Malacca, Batavia, Pinang, and Singapore, were replete with promise for the whole of South Eastern Asia.

A more than ordinary share of trials and discouragements had been experienced in connexion with the Indian missions during the year, but not sufficient to damp the spirit of faith and hope. Failure of health had obliged several of the missionaries to retire, either for a time, or permanently, from the field, but the assurance was felt that the missionaries who remain, though often tried, are not spending their strength in vain.

In South Africa, amid a fearful prevalence of disease, suffering, and death, there had been times of refreshing from the presence of the Lord. Sinners had been brought to Christ; large accessions had been made to many of the mission churches; and native believers had departed to their rest, rich in faith, and with hopes full of immortality. The good conduct of the emancipated apprentices formed a subject of universal remark and commendation. In Madagascar the door was more closely shut than ever against the gospel and its ministers, and the native Christians were still suffering under most fearful persecution.

In the West Indies, the word of the Lord had had free course and was glorified. The missionaries were exceedingly encouraged in their labours among the enfranchised negroes, whose order, industry, and general good conduct merited the highest approbation. The state of religion among the members of the churches and congregations appeared, for the most part, truly gratifying. The contributions of the mission churches, in various parts of the world, during the past year, for the support and extension of the gospel, had been extraordinary, amounting to not less than 15,000*l.*

The following is the number of missionary stations and out-stations, belonging to the Society, in different parts of the world, missionaries labouring at the same, &c., &c.

Stations & Out-Stations.	Missrs.	Assists	Ntrs.	c.
South Seas	148	31	125	
Ultra Ganges	5	11	4	
East Indies	110	59	265	
Russia	2	2	2	
Mediterranean	1	1	—	
South Africa and African Islands	56	32	34	
West Indies	39	20	21	
	361	156	451	

"The Directors had sent forth, during the past year, to various parts of the world, missionaries, with their families, amounting, exclusive of their children, to twenty-eight individuals.

"The number of churches is 101, communicants 9,666, and scholars 41,752.

"The total amount of receipts during the past year had been 91,119*l.* 12*s.* 10*d.*; and the expenditure 82,197*l.* 0*s.* 4*d.*"

PROTESTANT DISSENTERS AND GENERAL LIFE AND FIRE ASSURANCE COMPANY.

May 15.—The first general meeting of the proprietors of the above Company was held at the offices of the Company, No. 62, King William-street.

Thomas Piper, Esq., having, in conformity with the deed of settlement, taken the Chair, called upon the Secretary to read the Report of the Directors to the meeting; and we believe we express only the universal feeling of the proprietors present when we say, that a more satisfactory document was never presented to a similar body.

The progress of the Company's business is said to have been highly satisfactory, and to afford a good ground for confidence in the future stability and growth of the institution. The total number of life policies issued to the close of last year, was 446, and of fire policies 4,005; respecting which the report adds, "It would not be just to the company to withhold the remark, that no expensive means have been adopted to push it into temporary prosperity. The business done has been the steady growth of public confidence and favour, and might have been increased to a very considerable extent, had the directors been disposed to hazard the permanent interests of the Company, by accepting doubtful or very hazardous risks, which have been offered them."

Three hundred and thirty agents have already been appointed in the principal towns of England, Wales, and Scotland, and local committees of a highly respectable order have been formed in Bristol and Edinburgh.

In reference to the benevolent object by which the Society is distinguished, the Directors remark, "that no definite report can of course be expected from them at the present meeting, since the deed of settlement

expressly defers such report to 1843. As the ministers' fund will accrue from the profit of all the other funds of the Company, it is obviously necessary that the first quinquennial period should expire before its amount can be ascertained, or any exemplification afforded of its practical working. In the meantime, however, the Directors are gratified to report, that of the 446 life policies which they have issued, 65 have been on the lives of ministers; several of these have been taken out and the premiums paid by congregations, or by a few individuals attached to the ministry, and honourably concerned for the comfort of their pastors. It would be gratifying to the proprietors to peruse the correspondence which has taken place in some of these cases, more especially as it has appeared that the efforts made have originated entirely from the prospectus and other circulated papers of the Company. Persons who would not otherwise have thought of the matter, have had their attention directed to it by means of these documents, and the result has been a cheerful discharge of a long-neglected duty. The whole amount of life policies issued on the lives of ministers is 28,446*l.*, a sum already increased to 33,546*l.* by the additional policies which have been issued during the present year."

Resolutions, in approval of the company, are stated to have been adopted by the Congregational and Baptist Unions, and by the Conference of Lady Huntingdon's Connexion, and the following appeal closes the report:—

"To all Dissenters and Methodists, and especially to all Dissenting and Methodist Ministers, the Directors would say, the company has peculiar claims on your patronage, from the beneficent object which it contemplates, and its skilful adaptation to advance those interests which are dearest to your hearts. Give it therefore your countenance, let it thrive on your support, carry it forward, as you are well able to do, to a high degree of prosperity, and it will be to your families, as in your stead, when Divine providence has removed you from your present sphere of labour, visiting your domestic hearth, when that hearth might otherwise be comfortless and sad, with the tones of kindness, and the supplies of a provident foresight."

NEW CHURCHES.

ISLINGTON GREEN.

A meeting was held on Monday evening, May 25, in the chapel, a notice of whose opening appeared in the Postscript of our last Number, when letters were read, containing the dismissal of four members from

the church at Devonshire Square, four from King Street, Maidstone, three from Hammersmith, two from Regent Street, Lambeth, and from five other churches one each: after which the following resolutions were passed unanimously.

1. That we whose letters of dismission have been read do now form ourselves into a Christian church; intending, by the aid of Divine grace, to discharge the duties which that connexion implies, and to be governed exclusively by the regulations which our Lord Jesus Christ has given for the observance of his churches.

2. That in entering upon this union, we feel that we are binding ourselves to seek each other's spiritual welfare; to sympathize with each other in affliction and sorrow; to watch over each other with tender solicitude; to maintain among us the worship of God, the ministration of his word, and the observance of Christian ordinances, and to aim, in our united as well as in our individual capacity, at the advancement of the Divine glory in the salvation of our children, our friends, our neighbours, and all who come within the sphere of our influence.

3. That while we acknowledge no other standard of faith or practice than that which is contained in the inspired writings, and disclaim all human authority in religious affairs, wishing to leave ourselves and our successors unshackled in interpreting the Master's will and obeying the dictates of conscience, having among us two brethren whose views of baptism do not coincide with those of the majority, and intending to welcome to fellowship all who love and serve the Redeemer, we at the same time feel pleasure in avowing, as a body, our cordial attachment to the principles which are held in what are usually denominated the Calvinistic Baptist churches, and our desire to fraternize with them, assisting in the support of those institutions which they have formed for the maintenance of revealed truth and the enlargement of the Saviour's kingdom.

4. That two brethren be chosen to sustain the office of deacons, and that we do now proceed to elect them by ballot.

Dr. Price and Mr. Barker, to whose active services the infant church had been indebted for the previous arrangements, were unanimously chosen; and after they had signified their acceptance of the office, the meeting was concluded with praise and prayer.

UXBRIDGE.

It affords us pleasure to learn that a small Baptist church has recently been formed in Uxbridge, and that the Rev. T. Welch, late of Newbury, has been for several months labouring successfully in that town and in some of the adjacent villages.

ORDINATIONS.

KEPPEL STREET, LONDON.

The public services connected with the settlement of W. F. Poile (late of Lynn, Norfolk), as pastor of the church meeting at Keppel Street, London, took place on Thursday, April 23, 1840. The devotional exercises were conducted by the brethren W. A. Salter, of Henrietta Street; C. Woollacot, of Wild Street; J. Broad, of Kensington; J. Kershaw (Wesleyan, late of Lynn). A. G. Fuller, late of Blockley, received the confession of faith, and commended the pastor to God in prayer; W. H. Murch, D. D. of Stepney College, delivered the charge; J. H. Evans, A.M. of John Street, preached to the people; and J. Aldis, of Maze Pond, addressed the young. Hymns were given out by the brethren Miall, Williams, Shenstone, Lay, Hewitt, and Preston. The services were peculiarly solemn and impressive, and the feeling of many, present and absent, is expressed by the Psalmist, "O Lord, I beseech thee, send now prosperity."

CUTSDEAN, NEAR FORD, GLOUCESTER-SHIRE.

On Tuesday, April 28, 1840, the Rev. Daniel Ricketts was ordained pastor of the newly-formed Baptist church meeting as above; when the Rev. G. Welsford (Independent), of Tewkesbury, delivered the introductory discourse; the Rev. J. Mills, of Winchcomb, asked the usual questions, and offered the ordination prayer; and the Rev. T. Coles, A.M. of Bourton on the Water, gave the charge. In the evening the Rev. J. Smith, of Cheltenham, preached to the church. The Rev. Messrs. Green (Independent), of Moreton in the Marsh, Miles, of Stow, Wheeler, of Atch Lench, Rees (Independent), of Broadway, and Acock, of Guiting, likewise took part in the services, which were numerous attended, and it is hoped productive of much good. Upwards of 18*l* were collected towards liquidating the debt on the chapel, with a fair prospect of its being soon completely cleared.

TORQUAY, DEVONSHIRE.

Mr. C. Rogers, late of the Scilly Isles, has accepted a unanimous call to the pastoral office over the Baptist church, Torquay, and commenced his labours on the 26th April, with pleasing prospects of success.

PERSHORE, WORCESTERSHIRE.

The Rev. F. Overbury, of Chatham, has accepted an unanimous invitation from the Baptist church at Pershore to become their pastor, and entered upon his labours on Lord's day, May 24.

BARTON MILLS, SUFFOLK.

Mr. John Hirons, late of Stepney College, has accepted the unanimous invitation of the church here, and entered upon his labours the first Sabbath of May.

RECENT DEATHS.

MR. SPENCE BROUGHTON.

Died, March 30, 1840, Mr. Spence Broughton, surgeon, of Leicester, in his sixty-ninth year. He was a steady and uniform Christian character for a period of fifty years, at least. He was born Oct. 17, 1771, at Korbling, in Lincolnshire; and served his apprenticeship in London, with a professional gentleman, when he alternately attended the worship of God at Spafields and the Tabernacle. During this period he became a subject of divine grace, and was zealous to promulgate the gospel, which he had himself experienced to be the "power of God unto salvation." He became deeply impressed with the importance of missionary efforts, and equally desirous of yielding a practical attention to his Lord's commands, "Go ye into all the world, and preach the gospel to every creature."

About this time the London Missionary Society were contemplating a mission to the South Sea Islands, at which time he offered his services to the committee, which were accepted; and he, with several others, sailed in the ship *Duff* (if I mistake not), at the latter end of 1798, commanded by Capt. Wilson. This enterprise unhappily proved a failure; the *Duff* being captured by a French cruiser. Capt. Thos. Robson, in a letter sent home at that time, says, "These trying circumstances took place about five leagues to the westward of Cape Frio, at ten o'clock on Tuesday evening, the 19th Feb. 1799. The missionaries were sent prisoners to South America, where they continued about two months; but were kindly treated, and allowed to be at large during their abode there, and finally they were sent to Lisbon, and from thence home. During this voyage, Mr. Broughton became convinced of believers' baptism; and on his arriving in England, almost immediately proceeded to Edinburgh, to attend medical lectures, &c., and was there baptized in a river on the Christmas-day of that year. On his return from Edinburgh he paid a visit to the Rev. A. Fuller, of Kettering, intending to devote himself to the Baptist Mission in Bengal, but no opening in providence occurring at the time, Mr. Fuller retained him in his own house for six months. It appears that no opportunity offered for his going to India; hence he considered it was the will of God that he

should remain in England. In July, 1801, Mr. Fuller wrote him a letter, in which he expresses "a wish (with that of Mr. Sutcliffe, of Olney), that he would hold himself disengaged, till a conveyance offered." At that time he had made arrangements for settling in his profession, at Spalding, Lincolnshire, where he practised with considerable success for twelve years, during which time he laid himself out for the salvation of the surrounding villages, by preaching the gospel among them.

Wishing for higher religious privileges than he possessed at Spalding, he removed to Leicester, Jan. 1, 1813, principally that he might enjoy the ministry of the Rev. Robert Hall, and for twelve years he had the gratification which he anticipated, as well as the pleasure of his society and friendship. Mr. B. was chosen deacon in September, 1826, and remained in that office until the projected new interest in Charles Street, of which he became a member from its formation. Mr. B. was an unassuming, modest, and peaceable Christian, a truly liberal and philanthropic character; the spirit and language which he breathed was that of love to all the brethren in Christ of whatever persuasion. His long affliction rendered him very inert, so that he could not be so active as he otherwise could wish; but whilst the brethren were engaged in any duties, for the good of the church, he gave himself to prayer, and was always ready to give his advice.

His affliction was long and painful, arising from a disease of the heart, which is supposed to have existed ten years, the last four of which were occasionally painfully distressing; and during the last two years he was quite incapacitated for the active duties of his profession. Yet amidst all the pain and deprivation which he suffered, he was calm, patient, and resigned, and would frequently say, "Shall a living man complain?" &c.

His knowledge of the scriptures was very extensive; every part of God's word was perfectly familiar to his mind and memory; they were "written on his heart;" and truly may it be said of him, that "the word of Christ dwelt in him richly, in all wisdom and spiritual understanding." His love to divine revelation was as great as his knowledge of its contents; it was the "man of his counsel" on all occasions; his whole life was regulated by its sacred dictates; it was his meditation all the day, and during his affliction most richly supplied him with "songs in the night." He would frequently say, "The law of thy mouth is better unto me than thousands of gold and silver." In fine, he was a man of prayer. Christ and his salvation was the theme on which he loved to dwell, when in audience with

the Deity, and praise rather than petition characterized his social engagements in this exercise. His death was rather sudden to those about him, as he appeared something better, and wished to be got into bed; but, in attempting to lie down, a change was visible, and, looking round about and upwards, he exclaimed—"Heaven!—heaven!—heaven!" and without a struggle or a groan, his spirit winged its flight from its prison of clay to realms of bliss and immortality. On the following Lord's day evening, the Rev. James Simmons, pastor of the church, improved his death by a funeral sermon, text Ps. lxxii. 20, "The prayers of David the son of Jesse are ended." J. C.

REV. S. GREEN, SEN.

On Lord's day morning, May 17, a period was put to the very protracted and severe sufferings of the Rev. Samuel Green, formerly of East Dereham, in Norfolk, and afterwards of Bluntisham, near St. Ives, Hunts. He was a man of sound sense and sterling parts, as several papers in the earlier volumes of this work indicate. His labours for upwards of thirty years were uniformly acceptable and useful. We have reason to expect that his son, Mr. Green, of Walworth, will prepare a memoir for our pages of this highly-esteemed minister.

MISCELLANEA.

ANTI-SLAVERY CONVENTION.

We are anxious to draw the attention of our friends, especially of those who will speedily meet in Association in different parts of the country, to the following Circular, which has been issued by the Committee of the British and Foreign Anti-Slavery Society. As many of the Associations of Baptist churches have been accustomed to take a lively interest in the subject, and to pass resolutions respecting it at their annual meetings, it is desirable that they should fully understand that they are at liberty to appoint representatives to attend the conference, the meetings of which it is supposed will occupy about a week. We wish that the Circular had come into our hands earlier, that its contents might have been laid before those Associations which have already met: but there are many to whom it may yet be seasonable.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

"27, *New Broad Street*, Feb. 15, 1840.

"The Committee of the British and Foreign Anti-Slavery Society, from the information they have already received, not only from their friends in this country, but also from various parts of America, Europe, the West Indies, &c. have reason to expect a very numerous attendance of deputies from different parts of the world, at the general

Anti-Slavery Conference, to commence on the 12th of June next. They have secured Freemasons' Hall, with commodious Committee rooms adjoining, for holding its sittings. They are anxious early to receive, from the different Anti-Slavery bodies who may appoint deputies, the names of the gentlemen who are to represent them. Such deputies and the members of the London Committee to form the Conference. The business of the Conference will comprehend the following amongst other matter:—Information as to the results of emancipation in Hayti, the British West Indies, &c.; the nature and extent of slavery in the different countries where it exists, but especially as regards the African race and their descendants; the nature and extent of the Slave trade; and, finally, the best measures by which, consistently with the great principles on which the Society is founded, the total and unconditional abolition of slavery and the slave trade can be obtained, and the liberties and welfare of the emancipated population secured.

"The Conference will probably close its labours by one or more public meetings at Exeter Hall.

"On behalf of the Committee,

"WM. ALLEN, Chairman."

BAPTIST COLONIAL SOCIETY.

On Wednesday evening, April 22, a public service was held at Church Street, Blackfriars Road, in connection with the departure of the Rev. Wm. Coombs, late of Taunton, in Somersetshire, for Toronto, in Upper Canada. Rev. G. Francies, of Waterloo Road, commenced the service by reading the Scriptures and prayer; Rev. E. Davis, of Lambeth, stated the claims of Canada; Rev. J. Dyer asked Mr. Coombs for a statement of his views and feelings in going as a minister to Canada, and then commended our brother to God in prayer; Rev. G. Pritchard then delivered a very suitable address to Mr. Coombs, and Rev. J. Aldis concluded in prayer. Brethren W. B. Shenstone and J. Davis gave out the hymns. There is a very good Baptist chapel at Toronto and a few warm-hearted Baptists in the City have engaged to support a minister, if one were sent them from this country. It is in answer to this appeal that our brother is gone out; the expense of his passage is borne by the Baptist Colonial Society. Mr. and Mrs. Coombs sailed from Gravesend on Wednesday, the 29th of April, on board the *Lena*, for Montreal.

NEWPORT.

We learn that the Rev. W. S. Miles has signified his intention to resign the pastoral charge of the English Baptist church at Newport, Monmouthshire.

CORRESPONDENCE.

ON THE THEORY THAT ΒΑΠΤΙΖΩ DOES NOT MEAN IN THE NEW TESTAMENT WHAT IT MEANS ELSEWHERE.

To the Editor of the Baptist Magazine.

Dear Sir,

What is a sincere inquirer on the subject of Baptism to do, in order to know what is the will of God with regard to this sacred institution of worship? I make this inquiry, because if the opinion of certain Pædobaptists be correct, the individual I have referred to in the question must be involved in painful embarrassment and difficulty, and, as far as I can see, terminate his inquiry in scepticism. The opinion to which I allude is to be found in the assertion, that the words in the New Testament relating to baptism differ in their import from the same words in their acknowledged and authorised sense in Greek writers.

In his recent Letter, entitled "Baptism and the Bible Society, addressed to the Rev. A. Brandam, M.A. on the meaning of the word Βαπτίζω," Dr. Henderson, in a note, p 8, remarks, "It may be proper to observe, that even if it could be proved that the term was used in Greek words of classical antiquity, in the sense of plunging a person entirely in water, this would not determine the meaning attaching to it in the New Testament. It is an acknowledged principle in sacred philology, that numerous Greek words are employed by the writers of the New Testament in an altogether appropriated or religious acceptance. In corroboration of this statement, it is only necessary to produce the testimony of Dr. Winer, of Leipsic, who has been justly characterised as 'at the head of the severe and critical school of sacred philologists.' In his Grammar of the idioms of the Greek language of the New Testament he thus writes: 'Many Greek words are used by the New Testament writers with a very direct reference to the Christian system, as *technical* religious expressions; so that from this arises the third element of the New Testament diction, viz the *peculiarly Christian*.' It is not a little remarkable, that without any reference whatever to the controversy, this profound scholar should actually have included Βάπτισμα among the terms used in a sense totally unknown to Greek writers, either of the earlier or of the later age."

Nearly twenty years since, when I was a member of a Pædobaptist church, and shared rather largely in the prejudices commonly entertained against the principles and practices of the Baptists, I was occasionally struck, in reading the New Testament, with

the *seeming* sanction it gave, in its precepts, narratives, and epistles, to their mode of baptizing. At length, my impressions made it necessary that I should, for my own satisfaction, give the subject a careful and deliberate examination. The object of my solicitude was to know the will of God, that I might do it; and I proceeded to the inquiry with the most conscientious simplicity. It very naturally occurred to me, that as baptism is a divine ordinance, instituted by the Head of the Church, the form of its administration was to be found in the prescription of his law; believing, as I did, that as legislator and judge of his people, he would in giving a law requiring their obedience, avoid all ambiguity of language, and use such terms only as would most definitely express his will. I presumed, that whatever was the real import of the word he had selected to express the *act of baptizing*, he adopted it in its current and conventional acceptance, that the poor, to whom the gospel was to be preached, might at once understand what he enjoined and required. The meaning of the word was to me, therefore, a point of primary consideration. Whether it denoted sprinkling or immersion did not matter; I was as willing to submit to one form as the other, as soon as I should ascertain which was actually prescribed by him whom I desired to obey. With a view to obtain such information as could be safely depended on, I rejected the explanations given both by Pædobaptist and Baptist writers as party evidence, which might mislead me, and directed my attention to an authority which I deemed impartial and decisive, namely, the authority of Lexicons, compiled by men whose object was to define and explain words, without any regard to theological controversy. The result was, a full conviction that Βαπτίζω strictly and properly signifies, to dip, to immerse, to plunge, to submerge (not a permanent submersion, as Dr. Henderson insinuates); and that it does not signify to pour, or sprinkle. I had no alternative; believing that Jesus meant what he said, my heart and conscience were subjected to his will, and my conduct was determined by his word. I was immersed by faith in the glorious Trinity, because I deemed it my duty; and I am sure I esteemed it an exalted privilege to obey and glorify Him who had redeemed me to God by his blood.

I thought I did right, and my conscience bears me witness in the sight of God, that what I did—all praise to his sovereign grace!—I did it in the integrity of my heart. Was I mistaken? Did I adopt a wrong

course—and was I led to a false conclusion? Actuated by similar motives, thousands have pursued a similar course of inquiry, and have arrived at the same conclusion. If, however, we are still, both theoretically and practically in error, with regard to this indispensable branch of evangelical worship, it is of grave importance that we should have the means of knowing wherein we err.

Assuming, under the sanction of Dr. Henderson's authority, that the verb βαπτίζω is in the New Testament a technicality, with a sense "peculiarly Christian," what then? It matters not what it is called, but what it means. If it be technical, it must for that reason have a precise and definite signification. Technical terms are, in other instances, terms of well-adjusted import; and the word βαπτίζω, if technical, must be equally so. It does not, of course, follow, that because a word is technical, it is therefore invested with a meaning which it has not in common parlance. It may be technical, merely by its appropriation to a specific subject, without varying from its signification in general usage. The word in question, however, is presumed to have a meaning "peculiarly Christian." I am now to ask—and should this paper meet the eye of Dr. Henderson, I ask the learned theologian—by what sound and rational canon of philological or biblical criticism can it be shown, that when the terms βαπτίζω and its derivatives occur in the New Testament, they have not the same meaning as when they occur in the uninspired language of Greek writers? I next ask, what is the exact import and amount of the difference? And lastly, I ask, to what authentic source of information are we to repair, that we may be assured of the sense "peculiarly Christian?" Lexicons, the common standard of appeal on points of verbal interpretation, must be discarded; and the entire literature of Greece must be passed over, because, however chaste and accurate its diction, the diction "peculiarly Christian" is not inscribed on its pages.

The writers of the New Testament have appended no vocabulary to their writings, explanatory of their technicalities, if they used any; nor have they, that I am aware of, intimated that they have used terms which are to be understood as having a meaning "peculiarly Christian." The application, by them, of particular words to Christian subjects, is but an application of the known signification of the words to the subjects to which they are appropriated. If it were otherwise, evangelists and apostles must be regarded as introducing a language unknown before the Christian dispensation, rather than as speaking to men in their "own tongue the wonderful works of God."

Besides, if it be admitted that the sacred

record has its technicalities, and "an element of diction peculiarly Christian," how convenient a subterfuge will such an admission afford to those who desire to evade the force of truth. Every partizan, be his system or sentiments what they may, will claim for their support, when other arguments fail, "the element of diction peculiarly Christian." Thus, as the nature of the case may require, it will be maintained that "the element of diction peculiarly Christian" is the element of diction peculiarly Arminian, or the element of diction peculiarly Socinian, or the element of diction peculiarly Catholic, or the element of diction peculiarly Episcopalian; and when Dr. Henderson writes on the meaning of the word βαπτίζω, it will indisputably be his aim to assure the public, that "the element of diction peculiarly Christian" is the element of diction peculiarly Pædobaptistic.

I am, dear Sir,

Yours in the cause of truth.

GEORGE WRIGHT.

Beccles, May 14, 1840.

ON THE SACRAMENTAL SENSE ASCRIBED
TO ΒΑΠΤΙΖΩ.

To the Editor of the Baptist Magazine.

My dear Sir,—

In a recent conversation with a pædobaptist minister, he maintained, that though in other writings to baptize signifies to dip, yet such is not the signification of it in the New Testament. He maintained, in fact, that there we are to understand it in a sacramental sense. This opinion, I know, is being pressed into extensive circulation, as one method of quieting anxiety on the mode of baptism. The admission is made, that in classical, and scientific, and historical writing, dipping is the act which baptism describes, but it is denied that that act is described by baptism in sacred writ.

It may be useful, therefore, to circulate as far as possible an opinion bearing upon this subject which has lately been given by Dr. Wardlaw. In his edition of Dr. M'All's discourses, vol. ii. page 377, the following advice occurs in reference to the work of translation—"Let some terms be simply rendered, rather than translated at all, such as faith, atonement, baptism, and others, which are employed in senses peculiar wholly to the Scriptures."

This was Dr. M'All's recommendation to Rev. Henry Royle, missionary to the South Sea Islands.

Referring to it, Dr. Wardlaw writes, in a note, "I am somewhat at a loss here. *Rendring*, as distinguished from translating, must mean simply adopting the original word under an English form, or a form corresponding to the usage of whatever other language the translator is engaged with.

This is the case, in our own version, with the words *baptize* and *baptism*. Is it meant, then, that the same thing should have been done by our translators, and should still be done by others with the original terms for *faith* and *atonement*? If so, I cannot concur with him. In many instances, though not perhaps in all, the former term might, with all propriety, have been translated *belief*, in correspondence with the verb. The idea of its being used in the scriptures in a sense quite '*peculiar*' has often, I fear, given rise to no inconsiderable amount of pernicious mysticism. *The first preachers could not, in that case, have been understood, even in the statement of their elementary principles, without a glossary.*"

I need not point out the bearing of these remarks upon the opinion that the words *baptize* and *baptism* are to be understood sacramentally. If they are used in the New Testament in a sense "*peculiar wholly to the Scriptures,*" would not the first preachers have been at least unintelligible in the statement of their elementary practices "*without a glossary.*"

It may be useful, moreover, to associate with the remarks of Dr. Wardlaw, those of Dr. Pye Smith, which occur in his valuable volume on *Geology*, pp. 247, 248. "Let it, for a moment, be supposed that it had pleased the divine Majesty to grant an immediate revelation of his authority and grace to the Athenians for their use in the age of Socrates, Plato and Aristotle; we may reverentially believe that in such a case the communication would have been expressed in the terms and phrases to which they had habituated themselves. . . . Not only would the diction have been pure Greek, but the figures, the allusions, and the illustrations would also have been Attic. The Hebraized style which was adapted to the people of Israel would have failed to convey just sentiments to the men of Greece, for though it would not have been absolutely unintelligible, the collateral ideas would have been misapprehended, false bye-notions would have insinuated themselves, and the principal sentiments, to inculcate which was the object of the whole process, would have been grievously distorted."

Availing ourselves of the authority of such venerated men, we may surely ask, how can the opinion be defended that baptism is to be understood sacramentally, or in a sense "*peculiar wholly to the scriptures?*"

If that word signified dipping in the writings or authorities to which both Jews and Gentiles had access, why should it be understood to signify any thing else in the word of God?

I am, &c.

WILLIAM BROCK.

Norwich, May 16, 1840.

LONDON BAPTIST ASSOCIATION.

My dear Sir,—

I had the privilege to be one of the crowded auditory who attended the recent annual meeting of the London Baptist Association in New Park Street, and felt a deep interest in its proceedings. But while it was impossible not to rejoice in the success of our brethren during the past year, and in the spirit which characterized their annual assembly, I could not but regret that the esteemed secretary had so little to report as to what the Association was doing to extend the cause of the Redeemer in and about the metropolis. We were told of a successful effort at Shadwell, and somewhat was hinted about some intended exertion elsewhere; and, as usual, we heard the complaint of want of funds.

Now on the latter subject I am tempted to write a few words. The object proposed by the Association is that of extending Divine truth in and around London; no object can be more important, none more needed. This is everywhere felt. How can funds be raised? I need not, Sir, tell you, that when we had the privilege of a union with the Kent and Sussex Association, a few years since, that body, though neither the largest nor the wealthiest of the kind, originated Baptist churches in Canterbury, Dover, Ramsgate, and Tunbridge Wells, and prevented some others from going to decay, by a very simple and easy plan. It was suggested to the churches, that each of them should furnish to the fund an *annual sum, in the proportion of one shilling from each member*. The result I have stated. The churches in the London Association appeared from the reports presented to include about four thousand five hundred members; on the simple plan now stated, they would raise £230 annually; a sum large enough to enable the Association constantly to afford effectual aid in raising at least three new churches; and supposing that each church might, on an average, need help for the first three years of its existence, each year would show the happy result of a new, regularly organized, and independent church. Will you persuade our dear brethren to TRY.

I am, my dear Sir, fraternally yours,
JOSEPH BELCHER.

EDITORIAL POSTSCRIPT.

A DECISION was pronounced in the court of Queen's Bench on the first of May interesting to Dissenters as such, and of great importance to the general liberties of the country. In several cases, of late years, when a church-rate has been retused by the parishioners in vestry assembled, the church-wardens have taken upon themselves to make a rate, of their own authority, and

have demanded payment. Many village attorneys, and some lawyers whose rank in their profession accredited their opinions, have maintained strongly the legal power of the churchwardens to do this; and the doubt existing on the subject has done much to dispirit those who would otherwise have been inclined to exercise their legitimate right of voting against a church-rate when it was submitted to the parish, supposing that to negative the question in the vestry would be useless. In the long-pending Braintree case, in which the opposing parties had determined to fight the battle from hill to hill, till one or other should be irretrievably defeated, when the case was brought before the Ecclesiastical Court, the Judge felt himself to be bound by the dictum of a predecessor, to decide in favour of the church-wardens, and enforce the rate. The Court of Queen's Bench having, however, been moved to issue a prohibition, staying the proceedings in the Ecclesiastical Court, and the case having been very fully argued, the Lord Chief Justice delivered judgment. "The conclusion, said Lord Denman, at which the court arrived was, that the Court Christian had been in error in overruling the defensive allegation put in by the parishioners, to the effect that the rate was a nullity, as it had been made against the wishes of the majority of the vestry, and had been made by persons who had no authority to make it. The Court Christian, therefore, in proceeding to give judgment to enforce a rate illegal in its very formation, had clearly exceeded its jurisdiction, and prohibition must be awarded."

From a communication received with the "Verses written at Sea" by our brother Edwards, of Nottingham, we are happy to learn that his health is much better, and that he hopes soon to be able to resume those labours from which he has been long laid aside.

We observe that the principle of the Protestant Dissenters' Insurance Office has been imitated by a company of gentlemen connected with the Established Church. A tenth part of the profits of "The Church of England Life and Assurance Institution" is to be appropriated to the widows and families of deserving clergymen, whose cases may be recommended by the respective bishops or other dignitaries of the different dioceses. This is an arrangement to which we Dissenters have no right to object, and the sanction which is thus afforded to the plan of our own institution will, we trust, encourage our friends to give it their strenuous support.

The Death-bed of Calvin is the subject of a beautiful picture, which may be seen at

Messrs. Leggatt and Neville's, Cornhill, and which cannot fail to excite the admiration of any visitor of taste, who has a just sense of the services rendered to religion by that eminent man. It is founded on the fact, that feeling his end approaching, Calvin sent to inform the ministers and senate of Geneva that he desired to address to them a few parting words. He appears sitting up in his bed, his countenance intellectual, but death-like, Beza on his left hand, Viret on his right, and Farel, who, notwithstanding the infirmities of extreme age, had come from Neuchâtel to visit him, seated by his bedside. Others are standing in the room, and thus are exhibited at one view authentic portraits of this great man and his coadjutors, with the Bible, the arm-chair, and other articles belonging to him, which are preserved in the public library at Geneva. The painting was executed by Hornung of Geneva; and an engraving by Geller, which promises to do justice to the original, is in progress.

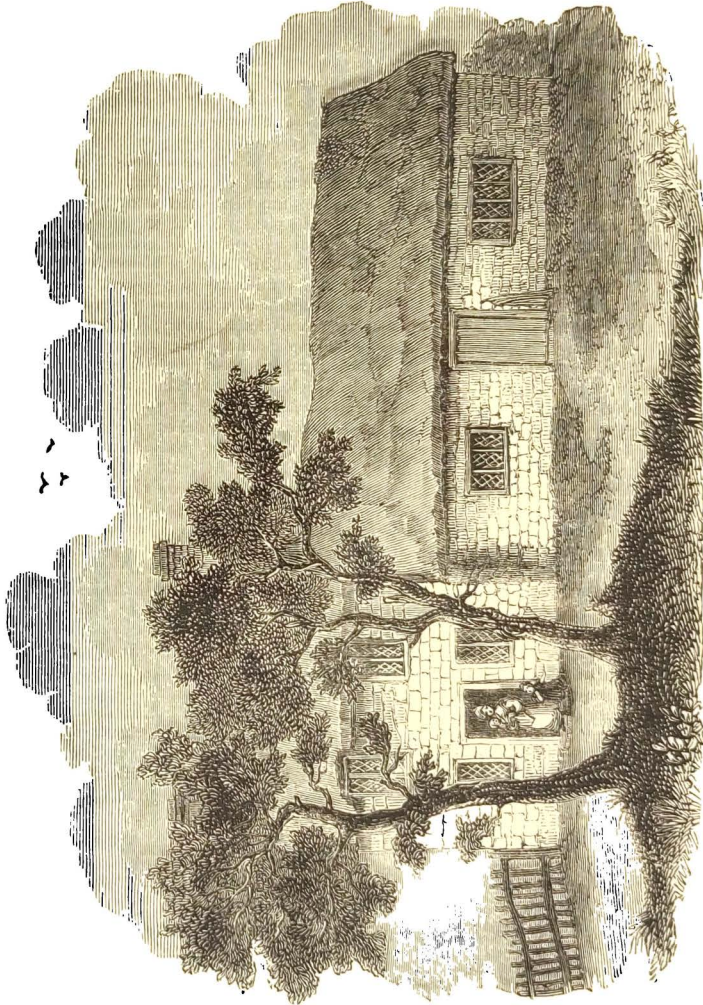
The widow of the celebrated commentator, Scott, who has since been the wife of the Rev. W. R. Dawes, died on the 12th ult. Her remains were deposited in the cemetery belonging to the Baptist church at Haddenham, with whom she had been accustomed to worship and to commune, in accordance with the advice of Mr. Scott, when dying, in case the clergyman who might succeed him in the rectory of Aston Sanford should be a preacher of "another gospel."

Some of the London Papers state that Mr. Oncken, the pastor of the small Baptist church at Hamburg, who has repeatedly been forbidden to baptize or preach, has been arrested by order of the senate, and cast into prison. They add, that two police officers have been stationed at the meeting-house, to prevent the congregation assembling to worship in it. O when will magistrates and legislators cease to meddle with religion!

It is scarcely necessary to say, that in respect to general intelligence, we make free use of the journals connected with different religious communities. This month we are indebted to the Patriot, the Record, and the Watchman, for accounts of those Societies whose interests they severally advocate. With regard to Baptist intelligence, it may be proper to add, we are not accustomed to copy; information that is authentic, and thought to be worth publishing, respecting our own Denomination, we presume we have friends in every part of the country ready to forward to us direct; and, though we are sometimes requested to copy an article from a newspaper, we never think the request decorous.

THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.



SKETCH OF THE HOUSE IN WHICH DR. CAREY WAS BORN.

DR. CAREY.

At the very gratifying Annual Meeting, an account of which will be found in the following pages, repeated and honourable mention was made of the venerable founder of the Mission, the late Dr. Carey ; it will not, therefore, be deemed inappropriate if we present our readers this month with an engraving of the modest dwelling in which his parents resided, and where that great and good man was born, August 17, 1761. It stands (or stood, for we are not certain whether it is still in existence,) on the roadside, in the village of Paulerspury, between Stony Stratford and Towcester, Northamptonshire, three miles distant from the latter place.

The father of William Carey was clerk of the parish, and kept a small free-school in the village. In this school his son was a pupil, and distinguished himself by diligent attention to its limited round of instruction, especially to the study of arithmetic. Such was his fondness for this pursuit, that, before he was six years old, his mother used to hear him casting accounts at night, when in bed, and the rest of the family were asleep. Even at this early age he showed that spirit of persevering diligence which distinguished him throughout life. "Whatever he began he finished : difficulties never seemed to discourage his mind ; and, as he grew up, his thirst for knowledge increased." Natural history was, while yet a child, a favourite pursuit with him ; and this furnished him with a delightful and healthy recreation amidst the learned labours of advanced life.

But, though a review of the life of this great man would form a profitable incentive and encouragement to ingenuous and intelligent youth, especially to those who have to contend, as he did, with the disadvantages of a humble condition in society, we intend not to enter upon it here. Most of our readers are, and we venture to say, all of them should be, familiar with his history, which forms a striking comment on the declaration, "Them that honour me I will honour." One sentence, however, transcribed from the pamphlet in which he disclosed to the world his views and convictions on the great theme of Christian Missions, prior to his per-

sonally engaging in the work, we will insert, believing it to deserve the most attentive consideration of all who sustain or anticipate the office of ministers of the Gospel, whether at home or abroad.

"A Christian minister is a person who, in a peculiar sense, is not his own ; he is the servant of God, and therefore ought to be wholly devoted to him. By entering on that sacred office, he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure or employment, or pursue the ministry as a something that is to subserve his own ends or interests, or as a kind of by-work. He engages to go where God pleases, and to do or endure what he sees fit to command or call him to, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master. It is inconsistent for ministers to please themselves with the thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendour, or even a competency. The slights and hatred of men, and even pretended friends, gloomy prisons and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger and thirst, nakedness, weariness and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation. Thus the apostles acted in the primitive times, and endured hardness as good soldiers of Jesus Christ ; and though we, living in a civilized country, where Christianity is protected by law, are not called to suffer these things while we continue here ; yet I question whether all are justified in staying here, while so many are perishing without means of grace in other lands. Sure I am that it is entirely contrary to the spirit of the Gospel for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary, the commission is a sufficient call to them to venture all, and, like the primitive Christians, go every where preaching the Gospel."

**FORTY-EIGHTH ANNIVERSARY OF THE BAPTIST
MISSIONARY SOCIETY.**

On **SABBATH-DAY**, April 26,

Sermons were preached and collections made in most of the chapels of the Denomination in and around London. Those of the collections which may have been paid in at the time this article goes to press will be found inserted in the List of Contributions appended to the present Number of the *HERALD*. Our friends will be gratified by observing that the amount, in most cases, is more than in former years.

On **TUESDAY**, April 28,

An open Committee was held, as usual, at the *MISSION-HOUSE*, Fen-court ; which was attended by a greater number of ministers and friends than we remember to have seen on any previous occasion of the kind. The meeting having been opened by prayer, by the Rev. B. Godwin, of Oxford, our worthy friend, W. B. Gurney, Esq., the Treasurer, was called to the chair ; and the Rev. John Dyer proceeded, as on former occasions, to read the principal minutes of the Central and General Committees during the year.

On **WEDNESDAY**, April 29,

At eleven in the morning, the friends assembled in John-street Chapel, kindly lent by the Rev. J. H. Evans for the occasion ; when, after singing, reading the Scriptures, and prayer by the Rev. J. J. Freeman, of Walthamstow, a very appropriate and encouraging sermon was preached by our friend, the Rev. JOHN EUSTACE GILES, of Leeds, from Psalm lxxiv. 22. The Rev. S. Nicholson, of Plymouth, the Rev. W. Upton, of St. Alban's, and the Rev. C. Room, of Portsea, read the hymns. The Rev. S. Green concluded the service by prayer. The collection amounted to 38*l.* 2*s.* 5*d.*

In the Evening a large congregation assembled at Surrey Chapel, in which, for so many years, the friends of the Society have been annually accommodated. After singing and prayer by the Rev. W. Brock, of Norwich, the Rev. THOMAS FOX NEWMAN, of Shortwood, preached a very appropriate and forcible sermon from Jude, verse 3. The Rev. J. Acworth, M.A., President of Bradford College, closed with prayer. The Rev. D. Gould, of Dunstable, the Rev. T. Morris, of Portsea, and the Rev. John Dyer, read the hymns. The collection amounted to 55*l.* 14*s.* 2*d.*

On **THURSDAY**, April 30,

The subscribers and friends to the Society assembled very numerously at Exeter-Hall. The large room was filled by a highly respectable auditory. Sir CULLING EARDLEY SMITH, Bart., occupied the Chair.

The business having been commenced by singing, the Rev. SAMUEL NICHOLSON, of Plymouth, implored the Divine benediction.

The CHAIRMAN then rose and said, that every successive year brought more forcibly to the mind the great contrast between the circumstances in which the missionary cause was now placed, from those in which it stood when the earliest efforts were made in this country for the extension of the Gospel abroad. If there were any circumstance that could forcibly bring home to them the immensity of that contrast, it was a meeting of the Baptist Missionary Society. When he remembered the feelings which were entertained with regard to missions at the time when Carey brought the importance of the missionary cause before the Christian world, so that Carey felt it necessary to justify, to vindicate, and to enforce it; when he remembered the light in which both the world and the church regarded missions, such a remarkable change was a cause not for self-congratulation, but for deep-felt gratitude to the Redeemer. He would be the last person to exult improperly in the feelings entertained by the world towards missions; but he regarded it as a signal instance of the change of public feeling on this subject, that whereas formerly the cause of missions almost stunk in the nostrils of men of the world, it now began to command their deepest respect. The feelings of the church of Christ formerly with regard to missions were vastly different from what they now were. The piety of the people of God had increased in proportion to their interest in the cause of missions. Could they expect that it would be otherwise? If muscles, never exerted, lost their power and elasticity, so affections, which were never called into active exercise on behalf of others, lost their operative effect on their own possessors. How, too, at the time when that noble and bold advocate of missions commenced his advocacy, was the very name of missions disgraced by those who were nearly the only persons who adopted them! When they remembered that the name of missions was then confined to the missions of the Jesuits, that the heralds of the cross were almost universally the planters of the material cross, how different was the aspect at the present day! He never saw one of those material crosses planted in a foreign country without having forcibly brought home to his mind the contrast to which he was now alluding. But when they looked round the world, though they beheld missions in every quarter of the globe, yet they perceived that they had not attained to any thing like that extensive effort which they would hereafter exhibit. Still, however, there was great cause for gratitude. The greatest events of modern times were connected with Christian efforts. On the one hand, they saw a great machinery put into operation, an energetic commission established, for the purpose of colonising a small portion of Australia; they saw the labour and effort it had cost a civil government to reclaim one small portion of a savage country from barbarism: on the other hand, they beheld the manner in which a small

band of Christian commissioners (if he might so call them) bearing the Bible in their hands, had been enabled to reclaim whole islands in the South Seas from the power of barbarism. The united forces of Europe joined together to overwhelm the power of Napoleon; but Christian principle, Christian enterprise, had won a far greater victory in overwhelming—for he must claim that triumph on behalf of Christianity—in overwhelming the tyrant Slavery, and in rescuing the negroes from the domination of the possessors of their fellow-men. Could the patriot, could the soldier, feel proud of him who fell upon the plains of Corunna, and should not Christians feel grateful for their hero? He spoke not of one section of the Christian church, he spoke not of the London Missionary Society; but that hero belonged to all: he was the representative of the church of Christ; and should they not feel grateful that the Christian minister had been able to lay down his life in the cause of his heavenly Master? Ho (Sir C. E. Smith) felt much pleasure in being permitted to preside over a meeting of the Baptist Missionary Society. He felt ashamed to utter any truisms upon the duty of union among Christians. He trusted that the time was fast coming when the necessity for such arguments would have ceased: but, whilst persons, perhaps differing on some minor points of the Christian system, were enabled to co-operate in the promotion of the glorious cause of the Lord Jesus Christ, let them look forward to that time when they would be enabled to co-operate more extensively. Let it be the object of their example and efforts, as they were now essentially one in Christ, to accelerate the period when they would be one in activity, one in unity in the sight of the world, and one in the prosecution of the cause of their blessed Lord.

The Rev. J. DYER then read the Report. It stated that the East Indian mission had received a welcome reinforcement by the return of Mr. W. H. Pearce with four other brethren. Mr. Yates had resigned his pastorate, and devoted himself wholly to the important work of translation. The Gospel had been proclaimed among the heathen population of Calcutta with persevering assiduity. Mr. Pearce had resumed the pastoral charge of the native church in South Kalinga. He had lately been visited by a Brahmin, who avowed his intention of becoming a Christian. The native church in Entally was under the charge of Mr. Ellis, and had lately formed a Native Missionary Society in connexion with the Calcutta Auxiliary. The Native Christian Institution had continued to prosper. Additions had been made to nearly all the churches. Gratifying progress had been made in the great work of Biblical translation.

The annual association of the churches in Jamaica was held at Brown's Town, on the 14th of January and following days. From the returns then presented it appeared that they were again called upon to rejoice in the general pros-

perity of the mission in that island. Large as had been the increase of the previous year, that of the last had exceeded it, the number of members now reported being 24,777, and of inquirers, 21,111; being an advance, on the former returns, of 3,440 in church fellowship, and 192 inquirers. The schools were not quite so well attended as formerly, the number of pupils being stated at 15,007, or 1,113 less than last year. That was probably owing, in part, to the multiplication of schools under the management of other friends to the cause of education; and in part, they fear, to the extreme difficulty of procuring the needful resources. The Report then went on to detail the operations of the Society in other parts of the West Indies. The general results were represented as highly encouraging. In reference to home proceedings, it stated that during the past year five missionaries had been furnished for the East, and six for the West. Three additional labourers were shortly to embark for India. The income of the Society, during the past year, had not been quite equal to that of the preceding. The sum received for general purposes had been 15,236*l.* 8*s.* 10*d.*; that for other objects, including 1,186*l.* 18*s.* extra subscriptions towards the debt, and the generous donation to the Translation Fund from the American and Foreign Bible Society, already mentioned, 3,837*l.* 4*s.* 2*d.*; making a total of 19,074*l.* 13*s.* The expenditure, on the other hand, has been 19,781*l.* 6*s.* 9*d.*, which, with the balance remaining undischarged from last year, left a deficit of 3,341*l.* 7*s.* That compendious statement would convince their friends how much their kind and generous assistance was required to sustain and carry forward the operations of the Society.

The Rev. Dr. Cox rose to move the first resolution, and spoke to the following effect:—By means of the Report which has now been read, we have accompanied the Society in what perhaps Burke would have called "a circumnavigation of charity." Pleasant and profitable has been the voyage, as we have touched on many a shore, and have passed from port to port, from land to land, and have, like the "tarry-at-home traveller," gone without personal inconvenience, though with fervent sympathies of mind, through many a distant region, from Britain to Japan. Here we have seen the busy city refreshed by the opening of the wells of salvation; there, the desert blooming with the newly-planted rose of Sharon; and yonder, the swarthy countenances of the inhabitants of the West Indian islands illuminated by the rising beam of the Sun of Righteousness; and now we have come home again, and back to our platform, to exclaim, with gratitude and joy, "What hath God wrought!" Yes, "What hath God wrought!" for, though an instrumentality has been employed, God hath done it: He provided and qualified the instruments who undertook the work; He sent them forth to occupy the different shores of missionary service

in which they have so advantageously laboured; to Him we must ascribe the glory and the honour of all that has been accomplished. We have seen how the great Redeemer of the world and mediatorial Head of all has, by the outpouring of his grace and influence, sustained our missionaries, and extended our efforts:—

"Not unto us, but unto thee,
Blest Lamb, be glory given;
Here shall thy praises be begun,
And carried on in heaven."

The Baptist Missionary Society originated under remarkable circumstances, and at a very remarkable period of time. The time to which I refer was a season of darkness, revolution, and change. The political hemisphere, not of France only, where the storm peculiarly raged, but of the whole of Europe, was overcast with cloud and with confusion; men's hearts were failing them,—all good and holy hearts, at least; whilst others were beating with strong and unhallowed pulsation in sympathy with the progress of evil. It was at this period, when selfishness was so universally prevalent, when discord walked abroad, when one neighbouring country, and the countries of Europe in general, were under the basest and the worst of influence, that French infidelity—that spawn of the Revolution, predicted that the period was hastening for the downfall of Christianity. It was represented, with exulting vehemence, that we were soon to have no Bible, no Ministers, no Sabbaths, and of course no Missionary Society. It was predicted by Voltaire, D'Alembert, Rousseau, and others, that in thirty years Christianity would perish and be no more, that soon the walls of the New Jerusalem should fall, and the ploughshare of destruction be driven over them; and already they began, in their fierce anticipations, to sing the song of premature triumph. But what is the fact? Have we, then, no Bible, no Ministers, no Sabbaths, and no Missions? Is Christianity abolished? or is not Christianity now, at the very predicted period, walking over the graves of those who denounced her character and predicted her extermination? Is she not now moving steadily and gloriously on, impelled by missionary agency and efforts, over the ashes of her infidel impugnors and despisers, to the throne of universal dominion? Such, then, has been the result; and no Christian can help rejoicing, even though he limits his views to the present aspect of things, so illustrative of the predictions of the infidels of a neighbouring country, and of the anticipations of those who wished what they predicted, the downfall of Christianity. The philosophy of Christian missions is as interesting to contemplate as their philanthropy; for it shows the operation of weakness against power—of weakness converted into power, and of power converted into weakness. The predictions of the infidel, in this re-

spect, are frustrated; and the taunt of the world is the glory of the church; for it is by weak and feeble means that the excellency of the power is shown to be of God, by whose almightiness the cause of Christian missions is spreading throughout the earth. Look at Christianity in its primitive condition. Our Lord Jesus Christ was the first to sanction and direct the missionary experiment. He himself went forth preaching his own Gospel; he sent forth his disciples, two and two, to preach it in all directions; and he admonished them to go into all the world. The philosophy of Christian missions is worthy of being contemplated as accordant with the philosophy of nature, and showing that one "God is over all, blessed for evermore." What do we see in nature? Small, insignificant beginnings, resulting in mighty, extensive operations. We see the acorn spreading into the oak, and the river rising in a rill in the mountain side, expanding as it rolls along, till it merges in the ocean. What do we see in connexion with missionary operations—not our own especially, but also in every other Missionary Society? Small beginnings advancing to great results. So it has ever been. A feeble band, in the persons of the primitive propagators of Christianity, spread the truth of the Gospel over Asia Minor. A single person, comparatively, and almost altogether unsupported, overcame the popedom. A humble missionary, born and educated in a humble town in one of our small counties, goes forth alone, though afterwards associated with others, as despised by the world, as ridiculed in the pages of periodical literature as himself; but he perseveres, and soon compels the intractable idioms of foreign languages to bow to the name and the truth of Jesus. He makes the oriental languages so many channels for the flow of the waters of life. See what mighty things God is doing for us, and how he is promoting his own cause by humble means and ministrations. I remember well, and, doubtless, multitudes in this vast assembly remember, too, the scornful representation which was given a few years after the commencement of our own Society, especially by one of the distinguished periodicals of the day. They said, "Look at the efforts of the Missionary Societies. They should not stop to characterise the one or the other of them particularly, but only in general intimate that the parties were all mad together, but they should not stop to discriminate between the finer shades of lunacy." Very well: you remember that our blessed Lord was denounced as having a devil and as being mad; but it soon appeared, in the progress of events, whether the devil was in the miracles of our Lord, or in the malignity of his persecutors. The finer shades of lunacy, indeed! Why, it is characteristic of the lunatic to think every body mad but himself: the madness was in their own conception of missionary operations. I will tell you what were those finer shades which they mistook for the finer shades of lunacy. The Missionary Societies may

be compared to the rainbow. In the rainbow you perceive one bow, but many colours—distinct, but one and harmonious; a fit emblem this of the united though separate operations of Christian Missionary Societies. The shades of lunacy, as they were termed, were the shades of various light seen and reflected from that one beautiful bow of covenanted mercy that threw its glory upon the dark clouds of heathenism, and bent benignantly over a prostrate, demoralised, and miserable world. It bent and stretched from east to west, and exhibited thus harmonious and extended efforts for the promotion of the Gospel of Jesus Christ. See, again, the philosophy of nature and of Christianity the same. Universal nature is communicative. The sun does not shine for himself; the moon does not walk in her brightness for herself; the river does not flow for itself; the earth does not produce for itself; but every thing is communicative to every thing else around us. The principle of Christianity is, that we receive in order to communicate. Under the influence of this principle, that we are the recipients that we may be the dispensers of salvation, Carey went forth to communicate the Gospel of salvation to the distant heathen: but I regret to say that at that time a decree went forth that not a missionary should stand upon that ground in India which was owned and governed by a party in this country. What did the East India Company do at that period? They locked up, or meant to lock up, the door of India against missionary aggression; and when, as they thought, they had locked and bolted it fast, they hung up the key in Leadenhall-street. But there was one who had power to open that door, and against whom none could effectually shut it. He sent his servants to plant themselves, when interdicted in the Company's territory, at Serampore, and take possession of a portion of the land. Public opinion has since been made the means of opening doors of usefulness in various directions, and they have gone to Calcutta, Cutwa, and other places named in your Report; and, in spite of all interdiction, the word of the Lord is now having free course and being glorified. What are your missionaries now doing? They are planting the tree of life along the banks of the Gauges, the Hoogley, the Burhampooter, and the plains of India; and, sustained by your efforts and the concurrent efforts of the Christian world, they shall be enabled to plant that tree throughout the vast continent of India, until it shall ascend the mountain summits of the Himalaya itself. Then shall all surrounding nations rejoice in the refreshing fruits of that sacred tree of the Gospel, and of the leaves which are for their healing. These are the anticipations which urge us to proceed; and in this manner is it predicated that the word of the Lord shall prevail. One thing is characteristic of the spirit of Christian missions and of genuine Christianity, it sees no difficulties. This was the spirit of Carey, and of many who afterwards

associated with him. He moved right onward ; he did not pause to say, " There is a lion in the way." He knew that if there were ten thousand lions, there was One who could shut their mouths ; and this was the case with all our missionaries. Such were their bright conceptions of the future, and such their oversight of difficulties, that they saw every part of the world as it were close together, and felt that it was only a step or two from this country over the whole earth. I will read an extract from a letter written by Carey in the Bay of Bengal, in which this idea is strikingly illustrated. It is dated in 1793 ; but allow me first to observe, that 1792 was the period of the institution of our Missionary Society ; and as the fiftieth anniversary is rapidly advancing, I hope it will be kept in a manner worthy of our denomination. I hope that we shall then, with one heart and one hand, unite in raising very enlarged funds for the promotion of this cause. I should like to erect a monument for God on the distant isles of the Southern Sea ; and, in a new effort, erect a monumental pillar of the truth, by sending out missionaries to do what our departed Williams — I say *our* departed Williams, for he is *ours* too—proposed on our platform three years ago should be done. He said that he would welcome our and all other missionaries, of whatever denomination, that might be sent there. Oh ! but he lives not to redeem his promise ! But who can doubt that, amidst the celestial sympathies which are permitted in another world, his spirit broods over those islands where he has gathered souls to Jesus Christ and his cause ? Who will say that his ascended spirit shall not be permitted to mingle its own celestial sympathies with all the Missionary Societies, combined in one great and glorious effort to evangelize the islands of that distant sea ? Yes, and our sympathies below shall blend with his in the progress of the cause, till we finally join together in singing " Glory to God and the Lamb." The extract from Carey is this :—

" Bay of Bengal, Oct. 1793.

" I hope the Society will go on and increase, and that the multitudes of heathen in the world may hear the glorious word of truth. Africa is but a little way from England ; Madagascar but a little further ; South America, and all the numerous and large islands in the Indian and Chinese seas, I hope, will not be passed over. A large field opens on every side, and millions of perishing heathens, tormented in this life by means of idolatry, superstition, and ignorance, and subject to eternal misery in the next, are pleading ;—yes, all these miseries plead, as soon as they are known, with every heart that loves the Redeemer, and with all the churches of the living God. Oh that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the Gentiles may come to the knowledge of the truth as it is in Him !"

We all unite in this prayer, and trust that,

through the exertions of this and other Missionary Societies, the time will come when there will not only be an open door for the communication of the Gospel throughout every part of India, but when the British Government shall not dare to think of touching, with a sustaining hand, their idolatrous superstitions ; but when the power of the missionary cause, independent and in defiance of the mightiest authority of this world's rulers, shall obtain a victory to be celebrated throughout the earth, by which our God and Saviour shall be glorified in the downfall of idolatry, and in the establishment of every thing that is pure, and holy, and incurrant in the Christian religion. If I were disposed to personify our Missionary Society, I should represent it thus :—She goes forth as an angel of light in this dark world, holding in one hand the Bible—the faithful version of the Bible ; and in the other, the olive branch of peace ; and on her fair breast inscribed, " The progress of education," and a memento of love to the little ones. I see in her train native preachers and native converts, and she is encompassed by the sound of applauding millions. But behold, she goes forth in holy association with other her kindred institutions who are traversing the earth in different directions, and with similar zeal, to publish and diffuse the Gospel ; and I look forward to the time when all these sister agents, standing in some central spot of our then renovated world, and ere they cast off mortality, and expire, as I may say, into immortality, each one bending with ineffable reverence, and all and each casting the crown of honour and distinction—for if they have acted separately, they will then at least unite in one act of consensaneous reverence—each and all casting the crown of individual glory and distinction at the Redeemer's feet, and, with one voice of joy and gratitude that shall echo throughout the earth beneath and through the heavens above, exclaim, as they bend before him, " Not unto us, not unto us, but, O Redeemer of souls ! unto thy name be all the glory !" Dr. Cox concluded by moving,—

" That the Report be adopted ; and that the devout and grateful acknowledgments of this meeting are due to the Spirit of all grace for the gratifying measure of success with which the proceedings of the Society have been favoured during the past year."

The Rev. T. WINTER, of Bristol, in seconding the resolution, observed, that they had reason to say, " The Lord had done great things for them, whereof they were glad." It was well, in the course of their pilgrimage, frequently to review the way in which God had led them. When they reviewed the goodness and mercy which had followed the different agents employed by this Society, they should not be forgetful that the Lord had been with them indeed and of a truth. The Society had had its seasons of adversity ; clouds and darkness had sometimes hung over it ; those immediately connected with

it had sometimes almost trembled for the ark of God; but it had been God's own ark—the ark of his strength. Though the labours of the missionaries had not been so successful as had been earnestly prayed for, yet they ought not to have expected from the Divine Being a larger measure of success than he had granted, when they considered the means which had been employed, and especially the coldness and unbelief of which they had been the subjects. If the agents of the Society had laboured in more faith upon God's power in connexion with his promises, greater success would have attended their instrumentality. Yet, in looking at the vast continent of Eastern India, let them be thankful that the chain of caste had been broken; that the Gospel had been published and applied with power; that some who once were worshippers of gods many, had departed this life in the faith and hope of the Gospel. Let them rejoice that Christian churches had been planted, that the holy Scriptures had been translated, and that the myriads of India were able to read in their own tongue the wonderful works of God. Though the fathers in the missionary field, and other faithful and devoted servants of God had passed away, yet the great Head of the Church had shown that he still lived to plead his own cause and to raise up a succession of faithful labourers, who had entered into the field of his ancient servants. Those now engaged in cultivating it needed their prayers, their sympathies and their benevolence; and they were assembled that day to come forward to their help. Though there had not been that remarkable effusion of the Spirit in the Eastern empire which had been manifested in the Western, yet idolatry had begun to wane, the seed of the Gospel had been sown, and they might anticipate that ere long the wonderful power of God in connexion with his own truth would appear, the Sun of Righteousness would arise, and the dews of grace falling on the moral desert, it would become the garden of the Lord. In the West Indies they had abundant cause to rejoice in what had been effected. He believed, with the chairman, that it was to the power of Christianity they must attribute the destruction of the monster Slavery. But for the introduction of the Gospel and the influence of Divine truth on the hearts of men, they would still have had to deplore the existence of that curse. Some of its evils yet remained, but they were justified in anticipating even their removal. Tens of thousands of the emancipated negroes had become obedient to the faith, and now rejoiced in the liberty wherewith Christ made his people free. They were now incorporated with the one church of God; and they hoped to meet them when they would have one name and one song for ever and ever. He rejoiced that those measures of success had, in the motion, been traced to their proper source. It was delightful to return to their principles, and to feel that they were not engaged in a warfare at their own

charges, but that they had the onths and the promises of the New Testament to encourage them in their work. The Spirit of God would accompany every legitimate effort—every effort which could be proved to be founded on Bible truth; and if they were more assiduously to persevere in the paths marked out in the Scriptures, and in dependence on that Divine agency they would unquestionably be more successful than they had hitherto been. God would be faithful, however unfaithful were his professed people; and if they pleaded his word in humble faith, assuredly they would not labour in vain, “for the mouth of the Lord had spoken it.” The moral aspect of the world presented some beautiful spots to cheer the Christian eye. They must not, however, forget that, comparatively, scarcely any thing had yet been done;—they were only preparing the way of the Lord. When they looked at the myriads of India, the immense empire of China, and took a view of the world at large, they had still cause to say, “The dark places of the earth are full of the habitations of cruelty; arise, O God, and plead thine own cause.” But they ought not to despair. The Christian church was engaged in a glorious warfare; and when he spoke of the Christian church, his heart was large enough to include in that designation the members of every Christian denomination. Though, in the present state of things, they had their little opinions—nor were they called upon to sacrifice them—yet it was cheering to remember that all were moved by one principle, the love of Christ; that they were engaged in one conflict, and anticipated one reward. Oh that the time were come when the differences among Christians were forgotten, and that they were one in effort, as really as they were one, if they were Christ's, essentially! Other Societies were about to meet under that roof; and though he must necessarily be absent from them in body, yet his spirit would be with them; and his prayer should be that grace, mercy, and peace might be multiplied to them. They were encouraged in prosecuting their labours by prophetic truth. There was nothing too hard for the Lord. Though Popery, Ir.fidelity, or Puseyism might assail them, let them stand upon the firm, immutable truth of God. Having an omnipotent God on their side, they were assured that he could overcome every difficulty, and accomplish his purposes, by few or by many, as it should please him. The kingdoms of this world should become the kingdoms of God and of his Christ; the gentle reign of the Son of God should, in its blessed and happy influence, every where prevail, and the millennial glory of the church be seen; for the Spirit from on high should be poured out, and the wilderness should become a fruitful field.

The resolution was then put and agreed to.

The Rev. J. DYER stated that the Rev. Wm. Knibb, who, it was expected, would have been present from Jamaica, had not yet arrived. It

was presumed that contrary winds had detained the vessel in which he was to sail.

The Rev. Dr. LEIFCHILD said, that from his known attachment to the Baptist denomination in general, and its Missionary Society in particular, some people suspected that he was a Baptist, although he had not declared his convictions. That notion, however, only tended to show the low estimate which was formed of Christian love, and of the nature of the Christian religion. It was a remnant of the old opinion, which had unhappily got so firm a hold of them, that uniformity of judgment in every thing was necessary to Christian affection; as though religion could not produce a generous feeling without annihilating the individuality and freedom of the human mind, reducing them all to one level; and then, having given them the same thoughts, achieved the mighty wonder of making them love one another, because they all thought alike. He would not thank any one for loving him because he was the exact counterpart of himself. Never, till such opinions were cast entirely into the shade, would the church appear in its visible unity, and the world be constrained thereby to recognise the Divine commission of its Founder. Though the denomination to which he belonged and that of the Baptists agreed in ninety-nine points out of the hundred, yet, because they differed on the remaining non-essential point, were they to stand aloof from each other? Could he see the glory of the Baptist Missionary Society in the East, and the honour which his Master had put upon it there, unmoved? Could he see the triumph it had effected in the cause of civil and religious liberty in the West Indies, and take no joyous part in its proceedings? There was no one in that assembly more attached to the Society, and more grateful for the prosperity with which God had honoured it, than himself—an Independent brother. The following resolution had been committed to his care:—

“That this meeting rejoices in the recent increase to the number of missionaries in the East, and in the prospect of a still further addition; while it learns, with the deepest regret, that the name of Christ is still dishonoured, and the progress of his Gospel impeded, by the continued connexion of the British Government in India with the various abominations of heathen idolatry.”

He was not sufficiently acquainted with the details of the Society's recent operations in the East to be able to expatiate upon them. The pages of the Missionary Reports were now too voluminous for any minister, in the full discharge of his pastoral duties, to become peculiarly acquainted with them all; but he knew enough of the Baptist missionaries in the East, of their stern integrity, their untiring assiduity in the translation of the Scriptures, and the success with which God had been pleased to honour their labours, to call upon the audience to evince their gratitude for those works of the Divine favour. The resolution, however, reminded

them that the name of Christ was still dishonoured, and the progress of his Gospel impeded, by the continued connexion of the British Government in India with the various abominations of heathen idolatry. When he reflected upon the unhappy system of government pursued by this country to that vast empire—a system of rigorous taxation and of selfishness, taking every thing from it without seeking to benefit it in return by improving their condition, their commerce, their intercourse, their philosophy, their religion, but still crying, with the horse-leech, “Give, give, give,” until it had sometimes produced starvation in those plains of blooming life and fertility, and conniving at the debasing, God-dishonouring superstition of the country, for the sake of the paltry gain to be derived from it. When he reflected on the contrast which was thus presented to the religion sent to them in the holy Scriptures, which enjoined them to consult their neighbour's benefit yet more than their own,—to spread knowledge, civilization, and piety wherever they went, and, like its Divine Founder, to go about doing good; when he considered that England had not gained the veneration and love of that country, but was almost despised by it, it was then that the thought of Christian missions came to his relief: it was there that the Indians saw an exemplification of the Christian religion; they saw men of pious, disinterested benevolence, who sought not theirs but them. When he thought how the labours of those missionaries might act on the European population, how the faithful representations of those men respecting the capabilities of that mighty country might act on public opinion there, so as to produce at length a change in the whole system of legislative policy, then it occurred to him that, through the medium of Christian missionaries, India might come to rejoice in her association with England; and her knowledge, civilization, commerce, and piety, might be, not only the largest, but the brightest gem in England's crown. He would that it were in Victoria's crown! If the Baptist Missionary Society entertained the same views, every effort would be made by them to increase their missionaries, and every Society should aim at a similar object, that the connexion of England with India might prove a blessing, and not a curse. His imagination wandered to the West: he thought of those heroic men, Knibb, Oughton, and Burchell, who had been called to avow their honest conviction, not in the presence of friends but foes—men who were watching for their halting, and thirsting for that which was dearer to them than their life—their reputation. But, standing up in the light of a pure conscience, a love of truth, and a sense of the Divine approbation, they had come unscathed from the trial, with unblemished character and approved fidelity. That was the spectacle on which his mind loved to dwell. They talked of martyrdom; and probably Williams, in the midst of

his work, with the harness on him, and his glory fresh upon him, had been taken in a chariot of fire to the realms of bliss. But was there not a mistake, after all, about such martyrdom? To be taken at once to glory, without any lingering agonies, without any exhaustion of energy, without any fearful anticipation, any threatening assaults, was not the test of patience. To be thrown upon for honest conviction by men in power; to be threatened, maligned, and back-bitten by them; to see false friends falling off, and enemies increasing; to be incarcerated, and deprived of liberty, and yet, like the sun when muffled with clouds and vapours, to be making an undiverted, undimmed, and shining always,—that was living martyrdom. A Society, however, employing such men, was the Society they would not support, which they would suffer to be in debt, which they would not aid with the contributions of their property. Ho had spoken of the cupidity of the country, of that fatal love of gold, which came upon the mind with a torpedo touch. He wished it were confined to the world; but there was cupidity in the church. Were there no Christian merchants, no Christian professional men, who now and then gave a splendid donation to get a wreath of glory round their names, but who were still heaping up thousands upon thousands to bestow on their children? Were there none among ministers who were seeking to make for themselves a comfortable nest? They wanted an influence to come upon them, which would shake off the torpedo touch. He knew of no individual present who was liable to the charge; but if there was one on whom the mildew rested, then was the time to get rid of the stain. Dr. Cox talked about bringing up the debt at the jubilee, but he (Dr. L.) should like it to be done that day, in anticipation of the jubilee. There were resources enough in the church; the time was coming when the boards would be brought out; when they would not have to plead for contributions, but to say, with the voluntary church of the Old Testament, "It is enough, bring no more."

The Rev. JOHN ALDIS said, that the resolution which he rose to second called upon the meeting to rejoice in the accessions, past and anticipated, to the strength of the missionary cause in the East Indies. By recent arrangements, a very considerable number of labourers, native and European, had, from the Serampore branch of the Society, been brought into immediate connexion with this, and were looking to it for continued support. Previous to that many were connected with it: during the past year five others had gone to the same field of labour; and three others were about to depart. They could not refrain from emotions of joy when they saw such a mustering of the host for the battle. Angels watched them, and Christ blended such a scene with his anticipations of the day when his foes should be made his footstool. It was pleasing to be joyful, and not

difficult to let people know it; but the question was, whether their joy was of that kind that it would retain its elasticity under accumulated duties, responsibilities, and labours. Their joy should be like a mother's love, gathering its intensity from its exertions and sorrows; or, rather, it should resemble the joy of their Saviour, who found his joy brightest in the darkest moments; and, for the joy that was set before him, endured the cross, and despised the shame. Feeling that he need not entreat the assembly that that might be the case with them, he would advert to a topic distinctly set forth in the resolution, viz., the regret they felt that the Government of India should still continue to participate, in some way or other, with the usages of idolatry in the East. One statement in the Report might make a wrong impression: they might gather the notion that the East India Government, having abolished the pilgrim tax, had, by that one act, as far as it seemed possible for them at that time to do it, wiped its hands of the great evil. He had been informed, however, that it was a matter of notoriety that they were now receding from that resolution, and intended to perpetuate their guilty gains, without the chance of detection, or an effort to put it down. If that were the case, it was absolutely necessary that they should turn their attention to it. He besought them to call to mind the true facts of the case in reference to that one particular—the pilgrimage to the shrine of Juggernaut. Tens of thousands had pined and perished in those pilgrimages. They had been plundered and murdered in the mountains, or devoured by wild beasts in the jungle; or they had expired, without a heart to pity them, or a hand to relieve them. Many had died from positive exhaustion on the way; or they had reached the shrine of delusion, to be stripped of every thing by a gigantic priestcraft; sometimes to be knocked down in open day, and robbed by the servants of the temple; and after all, on some occasions they had bowed down, that they might be crushed by the wheels of the sanguinary moving abomination. He regretted not merely that such abominations should prevail, but that they should ever, in the least degree, have become the subjects of British patronage, and the guilty means of British aggrandisement. Those men, be it remembered, were their countrymen—their representatives. Would they be content to be so represented? They were a portion of the Imperial government: would a free and virtuous nation endure that that portion of it should remain? They were, moreover, professedly Christians, avowedly regenerate by the clergyman and the font, the representatives, therefore, of Christianity. The inquiry should be, whether Christianity, after being blasphemed by their impieties, and crucified by their profligacy, should be thus set at naught and vilely treated, made to pay homage at Juggernaut, to gather together the victims of his sanguinary worship, and to go partners in his

gains. It were enough that Englishmen should, by other means, impede the progress of Christianity: surely it were enough that they should cover every clime and every shore with the memorials of their unbridled profligacy and intemperance, thus anticipating and thwarting the missionary as soon as he should attempt his labours. Surely it were enough that, by inciting the natives, they should have prepared them to murder the messenger of peace; and, having destroyed and stripped him, should put on the dress of almost the first European who had visited their isle. It were enough, surely, that Englishmen had ever been the instruments of raising the nation to be branded with the epithets of perfidy and cruelty, that they might maintain the smuggling of opium, and poison people against their will: but to make a nation of Christians the high priests of Juggernaut, the lovers of mankind their murderers, the worshippers of the great and gracious God the traffickers in vile idolatry, was a monstrosity which, if they endured it, they deserved to be restored to their ancient idolatry,—which, if they determinately resisted it, they would entirely overthrow. Let the meeting imagine Mr. Knibb present, and let them catch something of his spirit: let them recollect how he, under circumstances of opprobrium, fought the battle for the negro, when the timid shrunk away, and the feeble sank down in exhaustion; with a brow unstained by crime, and, therefore, fearless of all men; with a constitution like iron, and fitted for his work; with a pair of lungs which were seldom rivalled, and certainly never surpassed; with a heart of fire, which seemed to communicate its burning heat to every word that escaped from his lips; with a quick eye, to detect cruelty wherever it might walk; and a strong foot, to crush it wherever it might be found. In one respect he resembled Bunyan—the sun of his glory rose upon him from the darkness of a prison: till then he was little known, after that he could never be forgotten.

The CHAIRMAN, in submitting the resolution for adoption, said that he had been requested to offer a few words on its latter part. He hoped that the opinion of that large and influential meeting would go forth audibly to persons in authority, to tell them that they never committed a greater mistake, not only with regard to the Christian people of this country, but the very pagan natives of India, than by supposing that they gained the respect and confidence even of those pagans, by becoming parties to their paganism. He feared that there was a very great misapprehension in the minds of their governors, by which they were led to believe that they were not fulfilling their duty if they did not take some part in the religion of the country they governed. If the Government of India sought to merit and obtain the approbation of Christians—nay, if they did not seek to obtain the contempt of pagans for their conduct—it was time that they took bolder measures than they

had hitherto done, and leave Christianity and paganism to themselves. He wanted a fair field, and no favour: Christians were not afraid of their principles. They did not want idolatry to be suppressed by the secular power, but left to itself. Let the disgrace, however, for ever cease, of a professedly Christian Government taking part in the idolatries of pagans.

The resolution was then put and agreed to.

The Rev. J. E. GILKS, of Leeds, rose to move,—

“That, in adverting to the present condition of the large numbers connected with our churches in Jamaica who have lately been admitted to the character and rights of British freemen, this meeting recognises, with cordial satisfaction and delight, their orderly habits, their desire for useful knowledge, their attachment to the worship of God, their zeal for the extension of the Gospel of Christ, and, above all, the continued blessing which attends the labours of our missionaries amongst them. While these circumstances, taken in connexion with the enlargement of our Eastern Mission, call for a corresponding increase in the receipts of the Society, it is earnestly hoped that general and strenuous efforts will be made to secure that increase, as well as to relieve the Mission from the debt with which it is now encumbered.”

Four years had elapsed since he had had the pleasure of mingling in the anniversary meetings of this Society. During that period there had been many a chasm, both among laymen and ministers. But what had been going on in the heathen world? How many myriads of their fellow-men had passed from time to eternity? Where were their souls? Had they not died in superstition, amidst shades of heathen darkness, prophetic of deeper night? They were reminded, by the resolution, of what had been done in the West Indies. Changes had taken place equal to those effected by that indefatigable, wood-working, iron-working, wonder-working man, John Williams, in the South Sea Isles. The Baptist missionaries found the negroes of the West Indies slaves, and they made them free; they found them in barbarism, and they made them civilized; they found them infidels, and they made them Christians. The members admitted by the missionaries to the churches sustained a higher character than many Christians at home. The resolution also referred to the East. What country was the country of Christian heroes, if it were not Hindostan? Had they not heard of men who would never learn the word “impossible?” Had they not heard of men who had lived and laboured there even when they had no success, and nothing to sustain them but a strong sense of Christian duty, and unconquerable faith? Was it nothing, that they had spread over that country the seed of the kingdom, and watered it by their prayers? It might be said that the seed had not made its appearance, but what then? It had been sown, and it must come up, for “the mouth of the Lord had spoken it.” But much seed had made its appearance: education was diffused; light was breaking through the darkness; the young

were instructed, and unlearning idolatry; and even in that land persons had been converted in a ratio which, if it should continue for fifty years, would amount to more than one million of souls. But how much was yet to be done! There were not more than one hundred missionaries belonging to all the Societies, for that vast continent. What was that for the instruction of upwards of a hundred millions of inhabitants? The resolution also spoke of increased exertions for the purpose of paying their debts. That was the dictate of common honesty. He believed that exertions could and must be made. India was a land of serpents, many of which were most deadly in their bite; but it was said that the wargo plant was capable of healing them. But there was no plant to heal the wounds of that old serpent, the Devil; and never could they be healed, except by the leaves of the tree of life, which were for the healing of the nations. It was evident, from the manifestations made by Christians generally, that if the Baptists would have help, they must help themselves. He did not wish to say any thing invidious; and if they must separate, they would separate in love. The separation, however, threw an increased weight on their shoulders. The Missionary Society could not carry on the work of translations without additional help. Unless they would stop their printing-presses, and fling away the labours of Yates, they must come forward nobly to the help of this institution, and the one intimately connected with it. He would plead that it might be done on the ground that it was a Catholic society. They would take every body's money who would bring it to them; besides which, they would never envy the success of their neighbours. They had never sent a missionary into their field of labour to interfere with their operations; and the Baptist missionaries had never sent home a complaint respecting other translations. They had never said to Morrison, "If you do not translate as we do, it is better that the Chinese should have no Bible at all." If the missionaries of other Societies had gone to the Baptist missionaries, they had welcomed them to their churches and their hearts, and been ready to co-operate with them in every way that laid in their power. He trusted it would ever remain a Catholic Society: it was the rock on which they stood, and they would never quit it. They would say to every other Society, "Go forth in the name of the Lord; translate the Bible into all the languages into which it has not yet been translated; we will rejoice in your prosperity; we will not interfere with your labours till the whole work of translation is done; and then, perhaps, we will make one or two little amendments." It was in that way the matter should be settled. He thought there were many noble-minded Pædobaptists who were ready to come forward to their help, and in that way there might be a manifestation of Christian love, showing how awful goodness was when fully and freely displayed, and how

little littleness was, by whomsoever convinced. The object might be effected in one of two ways. If Christian friends would remonstrate with the Bible Society, and say, "Go back to your former position: it is not worth while, in consequence of the disagreement of a little knot of people, that five hundred thousand Baptists, a million Independents, and he knew not how many million Pædobaptists, should be ranged on different sides;" perhaps the Society would go back to its original footing. But there was another alternative: if the esteemed friends to whom he had referred would come forward, and help the new Society, which they saw was conscientiously excluded from the old one, the breach might be healed by Christian love. But, be that as it might, they could not neglect the mission. Would they turn their backs on Yates? His own church had formed itself into an auxiliary to the Bible Translation Society. The debt of the Missionary Society must be wiped off; and, as they would have the pleasures of the jubilee when it came, let them in the meantime have the pleasures of hope.

The Rev. EUSTACE CARY seconded the resolution. One of the honoured persons whose names had been announced that day, when the first convert in India was received to the name of Jesus, wrote to this country, saying, "The chain of caste is broken, and who shall be able to mend it?" Since that time thousands of successive links had been smitten; and the chain itself would soon be converted into the chaff of the summer threshing-floor. The difficulties of missionaries, however, were great; and were it not for the immutable promise of God, instead of thinking two thousand converts a few, he should consider them a living miracle, the first-fruits of a universal golden harvest of immortal souls. If time allowed, he could give a delineation of idolatry extending its baneful power over the millions of India. A curse had been denounced on the man who should dare to teach a common man to think; but the key had been taken from the hand of the Brahmins; and sound, substantial, elementary instruction, as well as philosophic, had been communicated. The missionaries, when they first landed in India, were ridiculed on account of their supposed obscurity; but one of them had said that he dare expect great things, and, therefore, he should attempt great things. A bishop had subsequently said, that they might be very well employed in writing grammars, lexicons, and elementary school-books; and some philosophers in the western world had said, "Go, instruct the natives; make them men, and then make them Christians;" he (Mr. C.), however, contended that, by making men Christians, they made them every thing which God had intended to make them. The greatest work was to benefit souls, and bring them home to God. The missionaries, however, had been made the instrument of transfusing into many of the vernacular languages and dialects of India the won-

derful works of God; and by them tens of thousands of tracts had been printed and disseminated. The abolition of suttees was to be attributed, under God, to their labours. They had put woman in her right position—in her true elevation. Mr. Carey then referred to the labours of Mr. Knibb, Mr. Burchell, Mr. Phillip, and others, in the West Indies, and to the blessings they had been the means of conferring on the negroes; and concluded by a powerful appeal for increased pecuniary aid.

The resolution was then put and agreed to.

The Rev. A. MACLAY, M.A., of New York, moved,

“That the Treasurer, William Brodie Gurney, Esq., be requested to continue his services; that the Rev. John Dyer, and the Rev. Joseph Angus, A.M., be the Secretaries of the Society; and the following gentlemen the Committee, with power to fill up vacancies, for the ensuing year.” (Names read.)

The Baptist Mission in India engaged his heart and his affections while he was himself a Pædobaptist. He believed the cause of missions to be the cause of God; and that, when they were praying for the success of missionary labour, they were praying for the advancement of that cause which Jehovah's Son was pledged to accomplish. On that very day the American Baptist Missionary Society was holding its anniversary; and it was delightful to think, that on both sides of the Atlantic Christians were assembled for so noble an object. He could not but rejoice in what the American Baptists had done in the East. The Secretary of their Foreign Mission had informed him that he had lately received a letter, in which it was stated that the Chinese congregation at Rangoon had held a prayer-meeting for the revival of God's work in that country. One of the members asked permission to pray a second time for the salvation of his countrymen, and earnestly supplicated that the Bible might be given to them, and the Gospel blessed to them. The American missionaries had had their trials and difficulties, but God had been with them in those seasons. He rejoiced that an institution had been formed in America for the purpose of sustaining pure, unadulterated translations of the Bible. It had received more this year for the circulation of

the Bible than the old Institution, with all the denominations united in it.

The Rev. T. F. NEWMAN, of Shortwood, briefly seconded the resolution, which was put and agreed to.

The CHAIRMAN observed, that one of the speakers had said that nothing which had happened, or might happen, should break up the Christian friendship which had hitherto subsisted between Christians of all denominations. The realization of that would be one of the most happy occurrences which had ever taken place in his (the Chairman's) life. Let the Bible Society and the Baptists each adhere to their own view; there was no reason why they should differ because they entertained different views. If they were all agreed, there would be no triumph of affection. It was by their affections getting the better of their differences that they evinced the reality of their love, and proved to the world that the people of God were essentially one.

The Rev. E. STANE said, he responded most cordially to the sentiment uttered by Mr. Giles. The Baptists intended no hostility nor unkind feeling in their separation from the British and Foreign Bible Society. They simply designed to support those translations which the Bible Society would no longer take under their patronage; and having made that avowal, he begged that all his friends present, of other denominations, would read the proceedings of the public meeting at which the Translation Society was formed: he would then find that similar sentiments were expressed by every gentleman who took part in the proceedings of that meeting. He trusted that there would still be found, in the British and Foreign Bible Society, many noble-minded individuals, who would sustain those versions as individuals, which they no longer sustained as conductors of that Society. The principal object, however, for which he rose, was to state, that the desirableness of a public meeting, to meet Mr. Knibb on his arrival, having been felt by many individuals present, a paper to that effect had been signed, and it was intended that such meeting should be held.

It being suggested that it would be expedient to learn whether the friends present sympathised in this wish, it was put to the meeting, and responded to from all quarters.

DEATH OF THE REV. W. H. PEARCE, OF CALCUTTA.

THE very affecting intelligence of the death of our much-esteemed and honoured brother, W. H. Pearce, reached us, by over-land despatch, on the 8th of May. Instead of inserting the letter addressed to Mr. Dyer by Mr. Yates, conveying notice of the sad event, we select one sent to Dr. Hoby. Further information will be given, as soon as it reaches the Mission-House.

LETTER OF THE REV. MR. YATES TO THE REV. DR. HOBY.

Calcutta, March 18, 1840.

My dear Hoby,—Being two days beyond the latest safe day of sending by the present over-land despatch, I cannot tell whether this will be in time or not.

I have to inform you of the death of our dear brother Pearce. He expired last night, after rather less than one day's illness.

Last February we lost our dear brother Penney by an attack of cholera: this month, just turned one year, we have thus lost another of our number by the same disorder. Penney's constitution being stronger, and less affected by previous sickness, made a violent struggle against the disease from which he suffered much; but dear Pearce sunk at once under the attack, and without suffering any thing like so much pain.

Saturday evening last I spent with him in conversation and prayer, according to our old custom; and we then laid down our plans of operation for securing all possible accuracy and dispatch in our Bengalee version of the Bible. On Sabbath evening he sat near me in the house of God, and after service many congratulated him on looking so well. On Monday he attended to his labours as usual, and had some of the members of his native church with him till about ten o'clock at night. Between that and eleven he was seized with the cholera, and by daylight was in a dying state.

What a joyful meeting must he have had with his beloved father, and many others of his dear friends, who had gone before him to glory! Thus God continues to collect his jewels, one after another, into his Divine treasury. Oh

that we may be found among them in that day when he shall make them all up into a glorious crown to adorn the head of his beloved Son!

The few expressions that our dear brother was able to utter in the midst of his sickness, all showed that his mind was tranquil and serene, that he had a good hope through grace, and that he knew in whom he had believed, and was persuaded that he was able to keep what he had committed unto him. This evening he is to be interred. Mr. Tucker will afterwards preach a funeral sermon. My own feelings are so much excited that I think it would be impossible for me to preach the sermon; besides which, I know that Mr. Tucker will do it much better than I could—he is a most excellent preacher.

Poor, weak, sickly creature, as I have all my life been, I am now the only one left on the spot of all those who commenced with me the mission here. What a proof that the race is not to the swift, nor the battle to the strong! Why am I left behind? Is it because unfit to go? or, is it because God has something more for me to do? In either case I ought to be content to stay a little longer. But, oh! I do look forward with intense interest to that period when I hope to see the Saviour, and join the assembly of the spirits of the just made perfect. Pray for me, dear brother, that I may be preserved by the mighty power of God, through faith unto salvation, and that I may be enabled to work while it is called to-day, seeing the night cometh when no man can work.

Yours affectionately,

W. YATES.

Home Proceedings.

DEPUTATIONS AND MISSION MEETINGS.

CAMBRIDGE Meetings begin on the 14th June. Deputation, Brethren Dyer and Carey.

HERTFORDSHIRE, &c. — Chesham, 7th June; Amersham, 9th; and St. Alban's, the 14th. Deputation, Brethren Carey, Angus, and Pearce.

APPOINTMENT OF A MASTER FOR THE SCHOOL AT MONTEGO BAY.

MR. JABEZ TUNLEY, formerly master of the British School at Nailsworth, has been accepted by the Committee, with the view of taking charge of the school connected with Mr. Bur-

chell's congregation at Montego Bay; and embarked on Wednesday, April 1st, on board the *Ethelred*, Captain Hood.

ARRIVAL OF MR. KNIBB AND FRIENDS FROM JAMAICA.

THE *Isis*, from Kingston to Liverpool, arrived at Holyhead on the evening of Friday, the 15th of May. She had struck on a rock or sand-bank in the Bahamas channel, which rendered it necessary to throw a large part of the cargo overboard; but, through Divine mercy,

no injury was sustained by any of the passengers or crew. Besides Mr. Knibb, two of our negro friends, Mr. Edward Barrett and Mr. Henry Beckford, with Mrs. Dendy, and five children, were passengers on board the *Isis*.

RETURN OF MRS. GEORGE PEARCE.

ON the 31st of March, Mrs. George Pearce, who has long been beneficially employed in the work of female education in Calcutta, arrived

by the *Owen Glendocer*. Ill health has rendered her return necessary.

ACKNOWLEDGMENTS.

MR. HUTCHINS wishes us to acknowledge, on his behalf, a box of valuable articles from Fromo; containing, also, three guineas, as a "thank-offering from a young friend;" also, a valuable box from friends at Ipswich.

Thanks are returned to Mr. Young, of Ryde, for a year's *Eclectic Review*, for Mr. Capern;

to Mrs. Gouldsmith and Mrs. Hoby, Hackney, for parcels of Magazines; to Miss Childs, Brighton, for Magazines for Mr. Phillippo; and to Mr. Clowes and friends, at Heucham, near Lynn, for Magazines, &c., for the use of the Mission.

April 16, 1840.

** THE ACKNOWLEDGMENT OF MONIES IS UNAVOIDABLY DEFERRED
UNTIL NEXT MONTH.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.		£	s.	d.
Annual Meeting at Exeter-Hall.....	216	0	4	Romney-street, Westminster.....	3	14	6
Annual Sermon at John-street, by Rev. J. Eustace Giles.....	38	2	5	West Drayton.....	2	17	8
Ditto at Surrey Chapel, by Rev. T. Fox Newman.....	55	14	2	<i>Eastern District.</i>			
<i>Southern District.</i>				Bow.....	8	8	0
Alfred-place, Kent-road.....	5	8	3	Ilford.....	3	10	6
Battersea.....	7	9	1	Loughton.....	10	8	1
Camberwell.....	41	12	1	Little Alie-street.....	13	8	0
Church-street, Blackfriars.....	8	0	4	Shakspeare's Walk.....	2	10	0
Clapham.....	7	15	8	<i>Northern District.</i>			
Deptford.....	3	5	0	Hackney.....	23	14	8
Greenwich, London-street.....	8	13	4	Homerton.....	8	10	0
Ditto, Bunyan Chapel.....	2	1	8	Shoreditch, Providence Chapel.....	10	12	0
Maze Pond.....	22	3	7	Spencer-place.....	3	0	0
New Park-street.....	32	8	0	Tottenham.....	24	1	0
Peckham.....	5	9	8	<i>Donations at the Annual Meeting.</i>			
Regent-street, Lambeth.....	6	13	10	W. B. Gurney, Esq.....	100	0	0
Walworth, Horsley-street.....	6	5	0	J. Walkden & Son.....	30	0	0
Ditto, East-lane.....	5	3	0	Thomas Gurney, Esq.....	20	0	0
<i>Central District.</i>				W. L. Smith, Esq.....	10	0	0
Eagle-street.....	28	10	0	J. L. Benham, Esq.....	10	0	0
Eldon-street.....	2	5	6	J. Lomax, Esq., Nottingham.....	10	0	0
Fetter-lane.....	6	7	0	Mr. Harrison, Hadlow.....	10	0	0
Salters' Hall.....	25	14	3	Rev. Dr. Steinkopf.....	5	0	0
<i>Western District.</i>				W. T. Beeby, Esq.....	5	5	0
Brentford, New.....	3	12	9	J. R. Bousfield, Esq.....	5	5	0
Hammersmith.....	13	0	0	J. Freeman, Esq.....	5	0	0
Hampstead.....	5	10	7	Benjamin Williams, Esq.....	5	0	0
Harlington.....	7	6	7	Rev. James Hoby, D.D.....	5	0	0
Henrietta-street.....	12	7	10	George Kitson, Esq.....	5	0	0
Kensington.....	12	1	0	Stephen Green, Esq.....	5	0	0
Keppel-street.....	12	5	7	W. H. Harvey, Esq., Eythorne.....	5	0	0
				W. Cozens, Esq.....	5	0	0
				Rev. Edward Steane.....	5	0	0
				Mr. Joseph Leese, Jun.....	3	0	0

IRISH CHRONICLE.

JUNE, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

On the twenty-eighth of April after our last number had gone to press, the Annual Meeting of this Society was held in the spacious chapel in Moorfields, occupied by Rev. Alexander Fletcher, and his friends. A numerous and highly animated and interesting meeting it proved to be, as will appear from the following report of its proceedings. We cannot indeed state that the Society is out of debt, but such has been the feeling excited in the Committee, by the kindness and zeal displayed at the Anniversary, that they have already engaged two additional agents, one, a long known and highly valued friend, as an itinerant in the South, chiefly in counties Waterford and Cork; the other, a friend highly recommended by Rev. Alexander Carson, at present directed to prosecute the work of a reader in Letterkenny and its vicinity. Places wanting men to labour—and men willing to labour, are both offering. It is for the friends of the Society to say whether these offers shall be entertained; and it is desirable that what friends may be disposed to say on this subject should be said immediately; for in addition to the argument arising out of the rapid flight of time, the Secretary, with another member of the Committee, will be proceeding to Ireland, in all probability, in the early part of July. They would like to have a commission from many right-hearted christian friends, to carry with them the means of a larger—a much larger—supply of the blessings of the gospel of peace. Mr. Trestrail, of Newport, I. W., is also proceeding in July, to occupy the station at Cork, and to give all possible aid in diffusing the word of life in that large city and its vicinity. Who will not wish him success in the name of the Lord?

Alderman THOMAS WOOD, Esq. occupied the chair. After singing and prayer by Rev. John Dyer.

The CHAIRMAN rose and said,—While it is particularly gratifying to me to contribute my humble mite in presiding over a meeting of so extensive a benevolence as the present, it is not my intention, in introducing it to your notice, to go into any details. But I cannot refrain from expressing my gratitude to the exertions of pious individuals, who have thought of the desolate condition of our sister kingdom. It is utterly impossible that any person can adequately conceive of that state of desolation without having beheld it; and it has been my lot, mixed with pain and pleasure, to visit among the peasantry of Ireland, and to see, in some measure, what has been done by voluntary religious associations among them. That spirit has brought out the protecting care of the Government, which has manifested its anxiety, on the soundest of all possible principles, to distribute information with the greatest possible facility, and at the same time to convey it in such a form

that it meets with no objection except from the fastidious. It embraces all in a common obligation and affection, and no one, whatever be his creed, is excluded from its operations; all may come to the same temple, and although holding different opinions, all may adore one common Lord. It has often struck me as absolutely necessary, that there should be a species of domestic visitation throughout the whole of Ireland; but this I supposed to be perfectly impracticable until I read the papers connected with this institution. I had imagined that the weight of prejudice, which we are taught to believe arises from a particular class of the Christian world, would have prevented it. You have evinced that you possess means by which you undermine prejudice, and you have demonstrated this one fact—that where you proceed upon a just and holy principle in the most consummately prejudiced you find some of your warmest friends; and where you looked for opposition, in many instances you have found, from the native benevolence of the Irish character, a surrender of what is called pre-

justice, in order that justice might be done to their common country. It is pleasing and satisfactory to find that you are now becoming handmaids, as it were, to one of the greatest Institutions that ever blessed Ireland—I mean, the National Schools. It is a system which has been reviled and repudiated in this country, but it is a system which only requires to be seen in its practical operation to be admired. I say, you are becoming handmaids to this system, because, hitherto, two contending parties have monopolised the whole of Ireland as their own, and have sought, by successive struggles, not to illuminate, but to chain them in their ignorance. The National Institution, however, communicates religious knowledge, and your Society carries out into detail the principles it maintains. It conveys to the cottage that which has hitherto been unknown in Ireland. It has been delightful to me to find, that all schools established upon sectarian policy, by any class of Protestants, have given way to the general system of National Education; and where before few only were found within the walls of those schools, they are now crowded. An excellent lady told me, that in one little dirty village, where formerly she heard nothing save the songs of revelry and mirth, she now heard the hymns taught by these schools sung in almost every house. I mention this, because it is plain, that, while you keep up the system of religious reading which this Society proposes and carries out, you assist the great principles which the Government itself has established. These schools, however, may do for particular cities or particular places, but who has a conception of a mountain population deserted, neglected, never visited, because sometimes it is not known to exist, and if it is, it is surrounded by so many dangers that it is deemed inaccessible. But I find from the Report that your industrious labourers, like the bees seeking honey from distant hives, have brought congregations from the mountains, and associated on the tops of the highest hills, families delighting to hear the word of God. And I am convinced of this, that you are widely extending the means of subduing all prejudices; and it is one of the blessings resulting from our anniversary meetings that, if we do not effect all the good we wish, we make our friends and neighbours acquainted with the spiritual destitution which prevails, and concentrate their united exertions in one focus. There is scarcely any people demanding the sympathy and the honest consideration of the Christian world to the same extent as the Irish nation. Your attention is exclusively directed to Ireland, and your agents are devoting themselves to reading the Scriptures to their poor neigh-

bourers. They deprive themselves of their personal comforts, and descend to abodes of the meanest wretchedness, to associate with children almost destitute of rags to cover them. They engage in an occupation from which they can derive no personal benefit on this earth at all events, the peace and comfort they enjoy in their own minds being their only reward. But what has been the result? Industry has taken the place of wretchedness, and comfort has ensued. I wish that every one of you could see an Irish cabin, first in its natural state, and then after it has been for twelve months under the visitation of your agents. You would hardly suppose it practicable that such changes could be produced. In the first instance, you meet with a tenement half below the ground and half above it, without a chimney or a window, a fire burning in the middle, and cows, and pigs, and people all associated together. Thus home is made uncomfortable, and that place which ought to be the most delightful becomes the most wretched. But by the domestic visits of religious men, animated by the best of all principles, and carrying with them the best of all instructors—the Divine word, order and decorum prevail. Here and there you will find one or two huts advanced above the general grade, and, on inquiring how they became so, you discover that it has resulted from visits promoted by your Society, or others like it. I would challenge any one to contradict this assertion. This, again, has a beneficial influence on others. We are all the creatures of habit, and if our neighbours live a little better than ourselves, we are desirous of imitating them. The general result has been, a rushing after the parties who communicate, in so simple a manner, the word of Divine truth. These circumstances, however, will be given in detail by some of the gentlemen who are about to address us; and, therefore, I will not longer dwell upon them. I am sure that you will not allow this meeting to break up without leaving behind you some sensible demonstration of your sympathy with your poorer brethren in Ireland. Except distant and heathen nations, I know of no community which has a stronger demand on your Christian sympathy and benevolence. I do hope that every observation you hear will be an additional incentive to your liberality; and that whatever sum you fixed upon to devote to this Society before you left your homes, you will double before you leave the meeting.

The Rev. S. GREEN then read an abstract of the Report, which commenced with some general observations on the claims of Ireland. It then furnished interesting extracts from the communications received from the Society's Agents, illus-

trating the benefits which had arisen from their labours, and concluded by a powerful appeal for increased pecuniary support, since it appeared that although recently the funds of the Society had considerably improved, its accounts close with a debt of £262 5s. 3d.

The Rev. J. H. HINTON moved the first resolution—

“That this meeting hail with pleasure and thankfulness the continued and increasing countenance and aid afforded to the Baptist Irish Society, and in adopting the Report now read, again record their conviction, that Christian churches in this country are solemnly bound to provide the means of a much wider diffusion of the gospel in Ireland.”

I acknowledge myself to be a debtor to the Baptist Irish Society, not only on account of its truly evangelical character and useful labour, but from the personal obligations under which it has laid me. Two years ago the Society did me the honour of constituting me one of a deputation to travel for a month in that country to preach the word of life, and to behold the scene of its operations and labours. It may perhaps be thought, that before now I should have taken an opportunity of expressing publicly the views and opinions I was led to form in the course of that journey; and, in truth, I should have attempted to do so at a much earlier period, if I could have convinced myself that I had gathered from those travels any thing worthy of being communicated. The fact was, that if I thought I was ignorant of the state of Ireland before I set out, I knew it when I came back. I appeared more ignorant at the end of my journey than at the beginning. At the outset it was the ignorance of non-information, but after looking at Ireland for a whole month, my ignorance assumed a very different character; it was then not unknown so much as it was unintelligible. If I could have formed any satisfactory views of the origin, the causes, or the remedies for the ills and mischiefs of Ireland, I should have felt it my duty not to remain silent. Perhaps it would have been better that I should maintain that silence even now; but I have yielded to an impurity to speak on the present occasion. It may seem strange, that I should speak of being a month in Ireland and becoming the more ignorant the longer I stayed in it. I will allow that one thing is manifest and palpable enough—viz., that the bulk, if not the entire mass of the population—especially in the southern and central part, which is characterised by the prevalence of Roman Catholicism—are in a state of as deep, deplorable, spiritual ignorance as people can possibly be. I do not

mean to say any thing of their physical necessities, their filth, their poverty, and so on. I could put up with all that—if the people were rich in faith and heirs of the kingdom. At all events, whatever there be of sorrow there, it absolutely vanishes away in comparison with their spiritual ignorance, and their exposure to eternal perdition. Whatever there may be of force in the motives of Christian philanthropy, there is far greater force in matters of faith—in considerations connected with the souls of men, and their eternal welfare. There is no difficulty in seeing that the spiritual destitution and ignorance of the people is the most desperate and appalling. One is ready to feel perhaps that the gospel is a remedy adapted to this condition, that it is a remedy of Divine appointment, and is accompanied with an assurance that it shall not be used in vain. One might feel that it should be employed with cheerful hope, holy confidence, and Christian diligence. One might feel also an especial gratification in carrying the gospel through the length and breadth of Ireland, inasmuch as it is there, and there only, that it is competent to us to bring the ministry of the gospel into direct contact with the system of Popery. There is no other part of Europe, or of the world, where such an opportunity is afforded of bringing the gospel in immediate contact with the people as is presented to us by our sister island. Now, I do not mean for a moment to say any thing which shall indicate, on my part, a low estimation of the adaptation of the gospel to the ignorance and misery of man—that shall indicate a spirit of unbelief or non-anticipation in relation to its successes and triumphs; but nevertheless, as there are various aspects in reference to promising or unpromising features, the facilities or the difficulties of one or other set of circumstances, let me say a word or two regarding what I take to be the very fearful and appalling aspect of the state of Ireland in this respect. In the first place, even if the minds and ears of the people were opened, and they would listen to you, this great disadvantage presents itself in the outset: not only are there difficulties in the nature of persecution attached to the renunciation of Popery, but the system of religious belief, or rather religious influence, under which the people generally are, is already, in their estimation, Christianity. However erroneously, yet they so call it; and so Popery calls itself. It is a form of Christianity presented to them by the highest authority they acknowledge, and is perpetually placed before them as the most ancient, the most pure, the most catholic, the most imposing, and most important form. The Christianity which we or our agents present to them they are led to

renounce as a spurious Christianity, assuming a name to which it has no title, and the ministers and promoters of it are stigmatised religiously as thieves and robbers come to steal away the ancient, veritable Catholic Christianity out of the hands and hearts of the people. There is thus a very grave obstruction to the success of the appeals, and the efforts which are made. Again, it is said by the Roman Catholics, "We are Christians; ours is the ancient system—the pure, old, original Christianity;" and, we are asked, "Who and what are you?" our distinctive name, though one which is a term of honour amongst us, is a term which, in Ireland, is associated with all that is hated and abhorred. We are Protestants, and we hold that to be a Protestant is to be something very consistent, very honourable, and very glorious. But the name of Protestant in Ireland is associated with what? With all that partakes of the system of church robbery and political tyranny. In the judgment of the Catholics the spoliation of their church revenues is one of the triumphs of Protestantism in Ireland; the trampling upon their civil and religious liberties is another of those triumphs—and, in the estimation of an Irish Papist, Protestantism is Orangeism. Here, again, is a great difficulty in obtaining access for the truth we wish to communicate to the minds of the Irish people. I make these remarks upon the supposition that they would hear us, but that supposition itself cannot be sustained. It may be said generally, that the Irish Catholics will not hear us. I appeal for the truth of this assertion, not only to those who know Ireland, but to the evidence furnished by the Report which has been this night read, and by all the Reports which the Society has issued. I am well aware of the many cheering things which are said here and there by the agents of this Society; but when they are closely looked into and viewed, comparatively their amount is small indeed. If six, eight, ten, or twelve Catholics attend a Protestant congregation, it is considered a great number, and if only one or two attend it is noted down as a thing observable. I am thankful that one or two will listen in conjunction with fifty or sixty Protestants to the preaching of the gospel; I am very much more thankful when I hear that there are ten or twelve; but what are these among so many. There are six or seven millions of Papists in Ireland. The bulk of the population is deaf and will not hear us. I confess that as I travelled through the country, I was very powerfully impressed with the fact, that though there were Roman Catholics around us by thousands, yet not one of them would listen to us. This is another difficulty. Whatever may be done by the gospel, if

the people will not hear it, it is not likely that they will be converted by it. Its effect is extremely diminished and much embarrassed and enfeebled by this circumstance. That much, therefore, of present and immediate success in the conversion of men, is to be expected from the evangelical exertions of any class in Ireland during the continuance of its present social state, is what I by no means believe. Evangelical exertions for the spiritual welfare of Ireland are not of inconsiderable magnitude, but I know not any where of an equal amount of exertion with any thing like so small an amount of actual operative success. Besides this, it appeared to me that Roman Catholicism had its hold on the Irish people not simply as a religious system but as a social system; and I may say as a part of the political system. Although, of course, the government is Protestant, nevertheless the mere change of government and all its patronage and offices from Catholics to Protestants has not materially affected the social state of the Irish people. Their masses are not penetrated by any of these changes; their priests are still their social heads, and the entire influence remains in their hands as much as though the mayoralty and other offices were vested in the Catholics. Political and municipal changes do not penetrate the masses, and the consideration was very deeply impressed on own mind, that Popery never can be broken up in Ireland by any thing but a social revolution. I did not think, and I do not think now, that the preaching of the gospel ever can be the means of effecting it. Let me not be misunderstood. I am here simply to express my own views—views formed from the facts I observed. Do I therefore despond of the success of the gospel? Would I have others despond? Would I repress or discourage evangelical effort? Certainly not. But having stated my views, let me next say that there is another light in which the system of Popery, which I believe to be "the Man of Sin" spoken of in Scripture—may be regarded. It is a very great advantage, I apprehend, when in relation to the obscure and difficult to be interpreted system of prophecy, there is any part of the social state on which a distinct, a vigorous, and a vivid light is thrown by the predictions of Holy Writ. Now, with respect to the Man of Sin, of which Popery in Ireland is of course a part—and we say nothing about Popery in England—we understand that as it is identified with the nations of the earth, and the professed bride of Christ has committed her harlotry with the kings of the earth, so we understand that as her subsistence has become political, her destruction is to be political. I apprehend it to be a strict truth

respecting the system of Popery as it exists in the nations of Europe, that there is no way, either in fact or as indicated in prophecy, of destroying it but by national change or convulsion. Whatever is doubtful in prophecy, this, I think, is clearly indicated therein. But if it be so with regard to the nations of Europe, it must be equally so with respect to Popery in Ireland. The Man of Sin will not die before his time, that time does not yet appear to have arrived, and therefore there is no immediate prospect of his destruction. There are not, in fact, as it appeared to me, and there seems to be no warrant from Scripture for expecting any present large results from preaching the gospel of Jesus Christ in Ireland. I will mention two points in prophecy which, if they do not apply actually to the case—which I think they do—they nevertheless illustrate what I mean. In the book of Revelation we are told that the temple of God at a certain time was open, but filled with smoke so that men could not enter in because of the smoke. The temple of God being open denotes that there is no external difficulty in the nature of persecution, to men professing Christianity; but the smoke in the temple indicates that there are so many prejudices, so many erroneous notions, which have taken so deep and tenacious a hold on the minds of men, that they cannot enter the temple. We are told respecting the two witnesses who prophesy in sackcloth that they have power to shut heaven, that it rain not upon the earth during the time of their prophecy. The illustration of that is, that at the present season, and until the fulfilling of the times of the nations at the end of which is to be accomplished the overthrow of Antichrist, the Mohammedan power, and the restoration of the Jewish people to their own land, there is a restrictive, and not a copious effusion of the Holy Spirit of God: that the measure in which the Spirit of God is to be poured out after that time will be far more copious than before it—not now entirely withheld, but not now poured out as it will be, when nations are to be born as in a day. It seems to me therefore, that the prospects for Ireland are not indistinctly shadowed out by the observations which I have made, and what we have to expect, may indicate what we have to do. Would it be at all consistent that Ireland should be abandoned? Will there be no present recompense, no subsequent benefit? Undoubtedly we shall have a present recompense; for the influence of the Spirit of God is promised, and now poured out—now there are hearers, now there are conversions, now there are souls saved in Ireland. During a day or two which I spent at Abbeylix, I came into personal inter-

course with half-a-dozen persons, the genuineness, fervour, simplicity, loveliness, and consistency of whose piety charmed me exceedingly. We shall then have present success; but we are principally engaged in sowing the seed of a future harvest, preparing for ultimate success. It is laid down as one of the broad marks of the accomplishment of the latter day's glory, that this gospel of the kingdom shall be first preached in all nations, for a witness to all nations; and then shall the end come. Now, what I think should be our aim, and to which I should lend a most willing and earnest co-operation, is, the diffusion and establishment throughout the whole of Ireland of the apparatus of evangelical instruction. Let there be everywhere ministers of the gospel, establishing such churches as they may, and readers of the Scriptures, not here and there only—not like a land-flood, sweeping hastily over a region and then passing away; but an apparatus diffusing itself on every hand in conjunction and association with all else that is done of the same kind; that by the time the period is come for the system of Popery, as a system, to be broken up, and men's ears and eyes shall be opened, there may be a full provision for the communication of the light and knowledge of the gospel to every creature in Ireland. There seems very little reason to doubt that the work of destruction of the anti-christian powers, when it does commence, will be rapid; and it appears to me that one reason why, preparatory to that event, in its completeness, the gospel of the kingdom is to be preached in all nations, is this, that every thing may be in readiness for the accomplishment of the conversion of the world. Ultimately we know that the desert is to rejoice and blossom as the rose; but it is not the unsown desert which is spoken of. What desert is that which, when the rains of heaven shall come, shall instantly exhibit the corn and the waving harvest? Not the desert abandoned to the growth of all that is noxious, but that which the toil of the husbandman has sown, that it may blossom and be fruitful as a garden unto the glory of God.

The Rev. JOHN EDWARDS had great pleasure in seconding the resolution so ably moved by the last speaker. He confessed that to the first part of that address he had listened with some dismay, which the latter part had entirely dissipated. It had been said that Popery was always the same; and if so, it was not getting worse, at all events. Time was when it pervaded the public mind and feeling in England, as much, if not more, than in Ireland now. Then he would say, never despond. As a proof that Popery was always the same, he

would refer to the famous dispute at Cambridge between Dr. Buckingham and Latimer, as contained in a book which gave a faithful picture of Popery—Fox's Book of Martyrs. Dr. Buckingham undertook to give five reasons from the Fathers, and five reasons from the Scriptures themselves, to show that the word of God was a book not fit for the use of the common people. The five from the Fathers he did not read, but those drawn from the Scriptures were these. He (Dr. B.) was sure the common people would not understand certain passages. For example, a baker might read in the gospel, "a little leaven leaveneth the whole lump." He might leave out the "leaven," and spoil the bread. Again, a little further, it was said, "He that putteth his hand to the plough and looketh back is not fit for the kingdom of heaven;" and let a ploughman read that, and he would either relinquish the hope of heaven, or lay aside his plough. Again, it was written, "If thy right hand offend thee, cut it off; or if thy right eye offend thee, pluck it out;" and if that were really acted upon, they would become a nation of blind and crippled men, or else be ruined that way. To these remarks Latimer replied, that the common people were not such fools as Dr. Buckingham took them to be, but that it was among the learned such mistakes were made. "For example," said he, "suppose a painter were employed to do something very significant upon a sign, and that he painted the face of a fox, looking from under a friar's hood, no one would imagine for a moment that the painter meant a fox. At all events let the experiment be tried; let the Word of God be translated and circulated in this country, and see what the effect would be." The experiment had been tried successfully in Scotland, and was now in the way of being fairly tried in Ireland, in connexion with the system of education alluded to by the Chairman. Imperfect that system might be; but because it could not do every thing that was wished, why should it be extinguished entirely? Because circumstances did not allow of every word being in daily use, was a portion to be forbidden? The Lord had greatly blessed many of these schools, and it was not for them to calculate the amount of good by what came under their own immediate observation. They were not to be discouraged by the comparatively small effect of what was done. The Saviour, who spake as never man spake, was taunted by his enemies that none of the rulers or the Pharisees had believed on him; but he could thank his Heavenly Father, that he had revealed himself "unto babes," unto the poor in this world; and it was incumbent upon all who professed the Saviour's name to follow his example. He

rejoiced, that it seemed now the determination of the committee to be more careful in collecting the fruits of the ministry into Christian communities. An intelligent friend of another denomination had remarked to him (Mr. E.), "You are very negligent in making the best use of your converts—you labour—you send forth itinerants—you kill as much game as we do—but you don't stop to pick them up." He was glad that this state of things was about to be amended, and that the seed so laboriously sown would not be lost sight of, but gathered together in one fold under one Shepherd. Allusion had been made in the Report to the efforts of other societies, not unfriendly to this, and if the Roman Catholics were more diligent, and if there were a Home Mission in the Established Church of Ireland to oppose them, all the better. If there were an internal voluntary movement, it would by and by break the crusts which had hitherto bound the Establishment together. Whatever might be said of the superiority of the Establishment, if they lived to lament its stagnation—whatever they might say of the voluntary principle, they paid a very great compliment to those who depended entirely upon it. If they found that the Establishment was stagnation, and that voluntary effort was life, let them at once come to the life and to the light.

The resolution was then put and agreed to.

Rev. I. New rose to move—

"That this meeting, thankful for the degree of success it has pleased God to grant to the agents of this Society in instructing multitudes who would otherwise have grown up in ignorance; and, especially, in converting souls to the knowledge of Christ, anxiously call upon all their friends to be earnest in prayer to God for his Holy Spirit to render much more effectual the efforts which these agents employ."

He thought that this country was laid under deep and especial obligations to do all in its power to improve the condition of Ireland. It had too long withheld from Ireland that boon which, with devoted zeal, it had been seeking to distribute to the very ends of the earth. Crushed for ages by English misrule and oppression, the victim to the insatiable rapacity of her rulers, deprived of her right, plundered of her property, and frequently the object of scorn and ridicule, by her haughty and merciless tyrants, they need not wonder at the cry which had been raised—"Justice for Ireland!" But, notwithstanding all these protracted miseries which she had suffered, such was her susceptibility to kindness, that only begin to treat her with it, and her generous-spirited children would, if not forget,

at least forgive the past. He could not refuse a tribute of acknowledgment to the government for the conduct they had pursued towards this unfortunate country. "We know well," said the reverend gentleman, "that as Dissenters we have just cause of complaint against them; and complaints, too, which we will utter, and utter aloud, until they are heard, and until our wrongs are redressed. But their conduct towards Ireland is a redeeming feature in their administration, which deserves all praise." The manner in which they had, in a great measure, subdued the spirit of anarchy, and won the hearts of the Irish people, showed how much might be done with them, if a kind and conciliatory course were pursued. But in addition to the numerous evils which had resulted from an iniquitous course of legislation, there was that spiritual despotism which, like an incubus of death, was paralyzing the best energies of the people, controlling their faculties, their minds, their hopes, their fears; a despotism which would, if it were possible, quench the very splendours of eternal truth, rather than relax its hold upon the consciences and souls of the people. Strange that such a despotism should exist in the nineteenth century, and in sight of a land which had burst its fetters asunder! What must be the wretchedness produced by such a state of things? A people occupying one of the loveliest and fairest portions of the earth were involved in a darkness as deep as that of Pagan lands: knowing nothing of Christ but what was suggested by a crucifix; nothing of a sacrifice, but that of the mass; nothing of a priesthood, but what was filled, he would not say by impostors, but by men who had no prevalence with God; nothing of a righteousness, but what was wrought out by suffering and penance; nothing of a heaven, but what was to be purchased with money. Victims of a superstitious fear, haunted by imaginary terrors; strangers to the love, and joy, and peace, and hope inspired by a pure and heavenly religion; uncheered, un comforted, unblest, by the assurances of a compassionate and a forgiving God; rendered miserable by their poverty, and precluded from the consolation which an access to the "unsearchable riches" might inspire. The consecrated way into the holiest was intercepted and guarded by the iniquitous and jealous spirit of Popery. Could it, then, be right to treat a people so situated with neglect? Could it be right to yield to any influence which would tend to superinduce a feeling of indifference? Certainly not. It was not kind, right, or Christian-like. Let them, then, as professing Christians, seek to burst the fetters by which the Roman Catholics were bound, to destroy that domination

which enshrouded them in darkness, and prevented the light of heaven, the light of life, from falling on the spirit. Let them aim to confer upon them that liberty which monarchs could not grant, nor all the powers of earth and hell confederate, destroy. That would be a true, genuine, most glorious emancipation—an emancipation in comparison with which the Act of Parliament thus designated (much as he valued it as conferring on them political rights) was not worthy to be named. The dominion of the Man of Sin was founded in error; let truth then have free course, and he feared not the result. Soon it would glorify itself in overturning the foundations of that gigantic despotism which crushed the noblest energies of man, and exulted only in proportion to the degradation and wretchedness which it secured. Convinced of the inherent energy of truth, of its mighty and wondrous efficacy, the power which it had to confront and to arrest, he, as an individual, attached no ordinary importance to the Scripture readers employed by this Society. It was true they were humble men, but so were the fishermen of Galilee. They were illiterate in reference to human learning, but so was that Peter whose enunciation of the gospel of Christ speedily converted 5000 men to God. The means they employed were apparently insignificant, when compared with the contemplated result; but so was the quiet, tranquil, mysterious influence of gravitation which controlled the material universe. They were despised, scorned, and ridiculed by proud and godless men; but so was their divine Master, whose simple but sublime doctrines revolutionised the world. The resolution expressed gratitude to God for the conversion of souls, which had resulted from the instrumentality of those excellent individuals. The truth proclaimed by them had been received into human minds, and was working in them silently and invisibly, but vitally. The husbandman, when he had deposited his seed in the soil, felt that he had done an important work. He wrought in faith, and though the seed was concealed, he anticipated the revivifying influences of nature, as the spring returned. They felt assured, from the testimony of God, that the seed sown by the scripture reader would not return to him void. Let them, then, augment the agents of the Society. The field into which they sent them was overgrown with the weeds of error, but it might be cleared, the soil might be cultivated, better seed might be sown, the light of heaven was ready to fall on it, and the dews from above ready to descend on it. Trees of righteousness must flourish where noxious plants now grow; and by the noiseless, unobtrusive labours of those agents of the Society, the

wilderness and the solitary place would become glad for them, and the desert rejoice and blossom as the rose.

The Rev. S. NICHOLSON had, like the mover of the first resolution, spent about a month in Ireland, and, to a very great extent, the conclusions to which he arrived concurred with his (Mr. H.'s). It appeared to him, that the mass of the people were inaccessible to an English Protestant minister. But he would not on this account entertain feelings of despondency, nor would he allow those feelings to go unchecked wherever it was in his power. Popery dealt much in outward pomp and show, and the silent workings of this Society might go on almost unobserved and unopposed; and thus they might hope to sap and undermine the social influence of Popery. At all events the path of duty was clear, that they should disseminate the incorruptible seed of God's word, in the full confidence and belief that it would ultimately produce a rich harvest to the happiness of man and the glory of God. It was no trifling benefit to prevent mischief where they could not do positive good; to check error where they could not be gratified by the triumph of truth. He was thankful thus far, but he was also thankful that souls had been converted to the knowledge of Christ. The resolution called upon all the friends of the Society to be earnest in prayer to God, &c. He would only suggest this practical lesson connecting itself with a confessed dependence on the Spirit of God, namely, that they were bound to use those means which the Spirit of God had ever honoured, and which he stood graciously pledged to bless. To what effect, to what purpose, would the husbandman put on the garments and appurtenances of devotion, and take his stand on some region in which his plough had never traced a furrow? They would reject as mere palpable and contemptible hypocrisy the conduct of the man who should offer up his prayers for a region thus neglected. It was impossible for them to give too much honour to the Spirit of God, or that they could expect too much from him. But he feared that there were Christians in some provinces of the empire who made dependence on the Spirit of God the pretext and covert for sloth and negligence. The blessed Spirit of God was compromised, degraded, grieved, and insulted, when persons professed to depend on him, and yet neglected to use, or used inadequately or scantily, the means which were worthy of their divine and gracious calling. He had much pleasure in seconding the resolution.

The motion was then put and agreed to.

The Rev. C. STOVEL moved—

“That, rendering thanks to the gentlemen

who have conducted the affairs of the Society during the last year, this meeting requests the gentlemen whose names have been read to undertake those affairs for the year ensuing, with power to fill up vacancies; and that our thanks are due, and are hereby given, to Alderman Thomas Wood, Esq., for kindly presiding over the present meeting.”

In submitting that resolution to the meeting, he felt compelled to express his entire concurrence with his esteemed colleague in the deputation to Ireland. It was impossible that the difficulties to be surmounted by this Society, and others kindred to it, could be more than partially stated by one individual. It was his (Mr. S.'s) business, when united with his friend in that service, to descend to the lowest departments of Irish society, and to examine, as carefully and as minutely as possible, whatever might enable him to form a judgment on the condition of Ireland. But after having employed all the strength and penetration of which he was possessed, he felt that there was more than he could understand. For a great number of the evils in Ireland, he might assign a very ready cause. On looking to its history, it exhibited elements from which any careful observer might have predicted the results which now appeared before them. There was in Ireland a triumphant papal priesthood. How could they be otherwise than triumphant, when the very profession of their faith had, since the subjugation of Ireland, exposed its possessors to political disadvantages, and when those who might seem conscientiously to entertain their sentiments, found no other sympathising friend and teacher of religion than the Catholic priest? The priests were called the fathers of the people, and they stood pre-eminently clothed with the features of that relationship. By a sort of diligent and most scientific training, their ranks were filled up from the classes of the people, and thus they were united as a compact body in one great interest. In some schools there were a large number of children who, when examined, appeared to know nothing; but in some corner there would be found a lad, with a beautiful physiognomy, and the best head in the school. He was brought out, and soon read with dexterity six or seven books of Euclid. He was then prepared for Waterford College; from there he was sent to Maynooth, and thence to the priesthood, and so on to the first stations in the church. By these means they united themselves in a body, and entwined themselves with all the sympathies of the people. It was likely that their influence, under such circumstances, must be great. There was another matter of great importance. There was a huge Episcopacy connected with the Pro-

testant faith : and it was retaining all its influence, and was likely to do so, simply because it stood clothed in all the painful disadvantages of a repulsive, compulsory establishment. It could never be respected there, first, because of its political character, and because of the oppression which must be felt by the people from whom, forcibly, all its resources were drawn; and, secondly, because there was so small a shade of difference in the tenets which were taught in the Protestant and in the Papal church. It would also be found one of the most solemn features in the Irish cause, that there were two parties in the Protestant Establishment, the one High, and the other Liberal; but both agreeing with the Catholic priesthood, that Christian teachers must somewhere or other have a ground of authoritative and official interference. They connected that influence with the administration of the rites of religious worship; and hence, even where an evangelical phraseology was adopted in teaching the doctrines of the gospel of Christ, the Popery of baptismal regeneration was also adopted as in the school of Pusey. He would ask what difference there could be between baptismal regeneration, which was supposed to be performed by the hands of the Protestant priesthood, and the baptismal regeneration which was supposed to be performed by the hands of a Catholic priesthood? In each case, was not the great vital point of personal religion entirely smitten as with a blow of a giant? and were not all the great truths of the gospel paralysed by that one fact? A church holding such a theory, or advancing such a point, must inevitably be, however great, bereft of all claims to moral respect, and be destitute of all moral influence in acting upon mankind? This he called "the corrupt official difficulty." And by the side of it was another, and one which was spreading itself most widely, and that arose from the Irish vivacity of character, and the triflingness of a certain habit of conversational repartee. He found scarcely any who were not more prepared to crack a joke or give a repartee, than to yield a solemn and prayerful consideration to statements of the truth, and the evidence by which it was supported. This, to say the best of it, was bad taste, and must originate in a wrong state of heart; and he was persuaded that that wrong state of heart, so awfully prevalent in Ireland, was to be traced originally to certain habits which prevailed in the Roman Catholic priesthood. If this Society was at all to succeed in Ireland, it must be by placing the worth of intellectual and spiritual character among them, which should shine with a healthful and modest light, commanding respect, and looking with pity

upon that sort of pleasure which was derived from this fancied cleverness. The following fact would illustrate his meaning:—"I was riding to Wexford on one of the cars, and beside me sat an individual whose garb told me he was a priest. I soon began a conversation, or rather attempted to do so; for the first question was returned with an insult, the second with great rudeness, and the third and fourth got answers with very great difficulty. Not willing to be defeated, I determinately pursued my purpose, and presently, with three or four keen sarcasms, he attempted to cut right through me; at first supposing me a home missionary of the Church, then something else, and then something else. However, I pursued it still further, till he came to the great topic. He said, 'The authority of the church is the only means by which you can prove the authority of Scripture.' A Dissenting minister, who was my companion, had been repeatedly crossing me in the conversation, and he also received much of disrespectful and coarse reply. At length he said to me, 'I told you you could never prove the truth of Scripture without the authority of the Catholic church—now, give me a syllogism.' I replied, 'Well, I think I can give you one;' and, after much boisterous importunity, I said, 'Do you see that lad just by the car?' 'Yes,' he replied. 'Well,' said I, 'what would you do with him?—there is my syllogism. I want to tell that boy that milk is good for food, and that bread and milk is an excellent thing to sustain human life—will you tell me by what syllogism I may tell him that, and make him believe it?' 'Well,' replied he, 'but what has that to do with it? where is my syllogism?' 'No,' I said, 'first be so kind as to answer my question, and then I will give you the syllogism you want.' 'Well,' he said, 'I don't think I can; but what has that to do with the subject?' I then said, 'Don't you think I can prove to him that bread and milk is useful for food?' 'How would you do it?' said he. 'I would make him eat some.' 'Well,' he replied, 'what has that to do with my subject?' To this I answered, 'God's word is said to be bread, God's word is said to be water; and the eating of God's word like the eating of bread, and the using of God's word like the drinking of water. You perceive, therefore, that the gospel does subject itself to actual trial, and all its credit is placed at the disposal of actual experience.' Just at that instant my friend forced a reference to the Council of Trent, or something of that sort, and instantly the priest turned round with an authority which I do not know how to imitate, and said, 'Hold your tongue, Sir; there is something in what this gentleman has said, and I want to understand it.' I

then pressed him, and said, 'My dear friend, do but consider this point. Do you not see that the gospel is wholly a system the feeling of whose value depends on individual experiment? It invites every individual to come near to God. It tells us, that God is everywhere where we are, and everywhere accessible—that everywhere where he is accessible, and where we are, with our wants and necessities, we have the advantage of an interceding Redeemer, through whom we can approach him. Lay it on your conscience, and that of your brethren, to consider how you shall bear the responsibility of standing between an offended Father and his offending children, and blot out that word of life which should guide them to his mercy-seat.' The man quailed and turned pale. I pursued the conversation till we arrived at our journey's end. With a quivering lip he took my hand, and we parted." He (Mr. S.) knew not what might be the result hereafter, but this he would say, that they should take the gospel in their hands, and come to the point with individual minds. Seriously, determinately, and (to borrow a word from the heathen pages) "Socratically," that is, searching out a position which every man must feel: without something of that method little could be done with the gospel in Ireland. All that these remarks led to was simply this, that the hope of this society consisted in employing such agents in the schools, and such readers and preachers of the gospel, as should come with the calmness and determination of men who felt the importance of the matter before them, and yet with the simplicity of men who understand the paths in which they had to walk, and that they should pass away from all subordinate questions. In Ireland, he would never meet a man as a Papist or as a Protestant, an Independent or a Baptist; he would have no distinctive name whatever, but he would go simply as a Christian man with the Bible in his hand. He would take on himself to prove to demonstration, that there was not a person in Ireland, of any denomination whatever, with whom they could combine their resources with cordiality or safety. They were all steeped in the errors of Ireland; they had been trained in them, soaked in them, and were absolutely diseased with them; and if they would do any good they must do it as Bible Christians, as individual and experimental Christians. He was not able to understand fully all the terms which were so boldly interpreted by some respecting the prophetic Scriptures, but there was a very plain passage of the gospel which stated that God would hear those that asked, and if, with the Bible in his hand, and his whole heart resting on God, he knocked at the door of a

sinner's heart, and pressed upon him with proper earnestness and feeling, and in a way adapted to meet his case, though he might not succeed in every instance, yet he had God's promise that his word should not return unto him void. The example of the Saviour and his disciples, who commanded the attention of mankind in the simple character of instructing benefactors, should be the model for this Society's imitation. They did not labour in vain, even upon the hearts of the thousands of Israel; and, hard as the heart of a Papist was, he was convinced it could not be much harder than a Jew's. But whilst there was in the minds of the Irish much to be contended with, they also had a simplicity which would cry out at times, and admonish even the instructor. This he had seen most plaintively exhibited the other day. Some time ago he had the pleasure of baptising a Roman Catholic priest, and introducing him into the Christian church. When conversing in his (Mr. S.'s) study, he said, "What is the use of all your show of conflict on these disputed points? Look at Catholic Europe, and see what Christianity has done for it. Are not Catholics leaning on an idolatry as fearful as that of Hindostan? If it be so, go to them as perishing men. Why give us credit in terms for a Christianity which you know we do not possess? Why not come to us with the same generous devotedness, and speak to us in the same way that you do to the heathen. Are not the souls of Papists as valuable as the souls of the heathen?" His heart glowed with emotion, and his eyes filled with tears. "I tell you (said Mr. S.) that there is a sympathy which you might find even in breasts like his." But he (Mr. S.) did not think that human sympathies would accomplish the end they had in view. All they had to hope for must be of God. Though judgments were threatened, yet there was streaking in the dark state of futurity many a beautiful ray of promised mercy, telling them from day to day, that though God had a strange work of judgment, yet he had a blessed work of mercy. He did not think that human instrumentality could ever conquer the adversaries with whom they had to contend. But there was a period when God's servants, pressed to the extreme of their deliberations, knew not what was best to be done next; when they felt that all their resources were exhausted, and realized in their weakness absolute reliance upon their God. Then would be seen the wheels of his advancing chariot, difficulties would be swept away, his own blazing vehicle of war appear, and the smile of his mercy would give beauty to its grandeur, clothe the gospel in its power, and make it the instrument of conquest. God would go on acquiring to himself the vic-

tory; and the captives of his love and grace should meet joyful with him, and with those who had been the means of bringing them to that everlasting rest, where Christ should have the praise, but man the blessing.

The Rev. Mr. CRAMP seconded the resolution, which was then put and carried.

The CHAIRMAN briefly returned thanks, and the meeting separated.

In a letter to the Secretary, dated Bangor County, Down, April 23rd, Mr. Young says:—

On last sabbath morning I baptized ten persons; there are four more candidates, who will be baptized in a few days. This is cheering progress; and what adds to the pleasure is the fact that they have seen it their duty to attend to this ordinance without any solicitation on my part. You are aware that I do not consider any thing essential to membership in a church except what is essential to salvation.

Mr. Swaine, the reader from Belfast, has come down, and commenced his labours last week. He is a man of excellent abilities, and will, I am sure, be very useful here. You will think his salary high; he has a wife and children. He was receiving from the Belfast church £35 per annum. In order to come to me he left a school, where he could have had £40 per annum. he will not undertake to live here for less than £35. This will be rather large; but when you come over we shall probably be able to form a plan for raising most of it ourselves. When will you come?

We must commence to build a chapel at Conlig immediately. Our service is held there on Sabbath mornings at 12 o'clock, attendance about eighty. We have the use of the school-house at present; but we know not the day it may be refused us. It is essential to our success that we get a house up here this summer. The landlord of the village will be here on the 12th of May, when I expect to get a piece of ground for building. Dear brother, could you visit this place soon that you would aid me in determining the size, &c., of our proposed chapel. Please write me a line or two, to let me know when you think you can be here.

In a subsequent note, i. e. of May 9, Mr. Young adds:

The cause of the Lord is prospering gloriously. Our church is now composed of twenty-one members. The neighbouring ministers are very angry, and thinking to make a better of their former defeat, they have again blown the trumpet of the baptismal controversy. I wish you could visit us sooner than July. I am about to get a piece of ground for building a chapel in Conlig. I must go out to collect money for building as soon as possible, that we may have it roofed in before winter. Our

beginning is favourable. I think we must build a house capable of accommodating at least three hundred.

Mr. Mater sends his quarterly abstract, dated Tullamore, Jan. 20, 1840, as follows—

It affords me unmingled satisfaction to enjoy another opportunity of addressing your Committee, and of offering my humble yet heartfelt praises, to that infinitely merciful and gracious Being who has spared me through the labours and difficulties of the last quarter. It is surely of the Lord's doings, and it is very marvellous in mine eyes, that I am the living to praise God, after all the conspiracies planned for, and abuses received by me, since I wrote last to your Committee.

On my first arrival in Tullamore, viewing with sorrow the contrast that existed between its God-dishonouring sabbath-profaning inhabitants, and those of the North of Ireland, where I always before resided—which dissimilarity must be attributed to the general absence of scriptural knowledge, I commenced very industriously to diffuse that blessed knowledge among the Roman Catholics of the town and country; went into all their residences, spoke to them in the markets, and courted their hearing of Christ and his gospel on every occasion. This very soon procured for me the inexorable aversion of the priesthood, who found means of persecuting me. I was publicly and solemnly anathematized from the altar, as an object of universal abhorrence (*omnibus divinis devorant*). These curses being pronounced, all the faithful felt enjoined on them the duty of annoying and offending me in every quarter. Therefore a man lately cried out, "Murder that Orange Preacher," and a butcher lately said, "He would be hanged for me;" and in my lodgings last sabbath in Clara, a drover of cattle said, "I was there to uproot the Catholic faith, and that he would quiet me for ever." During the last quarter I have been often stoned, and very severely annoyed, and for a few days I lay under the effects of former brutal treatment. My poor wife and three children are in the utmost distraction when I am from home, and never go to bed, expecting me to be brought home dead; such is her fearfulness caused by the barbarous usage I invariably receive.

As regards my efforts, I can say, in the presence of the Searcher of hearts, that I never spared myself for the last quarter—feared no danger, but travelled very considerable distances, to advance the knowledge of my Lord and Master. Some days I travelled more than twenty miles, and spoke twice, praying and reading in every place I am permitted so to do. Nor have my efforts, blessed be God, been in vain. The people are every where very glad to hear me.

Receipts to the end of April, 1840.

The Baptist Church, Ferbane.....	1 0 0	Rev. Dr. Wall.....	1 0 0	Rev. R. W. Overbury..	1 1 0
By Rev. Thomas Berry, Abbey-lieux, particulars in report for 1840.....	10 15 0	Mr. Jas. Ferrier.....	1 0 0	By the Rev. W. Nash, West Drayton.....	2 12 6
Ladies' Auxiliary, by Mrs. Ivinney, treasurer—		Mr. Alex. Ferrier.....	1 0 0	Mr. A. Smith, Crayford (sub.).....	1 1 0
Mrs. Acworth.....	0 10 0	Mrs. Courtney.....	1 0 0	Mr. R. Watson (sub.)..	0 10 0
Mr. Andrew.....	0 4 0	Mr. H. Courtney.....	1 0 0	Mr. W. Bughby, Jan..	0 10 0
Mrs. Bailey.....	0 5 0	Capt. Bourne.....	1 0 0	Prescott st. Auxiliary,	
Miss Bailly.....	0 5 0	Mr. W. C. Hogan.....	2 0 0	by G. Morris, esq.,	25 0 0
Mrs. Bagster.....	0 10 0	Mr. John Figgis.....	1 0 0	Crayford, by Rev. O.	
Miss Bagster.....	0 5 0	Mr. S. Gordon.....	1 0 0	Watts.....	5 0 0
Miss Bruniere.....	0 5 0	Mr. Pring.....	1 0 0	M.B.....	0 2 6
Mrs. Cartwright.....	0 10 6	A. Guinness, Son, and Co.....	2 0 0	Weston, by Weedon, by	
Miss Coombe.....	0 6 0	Mr. W. Henn.....	1 0 0	Rev. C. Keen.....	2 12 0
Mrs. Cresswell.....	0 12 0	Mr. H. Bewley.....	1 0 0	Congregational Juvenile	
Mrs. Coppe.....	2 2 0	Major Marshall.....	1 0 0	Soc. by Dr. Heugh,	
Mrs. Gillman.....	0 10 6	Mr. Fras. Beattie.....	1 0 0	Glasgow.....	5 0 0
Mrs. Gouldsmith.....	1 1 0	Judge Johnson.....	1 0 0	By Mr. J. Buchanan—	
Mrs. F.....	1 1 0	Mr. Jos. Dunn.....	1 0 0	Mr. Spiller.....	1 0 0
Mrs. Flight.....	0 10 6	Judge Burton.....	2 0 0	Miss M. Thompson.....	1 0 0
Mrs. Hale.....	0 10 6	Judge Crampton.....	1 0 0	Mrs. E. Thompson.....	1 0 0
Mrs. Ivinney.....	0 10 0	Mr. Palmer.....	0 10 0	Mr. W. Norris.....	0 10 0
Mrs. Jennings.....	1 0 0	By Rev. W. Thomas, Limerick—		Mr. J. Buchanan.....	0 10 0
Mrs. Marlborough.....	1 1 0	Alexanders, brothers..	0 10 0	Mrs. H. Thompson,	
Mrs. Merrett.....	0 5 0	Mrs. R. Bnrri.....	2 0 0	Framlingham.....	5 0 0
Mrs. Shoveller.....	0 10 6	Mrs. A. Bready.....	1 0 0	Louth, by Mrs. Beeten..	7 0 0
Mrs. Satchell.....	1 1 0	Edward Bernard, esq.,	0 10 0	Horsely-st. Walworth,	
Mrs. Young.....	0 6 0	James Banatyne, esq.,	0 10 0	Rev. R. G. Le Maire	4 0 0
Miss Young.....	0 5 0	John Finch, esq.....	1 0 0	St. Albans, by Rev. El.	
Chesham, by Mr. Payne—		John Fatham, R.S.M..	0 2 6	Davis.....	5 0 0
Collected by J. Pope.....	3 11 0	John Fatham, R.S.M..	0 2 6	Hemel Hempstead.....	3 1 4
Do. by Miss Fox.....	2 5 6	Samuel Wilson, Corporal, R.S.M.....	0 5 0	Shakspeare Walk, Rev.	
Left by female servant deceased.....	2 0 0	By ditto.....	0 11 6	T. Moore.....	3 0 0
Rev. W. Tomline, snh.	1 1 0	G. Patersen, R.S.M..	0 2 0	Church-street auxiliary,	
Mr. Harrison, Hadlow, Kent, by Rev. T. Shirley, Sevenoaks.....	5 0 0	F. C. Silkes, esq.....	0 5 0	Mr. W. Eilmore.....	10 0 0
Collected by S. Davis, Whitechurch, Shropshire—		Rev. W. Young.....	1 0 0	D. Salter, Esq. Wal-	
Mr. Kennerley.....	10 0 0	James Morris, esq.,	0 10 0	ford (sub.).....	1 1 0
From the Mission fund	0 10 0	Bristol, Collected by		Paradise Chapel, Chelsea, by Mr. Skerrett	5 0 0
Mr. Evanson.....	0 10 0	Phillips—		Messrs. Jenkins & Hiller, Executors of the late Mr. Samuel Jenkins, Nailsworth.....	19 19 0
A Friend.....	0 2 6	Mrs. Bonville.....	1 1 0	Hammermith, by Miss Ottridge.....	4 10 0
Oswestry, April 12th—		Miss Bath.....	0 10 0	Mrs. Newman, Bow.....	1 0 0
Collection at Rev. R. Clarke's.....	2 6 0	A Friend, by ditto.....	0 5 0	Trinity Chapel, South-	
Moiety from Mission fund, by Miss Mincit	1 1 0	Mrs. Jones.....	0 10 0	wark, Rev. B. Lewis	17 12 0
Mrs. Windsor.....	0 14 0	Mr. Hughes.....	0 10 0	Wallington, by Rev. J. Tyso—	
Mrs. Corney.....	2 4 0	Mr. Walters.....	0 10 0	Collection.....	3 5 0
Miss Wynne.....	1 0 0	A Friend, by ditto.....	0 10 0	Mr. Field.....	0 10 0
Miss Thomas.....	1 0 0	Mr. Pratten.....	0 10 0	Mr. Gammon.....	0 10 0
Miss Roberts.....	1 10 0	Mrs. Pratten.....	0 6 0	Mrs. Palmer.....	1 1 0
Mr. Roberts, sub.....	0 10 0	Mr. T. Jones.....	0 8 0	Mr. E. Wells, Slade-	
Dudley, April 16th, particulars in the report.....	4 3 0	Mr. Short.....	0 12 0	end.....	1 1 0
Warrington, by Mr. Eskridge, April 7th, particulars in the report.....	4 12 0	Mrs. Webb.....	0 7 0	Dorman's land, Rev. G.	
Dublin—		Mrs. Phillips.....	0 5 0	Chapman.....	3 13 0
Rev. Dr. Urwick.....	1 0 0	Ashford, Rev. T. Davis—		Collected at Meeting at Finsbury Chapel, Ap. 28th.....	27 18 0
Mr. J. Parkes.....	2 0 0	Mr. Parnell.....	0 10 6	New Mill and Tring—	
Lord Lorton, by Messrs. Latouche.....	5 5 0	Mrs. Thomas Lade.....	0 5 0	Coll. Rev. C. Smith's	0 8 0
Col. Oliver, by do.....	2 0 0	Miss Robson.....	0 4 0	Mr. Butcher.....	1 0 0
Mr. Turner.....	1 0 0	Mr. Hayward.....	0 2 6	Mr. Mede.....	0 10 0
Lord de Vesci, by Stewart & Kinraid	4 12 4	Mr. John Clark.....	0 2 6	Three Friends.....	0 7 6
Mr. Thomas Figgis	1 0 0	Collections.....	2 15 6	Walworth, Lion-st. Female Miss. Soc. by Mrs. Watson.....	20 0 0
Coll. at Rev. J. Ford's	2 17 6	By Mrs. Risdon, Pershore (particulars in the report).....	6 18 6	Bewdley, Rev. G. Brookes.....	1 17 0
		By Mrs. W. Hobson, Wellingboro (particulars in the report).....	2 11 0	A Friend by the Rev. C. Eiven.....	100 0 0
		Harlington, by Rev. Mr. George (children's prayer meeting).....	0 11 0		
		D. Bowley, esq.....	0 10 0		
		G. Kett, esq. Brooke-	2 2 0		
		hall, Norfolk.....	2 2 0		
		Mr. Crane, Norwich..	1 0 0		
		(Both by Rev. W. Brock.)			

J. A. Chatham, £7 10s. acknowledged last month, should have been, Rev. Jas. Acworth, Bradford, Yorks-hire, part of a thank-offering for the recovery of an only son, £7 10s.

Thirty girls' frocks and 20 boys' pinaforns have been received from Mrs. Risdon, Pershore. And a parcel, containing two dozen work bags, each furnished with a needle-book, a pincushion, and a penny piece; also one dozen bags, containing a set of knitting-pins, and sufficient worsted for a pair of socks, another dozen containing little girls' pin-cloths. This kind present is from Miss Mullens, of Acton.

Mr. George also sends a few articles of clothing for the school children in Ireland from Mrs. Hunt, of Lismoundsworth.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XVI. NEW SERIES.

JUNE, 1840.

BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting of this Institution was held at Finsbury chapel, on Monday evening, April 27, W. T. BEEBY, Esq. in the chair.

The services having been commenced by singing and prayer,

The CHAIRMAN rose and said, that the objects of this Society were comprehended in the command of their blessed Lord and Saviour to his disciples, when he said, "Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;" and adding as an encouragement, "Lo, I am with you always, even to the end of the world." This society, in sending its ministers throughout this country, was in effect obeying the Divine command, and stirring up their fellow Christians to aid the foreign mission. In reflecting on the constitution of this society, it was a happy circumstance that it was strictly denominational. If a society formed to uphold any great principles was dependent for support on individuals opposed to those principles, it must be expected that they would not feel the same interest as those who maintained them; and that sooner or later the Society would be crippled in its efforts. He begged however to state, that he was not inimical to Christian union—in any measures connected with the eternal welfare of man, and the glory of God, so long as those measures were not opposed to Scriptural truth. But until the Christian world was more enlightened, such united efforts must be limited in extent and exposed to a feeling of jealousy, lest opinions should be disseminated on which they were not all agreed. They must first be convinced that they were doing what was right in the sight of God, and then they must rely upon their own exertions and the divine approval. It was easy to enumerate extraordinary proofs that the Baptists had been signally approved of God. It was their honour to be in principle and in practice that sect which was everywhere spoken against, from the first introduction of Christianity to the present day. It was, however, their consolation to know that while they had been depressed, trodden down, and persecuted even by those who professed the same faith as themselves, the Almighty had afforded them undoubted evidence of making them the honoured instruments of effecting his purposes in disseminating the word of God's truth, and establishing the kingdom of his dear Son. The report would afford encouragement to perseverance in the

same good work in which they had hitherto been engaged. But he trusted they would be impressed with the fact that it was not their own but the divine glory which they ought to have in view; and that in all they did they would do it with a single eye to that great end.

The Report having been read by the Rev. S. J. DAVIS, of Salters' Hall, corresponding secretary,

The Rev. T. WINTER (of Bristol) rose to move,

"That this meeting acknowledges with devout and fervent gratitude the cheering tokens of the Divine approbation which have attended the labours of the agents of this society during the past year; that it regards the evangelist system with increased interest and satisfaction; and that the report on which these sentiments are founded, be adopted, and circulated under the direction of the Committee."

It was delightful to know that this society was founded upon the simple, the holy principles of the New Testament. If there were any persons present who questioned that fact, he urged them to examine the subject; for he maintained that it was the incumbent duty of every one supporting an institution to understand the principles on which it was founded. The report which had been read, proved that they had express tokens of the divine approbation. If the object they were pursuing was in accordance with the principles of the gospel, they were bound to prosecute it, even though such express tokens were withheld. But it was cheering to find that by the instrumentality of this society God had converted souls: and that the children of the poor who had been growing up in wretchedness and sin, were taught the elements of the gospel. They ought to adore the divine mercy and power, that sinners had been plucked as brands from the burning, and made the trophies of redeeming love. It should be constantly borne in mind, that the objects of this society were of paramount importance—viz., the instruction of men in the knowledge of God, the redemption of sinners from that condition in which sin had plunged them, and their introduction into the glorious liberty of the sons of God, that they might enjoy the privileges of Christianity on earth, and receive a pledge of the bliss awaiting them in a future state. The means by which such objects were to be promoted were unfolded in the Scriptures of truth. Let them say what they pleased of science—and he did

not undervalue it—of philosophy, or of political economy, it was the cross of Christ alone which could bring men under the peaceful reign of the Son of God. God had in every age owned the preaching of the doctrines of the cross; and by it the millennial glory would be advanced. They were cheered by the statement made in the report that the agents of this society had gone forth without any coercive measures; and by the power, the majesty, and the simplicity of the truth, had been instrumental in setting up the banner of the cross, and gathering sinners around it. He believed that, in the manifestations of mercy, hitherto experienced, they had a pledge that God intended to do greater things for them than he had yet effected. They must not at these meetings simply congratulate each other, but cultivate deep seriousness of mind. They ought to feel humbled before God at the immense amount of sin and wretchedness by which they were surrounded. Oh! that Britain should still need, in the nineteenth century, itinerants, evangelists, and missionaries, to go into its different villages and proclaim the gospel! Though God had granted some blessed seasons of revival not only to that section of the Christian church to which it was their honour to belong, but to other denominations, and had furnished in some places remarkable intimations of his love; yet they required still more earnest supplication to God that he would rend the heavens, that he would come down, that he would put efficiency into the ministry of the word, and that through the communication of the Spirit from on high, they might see greater things than they had yet witnessed. The resolution spoke about evangelists. It appeared to him that that was only another name for a missionary—a man who was not placed over a specific church, and who, therefore, did not sustain the office of a pastor. There was a slight distinction certainly; and he rather liked the term because he found it in the New Testament, and the sooner the church got back to the simplicity of that divinely inspired book the brighter would be its glory. They were anxious to testify that the church had been shorn of her moral beauty and her moral strength by wandering as she had done from the plain doctrines and the simple precepts of the Word of God. Let her step back again:—for in that respect she needed to retrograde—let her become more distinct from the world—let her ministers be more imbued with spirituality—let the great doctrines of the reformation be the great subjects of their ministry, and they would find the torrent of infidelity under the name of Socialism, the superstition which appeared under the mask of popery, disappear. He trusted that, during the ensuing year, the subscriptions from his own church to this institution, would be again increased; for he was persuaded that the more they got Christians to do the more they would be disposed to do. The question now was not, Who should suffer and bear reproach for Christ, but, Who should be most devoted to him, and be most zealously affected in promoting the spiritual and eternal interests of man. Branard had observed, that there was no object worth living for except the devotion of their time and talents to the service of Christ. The resolution

spoke of gratitude to God for those tokens of divine approbation which he had granted to them. An old divine remarked, that gratitude for favours past was a masterly way of asking for future blessings. If they were truly grateful for what they had received they would be sure to be prayerful that God would grant to them increasing blessings.

The Rev. A. MACCLAY, A. M., of New York, in seconding the resolution, said, that after an absence in America of nearly thirty-five years, it afforded him great pleasure to meet with his Christian brethren on this interesting occasion. He was glad to hear the preceding speaker allude to home missions as being scriptural. When they acted on scriptural, they acted on correct, principles. Jesus commanded his apostles to begin at Jerusalem, and God crowned their labours with a blessing. They afterwards evangelised Judea, and then entered the heathen world, and proclaimed "the unsearchable riches of Christ." He was pleased to hear that some of the evangelists connected with this society had adopted protracted meetings. He considered the church at Jerusalem a pattern to all churches to the end of time. How did that church act? From the time that Christ ascended on high, they held a protracted meeting until the descent of the Holy Ghost from on high. Christians ought not to expect revivals of religion unless they were preceded by prayer; but when they were deeply concerned for the honour of God's name, and the spread of the gospel in their own country, and in other lands, then they might anticipate the descent of the Spirit. He was deeply convinced that God would visit his people with a blessing wherever they met for earnest prayer. He was highly gratified in hearing read at a meeting of the Baptist Union that afternoon a letter from the Rev. Baron Stow, in which he mentioned, that in the year 1839, more than 50,000 members had been added to the Baptist churches in America, who, at the commencement of the year, were dead in trespasses and sins. The Presbyterian and Independents united had had about 20,000 added to them during the year; and the Methodists had had an equal increase with the Baptists. Much of that had been done through the instrumentality of evangelists. Mr. Napp, an evangelist, went to Baltimore on the 31st of October last, and commenced his labours in the first Baptist church in that city. The result was, that about 350 were brought to the knowledge of the Lord. The work spread through all denominations in which evangelists were employed, and, in a few months, upwards of 3000 persons were converted to God. Mr. Napp then went to Albany, and preached for six weeks in the second Baptist church, and about 300 were brought to a knowledge of the truth. In the first Baptist church 100 individuals were converted, and received the right-hand of fellowship in one day; forty-nine were afterwards added to their number. He then visited New York, and preached in the church formed under his (Mr. Macclay's) ministry. His labours there also were remarkably blessed. The church had met for prayer every evening for six weeks previously to his visit; and, after a time, they also met every morning at 6 o'clock.

On the 14th of March last, more than 100 who had been previously baptized, were received into the church; 43 were baptized about the 21st of the month; and, on the 31st, 40 more. Nor was it in his own church only that God was blessing the word; almost all the Baptist churches had had seasons of refreshing from the presence of the Lord. In Pittsburgh, Boston, and Troy, they had received similar blessings. God had crowned the labours of the American Home missionaries with his blessing; not less than from 1,500 to 2,000 had been, on an average, annually converted by their instrumentality; not less than 30 new churches had been planted, and some, in a withering state, had been quickened to newness of life. There were missionaries not only in all their cities, but in Upper and Lower Canada, New Brunswick, and other provinces of North America. They had from 150 to 200 missionaries—but they needed 500; they had upwards of 600 young men of piety, who, in the judgment of the churches, were called to the ministry, and were now receiving, in a university, as finished an education as could be given in any part of the world—but they needed 1,200. He rejoiced that his brethren in England were engaged in the same important work of home missions. Patriotism, as well as the principles of genuine religion, should lead them to seek their country's good. How could they more effectually do it than by sending the faithful missionaries of the cross to proclaim the incorrupted gospel of Christ? He was persuaded that they did not use sufficient energy. If private Christians went out two and two, both males and females—involving the people to come and hear the word, they would prove a blessing to their country and the world. On a recent visit to Manchester, he was invited to preach at the Corn Exchange. A friend called on 300 families before 11 o'clock, and they had an excellent congregation. If Christians laboured as they ought for God, they would have no reason to fear Socialism, or any other ism. Let missionaries and evangelists pervade the country and proclaim the unadulterated gospel of Christ, and nothing could withstand it. They wanted an extension of the church—provided it were a voluntary extension. He could not doubt that the present assembly would bear testimony by its deeds that evening, to the interest it took in promoting the spiritual and eternal welfare of the British community.

The Rev. ISAAC NEW, of Salisbury, in supporting the resolution, congratulated the committee on the great success which had resulted from the labours of their agents, and especially those of their valuable secretary, Mr. Roe. There could be but one opinion in reference to the claims of this society. Its very name appealed to their sympathy and affections. Not to feel an interest in its success, would betray a state of mind at variance with that love to their neighbours which was inculcated upon them by the religion they professed. But notwithstanding the well-grounded claims of this Society to the consideration and regard of the Baptist churches, he was afraid, even after all which had been done, that it did not receive that support which its importance demanded. From a variety of causes they were apt to indulge a

feeling of indifference in reference to their own countrymen, who were in a state of ignorance, almost as profound as that which had settled so thickly on the myriads in the lands of heathenism. Hence it was often the case, that when an appeal was made through the medium of this society on behalf of their countrymen, it was met with the chilling remark, "Oh, it is only the Home Missionary Society, we can do nothing for that." It was difficult for those who were resolved not to be disturbed, to form a conception of the spiritual destitution of hundreds of thousands in England—a spiritual destitution but too apparent to those who had eyes to see, and sensibilities to feel.

The resolution was then put and agreed to.

The Rev. J. A. DAVIS rose to move—

"That while this meeting desires to be grateful to God for what has been accomplished through the instrumentality of this and kindred institutions, it deeply deplores the large amount of ignorance and irreligion which still obtains in our country, and pledges itself to renewed and more vigorous effort in spreading the gospel of Christ through the length and breadth of the land."

The resolution presented two topics, which he would endeavour for a few moments to impress on the minds of the meeting. The first was gratitude for what had been effected by this and similar institutions. Gratitude was at once their privilege and their duty. That there was reason for gratitude was apparent from the records to which they had that night listened, for they referred to success, the nature of which could not be adequately expressed. Compared with the exigencies of the country those triumphs were small, but when put into comparison with what they had faith to pray for, or energy to attempt, they were signally great. They dare not add ingratitude to their other sins, and therefore they were brought together, not to flatter their vanity, but to inspire their energy for the future. He doubted not that all persons had found the occupation of collecting funds on behalf of the different societies was neither congenial to their feelings nor conducive to the spiritual interests of the parties from whom they were collected. The niggardly regarded it as a painful season when they were called upon to part with something from themselves, and the benevolent had made it too much a season of social enjoyment. But the Secretary of this institution had made its local meetings seasons of revival—seasons for making an appeal to the consciences of men, and supplication for the outpouring of the Spirit of God. The result was, that he had sukk the character of the beggar in the more exalted one of the evangelist. At the same time, the efforts of the collectors and the benefactions of the donors had been the almost irrepressible effusion of the spirit of united love. He hoped that the plan thus adopted, and the example thus set, would be universally followed, and that the time for the gathering in of collections to the Society would be just the period when the Spirit of God was descending, that they might contribute of their carnal things, while from the Father of mercies they were receiving spiritual things. The next point to which he would briefly advert was, the effort to which they had that night pledged

themselves for extending the operations of this Society. The principles which they professed to believe, and on which they were accustomed to act, did not allow them to cherish, in reference to their country, either indifference or despair. It had been objected to Christianity by its foes, that it neither enjoined the duty, nor illustrated the spirit, of patriotism; and what generally passed in the present day under that name he apprehended Christianity did not enjoin, and would not be able by its principles to enforce. But Christianity had a patriotism, and it was illustrated in the life and character of Him who said, when he came upon this earth, "I am sent to the lost sheep of the house of Israel." His ministry, his teaching, his miracles, his example, his virtues, his sufferings, his death, and the manifestation of his risen glory, were all confined to the land of his progenitors. When he came to the place where his eye more or less distinctly saw the hall of the High Priest, where he must be smitten—the Pretorium where the nation should breathe out their curses, the purest and most impetuous patriotism that was ever lodged in bosom on earth, in the contemplation of the city, led him to say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you de-

solate." When he was leaving this world, and touching for the last time that earth where they had scorned him so rudely, and persecuted him with such deadly hatred, yet his foud heart turned to his country and the city of his murderers, and he said, "Begin at Jerusalem." Yes, let that be their patriotism, and God helping them, it should. They were not in despair about their native land; they had not at present given up hope. He knew that many predicted that this country would soon come to ruin, but he believed there were not only the ten, but the tens of thousands of the righteous, for whom the Lord would yet spare it, and honour it most graciously and abundantly.

The Rev. MORTLOCK DANIELL, of Ramsgate, seconded the resolution.

The resolution was then put, and carried unanimously.

The Rev. W. G. LEWIS, of Chatham, moved—

"That W. T. Beeby, Esq., be requested to continue his services as Treasurer; that the Rev. C. H. Roe be the Secretary, and the Rev. S. J. Davis, the corresponding secretary, and that the following gentlemen (names read) do constitute the Committee for the year ensuing."

The Rev. W. EVANS (missionary to Calcutta), seconded the resolution, which having been put and agreed to, the doxology was sung, and the meeting separated.

Monies received since last Register.

Suffolk.	Mr. Belsey	1	0	0	Luton.			
A Friend by Rev. C.	Mr. Ackworth	2	0	0	E. Waller, Esq.	1	1	0
Elven	Mr. Geo. Ackworth ...	1	0	0	Mr. Wm. Bolton	6	10	0
London.	Mr. George	0	10	0	Mr. B. Bolton	6	5	0
A Friend, for 2 years..	Dr. Bell	1	0	0	Mr. Johnston	0	10	0
Prescott St. Auxiliary	Mr. French	1	0	0	Mr. Franter	0	5	0
Eagle St. Auxiliary...	Mr. French, jun.	0	5	0	Mr. Harrison	0	5	0
Sakespeare's Walk...	Mr. Hughes	0	5	0	Mr. Spencer	0	10	0
Mr. S. Dixon	Mr. J. Pearce	0	10	0	Additional by the Rev.			
Kepple St. Auxiliary	Mr. Young	0	5	0	H. Burgess	11	6	11
Church St. do.	Mr. Thornton	0	10	0	Mr. Davis, an. sub. ...	1	0	0
Clapham, small sums	Mr. Stephens	0	10	0	Buckingham.			
by Miss Edwards ...	Three Servants	0	1	6	Mrs. Prunty	3	0	0
Chelsea collection...	Dunstable.				Mr. C. Buris, jun. ...	1	1	0
Park St. Auxiliary ..	Collection at Rev. D.				Mrs. Burton	1	0	0
Tottenham, by Mrs.	Gould's	10	5	10	Newcastle-on-Tyne.			
Davis, for Darlington	Teetotaller's donation	3	0	0	Collected by Miss R.			
Hackney Auxiliary,	Ladies' quar. subs. ...	8	9	0	Baker	8	0	4
on account	Mr. Batchelor, sub. ...	1	0	0	Bow, Collection	5	0	0
Coll. at Hackney	Mr. Gutturidge, sub. ...	2	0	0	By cards	12	18	0
Alie Street	Mr. Chambers, do.	0	10	0	Rev. W. Norton, sub. ...	2	2	0
Aldersgate-st. chapel...	Mr. Masters, do.	1	0	0	Wokingham, Berks.			
North of England	Derby collection	4	0	0	Rev. G. Woodrow,			
Auxiliary	Swanwick and Rid-				sub.	0	10	6
Nailsworth Legacy of	dings	11	0	1	Mr. Milnes, sub.	0	5	9
the late Mr. Samuel	Rev. T. Boyce, Bristol,				Collection	6	0	0
Jenkins	by Mr. Penney	5	0	0	Loughton, Essex.			
Yorkshire.	Lincolnshire Auxiliary,				Mr. Geo. Gould	1	1	0
Rev. J. Acworth,	by Rev. T. H. Morgan,				The Ladies of Gray-			
Bradford. Part of a	Boston	3	3	2	ford church, by Rev.			
thank-offering for the	Stony Stratford, Mr.				O. Watts	4	0	0
recovery of an only	Cox, don.	5	0	0	Friend for Brough...	1	0	0
son	Newcastle-on-Tyne.				Bank note, no. 880 ...	5	0	0
S. F.	John Fenwick, Esq. ...	10	0	0	Do. do. no. 3872,			
X. Y.	Houghton Regis.				"Bas."	5	0	0
Chatham.	Collection	8	2	6				
Coll. at Mr. Lewis's	Mr. Cook, sub.	0	10	0				
Union meeting	Mr. M. Cook, do.	0	5	0				

Monies received at and after the Annual Meeting will be acknowledged in the next Register.

THE
BAPTIST MAGAZINE.

JULY, 1840.

MEMOIR OF THE LATE MR. THOMAS HARBOTTLE, OF HEYWOOD.

BY MR. J. HARBOTTLE, OF ACCRINGTON.*

THOMAS HARBOTTLE was born on the 6th of October, 1807, and from his infancy was much beloved by the relatives and friends of the family. He early manifested much kindness and cheerfulness of disposition, and readiness to receive instruction: indeed, few young persons ever possessed greater aptitude for learning than he did when but very young. But he early sustained one of the greatest afflictions to which children are liable in this vale of tears,—the loss of a kind mother, who was taken away by a consumptive complaint, at the age of about twenty-seven years, when he was only about five or six years old. She was connected with the Independent Church at Ulverstone, and the daughter of Daniel Gibbons, formerly minister there; who, after a few years of acceptable ministration, was removed from his beloved charge, very much in the same manner as his grandson has lately been from among the people at Heywood. At the time of his mother's decease his father was not a professor of religion; though he trained up his children in the reading of the Holy Scriptures, and attending on the public worship of God, and a few years afterwards, set them the example of openly confessing and following the Lord Jesus.

By means of early instruction our de-

* The usual epithet, which, in a single word, distinguishes those who are engaged in the work of the ministry from others, is omitted, in compliance with the express injunction of the author; but it may be pleasant to the reader to be apprised at the outset, that the subject of this memoir sustained, and that the writer now sustains, the ministerial office.

parted friend was preserved from those gross vices which so greatly injure the morals of many young persons. Yet amiable as his outward conduct was, like every other descendant of Adam he was the subject of a depraved nature, of which he was, through infinite grace, made afterwards deeply sensible. In a manuscript of his own he says, referring to his younger years, "Had I at that time been left to indulge the evil desires of my depraved heart, I should often have stolen away to join the amusements of such children of my own age as were free from the restraints of parental discipline; and not unfrequently did I envy them, in being permitted to seek their own pleasures on the Lord's day. Happily, however, he was soon taught by Divine grace no more "to envy sinners." And let every young person be assured, there is nothing really desirable or beneficial in such a condition. Several of the young persons to whom he refers, have ere now given sufficient proof that the unrestrained pursuit of sin in early life leads only to distress and misery.

He had, when about twelve years of age, many convictions of the evil of sin, and the solemn consequences of judgment to come, together with some pleasing views of the joys and glories of a better world. Yet still he struggled against these convictions, and sought gratification in the follies and pleasures of sense. But his conscience had become too much enlightened ever to be at ease in such a state. "There was one passage of Holy Scripture," he says, "which seemed riveted in my memory,

'He that knoweth his Lord's will, and doth commit things worthy of stripes, shall be beaten with many stripes.'" This awful Scripture stood, like an angel with a drawn sword, presenting a barrier in the way of sin. "In one respect," he says, "it resembled the flaming cherubim, appointed to guard the approaches of the tree of life, for it met me in every direction." During this struggle, he was tempted to indulge the wish that he had been born among the heathen; supposing that he could then have enjoyed the pleasures of sin without molestation from the remonstrances of conscience.

This part of his experience we record, inasmuch as it shows the riches of divine grace revealed in him. And it is possible that some to whom it is now related, may be at this moment in the same conflict. Let such learn, that the sooner they yield and flee to Christ, the sooner they will find rest, and peace, and joy in believing. Vain are all efforts to derive the waters of consolation from broken cisterns; and the attempt to resist conviction only prolongs the disquietude of the heart.

The great change in his mind in which he became manifestly the subject of conversion to God, appears to have taken place when nearly fourteen years of age. The beauty of divine truth was revealed to his soul, the excellence of the Saviour manifested to him, and his mind graciously drawn towards divine things. Then the people of God became his chosen companions, and the ways of wisdom appeared "ways of pleasantness." "The ordinances of the gospel," he says, "were precious to my soul; and the work of redemption, in the discoveries it gave of the person and offices of Jesus Christ, was evidently adapted to my condition as a sinner, guilty and condemned before my Maker." My anxiety now was to be safe for eternity, and to attain some comfortable hope of acceptance through the mediation of Christ. Though often walking in darkness, I received much support from those words, 'By this we know that we are passed from death unto life, because we love the brethren.' I felt that I really loved those that were like Christ, and loved those most that appeared to have drunk most deeply into the mind of Christ."—"Twas finished now, the great deciding part; The world subdued; and God received his heart."

When once the love of God becomes shed abroad in the heart by the Holy Ghost; when Christ appears glorious, his ways delightful, his people the excellent of the earth;—then, but not till then, the dominion of sin is broken, and the soul begins to enjoy the glorious liberty of the sons of God.

He now chose to become a follower of Jesus, and sought to be joined unto the Lord in everlasting covenant, never to be forgotten. About this time he wrote a short letter to a near relative, the purport of which was—That he had in vain sought happiness in earthly things; that he discovered their emptiness and vanity; that now he perceived true happiness was to be found in the favour of God through Christ; and he therefore desired to be a disciple of Jesus, and henceforward to be his for ever. He wished this to be mentioned to his aged grandfather, the minister at Tottlebank, and the church there. He was accordingly introduced to the church, and, when under fifteen years of age, was solemnly baptized into the faith of Christ, and was the last person to whom his venerable relative administered that sacred ordinance. This occurred near the end of July, 1823. It was certainly a great comfort to the aged minister, after having published the gospel about fifty years, and now ready to depart from the toils of this world, to administer this sacred rite to the young convert, who inherited already his name, and was now made "partaker of like precious faith."

From this time he went on his way rejoicing; and though his constitution was delicate, and no doubt like other disciples he had inward conflicts, yet he appears to have generally possessed a large measure of spiritual comfort, arising from a well-grounded hope in the Almighty Saviour.

It would be improper to prolong this narrative by introducing too many details. It may suffice to say, that within two or three years after he had joined the church, some of his friends seemed to consider him as a suitable person to be invited publicly to proclaim the gospel of Christ. When over at Accrington on a visit, he was requested to speak in the Saviour's name; and attempted so to do, though with considerable hesitation, being then very young. His first attempt was at a village called Oaken-shaw, from those important words—

“Neither is there salvation in any other, for there is no other name given under heaven among men whereby we must be saved.”

For some months before he had felt concerned for them that were perishing in sin; and thought, if they only knew what he had perceived and felt of the word of God and the value of divine blessings, they would repent and turn to God. He continued occasionally to dispense the word of life, while he remained at home assisting his father in the business that he carried on, and likewise spent about a year at Newcastle-upon-Tyne, with a dear relative there, Mr. Henry Angus, who was in the same business. There he enjoyed many valuable opportunities of improvement in religious knowledge and experience, and much delightful Christian society in the church under the care of Mr. Sample, as well as with others in that vicinity.

Some time after his return home, his father read a piece in a religious journal, in which the professors of religion who might have sons likely to become useful in the ministry, were strongly urged to encourage them in devoting themselves to the service of Christ, and to assist them in obtaining such useful learning as might be desirable for them to possess. He therefore proposed the matter to his son, and promised to bear the expenses of four years devoted to study, if he desired it. This proposal was accepted. For some years previous, the most of his leisure time had been devoted to reading; in the course of which the study of history had received a measure of attention. Referring to this he says, “From a careful and protracted attention to the successive events which had thus been brought under my consideration, an impression was produced upon my mind, in its evidence clear as the sun at meridian day; and in its character fixed and constant as an engraving on brass, that human life, apart from its bearing upon eternity, was all vanity; that, regarded in the light exhibited on the page of inspiration, as the seed-time for that eternity, it was of infinite moment; and that it was the highest wisdom to spend life, and to employ our energies in such a manner, that they might have the most direct relation to the salvation of the souls of men, the glory of God, and the unchanging everlasting destinies of the future state. One

fact related by a certain writer concerning a small town served to rivet these reflections on my heart. After having noticed some events which had transpired in the twelfth century, he observed, ‘that he must now pass over a period of five hundred years for other materials, as during that time history had furnished him with no records of any thing that occurred.’ I could not help pausing to reflect on the statement—‘a blank for five hundred years!’ And how many families, thought I, during that period must have risen to distinction or sunk in oblivion; their interests, their projects, their glory, and their very names, have passed away like a meteor of the night! Never did I feel more powerfully impressed with a conviction of the vanity of life, so far as regards the present world only; or its importance, viewed in immediate connection with the revelations of the Holy Scriptures. I now longed to decide at once concerning the way in which my life might be most usefully spent. Strong emotions were rekindled in my soul to seek for the conversion of sinners, and the promotion of the cause of Jesus Christ.”

The state of his health about this time was discouraging, either in regard to the pursuits of business or the proper discharge of the ministerial office. He thought, however, that in case of devoting a few years to study, he might be qualified to support himself by giving instruction to the young; and, at the same time, wherever the hand of Providence should lead, he might have opportunity of aiding the cause of Christ. He accordingly left home, and devoted about two years to improvement in classical studies (of which he had gained some knowledge when a boy), and preached frequently during this time, residing at Accrington.

When he resided at Accrington, it was customary for him to meet with another person on the Saturday evenings, for the special purpose of praying that the Lord by the power of his Holy Spirit would revive his work. It may be encouraging to add, that within two or three years afterwards a very pleasing revival of religion occurred there.

In the year 1831 he went to France, and spent the greater part of two years there. One principal reason was, that he might become so familiar with the language as to teach it in case of his afterwards conducting a seminary for youth.

During his residence at one of the sea-ports of France (Havre de Grace), he took the opportunity offered, of preaching to the English and Americans; and his labours in gathering a congregation were made successful beyond what might have been expected, and we trust, permanent good was effected.

His visit to France appeared to improve his general health considerably, the result of which was a resolution to devote his remaining life to spread the knowledge of Christ, as a missionary; and he expressed a wish to go to Asia for this purpose. Being an only son, his surviving parent felt reluctant to consent to this, and expressed a wish that he would rather engage in the service of the Home Mission; which indeed may be regarded as next in importance, if not equal, to foreign service in that department. While hesitating as to the course he should adopt, he wrote to a relative, as follows:—"Brother G. would recommend me in the first place, to allow no place whatever to interrupt me in the pursuit of study for a while longer. Mr. I. recommends me to come to Bradford; but while I could feel a great pleasure in pursuing study of a classical kind, I cannot resist the belief that our populous districts in Lancashire are very far behind in the enjoyment of the privileges of the gospel."

Solicitude for the spiritual welfare of these populous districts produced the decision to attempt something for their good; and at the request of the Lancashire Baptist Home Missionary Society, he was induced to commence his stated labours at Heywood. And that those labours have been rendered in some measure successful is testified by the house of prayer here built for divine worship; the congregation regularly assembling therein; the sabbath-school here gathered; and above all, by the church here walking in the fellowship of the gospel. "Ye are the living epistles."

Mr. H.'s labours at Heywood were commenced in October, 1833. There was then no Baptist church in this populous village, containing about twelve or thirteen thousand inhabitants. A few of our brethren resided there, one of whom very kindly proposed to furnish a cottage rent-free for a year, for the purpose of making an attempt to gather a congregation. Prospects appeared favourable, several followed the footsteps of Jesus in the ordinance of believers'

baptism, and a church was formed. A place of worship was opened April 17, 1835, capable of containing four hundred persons, which has since been improved by the erection of a gallery. In 1837 the newly-gathered church requested him to take the oversight of them in the Lord, and he was publicly recognized in that office October 3, 1837; on which occasion an introductory discourse was delivered by Mr. Aldis, of Manchester; the ordination prayer by Mr. Stephens, of Rochdale; a charge to the minister by Mr. Lister, of Liverpool; and a sermon to the church by Mr. Edwards, of Bacup.

Whatever may have been his qualifications for the work of the ministry, or his success therein, I think no one acquainted with him would doubt for a moment, that usefulness in the conversion of souls to God, was the great object on which his heart was intent, and towards which his energies were directed. Had his bodily strength and mental powers been ten times as great as they were, all would have been offered as a living sacrifice to glorify Christ in the conversion of sinners. In one of my last visits to him, when sinking under the disease that has now brought him to the grave, he expressed no feeling of regret or grief, in regard to his own sufferings or afflictions; the only thing he seemed to lament, was the indifference manifested by many around towards what he called "the most glorious work ever done under the sun," that is, the work of redemption by Jesus Christ.

About the time of his coming to Heywood, he entered the marriage state, with Miss Trovey, of Clifton, near Bristol, with whom he had become acquainted while resident in France.

Together with many comforts in domestic life, he and his dear surviving companion were called to taste the cup of affliction in the loss of two lovely children that died before himself! Their own health was but precarious; and about the beginning of the present year, in consequence of a severe cold acting on a frame already predisposed to consumption, he was laid aside from preaching, and was scarcely ever afterwards able to speak in public, except two or three times in administering the Lord's supper.

It was fondly hoped that a change of air might recruit his enfeebled frame; and for that purpose he spent the months of spring, 1839, at Clifton and Penzance.

But the fatal arrow of the last enemy had too deeply pierced to admit of the wound being healed. At Penzance he seemed better a short time; but then, finding his strength diminishing, he came home, to spend the last few days of life with his beloved family and people, ere he should depart to his everlasting home.

During his absence from Heywood, he experienced a severe trial in the death of one of the children before referred to. But amidst these complicated afflictions he was favoured with a large measure of inward consolation. In a letter from Clifton, dated 26th of April, 1839, he says, "I thank God through our Lord Jesus Christ, that he has so graciously and sweetly delivered me from the fear of death and of its consequences. Solemn as the change is, and solemn as I always feel it to be when I think of it, yet I can, I think, say, to the praise and glory of his grace, that I have not had one minute's distressing anxiety of mind in relation to this point, during the continuance of my infirmity."

After his return, he was enabled to the last to manifest the same resignation and good hope through grace. One, most capable of describing the state of his mind, observes, "During the last weeks of his stay on earth, he evidently enjoyed an uninterrupted peace, such peace as I frequently felt was truly to be desired. Often, after a severe and distressing fit of coughing, he would say, 'I shall soon be where the inhabitant shall no more say, I am sick.' He has frequently after experiencing much pain enumerated his mercies; but I do not recollect that he ever once spoke of his trials. Often, after tossing the greater part of the night in restlessness and pain, he would say to me, 'Well! how few are my nights of pain, compared to the many, many, when I could lay me down, and sweetly sleep till morning!

One morning, after much coughing and pain, he repeated that verse, part of one of his favourite hymns—

"I could renounce my all below
If my Creator bid;
And run, if I were called to go,
And die as Moses did."

The only thing about death that seems to have caused any apprehension, was the final struggle—the pangs of dying—and a fear lest any expression of impatience should escape from him. But, though his sufferings were great, he was mercifully sustained through the awful conflict; faith and patience accompanied him to the last on earth, and yielded up his spirit to be attended by love and joy in heaven for ever. He departed early in the morning of Tuesday, Aug. 20, 1839; and his mortal remains were committed to the grave, amidst the affectionate sympathies of his friends, and brethren in the ministry, on the Friday following. Several of the ministering brethren engaged in the various services of the interment, and addresses in the chapel and at the grave were delivered by Messrs. Edwards, of Bacup, and Fraser, of Bolton.

He chose for the subject of a funeral sermon, Job xix. 23—7, leaving a request that his endeared relative at Accrington would perform that service. One affecting occurrence attending his departure, was the decease of his little boy, an interesting child of about three years old, who died about two days after the death of his father. This event cast a deeper shade of sadness over the house of mourning, yet it was no doubt according to the counsel of infinite love. We mourn over such events; but we see through a glass darkly. Perhaps the dear departed might receive an accession of delight in being so soon overtaken by the infant-spirit of his loved boy to share with him the first joys of the celestial kingdom.

THE THREE MOUNTAINS.

BY THE REV. C. J. MIDDLEDICH.

SINAI, Tabor, and Calvary, are three of the most remarkable places on earth: Sinai, where God as the great moral governor of men gave forth his laws; Tabor, where his incarnate Son received the full credentials of his ministry; and Calvary, where he finished the work which the Father had given him to do. Many of the most remarkable events recorded in sacred Scripture are associated with mountains as the places of their occurrence. We cannot assign any posi-

tive reason for this, but doubtless these elevations furnished appropriate scenes for transactions of grandeur and sublimity, intended to attract and secure the attention of men governed by the manner, as well as by the nature, of the events they witness. The three mountains already named frequently engage the Christian's notice. Sinai is alluded to as emblematical of the guilt and condemnation of man. Tabor is referred to as the supposed scene of our Lord's transfiguration; and Calvary is associated with all that is impressive in the Saviour's death, and pleasing in the Christian's safety. There is, however, often, considerable interest and advantage in placing certain transactions side by side, that the shade of the one and the light of the other may cast their mutual influence, and thus afford a view we should not otherwise obtain. The design of the present paper is to place these three mountains in *juxtaposition* before the reader, and to regard their transactions as affording a connected view of the great order of spiritual government carried on by God; nor will it be without advantage if the terrors of the first, or the glory of the second, lead us more highly to prize the mercy of the last.

They may be regarded in their points of *agreement* and of *difference*. Their points of *agreement* are three, namely—the attestation of their divine character by supernatural signs; their forming the most prominent features in dispensations eternal in their results, though the transactions themselves were temporary; and, lastly, the appeal which they make to the searching scrutiny of an enlightened judgment.

The first point of agreement is, *the attestation of the divine character of these several scenes by miraculous or supernatural signs.*

The summit of Mount Sinai was clad in all that was majestic and sublime; read Ex. xix. 16—20. The fire, and blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, appalled surrounding hosts as proofs that God was there. Tabor witnessed a scene no less divine. A mysterious change there passed on the exalted personage of the Son of God; departed saints, returned for a while from the seats of the blessed, held visible and audible intercourse with him; resplendent glory encircled the sacred

company; a cloud enshrouded all, whence, as from the hallowed recess where Deity abode, a voice declared the honours of our Lord. Here was an exhibition of divine glory. When Jesus assumed our nature he veiled his godhead in humanity that man might behold without alarm the glory of God in the face of Jesus Christ; but now, when he held communion with celestial beings, it seemed as though he resumed a portion of his native glory. His whole intercourse with earthly beings was a concealment of the grandeur of his divinity, but when the inhabitants of heaven came down to hold audience with him, that grandeur was more openly displayed; he was seen clothed with honour and majesty, covered with light as with a garment; see Luke ix. 28—36. Then, as we pass to Calvary, who does not feel oppressed by the accumulating proofs of its divine and majestic character. All nature bears part in the attestation. The sun, which Satan cursed, but could not darken, withdrew his shining, and left those scenes in appropriate gloom when Christ gave up the ghost; the foundations of the earth, which had remained secure when kingdoms fell, trembled at the transactions of Mount Calvary; the mighty intervening space between the abodes of men on earth and the abodes of those who have left their houses of clay, and which seems to mark them out as territories of distinct and separate powers, was passed by messengers whom hades and the grave commissioned to bear the tribute of allegiance to Him who bowed his head upon the cross; the meaning and the sentiment of the whole was expressed in the tribute wrung from the heathen guard, "Truly this man was the Son of God." The spectator saw the impress of divinity on the cross of Jesus.

As we proceed from the record of one of these transactions to another, we feel that they are but succeeding chapters in the history of the same power; the phenomena of nature are suspended in each, and all bear undoubted marks of the same hand. The terrors of Sinai, the effulgence of Tabor, and the gloom of Calvary, all give resistless proof that they were the result of some power which holds all elements at its pleasure, and can pour them forth in thunderings to alarm, in radiance to awe, or in sighs to subdue.

The second point of agreement is,

their forming the principal feature in dispensations eternal in their results, though the transactions themselves were temporary. These scenes have long been withdrawn—the spots where they were once beheld are still existent, and, with a greater or less degree of certainty, are known, but no trace can be discerned of the events themselves. Mammon or superstition may have reared their temple where Moses spake with God, where Peter wished to anticipate their office, or where the cross of Christ once stood; but Sinai, Tabor, and Calvary, possess nothing in themselves to distinguish them from other portions of our globe—their transactions have closed, and their prodigies have ceased. Still there is an immortality attaching to them. They furnished the spot whence an influence is sent out reaching to the world of spirits, an influence that will never cease while a spirit lives, or eternity endures. Sinai may pass away, but its laws will ever live—live as the declaration of Divine pleasure and human obligation. The voice which spake has died away, but the precept yet remains, “thou shalt have no other God before me;” the words have ceased to re-echo from surrounding rocks, but the statute is not, and cannot, be repealed, “thou shalt not covet.” These are the proclamations of principles that will last for ever. They have their origin in the relation of God and man, and will thus run on even to the end of being. Sinai we have never seen, its wonders we have not witnessed; but its transactions were the expression of principles that will never forsake us. Tabor may be eclipsed, but its glories will remain. No exception may be made on its behalf with regard to the obliterating hand of time, or the final dissolution of our earthly state, but the moment will never come when its transactions will cease to influence man. The exclusive testimony then given to the official claims of Jesus will attend the sinner as his eternal curse, and will wait upon the saint as the minister of his everlasting bliss. Calvary will be destroyed, but its sacrifice will retain its virtue. The cross decays, but the victim does not cease to atone: the bleeding sacrifice is no more beheld, but the satisfaction does not fail: the groans of the sufferer and the yells of his murderers are heard no longer, but the time will never come in which his death will not secure the salvation of the penitent,

and aggravate the condemnation of them who have rejected the blood of a covenant thus ratified by heaven. The anathemas of Sinai will for ever curse the rebel once delivered to the powers of vengeance; the credentials of Tabor will always vindicate the faith that receives the gospel of the Son of God; and the sacrifice of Calvary will for ever bless the sinner who has fled for refuge to lay hold upon the hope set before him.

The third point of agreement is, *their appeal to the searching scrutiny of an enlightened judgment.* Sinai presents its code of laws to man, and bids him try their principles, and see if they do not so harmonize with divine and human obligation as to be worthy of adoption in every community of intelligent rational creatures. Tabor furnishes the credentials of a professed Messiah, and bids its witnesses to judge the evidence afforded; if it be the voice of God that owns the transfigured Lord as his well beloved Son, then to hear him; if not, to repudiate his claims. Calvary presents a sacrificial offering on account of human guilt, and bids us ask if it be able to atone; if it be, then to commit our eternal destiny to its result; but if not, to spurn a sacrifice that would pretend to redeem, but can only aggravate despair. Here we behold a declaration of divine authority suited to all men, an attestation of Messiah's mission fitted to convince every witness, and a sacrifice suited to the necessities, and sure to avail for the salvation, of every penitent. The revelation of redeeming mercy is as clearly and conclusively attested as that of legislation and government. When God came forth as the great ruler of men he suffered no doubt to rest upon the fact that it was indeed the declaration of the divine will they heard; and when he sent his Son to assume the character of a Saviour, he gave proofs equally conclusive of the divine and merciful nature of his mission. There was as much solicitude on the part of mercy to advance the salvation of ruined souls as there was on the part of justice to establish the honours of Jehovah's throne.

The points of difference briefly require our notice. It is but reasonable to expect that these transactions should be marked by diversity. The impress of divinity is seen on all, but the adapta-

tion to their several designs must give to each its peculiar feature.

The first point of difference is that of *character or design*.

Sinai appears as the awful throne on which is seated the universal Governor of mankind, and whence he issues those great laws by which he would have them ruled—this is therefore *legislative*, having especial respect to conduct. Tabor appears as the scene where the promised Christ holds audience with man, unfolding the credentials of his mission, to save a ruined world—this is therefore *demonstrative* in its kind, having reference to faith or belief. Calvary appears as the altar on which the accepted victim is presented, and man stands pardoned, justified, and saved—this is therefore *remedial*, altering all the relations he sustains to men, to devils, to angels, and to God. The province of one could not be occupied by another. Sinai and Tabor cannot effect the glorious work of Calvary, nor is it the part of Calvary to evolve the precepts of Sinai, or to afford the demonstration of Tabor. The mount where Moses spake with God was clothed in all the awful grandeur of the rectorial powers of heaven; the mount where Moses and Elias held converse with Jesus was invested with all the glory of his mediatorial office, and Calvary presented a scene of suffering and of blood well suited to an atonement intended to expiate the sins of myriads of ruined men.

The second point of difference is that of the *objects*, or the parties summoned to the spectacle presented.

You mark the aspect that the first assumes; it is that of the throne of universal dominion; and it is *man*, in the simple character of a responsible moral agent, who is summoned to appear and to receive the statutes on which his life or death depends. You turn to Tabor, and mark the sight which it affords—it is that of three chosen competent *witnesses*, summoned to the audience between celestial visitants and their incarnate Lord, and to be assured by the voice from the excellent glory of the exalted office he sustained. You turn to Calvary, and who are the beings that crowd upon the view?—they are sinners sinking into ruin, sinners who can be saved only by this intervention of unparalleled compassion. Man visits the first to learn his obligation; the witness repairs to the second to be as-

sured of the sufficiency of its proffered evidence: and the penitent approaches to the third to rejoice in the consummation of a Saviour's work, while he receives the salvation of his own soul.

The third point of difference is their respective *sanctions*, or the means employed to effect their purpose.

The sanctions of Sinai were fearful penalties; "Do this or die," was its stern demand, heard amid the thunders rolling from the eternal throne. The sanctions of Tabor were the divine avowal: "This is my beloved Son in whom I am well pleased, hear ye him," was the distinct annunciation from the Father, concealed himself from mortal sight. The sanctions of Calvary were touching, melting, affecting mercy; "Is it nothing to you all ye that pass by? behold and see if there be any sorrow like unto my sorrow," was in spirit the appeal of an expiring Lord. "Behold my hands and my feet, and see my wounded side; for the transgression of my people am I stricken, and the Lord hath laid on me the iniquities of them all." Sinai may boast its awful sublimity, and Tabor its refulgent glories; but these are feeble compared with the more moving, melting sanctions of Calvary, marked by the mercy of a Saviour's dying love.

A fourth point of difference therefore respects their *influence*. We visit the spot whence God declares his will; there Moses trembled, saying, "I exceedingly fear and quake;" and terror seizes on our souls when lowering clouds threaten to overwhelm with vengeance from above. We follow the thrice-favoured apostles to the mount of an incarnate Saviour's glory; descending spirits talk with him, celestial glory overshadows them, and an unwanted voice proclaims his heavenly honours; like Peter we exclaim, "it is good to be here;" admiring wonder fastens the spectator to the spot. But when we go to Calvary,—lovely, mournful Calvary,—other feelings kindle in the breast. We gaze, we wonder, and we love; the spectacle subdues the heart that often had refused to bow before. We who had dared the thunderbolts of justice, and scorned the claims of heavenly glory, could resist no more, but we fell to learn the sweetly moving strain—

"Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolved by thy goodness I fall to the ground,
And weep to the praise of the mercy I found."

The last point of difference is, *the relation they bear to men.* Let God arise, and come forth in all the grandeur of his moral government, and what is the relation in which we should be found to stand? Guilty—guilty—without justification of our sin, and without plea in bar of our curse. Let Christ appear in all the glory of his transfiguration, and what is the attitude which most, if not all, would then assume? It would be that of professed acknowledgment of his official claims; the overpowering conviction would seize upon the mind with regard to its distinguished occupant—"Thou art the Christ, the Son of God." But, let Calvary be spread before your view; behold the cross, gaze upon its victim, reflect upon its purpose, and ask the bearing which it has on many of the countless multitudes around. Oh! they are saved—saved from the engulfing flames of fiery vengeance, opening, receiving, and closing on, myriads who sink with ponderous curses to the lowest caverns of the lost. Before Sinai we are all condemned; at Tabor almost all professed to be convinced; and at Calvary many are redeemed. The threat-

enings of Sinai cannot be withstood—they ruin the man on whom they fall; the splendours of Tabor cannot be beheld—they have answered the purpose for which they were given: but the benefits of Calvary may be enjoyed—they reach, they bless, they save the soul, which, falling suppliant, looks with simple, yet earnest desire to the cross of our expiring Lord. Many who peruse this paper have felt the blessedness of such a hope. But some have not; and, whither, dear reader will you go? You must come to Calvary or be lost; no other spot affords the hiding-place you need. Oh, do not slight it! lest Calvary unite with Sinai in the condemnation of your soul—the one for the violation of its laws, the other for the neglect of its grace. But flee to the cross; there shall glories more resplendent than Tabor ever saw open on your view; you will dwell, not merely where an incarnate Lord was transfigured, but where a glorified Lord abides, and where no lamentation will arise because of the withdrawal of the tokens of his majesty and love.

Frome.

A HINDU'S REMARKS ON AN ORATORIO.

THE performance of a selection from the oratorio of THE MESSIAH in the Town Hall at Calcutta having been announced in the beginning of December last, several resident ministers and missionaries published a protest against it, as desecrating God's holy word, and degrading the divine theme of redemption, and earnestly entreated their fellow-Christians of every denomination to abstain from giving it their countenance and support. A Hindu periodical writer, the editor of the *Bhaskur*, a weekly paper in Bengallee, subsequently took up the subject, with a view of showing the injustice of visiting upon the Hindus alleged sins of which Christians exhibited open and barefaced examples. The following paragraphs, which we extract from the *Asiatic Journal*, deserve the attention of professed Christians at home as well as abroad, showing the impression which entertainments of this kind are adapted to make on the mind of an educated and thoughtful pagan.

The celebrations of religious mysteries, passing under the names of the *Lilas*, or sportive exhibitions of the lives and characters of *Rám*, *Krishna*, and other Hindu deities, are well known to have been long practised among us. Those persons who make it their business to get up and conduct them, contrive to render them of pecuniary advantage to themselves, by mixing up with the recital of the religious story the allurement of music and dancing, &c., by which many are induced to pay a price for the gratification of their

senses which they would not pay for the ceremonial and recitation only. Europeans have never hitherto taken any part in these things; they have always been unacquainted with the manner of celebrating our *Rám*, and other serio-comic pastimes. Hindus, however, derive great enjoyment from them, as furnishing the gratifications of the dance and the song to the merry and the musical. But now the Christians too, seeing and hearing of this source of amusement as existing among us, have set about getting up a similar means of pleasurable excitement,

a *Chrishta-lila*, or Christian mystery. To effect this, they have made selections from their holy books, of such passages as relate specially to the life and death, surpassing virtues and gracious actions, of Jesus Christ, which have been set to music for the purpose; and a few nights back were sung, with the accompaniment of many instruments of music, at the Town Hall in this city. Probably the night season was the time thought fittest for the religio-musical celebration of the *Chrishta-lila*, as the most appropriate to the pleasures of sense. We conclude the Sahebs and Bibi Sahebs (English ladies and gentlemen) are not over well acquainted with *our* charming way of daucing, or with *our* delightful songs and musical instruments. It would therefore be advisable, in order to give a taste of the pleasures of the *Chrishta-lila* to their native fellow-subjects, that they should raise a subscription for having some Mussulmání dancing-girls instructed in the mode of conducting it. They would soon, no doubt, acquire a competent skill therein, and might thus, by their (to Hindus) more attractive power and execution, allure our young Babus, perhaps some of our grey-beards even, to take a pleasure in witnessing the *Chrishta-lila*, so far at least on the way to a conversion to the Christian faith. . . .

When Englishmen can fasten upon the least semblance of a vice in the Hindu character or practice, they are forward to expose and dwell upon its enormity. Thus has the autumnal festival of the *Durga*, from the nautches connected with which we Hindus derive so much enjoyment, been made matter of reproach to us. The English, at least the religious among them, are not slow to express their disapprobation both of the mixing up of mere vain and carnal satisfactions with religious services, and of the attendance upon these of such of their countrymen as stickle not at accepting from ours invitations to such, in their view, abominable ceremonies, in violation of all Christian consistency. Yet now that Christians get up a similar mixture of worldly and sensual amusement with religious celebration, what shall we Hindus say to them? Assuredly we may without injustice say, either that they do not really be-

lieve, as solemn verities, those Scripture passages detailing the sufferings and holy praises of Jesus, which they thus turn into means of carnal satisfaction—for if they did, they would never so desecrate and abuse them; or that, if they do really give credit to them, then are they guilty of a manifest profanation, in thus associating things divine, that call for contrition, and self-examination, and prayer, with a gratification of taste, merging all seriousness and all penitence in a vain display, and in the excitements of a nightly concourse of the gay, and the giddy, and the luxurious. Is this right? The English term us Hindus an almost uncivilized people; yet, boasting of their own higher natural civilization, they learn to imitate the rude practices of the uncivilized Bengáls! Are they not therein, then, self-condemned of rendering themselves even less entitled to claim the praise of being a refined and cultivated people than we? What will our American inspector (Mr. Malcom) say to these things? He finds great fault with the music and singing in the assembly of the Vedántists at the Brahma Sabha, and considers it as a serious flaw in the system of Rám Mohun Roy. But now women, of his own faith, have actually learned to turn their sacred things into sources of amusement, and his co-religionists assemble in the Town Hall to witness an exhibition got up for the pecuniary emolument of certain individuals, who thus make a trade of their religion! How is all this consistent with the veneration due to the sacred name and word of Jesus the Redeemer; and who among the heathen will now any longer either revere the one, or lend a patient ear to the preaching of the other? Be this, however, as it may, we cannot but laud the consistency of those individuals who have published their disapprobation of such doings. Though Hindus ourselves, we rejoice to see sincerity in a case which demanded some courage for its manifestation in the face of obloquy and misrepresentation. Those reverend ministers and lay gentlemen, who have issued their protest against the oratorio, have deserved high praise for having acted the part of honest men, truly attached to their holy faith, and actuated by a genuine spirit of devotion.

ILLUSTRATION OF SCRIPTURE.

From Paxton's Letters from Palestine.

"Shall men give into your bosom."—
 Luke vi. 38. The usual dress here is a long robe, not much unlike a woman's gown. It is fastened about the waist with a girdle. This is a long large piece, often as large, and even much larger, than a sheet, but of a fine texture, usually of the shawl kind. They wrap this round them four or five times, forming a band from four inches to a foot wide, as the taste of each may be: then give such a fastening to the end as each may choose. It is odd, and to us laughable, to see them putting them on. I have seen them fasten the end of their long girdle to a door, post, or table—adjust its folds—regulate its width—put one end to their body, and turn round and round until they have wrapped it all to their liking. Yea, I have seen them do it on the road. On my visit to Nice, not long after I left that plain, I passed a man on the road, who from some cause wished to adjust his girdle. Possibly it was a preparation before he entered that city of ancient name. He had stopped, taken

off his girdle, adjusted its width, arranged its folds, fastened one end of it to a bush, drew it out to its full length, applied the other end to his side, and holding it, turned round and round carefully, attending to its width and the adjustment of its folds. I felt strongly disposed to laugh, and had their been any one to join me in it, I doubt not should have laughed heartily, the danger of offending the gravity of the Turk to the contrary notwithstanding. But there is no fun in laughing alone, and my old Greek guide looked as grave as if he saw nothing amusing in seeing a man winding himself in a shawl. But to the point I meant to illustrate. The part of the dress above the girdle, having an opening, is used for stowing away all sorts of things; handkerchiefs, when they have any; bread, fruit, &c., nothing comes amiss; they put it into their bosom. As the receptacle goes all round the body, it is equal to three or four of those large pockets our great-grandmothers used to wear.

AMERICAN ANECDOTES.

From the New York Baptist Advocate.

THE horse of a pious man living in Massachusetts, happening to stray into the road, a neighbour of the man who owned the horse put him into the pound. Meeting the owner soon after, he told him what he had done: "and if I catch him in the road again," said he, "I'll do it again." "Neighbour," replied the other, "not long since I looked out of my window in the night, and saw your cattle in my meadow, and I drove them out, and shut them in your yard—and I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges himself. "A soft answer turneth away wrath."

Dr. Furman was once present in a small company of brethren who had assembled to dine with a common friend, when the usual style by which they addressed each other was that affectionate appellation of brother. Those present were very exact in using this mode of address. While their conversation was in progress, and they were freely bro-

thering each other, there came in an aged coloured woman, well known for her piety and good character. The brethren present saluted her, one in this manner and another in that,—thus: "Well, old woman?" "How do, mamma?" "How do, Clarinda?" and so on. When she came to Dr. Furman, he leaned forward, extended to her his hand, and said, "How do you do, sister Clarinda?" He might have designed this salutation to the old woman as a gentle reproof to those present, who did not seem to feel the true equality in which all who know the religion of Christ stand as brethren.

"Do you really believe," said a minister once to a mother in Israel, "that God chose you to salvation *before* you were born?" "Oh, most certainly," she replied; "for I know He never could have seen any thing in me, for which to choose me, *since* I was born."

THE HOPE OF THE WORLD.

And thus while Art increases all around,
And Peace down showers her blossoms on the
ground,
While Knowledge shows her visage beaming bright
In darkened nooks that never saw the light,
Freedom takes root, and flourishes the more
From all the triumphs that have gone before.
Wickliffe and Luther, and those hallowed names
Who died for conscience in consuming flames,
Unfurled a banner, in the olden time,
Round which have rallied men of every clime;
Pure deeds their weapons, steadfast hearts their wall,
Their cry is "Freedom" for themselves—for all!
"Freedom for worship, rise where'er it will,
"From gorgeous dome, or damp unsheltered hill,
"Freedom for thought, that shall not know decrease,
"Freedom for prayer and praise, and words of
peace."

This right secured—behold, the faithful band,
Who prize its blessings, rising in the land,
To share their joy with all beneath the skies,
They look abroad with pity-beaming eyes;
The sad they cheer, the ignorant they teach—
To souls in error, purer doctrines preach;
To the lost wanderer point the way aright,
On mental blindness pour the healing light;
In arms fraternal clasp the injured slave,
And raise their voice to liberate and save.

Grand and auspicious was that happy time
When England rose, majestic and sublime;
Armed with the strength that only arms the just,
The light of Truth flashed in her eyes august;
Wide o'er the earth her mighty hands she spread,
While rays of glory beamed about her head—
The listless nations started and awoke,
As with loud voice the cheering words she spoke:
"No more," she cried, "no more, thou teeming
earth,
"For me or mine shall thou to slaves give birth;
"No more for me shall helots till the soil—
"Stripes their reward, and pain, and hopeless toil;
"No more shall slaves produce vile wealth for me—
"Joy! Africa, joy! thy swarthy sons are free!
"Hear, all ye nations! hear the voice of truth,
"And awake to pity and redeeming ruth;
"The wealth is cursed that springs from human woe,
"And he who trades in men is England's foe—
"Freedom, God's gift, was kindly meant for all—
"Poor suffering slaves, this hour your fetters fall!"
Earth, as she heard the loud majestic voice,
Shouted reply, and bade her sons rejoice:
The wise and good of every clime and caste
Hailed a fair future, fairer than the past,
And pictured fondly, in the coming time,
Less blood and tears, less misery and crime.
Great was the boon, and pledge of thousands more—
Herald of peace, and days of bliss in store.

Such let us deem it, for we look around,
And find a curse that still afflicts the ground;
We find, in spite of all the wonders done,
That man's improvement has but just begun.
Still half the world lies groaning in the gloom,
Error their portion, misery their doom.
The light of truth has never shed its ray
O'er fairest climes that blossom to the day;
Beauteous and bright in trees, and flowers, and
fruits,
But cursed with savage men and savage brutes.
And o'er those lands where man is more refined,
Where science blooms and learning cheers the mind,
How vast the torrent of the tears that flow,
How vast the amount of ignorance and woe!
Still are the millions doomed to sweat and toil,
And pass long days in harsh, incessant toil,
Gaining hard bread, while bitterly they rue
That they are doomed to labour for the few.
Cold superstition still her chill imparts;

Still ancient error rattles in their hearts;
And still, all lost and humbled though they be,
They doff their caps, and shout with noisy glee,
When pass the heroes in triumphal car,
Who mowed them down by thousands in a war!
Their own bad passions make them still the prey
Of men designing and more fierce than they;
Still are they slaves to hate, revenge, and lust,
Fiends to their neighbours, to themselves unjust.

Yet who shall say these evils shall not cease,
And earth awake to happiness and peace?
They err who say that man to grief is born,
That hopeless thousands are but made to mourn;
Heaven has not issued such a harsh decree—
Man's is the guilt, as man's the misery!
They are no dreamers who, with steadfast hope,
Comprise all nature in their love's wide scope,
And see afar that bright approaching day
When human sorrows shall dissolve away.
Great though the evils that afflict us yet,
The sun has risen, and never shall it set!
Bright shine its beams upon a world of woe,
To warm, refine, and gladden all below:
The mild religion, breathing Love and Peace,
Still o'er the earth shall prosper and increase;
Knowledge and Art shall follow in its train,
And darkened regions smile in light again:
And man become, no more in error blind,
The friend of man, the blessing of his kind.

And who shall doubt, and say this happy creed
Shall fail the nations in their hour of need?
Who shall assert that man, for ever lost,
Must wander pining, worn, and tempest-tost?
Forbid the thought! the holy work begun,
Shows the true soul the good that may be done.
The olden prophets saw the coming time—
Isaiah sang it in his chant sublime;
And in the manger where the Saviour lay,
The angels hailed the dawning of the day.

Go forth! ye friends and lovers of your kind!
Traverse the world from Labrador to Ind—
To every clime, good, prosperous and elate,
Noble your cause, and be your efforts great:
Go forth, and teach the creed of love and peace,
And all the rest shall follow and increase.
Teach the sad world, and scatter all around
The fruitful seeds upon the ready ground.
Teach! teach the world, and all its mental night
Shall melt away in fulness of the light!
The hope of heaven shall elevate and cheer,
And Peace and Knowledge strew their blessings
here;
Science shall bloom in many a distant isle,
Fierce men grow tame, and wildernesses smile;
War shall no longer dare uplift its hands
To strike the prosperous and happy lands;
Its loud alarm shall the earth forget—
Men's swords shall rust, or turn to ploughshares yet!
Hark! the glad chorus of the angel choirs
Striking with joyous hands their heavenly lyres!
They sing the anthem that they sang of old
To the poor shepherds watching by the fold;
"On earth good-will, that never more shall cease—
"Glory to God! and universal Peace!"
Look up, ye nations, with exulting eyes,
And hail the hope that brightens in your skies!
Rejoice ye seraphim that pray for man,
He lies no longer under evil ban;
The scales have fallen from his mental sight,
He sees afar and loves the approaching light.
He, too, perchance, ere ages roll away,
Will join that hymn the angels sing for aye,
And shout the psalm full of love sublime,
In every nook of every distant clime—
"On earth good-will, that never more shall cease—
"Glory to God, and universal Peace!"

From "The Hope of the World," by C. Mackay.

REVIEWS.

Common Sense versus Socialism. An Address to the Working Classes: being an Exposition of the Errors and Fallacies of the Principles of the People calling themselves Socialists, as expressed in their Six Social Tracts in particular, and their Periodical and other Writings in general. By CLARA LUCAS BALFOUR. London: 8vo. pp. 23. Price 3d.

Anti-Owenism. By the Rev. J. H. ROEBUCK. Lectures 1 and 2.

Report of the Discussion betwixt Mr. Troup, Editor of the Montrose Review, on the part of the Philalethean Society, and Mr. Lloyd Jones of Glasgow, on the part of the Socialists. In the Watt Institution Hall, Dundee, on the evenings of Tuesday and Wednesday, 17th and 18th Sept., 1839, on the propositions, 1. That Socialism is Atheistical; and 2. That Socialism is Incredible and Absurd. The Affirmative being maintained by Mr. Troup, the Negative by Mr. Jones. Dundee: 8vo. pp. 48.

Is there a God? A Lecture delivered in the Mechanics' Institution, Southampton Buildings, on the evening of January 27, 1840. By the Rev. ROBERT AINSLIE. London: 8vo. pp. 50. Price 1s.

Is the Bible of Divine Authority? A Lecture delivered in the Mechanics' Institution, Southampton Buildings, on the evening of January 30, 1840. By the Rev. JOHN GARWOOD, M.A. London: 8vo. pp. 47. Price 1s.

Man Responsible for his Dispositions, Opinions, and Conduct. A Lecture by ISAAC TAYLOR, ESQ. 8vo. Price 1s.

Man's Responsibility. By JOHN HOWARD HINTON, A.M. 12mo. Price 2s. 6d.

A MORE gross and undisguised system of atheism and profligacy was never advocated by man than that which its friends have denominated Socialism, and which constitutes the disgrace of the present day; a system which, by destroying every feeling of humanity, by subverting every principle of reason and of religion, and by sapping the very foundations of the social economy, proposes to regenerate the world. By denying the existence of an INTELLIGENT FIRST CAUSE, it removes the fundamental principle of religion; by denying man's responsibility, and destroying the distinction between right and wrong, it renders virtue an impossibility; and by

removing that which has always proved the chief incentive to industry, it inevitably secures the universal prevalence of sensuality and sloth, no less than of irreligion and every species of immortality. According to the visions of these projectors of a new moral world, there are three parent sources of all the ills under which the human family has groaned through its successive generations,—priesthood, marriage, and private property,—and the regeneration of the world will be coeval with the abolition of these tremendous evils! When man shall cease to have any individual interest in the fruit of his own labours, when every social tie has been completely dissolved, when all that is counteractive of evil, and all that is productive of good in religion has been utterly destroyed—*then we shall have a happy world!* Aye, indeed, the proverb will then no longer hold good “there is nothing new under the sun!”

And yet this loathsome combination of folly, profligacy, and impiety—this scheme, the gross absurdities of which expose it to the contempt of every thinking mind, as its immorality and irreligion excite the scorn of the virtuous and draw forth the tears of the pious—this scheme has been embraced by thousands, nay, it has been said, by tens of thousands of our country-men—of our country-women! What an affecting idea this gives us of the moral debasement of the land! What a comment it affords on the adaptation and the power of a richly endowed ecclesiastical establishment to christianize a country! And what a loud call it presents to the whole church, and to every individual Christian, to awake out of sleep, to sigh and cry for the abominations of the land, and to travail in birth for the souls of men!

The subject of Socialism has received the attention of two kindred societies, both alike active and efficient for good in the metropolis; by the efforts of the CHRISTIAN INSTRUCTION SOCIETY a series of lectures on the vital doctrines impugned by Socialists was delivered in Eagle Street Chapel, Red Lion Square, by able and respected ministers of various denominations; under the auspices of the LONDON CITY MISSION a similar

course was delivered at the Mechanics' Institution, Southampton Buildings. But, alas for us! an able, but visionary writer in the "Quarterly Review," has discovered that these efforts are all naught! The Dissenters, and those who adopt their religious principles, however pious they may think themselves, and however laudably anxious they may appear to check the progress of evil, and to promote the good of man, are utterly incapable of reasoning against infidelity or Socialism with the slightest prospect of success. Socialism is but a species of dissent; nay, more than this, according to the light received by the Quarterly Review from the Oxford Tracts, we see in the absurdities and impieties of Socialism, only the fundamental principles of Protestantism carried to their legitimate consequences; and no stand can be made against this foul abomination, or any other species of infidelity, except on principles thoroughly popish. We feel thankful, however, that the gracious Creator has mercifully endowed us with *common sense*; and we are scarcely less grateful that he has given us a disposition to use it. We know well that infidelity has never assumed an appearance so rank and luxuriant as in the immediate neighbourhood of popish pretensions and popish practices; and whoever will read the pamphlets the titles of which are given at the commencement of these remarks, will be thoroughly convinced—if, indeed, there could be any doubt on the subject—that all the sophisms of the Socialist may be unravelled and exposed, and all the pretensions of infidelity triumphantly refuted, without abandoning the noble principles on which protestantism and nonconformity are alike based. Those simple but sublime principles are proof against all the assaults of infidelity on the one hand, and against the efforts of of popery and of Puseyism on the other; and eventually they will triumph over all.

We wish we could give our readers an outline of these excellent works; but our limited space forbids the attempt. As might be expected, they differ much from each other in style and character; but they are all excellent in their way, and calculated to render essential service to the cause of truth and righteousness. "COMMON SENSE VERSUS SOCIALISM" is a sensible and spirited production, which exposes the principles and false reasonings of the Socialists to deserved con-

tempt. It would afford us pleasure to quote some admirable passages; but our readers must peruse the work for themselves; and they cannot do better than circulate it in neighbourhoods where efforts are made to introduce the system which it refutes. Mr. Roebuck is thoroughly conversant with the pretensions of Owenism, and has exposed in a very able manner the fallacious principles, the inconclusive reasoning, and the unfounded assertions of the infatuated leader of that miserable sect. We sincerely hope Mr. R. will be encouraged to continue the course of lectures which he has so ably commenced, and to complete the design which he has formed. THE REPORT OF THE DISCUSSION AT DUNDEE cannot be read without very painful emotions. The whole conduct of the champion of Socialism is characterized by disingenuousness. It is distressing to witness so entire an absence of fairness. The Socialist discovered no love of truth, and no wish to ascertain what is truth in relation to subjects of pre-eminent importance, but evinced an evident desire to deceive the public as to the real sentiments of the sect which he represented. Mr. Troup conducted his part of the discussion with considerable ability and temper; our only fear is, that it is worse than useless to reason with men who have reduced themselves to such a state of mind that they can embrace any absurdity if it be but allied to impiety. THE LECTURES ON THE EXISTENCE OF GOD, AND THE DIVINE AUTHORITY OF THE BIBLE, were delivered at the Mechanics' Institution, Southampton Buildings, under the auspices of the London City Mission. Mr. Ainslie's lecture contains a complete exposure of the atheism of the Socialists, and an able statement of the evidence of an INTELLIGENT FIRST CAUSE. Mr. Garwood's lecture contains a brief but clear outline of the evidence of the divine authority of the New Testament, from which he is "entitled to demand of every enlightened disciple of Lord Bacon . . . that he acknowledge that the same habits of philosophising to which science is indebted for all her elevation in these latter days, should lead him also to cast down all lofty imaginations, and bring into captivity every thought to the obedience of Christ!"

Of all the subjects noticed in these excellent works, that which has excited in our own minds the deepest interest,

and which appears to us to deserve at the present moment especially, the most patient and earnest attention which Christians and Christian ministers can bestow upon it, is that so ably discussed by Mr. Hinton and Mr. Taylor—*MAN'S RESPONSIBILITY*. The works, though not opposed in the general views which they advocate, are as dissimilar in style and character as can well be conceived. In the statement of his positions and proofs Mr. Hinton is concise even to a fault. He sees his point clearly, and states it with distinctness, but it is not held up before the mind for a sufficient length of time—it is not presented in such a variety of aspects as is necessary, nor sufficiently cleared of the obscurities and difficulties which, if they do not in reality, have generally been supposed to attach to the subject—to allow it to make a deep and permanent impression. Mr. Taylor, on the other hand, is elaborate and copious to redundancy; but his illustrations are, for the most part, so beautiful, his reasoning is so forcible, and his diction so elegant, that we love to linger with him on ground so pleasant, and amidst scenes so delightful. The views of many Christians, and even of some Christian ministers, on the subject of man's responsibility, are exceedingly vague and obscure, if not positively erroneous; and the discussions to which the monstrous absurdities of Socialism have led, will have been attended with very important advantages to the church and to the world, should views more clear, more reasonable, and more scriptural, on this subject than have hitherto prevailed, been fully developed, and generally adopted. It is obviously of vital importance that we should clearly understand the *ground* and the *extent* of man's responsibility—that we should know what it is that constitutes man a responsible being, and how far his responsibility extends. We have gained but little when we have obtained the admission that man possesses all the elements of accountability, considered

as a member of society, and subject to human laws, while it is doubted whether he possess all that is necessary to render him justly responsible as a subject of the *Divine government*. We have gained but little when it is fully admitted that man is responsible for his words and his actions, but not for his dispositions, or those states of mind whence his actions proceed, and from which they derive their moral character.

Intimately connected with the subject of responsibility is that of *human depravity*—a subject which ought to receive from every Christian, and especially from every Christian minister, the most calm and patient investigation. Are we yet prepared with clear and satisfactory answers to such inquiries as the following—In what does human depravity consist? What is the precise nature of the injury which we have sustained by the fall?—has it destroyed or impaired the powers which constitute the essential elements of responsibility? Is human depravity any thing *antecedent to volition and independent of choice*? Does it *necessarily induce* the choice of evil? Correct views on the subject of human depravity would lead to a similar correctness in our ideas of the *nature* of regeneration; and would enable us to perceive at once the ground on which rests the duty of every man who hears the gospel to receive it, and to turn to God with his whole heart. The general prevalence of clear and scriptural views on these momentous subjects would, it is hoped, be attended with the most beneficial results, as it is certain that false notions of the nature of depravity and of regeneration, of divine sovereignty and of human responsibility, have contributed greatly to keep the church in a state of supineness and insensibility the most criminal and appalling, and to send successive generations of our fellow-creatures to their sad account, without an effort to save them from going down into the pit.

BRIEF NOTICES.

Maritime Discovery and Christian Missions, considered in their mutual relations. By JOHN CAMPBELL, Author of "Jethro." Illustrated with Engravings by G. Barter. London: 8vo. pp. 578. Price 12s.

CHRISTIANS ought to hail every attempt to connect the exhibition of historical facts with the principles of religious truth. The literary men of the last century were guilty, to an awful extent, of infusing into their best productions the

poison of infidelity; and the literary men of the present century too generally preserve a studied silence on every thing connected with the gospel of Christ, less baneful indeed than the active hostility of their predecessors, but tending to produce a sceptical habit of mind, and a forgetfulness of man's highest interests and obligations. To many readers it will be pleasant to have so many of the principal facts relating to maritime discovery as this volume contains, set before them in connexion with the workings of Christian philanthropy. It is, however, obvious, that the writer's chief object is to narrate the rise and describe the operations of the London Missionary Society; and that with many of his pages, and even some of his chapters, maritime discovery has but a very remote connexion. His two topics are interlaced rather than incorporated; yet they accord pretty well, and the Society to which the author is attached has had more to do with maritime discovery than, perhaps, any other Missionary Society: our own, certainly, has few claims of the sort. Mr. Campbell's style of writing is perspicuous and forcible; his work abounds with interesting scenes which are vividly depicted; and it is adapted at once to enlarge the general knowledge of the reader, and to cherish a missionary spirit in his heart. It deserves, and it will doubtless have, an extensive circulation.

Principles of Interpretation of the Old Testament; translated from the Institutio Interpretis Veteris Testamenti of JOHN HENRY PABEAU, Professor of Oriental Languages in the University of Utrecht. By PATRICK FORBES, D.D., one of the Ministers of Old Machar, and Professor of Humanity, &c., King's College, Aberdeen. Edinburgh: 2 vols. Price 12s.

THESE volumes render accessible to English readers the production of a very learned man, conversant with biblical science, and devoted to its dissemination. They treat, first, of those acquirements and qualifications which will render one a good interpreter of the Old Testament in the present age; secondly, of the principal endowments of mind and virtues of the soul to be desired and cultivated in an accomplished interpreter of the Old Testament; and thirdly, of those subsidiary studies which are an ornament and aid to an accomplished interpreter of the Old Testament. The Hebrew language, the cognate dialects, the ancient targums, versions and commentaries, pass successively under review; and then the author proceeds to consider the peculiarities of the historical, the poetical, the prophetic, and the philosophical portions of that part of the sacred volume. It is not at all surprising that in delectating on these topics the erudite Professor advances many opinions in which we cannot acquiesce. The habits of thought and expression which prevail among English theologians are very different from those which prevail among the scholars of Germany. There is a boldness of sentiment and phraseology in reference to the inspired writers which often startles us, and, at the same time, an absence of certain popular prepossessions, which in this country are almost universal, though perhaps not well founded. It is right to say, however, that "the author is a de-

cidated and uncompromising enemy of the Rationalist system, of which in another production he has given a refutation, and an account of its origin and progress." These volumes are the 8th and 25th of the Biblical Cabinet, and genuine students who are competent to their use will reckon them some of the most instructive of that valuable series.

Memoirs of James and George Macdonald, of Port-Glasgow. By ROBERT NORTON, M.D. London: 12mo. pp. 258. Price 5s.

THESE were twin-brothers, who were born in 1800, and died in 1835. They were supposed by themselves and some of their friends to be partakers of miraculous powers, gifted with the utterance of unknown tongues, and possessors of the Spirit of prophecy. The author of the volume is a firm believer in their supernatural endowments; and gives copious illustrations of the views of prophecy which they entertained in common with himself, and of what he terms the revival of spiritual gifts. We can only recommend his performance to those who wish to study developments of the manner in which, in the poor frail children of Adam, the imagination sometimes gains the ascendancy over the judgment.

The Hope of the World, and other Poems. By CHARLES MACKAY. London: 12mo. pp. 203. Price 7s. 6d.

THE specimen which we have given on page 360, which is the conclusion of the principal poem, will give our readers a favourable opinion of Mr. Mackay's sentiments and powers. About half the pieces in the volume are of a religious character; and if these were published separately, they would be more acceptable to the religious part of the community than they will be while associated with the "Songs for Music," some of which do not appear to us to accord with them in spirit.

RECENT PUBLICATIONS

Approved.

The Works of Josephus, translated by W. WHISTON, A.M. Part 2. London: 8vo. Price 2s.

Canadian Scenery illustrated, uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT, engraved in the first style of the art by R. WALLIS, J. COUSEN, WILMORE BRANDARD, BENTLEY, RICHARDSON, &c. The literary department by N. P. WILLIS, Esq., author of "Pencilings by the Way," "Inkings of Adventure," &c. Part 3. London: imperial 8vo. Price 2s.

Twenty-five Letters, hitherto unpublished, of the Rev. JOHN NEWTON, Rector of Olney and St. Mary Woolnoth, London. From the years 1757 to 1779. Edinburgh: 24mo. pp. 127.

Africa; or Gospel Light shining in the midst of Heathen Darkness. A Sermon preached in the Tabernacle, Moorfields, before the Directors of the London Missionary Society, May 13th, 1840. By ROBERT MOFFAT, twenty-three years a missionary in the interior of South Africa. London: 8vo. pp. 55.

The Former and the Latter Rain. By Mrs. SHERWOOD. Berwick: 24mo. pp. 142. Price 2s.

INTELLIGENCE.

CHINA.

MACAO.

The following statement, dated January 1, 1840, having been forwarded to the Editor, by a body of missionaries at Macao, he feels pleasure in laying it before the readers of the Magazine, regarding it as a calm and judicious development of facts with which Christians of every denomination ought, at the present crisis, to be made acquainted.

"The past year has been a period of unprecedented interest to the foreign community in China. To the merchant, its exciting events have been auspicious of such political changes as shall advance him to a more honourable and advantageous position for the prosecution of his plans. The missionary has deduced from them the animating hope that what 'the mouth of the Lord hath spoken,' his providence and Spirit would speedily perform—that 'every valley would soon be exalted, and every mountain and hill be made low; the crooked be made straight, and the rough places plain, and that the glory of the Lord would be revealed.'

"As far as we can predetermine effects from their ordinary causes, we are disposed to believe that Great Britain will prefer demands upon China, which the latter will probably treat with her wonted disdain; and that the consequence will be a hostile collision between the two countries. At no former period of commercial intercourse between England and China, have there been so many causes, which appear to tend with as little divergence to the disruption of all previous relationship, and the suspension of all trade, until these nations become better acquainted with each other, and each is willing to concede to the other, the honours and rights of equals. Already has an edict been issued by the commissioner, and formally sanctioned by the emperor, forbidding to England, henceforth and for ever, the advantages of commerce with China.

"Within the last few months there has been nothing to heal, but much to widen the breach which existed before. One naval engagement has taken place between a small English frigate and sloop-of-war, and a fleet of Chinese war-junks, in which three of the latter were destroyed, and many lives lost. Had not mercy triumphed in the breasts of the conquerors, the whole fleet would have been annihilated. Aggravating circumstances are of such frequent occurrence, that the hand of God has been almost

visible in preventing other and more deadly encounters. The British community are in expectation of soon hearing from home, or of receiving a visit from the admiral with such instructions as shall enable him to act for the crisis. Months, however, may elapse before any thing definite is heard or done.

"Thus situated, we earnestly look to our Christian friends to 'strive with us in their prayers to God for us,' and for this people. We think there has never been a time when intercession for China was so urgently demanded as at present. We would not limit the wisdom and power of 'the Holy One of Israel.' We reject the opinion that war is necessary. The resources of Jehovah are infinite. Through his interposition, existing difficulties may be adjusted without the bloodshed and wretchedness which usually mark the path of war. Happy and thankful shall we be if a panic prevent hostilities, or a timely wisdom come in to avert them. Still in either alternative, our only refuge is 'the holy of holies;' our most urgent business with Him who fills the mercy-seat.

"Should England not feel herself called upon to demand explanations for past grievances, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray therefore, that if consistent with God's holy purposes, it may not be inflicted, ought we not to plead with even still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers than they already oppose to our influence!

"If it be the will of 'the Governor among the nations' to visit this people for so long refusing to acknowledge his authority, and for worshipping in his stead the gods of their own creation—the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era in the church of Christ. What ample space is here for 'Zion to break forth on the right hand and on the left—what a multitude for her to lift up her eyes round about and behold.' The conquest of the islands of the sea, and of the continental kingdoms of the earth, is most desirable. We hail the victories of the Prince of peace in other lands. But we cannot forget that all the islands in the

world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible beings. And can the church rest, while these unhappy millions are kept in ignorance of 'the only name given among men whereby we must be saved?'

"Pray that whatever is permitted to occur may grant us more favour, in the eyes of this nation, and open 'a wide and effectual door' to us as missionaries of the cross of Christ. We would not overlook our present liberty, restricted as it is; we would be thankful that we may exert ourselves to some advantage in our studies, and in the retired school-room, and that we can visit and quietly converse with multitudes on their immortal interests. But these very limited opportunities of usefulness cannot satisfy us. Nay, they teach us the more impressively what would be the happiness of preaching boldly and freely 'the unsearchable riches of Christ,' of publicly gathering congregations and instituting schools—and of endeavouring, by all practicable means, to arouse the general attention to 'the salvation which is in Christ Jesus with eternal glory.'

"We want to break away from our retirement, and with the gospel in our hands to go forth to the full discharge of our ministerial duties, 'no man forbidding us.' We want to enter the villages and cities, and in the chief places of concourse 'to lift up our voices like a trumpet.' Most ardently do we long to establish ourselves in the great centres of influence—to erect the temples of Christ hard by the imperial palace, to attend at the crowded examinations, and be allowed to address all whom we meet, 'disputing and persuading the things concerning the kingdom of Christ.' It may be necessary to mention, that the impracticability of efforts which attract the attention of the public has been proved in this part of the empire by repeated experiments, and that the attempts made in the other provinces have not been of a nature to show that the public and permanent exercise of the ministry would be anywhere tolerated. Even these last mentioned labours along the coast, through which we pray that the light of life may still be communicated to many minds, cannot we fear be resumed until the maritime parts of the empire are no longer the scene of strife between the opium-smuggler and the laws of the country.

"Our circumstances afford us encouragement to hope that the day of China's deliverance from 'cruel bondage' is at hand. The Lord is collecting his forces here and in the neighbouring regions, and we must

believe that he has something prepared for in preparation for them to do. Within a few months, we have welcomed to this field Dr. Diver of the American Board of Missions, and Dr. and Mrs. Hobson, and Rev. W. Milne, son of the late Dr. Milne, from the London Missionary Society. The number of protestant missionaries and their wives residing at present in China is sixteen. Five of them are under the patronage of the American Board; three are connected with the London Missionary Society; and two with the Church Missionary Society; two are from the American Baptist Board, and one from a Baptist Society in the valley of the Mississippi; two are in the service of the Morrison Education Society, and one is attached as interpreter to the British commission for trade. The missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years: so that from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

"During the latter part of the year, we have experienced no serious interruptions in our missionary engagements. Dr. Parker has not been able to re-open the hospital at Canton, although he practises privately even among many of reputation. The hospital at Macao, a most commodious and eligibly situated building, which has been purchased by the Medical Missionary Society, will probably remain closed until present agitations subside. Dr. Lockhart, who arrived here about a twelvemonth since, was driven away with the other English residents, and has taken up his temporary abode in Batavia. Mr. Gutzlaff and family were obliged to flee at the same time. He has returned to Macao, but his family has gone to Manila.

"The Morrison Education Society have hired a spacious house, with retired grounds attached, for Mr. and Mrs. Brown, who have half a dozen hopeful Chinese youth residing with them, and receiving daily instruction. They have been received on condition of remaining several years with Mr. Brown. English literature is the object of their parents; the Christian religion through this medium is the chief object of the Society. Mr. Bridgman still continues at Macao, where he is at present exposed to less interruption than at Canton. His attention is chiefly given to the preparation of an elementary work designed for the equal benefit of those who wish to learn either language. Mr. Williams devotes a part of his time to the study of the Japanese, under the tuition of those shipwrecked natives whom Mr. King carried back to their

country; but who were not permitted to disembark. Mr. and Mrs. Shuck, and Mr. Roberts, of the Baptist denomination, are diligently engaged in the usual work of missions.

"We regret to add, that Mr. and Mrs. Squire, of the Church Missionary Society, expect to sail for England in a few days, on account of the delicate state of Mrs. Squire's health. For the same reason, Mr. Abeel is ordered by the physicians to escape the approaching rain and cold of China, and to visit Singapore or Manila. As his dialect is the one which the emigrants and foreign traders generally employ, he will find a sphere of usefulness in any of the neighbouring countries. The son of Leang Afa, who was educated by Mr. Bridgman, is still in the service of the commissioner Lin. He is at present employed in translating into Chinese the Cyclopædia of Geography by Murray. This we consider an auspicious circumstance. We have much reason for hoping that the study of the English by Chinese youth will be regarded in future with much more complacency by the authorities than hitherto. If our expectations be realized, it furnishes another call for intercession, that 'the waters of life' may flow freely into the empire through these new channels of communication.

"We cannot close without once more adverting to a subject to which we have made only a passing allusion. We refer to the traffic in opium, one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships-of-war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

"It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honourable employment. As well might they declare, that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us 'in the house and by the way-side,' in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to

debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet notwithstanding their promises and the fear of expulsion, we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupified and disabled by its influence.

"The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families from whose scanty support this expensive luxury is deduced, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay, justify and even commend themselves for their benevolent services.

"These, as far as we are aware, are the principal incidents connected with the present state of this mission. We would not conceal from those who can sympathize with us, that we are at times oppressed with a sense of unprofitableness in our difficult sphere of labour. Hemmed in by crowds of ignorant and dying heathen, we are humbled to find that we make no visible impression upon the mass. We again entreat you to remember us under our trying circumstances. Pray that obstacles may be removed and facilities multiplied. Pray that we may be 'wise as serpents, harmless as doves,' bold as lions — that our efforts may be rightly directed, and that we may be permitted to see that 'our labour is not in vain in the Lord.' We are not discouraged, neither do we expect to be, as long as we can exercise faith in the word of promise, but how can we be satisfied, so long as we sympathize with Him who has thus far scarcely seen any fruits of the travail of his soul, in this empire.

"May the whole world soon be subjected to his dominion, and that we all may meet with many 'sheaves in our bosoms,' when the harvest of the earth is reaped, is the earnest prayer of your brethren in this part of our Lord's vineyard."

BURMAH.

A letter from Mrs. Judson, dated Maulmain, Nov. 24, 1839, addressed to a lady at Brooklyn, and published in the New York Christian Advocate, gives the following interesting account of the health and occupa-

tions of Dr. Judson, and of the present state of the Burman Mission.

"I cannot express what anxiety and foreboding I have suffered since I last wrote you, on account of my poor husband's health. He was attacked, rather more than a year ago, with a severe cough, soreness of the chest, and uneasiness in the side. He, however, continued to preach and perform his usual duties; but grew worse, and finally was obliged to give up preaching, and even conversation, entirely. Notwithstanding these precautions, his disease increased, and in February left here for a short voyage to Bengal; and returned on the 12th of April, much relieved. His cough has nearly left him, but he takes cold easily, and cannot yet lie upon his left side. Still he studies as closely as he ever did in his life, though he has not yet made an effort to preach. He is thinking of trying next Lord's day, but I tremble for the result.

"The bundle of things you sent me by sister Mason reached here in safety, and are highly prized by me, both on account of their value, and because they are the gift of a dear absent friend, whose face I never again expect to see in this world.

"The Bible cause is indeed a blessed cause. THE BOOK OF GOD, the only book among the millions and millions which have been published, bearing the impress of Divinity! Oh how can we rest easy, while any poor, darkened, bewildered child of Adam, is destitute of this gift of God, which has so long been 'a lamp to our feet and a light to our path?'

"My dear husband deems it a peculiar privilege that he has been permitted to spend a great part of his life in preparing this blessed book for the Burmans. One edition in four volumes octavo has been published and nearly distributed. The edition now in press is in one volume quarto. They have progressed as far as Psalms; Mr. Judson and two thorough Burman scholars, both Christians, revising meanwhile. It is this blessed employment which occupies the chief part of Mr. Judson's time. It is this which causes him to spend so many long lonely hours, bending over his study table, notwithstanding the feeble state of his health. I cannot say actually that it causes him to 'trim the midnight lamp,' but I can assure you that he seldom leaves his table and books till ten o'clock at night.

"One thing throws a damper on his feelings occasionally, but never for a moment paralyzes his efforts; I refer to the present state of Burmah—closed against the open preaching of the gospel, and the public distribution of books. There is not now in that vast empire (Burmah proper) a

solitary missionary to point her sons and daughters to the cross. The few members of the Church at Ava scarce dare to own themselves Christians, so exposed are they to government persecutions. Poor Ko-Tha-Aa, pastor of the Church at Rongoon, with his little flock live in continual alarm, while the Karens in the neighbourhood, are in perpetual fear of the storms of persecution which have already burst upon them. But my dear sister, these precious Christians are faithful though fearful. They dare not deny the Lord that bought them. We sometimes receive letters from the disciples of Ava, declaring their determination to cleave to the Lord Jesus Christ. The letters from the good old Ko-Tha-Aa, the pastor, at Rongoon, breathe an admirable spirit of christian discussion; and we hear from other sources, that the Christians and Karens repair 'secretly' to his house for worship and instruction.

"Remember me in your prayers, and believe me to remain your affectionate sister,
"SARAH JUDSON."

AMERICA.

THE LAST WEEK IN APRIL.

THIS was a season of heartfelt gratulation to American Baptists. Three days were spent continuously in the anniversaries of our great national institutions, under circumstances adapted to open new fountains of gratitude in sensible and pious hearts. During the whole time, not only a remarkable unanimity pervaded all the proceedings, but a spirit of kindness and Christian affection was manifested in the private intercourse of the brethren assembled from different parts of the Union, which evinces that the bonds of amity throughout the denomination are year by year increasing in strength and tension. The gross amount of money raised by our different benevolent institutions, notwithstanding the general pecuniary embarrassment so often the subject of comment, bore a very favourable comparison with the receipts of any former year. The enlargement of the bounds of the Tract Society, giving it the form and aspect of a new institution, and adapting it to the increased necessities and augmented abilities of the denomination, gave another impulse to the quickened spirit as it already bounded with anticipations of the future spread of the truth. To all this was to be added, that which in reality was the most cheering of all, though not confined to this particular occasion, the intelligence which came in from all parts of the United States, of the rapid progress of the gospel in subduing error and bringing forth the fruits of right-

teousness in the hearts of men, thus gaining new trophies of triumph for our Immanuel.

Amidst these occasions for Christian rejoicing, came the full account of the unanimous organization of the Bible Translation Society of the British Baptists. The brethren, who appeared to be so long halting, had at length come up in their strength. Like a powerful nation, gathering its resources for a protracted warfare, their might seemed to have been increased by the length of time it had occupied in preparation. The glowing addresses delivered on the occasion, with the communications of our correspondents corroborating published accounts of the fervid devotion which animated both speakers and hearers, the strong anticipations of unanimous co-operation with them on the part of Baptists throughout the United Kingdom, and the anticipated influence of their action on the whole circle of religious and benevolent operations, seemed well adapted to fill our cup of joy, and to force us to exclaim, "What shall we render unto the Lord for all his benefits towards us?" Who can avoid looking back a few years to the time when the Baptists were comparatively a handful in the land? Now see them spreading over the world, proving the sincerity of their faith by their untiring exertions in propagating the truth. Consider their increase in this country during the last year. We have seen it estimated in some public prints at 50,000; and as some corroboration of the correctness of such an estimate in the State of Kentucky alone, 10,000 are said to have been added to their numbers. But numbers we do not regard so much as their increase in benevolent zeal. We are already sufficiently numerous, if endued with a proper spirit, with the blessing of Heaven, to evangelize the world. Thanks to Him with whom is the residue of the Spirit and the power, we think that we discern a general increase of that disposition of the heart which prompts to a faithful discharge of duty. But would that we had more of it! Would that we realized the true sources of our strength! If there ever was a season when the fervent effectual prayer of righteous men was needed by the churches of the saints, it is the present. Not only are all required to supplicate, that each professor of the name of Christ may do according to his ability for the promotion of His glory, but that none may be left to put his trust in an arm of flesh. There is danger when all external things appear favourable and prosperous, that we should begin to confide in what the Lord has permitted us to do, and rejoicing in the success of the deed, forget or neglect the hand that bestowed the ability and the disposition requisite for its performance. Let us, then, humble ourselves before the

Lord, while we remember all his benefits.
—*New York Baptist Advocate.*

AMERICAN AND FOREIGN BIBLE SOCIETY.

At the annual meeting, held in the meeting-house of the Oliver Street Baptist Church, on Tuesday, April 23, 1840, the following officers and managers were unanimously chosen.

President—Spencer H. Cone, of New York.

Charles G. Summers, of New York, *Corresponding Secretary.*

William Colgate, of New York, *Treasurer.*

Thomas Wallace, of New York, *Recording Secretary.*

Ira M. Allen, *General Agent and Assistant Treasurer.*

Receipts.

The receipts for the past year, as shown by the report of your Treasurer, amount to 25,812 dollars. This sum has been contributed during a season of unprecedented mercantile embarrassment, and although not equal to the expectations of your Board, nor commensurate with the ability of our churches and the wants of the heathen world, yet does it prove that the interests of the American and Foreign Bible Society are not forgotten, amidst the claims of our numerous and increasing charities.

Appropriations.

The liberality of the churches, and individual friends of the Society, have enabled your board to make the following appropriations:—

	<i>Dollars.</i>
May 1, 1839.—To aid in printing and distributing the Scriptures translated by the missionaries of the Baptist General Convention of the United States	5000
June 5.—To the London Baptist Missionary Society for printing faithful versions of the Orissa New Testament	1000
For printing and circulating the sacred Scriptures by the Baptist missionaries in Calcutta	4000
	----- 5000
October 2.—To the Board of the Baptist General Convention of the United States, to aid in printing and circulating versions of the Scriptures made by our missionaries in Asia	5000
April 1, 1840.—To aid in printing and distributing the sacred Scriptures by the missionaries of the Baptist General Convention, viz.—For the use of Rev. J. G. Oncken, to assist in distributing the Danish Bible in Copenhagen	500

For distributing the Bible in	
Siam	1000
Ditto in Burmah	1000
Ditto in Karen	1500
Ditto in Assam	1000
	— 5000

New York Baptist Advocate.

CANADA.

PREACHING IN GAELIC.

The following extract from a letter written by Dr. Davies, of Montreal, President of the Baptist Academy in that place, has been handed to us by the Secretary of the Baptist Colonial Missionary Society, the Rev. Joseph Davis, to whom communications on the subject may be addressed at his residence, 22, Princes Street, Stamford Street.

“The missionary operations of our Society have been signally blessed at Osgood, where Mr. M’Phail is labouring; there has been a powerful and very general awakening, which has added to the feeble church in that township some fifty members. In the surrounding townships also, some of which are deplorably destitute, our devoted brother has met with much to encourage his heart, in the eagerness of the people generally to hear the gospel, and in the anxious and hopeful inquiries of many. He displays wonderful zeal in his endeavours to be useful, in the extensive sphere which he occupies. Our other missionaries, Messrs. Fraser and M’Ewen, have also received most pleasing tokens of their master’s approbation. They have laboured chiefly among the Gaelic population of the Bathurst district, whose language they can speak with native fluency, and among whom consequently they are gladly heard. Mr. Fraser in his last journal, gives the following account of a missionary tour which he made recently among this people, in company with Mr. M’Ewen, who is at present labouring in the Indian lands.”

“Mr. Fraser writes — ‘Mr. M’Ewen, from the Indian Lands, accompanied me on a tour through the Highland settlements of the Bathurst district. We commenced our labours at Bridalbane, preached a number of sermons in different places on the Ottawa, and laboured for sixteen days through three different townships of the district. Mr. M’Ewen was so much pleased with the people, and the state of things in that part of the country, that he would at once remove there if he had not given a promise to remain twelve months at the Indian Lands. Many of our meetings were exceedingly well attended, and the people heard with great interest and deep feeling; and in consequence of the lively interest

they took in conversation and inquiry after the preaching was over, we seldom could retire to rest sooner than one or two o’clock next morning. We organized a church among them, and baptized six persons; and I humbly hope a number more are on their way to the kingdom of God. I think when those not present at the organization of the church will give in their names, the number may be about fifty members. This is a station of the greatest importance, and ought to be the very first supplied with a missionary. Should there be a suitable man on the ground just now, great good might be the result of his labours. It would be a great advantage for him to have the Gaelic language, as in many places most of his hearers would be Highland people, who like all others feel a peculiar charm in their mother tongue. Ideas conveyed with the mother’s accent find their way so naturally and directly to the mind, are comprehended by a glance of the understanding, and have peculiar power in affecting the heart. So the people felt under Paul’s address on the stairs of the castle of Antouia, ‘And when they heard that he spake in the Hebrew tongue to them, *they kept the more silence.*’ Several young persons of great promise are among the late converts. I feel satisfied that two of them are suitable young men as candidates for the seminary, should its funds admit of giving them any such encouragement.”

“You will, I am persuaded, regard the above statements as affording additional evidence to prove how much we need the help of our brethren in Britain. If we had the means, we could immediately supply this station, for we have in the academy two or three young men who can use the Gaelic language. We would fain hope that our aged brother Edwards will find for us the requisite funds.”

Mr. Edwards, to whom Dr. Davies refers, has been deputed to visit this country to raise funds both for the Academy and for the Missionary operations, which it is stated, unless prompt and efficient aid be afforded, must be given up.

NEW CHAPEL.

STOCKPORT.

A large building occupied by the Socialists for two years, has recently been purchased and fitted up as a chapel for the use of the Baptists in Stockport, and was opened for public worship, when the following services were held. On Lord’s day May 31st, two sermons were preached by the Rev. J. Lister of Liverpool, and one by the Rev. J. Hargreaves, Wesleyan minister of Stockport. On Wednesday, June 3rd, two sermons were

preached by the Rev. James Acworth, A.M. of Horton College, and on Lord's day, June 7th, one sermon was preached by the Rev. N. K. Pugsby, Independent of Stockport. The Rev. J. Birt, and J. Girdwood of Manchester; W. F. Burchell, of Rochdale, T. Bennett of Hatherflow, and J. Waddington, of Stockport, led the devotions of the Wednesday's services.

This place of worship is pleasantly and centrally situated, is neat and commodious, capable of seating 750 persons, contains galleries on three sides, and has been obtained at a cost of about £850 including the purchase and alterations. Upwards of £51 were obtained at the opening. £130 had been before collected, and an application is about immediately to be made to all the churches in the Lancashire and Cheshire Associations.

It is, however, expected that a debt of at least £400 will remain upon the building after all practicable exertions have been made; which will prove a serious burden to a cause so ecent and feeble as this. May the good will of him that dwelt in the bush abide upon this infant church for ever!

NEW CHURCH.

GILLINGHAM, DORSET.

On Thursday, May 14, 1840, a Baptist church was formed in the populous village Gillingham, near Shaftsbury. Mr. Middle-ditch of Frome presided on the occasion, and after an address, explanatory of the nature and design of a christian church, administered the ordinance of the Lord's supper.

ORDINATIONS.

WOOLWICH.

On Wednesday, May 13, 1840, Mr. Chas. Box, was publicly recognized as pastor of the first Baptist church, High Street, Woolwich, over which Mr. Robert M'Gregor and Mr. William Culver had presided upwards of seventy years, the former having been the honoured instrument of introducing the gospel into this populous town. The services of the day were commenced with the reading of the Scriptures and prayer by Mr. Williams of Grafton Street. Mr. Bowes, of Blandford Street, described the nature of a Gospel Church. Mr. Rogers of Eynesford asked the usual questions and received the confession of faith of Mr. Box, who also briefly stated his christian experience, his call to the ministry, and his cheerful acceptance of the invitation of the church. One of the deacons gave a statement of the leadings of divine providence relative to the church from its formation to the present time. Mr. Cox of Woolwich, offered the ordination prayer; Mr. Shirley of Sevenoaks, de-

livered the charge, and Mr. Woodland, (Independent) of Woolwich, concluded in prayer.

In the evening, Mr. Francis, of Waterloo Road, commenced with reading and prayer; Mr. Lewis, of Chatham, addressed the church; and Mr. DeFranc, of Lutterworth, concluded in prayer. The attendance at both services was numerous, upwards of twenty ministers were present, and it was hoped that the solemn and interesting services will long be remembered with pleasure.

BAGSHOT, SURREY.

On Wednesday, the 20th of May, the Rev. C. Hart, (late pastor of the Baptist church at Wortwell in Norfolk) was publicly recognized as pastor over the Baptist church at Bagshot. The Rev. J. Johnson, of Farnham, commenced the morning service by reading and prayer. The Rev. E. Steane, of Camberwell, described the nature of a christian church, asked the usual questions, and received the confession of faith. The Rev. G. Hawson, Staines, offered up the ordination prayer. The Rev. F. A. Cox, D.D., LL.D., gave the charge. The Rev. J. Statham, of Reading, preached to the church. The Rev. E. Steane, preached an impressive sermon in the evening. Several other ministers engaged in devotional services connected with the business of the day.

CHARLTON, OXFORDSHIRE.

On Thursday, May 28th, 1840, the Rev. W. C. Ellis was ordained as minister of the Baptist Chapel at Charlton. The Rev. W. Ferguson, of Bicester, delivered the introductory discourse, and asked the usual questions; Rev. Mr. Darkin, of Woodstock, offered the ordination prayer, the Rev. B. Godwin, of Oxford, gave the charge, and the Rev. C. Darkin, preached in the evening.

RECENT DEATHS.

THE KING OF PRUSSIA.

The death of Frederick William III. of Prussia, who expired on the 7th of June, in the seventieth year of his age, will probably affect considerably the religious interests of his kingdom. Our readers are aware that his zeal for uniformity, and determination to enforce a revised liturgy and remodelled ecclesiastical constitution, had led this apparently conscientious patron of evangelical doctrine into a course which has entitled him to a place among royal persecutors. It is said that the new sovereign, Frederick William IV. who is in the forty-fifth year of his age, entertains more liberal opinions than those which were held by his father,

and has disapproved of some parts of his father's policy. We sincerely hope that his Lutheran subjects who have been shamefully treated, may now obtain liberty of conscience.

MRS. RUSSELL.

The Rev. Joshua Russell and the Baptist church at Melksham of which he is pastor, have sustained a heavy loss in the decease of Mrs. Russell, which took place on the 19th of May. Mr. and Mrs. Russell with their family were travelling to Bridport, in a phaeton; at Taunton they stopped at the door of an Inn that the horse might bait, Mrs. Russell remaining in the carriage, the horse suddenly started and ran at a violent rate; and Mrs. Russell, endeavouring to get out, fell with such violence as to cause a concussion of the brain and instant death.

MR. T. S. SCALES.

Lately died in the city of Lincoln, Mr. Thomas Summer Scales, in the eighty-fourth year of his age. He was called by divine grace when he was about twenty years of age, and when he commenced a profession of religion he suffered much persecution for righteousness' sake. In his early days he lived three miles from the public means of grace, and such was his attachment to the courts of the Lord's house, that he used to walk this distance three times on the Sabbath to enjoy the privileges of public worship. For many years he was a Deacon of the Baptist church, which for the last 20 years has worshipped in Mint Lane Chapel, Lincoln; towards the erection of which building he was a liberal contributor. He was greatly respected by an extensive circle of friends for his integrity and uprightness, and greatly beloved by the church for his steady unostentatious piety. The gospel of the grace of God was the only foundation on which he rested his hope of eternal salvation. He gloried in the cross of Christ, and by its gracious influence on his heart he was entirely delivered from that bondage into which many are brought through the fear of death; he rejoiced in hope of the glory of God. After a consistent profession of the gospel for more than sixty years he fell asleep in Christ; his end was peace and his memory is blessed. May we who remain be followers of them who through faith and patience inherit the promises!

MISS MORRIS.

Died, May 25, 1840, of the typhus fever, Henrietta Sophia, the beloved and youngest daughter of the Rev. Thomas Morris, Baptist minister, Pontypool, Monmouthshire, (late of Eldon Street, Moorfields, London,) aged sixteen years and nine months.

MISCELLANEA.

ROMANISM AMONG PROTESTANTS.

We have been much amused by an article in the Vermont Chronicle of last week, in which no gentle strictures are passed upon our denomination, for their course respecting Bible translation. The following sentences savour so much of the Roman doctrine respecting the Holy Scriptures, that we cannot forbear presenting it to our readers:

"The meaning of the word *Baptism* cannot be conveyed by any word whatever in a heathen language. The heathen can learn what it means only by witnessing the rite, or from a particular account of it."—*New York Baptist Advocate*.

WILL OF THE LATE PETER BACON, ESQ.

By the will of the late Peter Bacon, Esq., besides the magnificent sum of £10,000 in India Stock, worth about £24,800, to the London University, £1000 is bequeathed to Homerton College; £1000 to Highbury College, £1000 to the Congregational School at Lewisham; £100 to the Rev. Joseph Fletcher, D.D., Stepney; £100 to the Independent Meeting at Stepney; and a similar sum to each of the Schools in connexion with that place.—*Gentleman's Magazine*.

ABOLITION OF THE PILGRIM TAX.

We learn from the Asiatic Journal that the draft of a regulation has just issued from the Legislative Council of Calcutta for the unqualified abolition of the pilgrim tax at Allahabad, Gya, and Juggernath. It repeals the acts providing for the continuance of the duties levied from pilgrims; and decrees that the superintendence of the temple of Juggernath, and its interior economy shall be vested in the Rajah of Khoorda; that he shall not receive or allow to be received by any person connected with the temple, any payment, other than such voluntary donations as may be freely offered, from any person resorting thither for the performance of religious ceremonies; and that he, and all priests, officers, and servants, belonging to the temple, shall be liable to prosecution for any breach of trust, or extortion, or illegal violence. This draft was to be re-considered at the first meeting of the Legislative Council of India after the 14th day of April.

SOCIETY FOR THE EXTINCTION OF THE SLAVE TRADE AND FOR THE CIVILIZATION OF AFRICA.

The anxiety to obtain an admittance to Exeter Hall on the 1st day of June, exceeded any that we ever witnessed before. The Society by which the meeting was con-

vened is one that was founded last year by T. F. Buxton, Esq., and other eminent friends of the African race, and is intended to carry into effect the plans Mr. Buxton has laid before the public in his recent volume. By many persons this meeting was mistaken for the Convention called by the British and Foreign Anti-slavery Society; but the two bodies are quite distinct, and the objects they have in view are not identical. The suppression of the slave-trade, which is still carried on to an enormous extent, being the leading object of the one, and the emancipation of the enslaved being the chief purpose of the other. It having been announced, however, that the chair was to be occupied by His Royal Highness Prince Albert, the eagerness to obtain tickets became intense, and long before the time for commencing proceedings, the spacious hall was crowded. The meeting was exceedingly animated; but the amount of information given by the speakers was not great, and it appeared to us throughout, that the warmth of feeling displayed was not so much elicited by the subject, as by the distinguished rank of the individuals who were congregated on the platform. The selection of speakers was apparently made on the principle of bringing prominently forward those persons who had not been accustomed to take an active part in promoting the welfare of negroes, and whose appearance would therefore surprise, as well as gratify the assembly. Mr. Buxton, Dr. Lushington, Mr. Dyer, and some other abolitionists, had indeed resolutions committed to them; but the bishops of the church of England, and others who had abstained from assisting in the work of negro emancipation, with some who had impeded it, were on this occasion produced, and received with loud applause. When the name of Sir Robert Peel was announced, and the honourable baronet presented himself, the cheering was enthusiastic beyond all precedent, the result of mingled astonishment and pleasure, meaning apparently, "Little did we expect to see *you* here!" The principal resolutions passed were as follows:

"That, notwithstanding all the measures hitherto adopted for the suppression of the foreign trade in slaves, the traffic has increased, and continues to increase, under circumstances of aggravated horror, and prevails to an extent which imperatively calls for the strenuous and combined exertion of the whole Christian community to effect its extinction.

"That the utter failure of every attempt, by treaty, by remonstrance, or by naval armaments, to arrest the progress of the trade, and the exposure recently made by the publication of Mr. Buxton, of the deep interest which the African chiefs have in its

continuance as the means of obtaining European goods and manufacturers, prove the necessity of resorting to a preventive policy, founded on different and higher principles.

"That the warmest thanks of this meeting be respectfully presented to His Royal Highness Prince Albert, for his condescension in accepting the office of President of this Society, and for having taken the chair this day.

"That this policy is to be found in the civilization of Africa by the introduction of Christianity, by the promotion of legitimate commerce, and by encouraging the cultivation of the soil upon a system of free labour.

"That in the opinion of this meeting, Great Britain is required, both by every consideration of sound commercial policy, and by the higher motives of Christian obligation, to exert all her influence and all her power for the effectual suppression of the slave trade, and that the means proposed by this Society, in accordance with the principles recognized in its prospectus and in the preceding resolutions, appear eminently calculated to conduce to the attainment of that great result, and are, therefore, entitled to cordial approbation and support.

"That this meeting earnestly and solemnly appeals to the whole Christian community to further the operations of the Society by pecuniary contributions, by private and public influence, and by all other means that are legitimate in the prosecution of a purpose dictated by humanity, approved by sound policy, anxiously desired by the country, and undertaken in the humble hope that the blessing of Almighty God will be vouchsafed to its labours.

"That in order to promote the interests of this Institution throughout the kingdom, it is expedient to establish Societies auxiliary to it, and in regular correspondence and connexion with it, as extensively as possible. This meeting therefore pledges itself to strenuous efforts for that purpose, and earnestly invites the friends of Africa, of every religious persuasion and political opinion, to adopt such means in their respective neighbourhoods as may contribute under the Divine blessing, to its prosperity and success."

ANTI-SLAVERY CONVENTION.

OUR readers are apprised that a Convention summoned by the Committee of the British and Foreign Anti-Slavery Society was appointed to assemble in London on the 12th of June. Societies in England, Scotland, Ireland, France, Canada, the United States, and the West Indian Islands, responded to the invitation, by appointing four hundred and ninety-three gentlemen as their representatives. The meetings of

these delegates, which were held twice a day generally, for ten days in succession, having just terminated, we have the pleasure to state that they have been well attended, interesting, and instructive. It may be added that, taking into account the exciting nature of the topics to be discussed, the diversity of views on other subjects which the delegates were known to entertain, and the great degree of personal independence and tenacity of purpose pertaining to the American character, the harmony of the meetings and the unanimity of the decisions were quite as great as could be reasonably expected. The information accumulated was varied and important, and the results will be doubtless eminently conducive to the general emancipation of the oppressed.

The venerable Thomas Clarkson was appointed president, and, though exceedingly infirm, delivered an admirable address at the commencement of the sittings. Messrs. Blair of Bath, Sturge of Birmingham, Birney of New York, and Dr. Greville of Edinburgh, were appointed vice-chairmen, and officiated by turns.

After preliminary business had been transacted, a paper on the Essential Sinfulness of Slavery, which had been prepared by Mr. Godwin of Oxford at the request of the Committee, was read. The ensuing discussions gave rise to the following series of important resolutions which were passed unanimously:—

1. That the paper of the Reverend Benjamin Godwin on the essential sinfulness of Slavery, be recommended to the Committee of the British and Foreign Anti-Slavery Society for publication.

2. That it is the deliberate and deeply rooted conviction of this Convention which it thus publicly and solemnly expresses to the world, that slavery, in whatever form or in whatever country it exists, is contrary to the eternal and immutable principles of justice and the spirit and precepts of Christianity, and is therefore **A SIN AGAINST GOD**, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

3. That this Convention cannot but deeply deplore the fact that the continuance and prevalence of slavery are to be attributed in a great degree to the countenance afforded by many Christian churches, especially in the western world, which have not only withheld that public and emphatic testimony against the crime which it deserves, but have retained in their communion without censure those by whom it is notoriously perpetrated.

4. That this Convention, while it disclaims the intention of a desire of dictating to Christian communities the terms of their fellowship, respectfully submit that it is their incumbent duty to separate from their communion all those persons who after they have been faithfully warned in the spirit of the gospel, continue in the sin of enslaving their fellow-creatures, or holding them

in slavery: a sin by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their own example to the whole system of compulsory servitude and the unutterable horrors of the Slave Trade.

5. That it be recommended to the Committee of the British and Foreign Anti-Slavery Society, in the name of this Convention, to furnish copies of the above resolutions to the Ecclesiastical authorities of the various Christian churches throughout the world.

It is impossible to give even an outline of the proceedings of the Convention; they have however been published at considerable length in the Sun, the Patriot, and the Anti-slavery Reporter, and they will be given to the world yet more fully in a separate volume. The following, which is one of the resolutions that were adopted, will be interesting to many of our readers.

“That this Convention having read with the deepest interest and the greatest satisfaction the proofs adduced by the Rev. W. Knibb and the Rev. J. Clark, of the moral advancement, the literary improvement, and the Christian progress of the emancipated labourer in Jamaica, expresses its warmest sympathies with those devoted and calumniated men, Mr. Knibb and his coadjutors, who, under circumstances of much excitement and great difficulty, have by their prudence, firmness, and Christian courage, protected their coloured brethren in the enjoyment of those equal rights and that entire independence which were intended by the Act of emancipation, and which the liberality of the British people gives them a right to demand.”

On the 24th, the Duke of Sussex presided at a public meeting held in Exeter Hall, at which slavery was denounced and the wickedness of slave-holders was exposed, by Messrs. Clarkson, Knibb, O'Connell, Dr. Lushington, Judge Birney of New York, M. Isambert of Paris, and other eloquent advocates for universal freedom. The Convention had concluded its sittings on the preceding evening; but its spirit animated this, the Annual Meeting of the British and Foreign Anti-Slavery Society. Resolutions were passed, calling upon the American people to renounce the iniquities of the slave system, and the inconsistency of upholding them in opposition to the solemnly recognized rights of humanity as set forth in their Declaration of Independence; imploring the Queen's ministers to recommend her Majesty in Council immediately to disallow certain oppressive laws recently passed in Jamaica, and not to withdraw the stipendiary magistracy; and renewing the excellent declaration that the extinction of slavery and the slave-trade will be attained most effectually by the employment of those means which are of a moral, religious, and pacific character, and that no measures shall be resorted to by this society, but such as are in entire accordance with these principles.

CORRESPONDENCE.

RELIGIOUS PERSECUTION IN HAMBURGH.

To the Editor of the Baptist Magazine.

My dear Sir,—

I beg to forward you the following brief statement of the rise and progress of the Baptist Church at Hamburg, its present afflicted condition, and the labours and persecutions of its respected pastor, Mr. J. G. Oncken, under whose ministrations it was first formed, and by whose diligent and faithful oversight it has prospered and increased. The statement, I am sure, will interest your readers, excite the sympathy and prayers of all the disciples of Christ, and enforce on their minds the apostolic injunction—"Remember them that are in bonds as bound with them, and them that suffer adversity, as being yourselves also in the body."

The church in Hamburg, which was formed in 1834, has now more than one hundred members, nearly all of whom are Germans: three are English. Mr. Oncken commenced his labours in this city in 1823, as agent of the Continental Society; and was in the habit of conducting religious meetings, visiting the people from house to house, distributing religious tracts and the holy scriptures. Among the immediate fruits of these exertions was that of exciting in the minds of several young persons an interest in behalf of the moral and religious improvement of the rising generation. After encountering many difficulties and discouragements a Sunday-school was at last established, which for several years was under the zealous and successful superintendence of Mr. Oncken. This important institution, in which several thousand children have been taught to read, and instructed in the sacred scriptures, is still in existence, as are also several other societies which grew out of it, having for their object the instruction and salvation of mankind.

After labouring for seven years in this school, and not without tokens of the divine approbation, circumstances arose that led Mr. Oncken to conclude it was his duty to dissolve his connexion with it. Not being a Lutheran, and having to do in conducting its affairs with persons of that persuasion, feelings of an unpleasant nature were sometimes excited; and, for the sake of peace, Mr. Oncken withdrew from an institution to which he was warmly attached, which he had originated, and which under his oversight had accomplished much good. But these were only the beginning of troubles. We may be certain if we are busy for God,

Satan will be busy against us. So our friend found it.

The religious meetings were regarded by those in authority with extreme jealousy and suspicion, and the police interfered with a view of putting them down. But the Lord had greatly blessed these meetings. His power and grace had been strikingly manifested in the midst of them. Several persons given to drunkenness and other vices had been induced to abandon their evil courses, and some were converted to Christ. Under these circumstances, Mr. Oncken felt he could not with a good conscience give them up, and from the happy effects resulting from his labours, his heart and hands were encouraged and strengthened to go on, notwithstanding the difficulties were multiplying around him. That it might not appear there was a wish to provoke opposition, and yet at the same time to yield to the claims of duty, the meetings were conducted on a more limited scale, and at different places. The opposition of the authorities, however, did not abate; but, true to the interests of the master they served, spies were sent to watch, and police commissioned to hunt down, these followers of the Lamb. Mr. Oncken was summoned before them, and, in 1828, was condemned to fourteen days' imprisonment.

Against this decision an appeal was made, the result of which was the mitigation of the punishment to a fine of £2 12s. This was no trifling affair to one whose whole yearly income did not exceed £60. Mr. Oncken being from the Grand Duchy of Oldenburg, and not a citizen, would be liable to banishment from Hamburg if found acting again contrary to the above prohibitions. To obviate this he tried to obtain citizenship. In his capacity of a missionary, however, this was impossible. It was therefore determined, with the consent of the Committee of the Continental Society in London, to open a religious book shop, and try to obtain the privileges of a citizen as a bookseller. This attempt was crowned with success, and the shop is open to the present day. In this year Mr. Oncken came over to England, where he married an English lady, the present companion of his labour and sufferings. On his return to Hamburg, Mr. Oncken and his friends continued to be annoyed and harassed by the authorities. On one occasion, when about thirty persons were assembled in his house for religious instruction, three police officers forced themselves in, and took down the names of some of the persons present. Mr. Oncken and

two others were brought before the police, and condemned by the Senate to a fine; Mr. Oncken, as the greatest sinner, of 25 dollars (about £3 16s.), and the other two persons 10 dollars each (about £1 15s.). This demand, although paid by his two friends, was, strange to say, never exacted from Mr. Oncken: this, however, might be owing to the fact that a change had taken place in the directorship of the Police. The new director being a religious man, from this gentleman there was nothing to be feared.

It was in 1834 that a Baptist church was formed, and Mr. Oncken was appointed its pastor. Professor Sears, of Newton Theological Institution, Boston, U.S., happened to be at Hamburg at the time; and having previously baptized Mr. Oncken, assisted on the interesting occasion. The church, notwithstanding its troubles and persecutions, has continued to flourish, and at the present time has rather more than one hundred members, three of whom are English. But, anxious to obtain a concession from the senate that their services might be more public, to which they could invite brethren from America and England, who frequently visit Hamburg (as service is sometimes conducted in English), application was made to the Baptist General Convention in Boston, with which Mr. Oncken had become officially connected, for the necessary credentials. These, with a petition drawn up by a professional gentleman, a statement of their faith and practices as a church, with other documents, were presented to the senate. After waiting for some time, they were prohibited by this body from continuing to worship in any thing like a public manner. Shortly after this, another petition was sent in, respectfully begging to be allowed the same privileges as those granted to Jews, Roman Catholics, Independents, &c. Instead of a favourable answer, Mr. Oncken was denounced as a seducer and heretic, was strictly charged to hold no religious meeting, nor to discharge any of his ministerial functions, under pain of the severest penalties. But, as the servants of the King of heaven, these disciples felt, when the mandate of men was opposed to the will of their Divine Master, their solemn duty was, to obey God rather than man. Mr. Oncken, however, did all in his power, as far as religious principle would allow, to conciliate, and not to provoke. No person was admitted to their worship, but by tickets; at the administration of the Lord's Supper, none were allowed to remain as spectators; and when individuals were to be baptized, Mr. Oncken took (frequently attended with much trouble) a small boat to one of the Hanoverian islands in the Elbe. But, as their numbers increased, their afflictions increased also, especially as the clergy of the

Lutheran church sent in a petition to the Senate to suppress them. But, still, as the gentleman above alluded to was at the head of the police, who is favourable to religious toleration, little or nothing was done; at the close of last year, however, his time expired; another member of the Senate succeeded to office, and from that time, their troubles were renewed and multiplied. When the Senate found that their threats did not deter Mr. Oncken from discharging his duties as a servant of Christ, their wicked designs were put into execution.

The following decree of the Senate, given in answer to the petition sent to it, as above alluded to, is a fair specimen of the notions entertained by the gentlemen composing that august body on the subject of religious liberty, and what are the "tender mercies" they exercise towards those who commit the sin of presuming to differ from them on the subject of religion, and dare to take the New Testament for their rule. It bears date April 5, 1839:—"After re-considering the various proceedings that have taken place touching the schismatical and mischievous conduct of J. G. Oncken, in his attempts to organize a Baptist Church in this place, it is enjoined on the chief magistrate of police to summon the petitioners before him, and, 1st, To inform the said Oncken that the Senate neither acknowledges the Society which he denominates a Baptist Church, nor himself as its preacher; that on the contrary, the Senate can only view it as a criminal schism, of which he is the sole author. To explain to him the evident unlawfulness and criminality of his schismatical proceedings; and to apprise him that the indulgence and forbearance hitherto extended towards him in this matter, and which will not be departed from in the present instance, has reached its utmost limits; and pointedly and peremptorily to prohibit him from all further exercise of his unauthorized and unrecognized ministerial functions—to abstain especially from all administration of the sacraments, from baptism, and every other schismatical religious rite, not permitted by the laws of this country, and from all endeavours to persuade the inhabitants to participate in such unlawful practices, as well as from all conventicle meetings already forbidden him, under pain of the severest measures and penalties, in case the lenity hitherto and now extended towards him should not produce the change of conduct required of him; and that he, contrary to all expectations, continue his unlawful and unconstitutional proceedings. 2nd. To make the same communications to his fellow-petitioners, the leading persons of his congregation, and to prohibit them, under the same threat of severe punishment, from all further partici-

pation in the same culpable and unlawful proceedings."

In the following November another edict was issued of a similar character to the above, and equally worthy of the 'dark ages,' demanding the church, under the severest penalties, to give up its meetings within ten days from the date of the decree. As good and peaceable subjects, the principles held by these christians lead them to give obedience to their rulers in all things where the rights of conscience are not violated, but to this unjust and arbitrary decree, they felt they could not yield obedience without being guilty of treason against their divine master. Willing however, to give as little offence as possible, their meetings for divine worship were of a private nature; and when the pastor had occasion to baptize, he went into the territories of one of the neighbouring states. This also, when discovered, was forbidden.

On the 13th May last, Mr. Oncken, was arrested by the police, and thrown into jail. In order to disperse the church, and break up its meetings, two policemen were stationed at the doors, and the place is now occupied by other people. The police officers behaved in a becoming and civil manner; they said it was a painful duty they had to perform, but they were only servants, and must obey their orders. But, to the shame of the whole senate, Mr. Oncken, when he arrived at the place of destination, was treated like a criminal, his pockets were searched, and every thing taken from him. No one was allowed to see him but Mrs. Oncken, and that but for half an hour at a time, in the presence of functionaries,—they were forbidden to speak, but in German,—and all letters to and from him, to be read by the police. A day or two after his imprisonment, he was taken to the police office, and the following sentence of the senate was read to him:—"That whereas J. G. Oncken, having on his own confession, continued to conduct conventicles, immerse, and administer the Lord's Supper, notwithstanding the prohibition of the authorities, he be imprisoned for four weeks, and to pay all costs connected therewith, and that moreover he be threatened with the severest punishments, in case of any further contraventions." The cost incurred amounts nearly to £20. It is pleasing to observe, that amongst his trials our friend is supported and comforted. In a letter I received from him during his confinement, he thus writes,—"I rejoice to say that the Lord has stood by and blessed me with the enjoyment of peace. The prison is to me the very gate of heaven. May he keep us in humble dependence on himself, and in his good time bring us out of trouble, refined from our dross, and better fitted for our Master's ser-

vice. I have no doubt as to the ultimate success of the good cause in which we are engaged. The Bible and the God of the Bible are on our side. We cannot want for more. Though earth and hell join to crush the Redeemer's kingdom, He that has his throne in heaven laughs at the folly of this union against him. He will bring the counsel of the heathen to naught, and reign for ever and ever."

The period of Mr. Oncken's incarceration has now terminated; but the rage of his adversaries is unabated, and the church is daily harassed and wasted. They meet occasionally at different places, in small parties at the members' houses. On several occasions the police have rushed in, as if into a den of thieves, and in the most brutal and arbitrary manner, insulted over and dispersed them, behaving more like lions than human beings. One brother who takes a lead among them, has been arrested, and a second time will be sent into confinement. Another member, a poor man with six children, and the near prospect of the seventh, was put in prison for having had a number of the brethren at his house on Lord's day to read the bible, and join together in prayer to God. The wife applied to the magistrate of police, Senator Binder, for the release of her husband, at least till she was confined. The request would only be granted on the condition that her husband would have nothing more to do with these religious matters. The poor woman replied, that "these were divine matters, concerning God and the soul, and did not concern the police, and she was sure her husband would not accept deliverance on terms so dishonouring to the Master he served." At this, Mr. Binder got very angry and said, "then he shall have enough of it."

Thus, unless something be done through the medium of our government (and an attempt will, I believe be made to induce our Foreign Secretary to interfere,) to obtain a concession that they may worship God according to the dictates of their consciences, these disciples of Christ will continue to be treated, in the present enlightened age, and in the free, republican town of Hamburg, in a way only paralleled in the darkest ages, and the worst of persecuting times. It ought not to be disguised that the life and strength of this persecution is the antipathy and influence of the Lutheran clergy. The progress of Scriptural truth throws light on the darkness of their system and doings, and endangers their hire. Every convert made by the Baptist church at Hamburg, is a loss to the minister of their national church. The principal portion of their emolument arises from fees or charges for sprinkling, for absolving from sin (!) before the administration of the sacrament, and for

confirmation. For all these they are paid. Mr. Oncken, and his friends teach that this is antichristian, mercenary, and injurious to souls of men. This testimony sets in motion the hostile troops of these reverend gentlemen, whose holy zeal is of a character with that of Demetrius of old, whose professed concern for the honour of the great goddess Diana, was in fact a fear that his craft was in danger, and that the source of his wealth was passing away. From this quarter therefore, nothing kind, or just, or honourable, is to be expected. The preachers of the Lutheran church here as is also the case all over Germany are divided into Rationalists and Orthodox. The overwhelming majority are Rationalists whose views of the inspiration of the Scriptures are so loose, and they entertain exceptions to so many portions of them, that they can scarcely be considered believers, much less can they be recognized as the ministers of Christ. Now however much these men are opposed to each other, (and their contentions are as the bars of a castle) and violent as are their bickerings amongst themselves, they can for a time leave their contentions, and Orthodox and Rationalists unite heart and hand to crush this little band of holy brethren and put out their light. And no marvel! for so did their predecessors in the case of the blessed Saviour. To condemn and destroy an object of their mutual hatred, two inveterate foes become reconciled. "And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves." One honourable exception, however, must be made here, for when the senior of the Lutheran clergy had drawn up a petition to be handed in to the Senate, in which Mr. Oncken, and his friends were represented as a sect, dangerous both to Church and State, and which all the members of that body were to sign, the Rev. J. W. Rautenburgh not only refused to do so, but entered a protest on their minutes against their measures. The petition, which neither Mr. Oncken nor his brethren were permitted to see, was presented to the Senate, and had not a little influence in the decision of that body against them.

The whole circumstances detailed above, exhibit a fearful picture of national establishments of Christianity, and illustrate the proposition that all such institutions possess as a constituent principle of their existence a *persecuting spirit*. They can exist under no form or in any supposable circumstances consistently with the liberty of the subject, or the true interests of that Kingdom which is not of this world. The experiment has been tried—behold the result in the histories of the Roman Catholic, the English, the Scotch, and the Lutheran National Churches. Whatever comparative advan-

tage any one of these may have over the other in point of soundness of doctrine and purity of discipline, they all possess as national churches, a family likeness, they all are chargeable with one crime, they have committed fornication with the kings of the earth, and thus have become identical with that power which thinketh to change times and laws, which sitteth in the temple of God, showing itself that it is God.

Let us as dissenters value our principles, and disseminate them. Let us unite with our afflicted brethren in Hamburgh in praying for their oppressors, that God would change their ways and their hearts. To us belong compassion and pity. "Vengeance belongeth to the Lord," he will, we must not, avenge his people's quarrel. He will contend with them that contend with his church, and save her persecuted children. "He will feed them that oppress her, with their own flesh, and they shall be drunken with their own blood as with sweet wine, and all flesh shall know, saith the Lord, that I am thy Saviour and thy Redeemer, the mighty one of Jacob."

I am, dear Sir, yours truly,
JOSEPH ROTHERY.

June 22, 1840.

17, Haberdasher Street, Hoxton.

THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Some time since I troubled you with a short letter for the Baptist Magazine, which you obligingly inserted in that highly improved and valuable periodical. In that communication I took leave to express the very sincere pleasure it would afford me, individually, to see the Rev. A. Maclay in this place, and my certain persuasion of a most favourable reception he would experience in Wales, should he visit the Principality in the cause of, now, thanks be to God, the formed and organized Bible Translation Society. I rejoice that Mr. Maclay was induced to direct his course to Abergavenny and South Wales; and that he has visited, and is still visiting, the Welsh Associations, and some of our Baptist churches connected with them. I am glad, too, that my expectation of a most cordial welcome to him, and zealous co-operation with him in the object of his mission, have been fully realized. That splendid object, and his heart-stirring and soul-thrilling addresses in its behalf, have, I am sure, delighted and electrified the vast assemblies, amongst whom, from time to time, he has appeared.

Though a Monday evening service, and that introduced, in point of time, by a very short notice, can but seldom command a large attendance; yet the little flock in

Frogmore Street chapel were all alive, and like the woman in the gospel, were prompt "to do what they could." The public collection amounted to only £1 18s. But the annual subscriptions commenced and received then and since, amount to £10 15s. A penny-a-week gathering has also been set on foot and begun, and some half dozen young female friends have embarked in this good service. But let it be observed, that this detail of the doings of a small congregation, in humble circumstances, is by no means intended to trumpet the praises of the parties concerned; but rather to operate as a stimulus and an encouraging example to other small interests in the denomination to come forward in aid of the Bible Translation cause.

At the Monmouthshire Association held in this neighbourhood, and attended by Mr. Maclay, two or three important resolutions in favour of the Society were most cheerfully adopted. First, the formation of the Bible Translation Society was cordially approved. Next, the Association resolved to form itself into an Auxiliary to the Society. And lastly, it was agreed, that the several churches composing the Association, should within one month from the time the Association was held, May 26, get subscriptions and make collections in support of the objects of the Society.

Such, Sir, has been the result of the new movement in this part of the county of Monmouth; and I doubt not similar consequences have followed, and will yet succeed upon it in the Principality. Nor can it be imagined that the English Baptist Associations and churches will be slack on the occasion. All depends on the ministers, or nearly so. The people are willing, and well inclined. Let the Pastors of our churches but moderately exert themselves, and the grand end is attained. One would not wish to suppose, that there is an individual amongst us, ministerial or otherwise, who can stand aloof from the cause before us, much less directly or indirectly oppose it. Should any one lie open to edge and spirit of the charge, "Ephraim is a cake not turned;" neither dough nor bread, let him content himself with *useless quiescence*, and neither insinuatingly nor in overt acts, try to weaken our hands and thwart our purposes. We are at length aspiring to that elevated and enviable position on the subject of biblical translation, which our forefathers ought to have sought, and which it is the sinful shame of the present generation of the immersionists of Britain not long since to have occupied.

Yours, my dear Sir,
Very faithfully,
MICAH THOMAS.

Abergavenny, June 12. 1840.

P. S. Has the Bible Translation Society printed any brief statement to put into the hands of collectors to the common people who may become weekly contributors? Something in the shape of Syllabus—short and plain, is very much wanted, and if not already existent, will, I hope, be soon furnished.

THE HARMONY OF OUR ASSAILANTS.

To the Editor of the Baptist Magazine.

My dear Sir,

If you can find a corner in your valuable Magazine for the following remarks, you will much oblige. In the last number of the Evangelical Magazine, at page 269, line 9, Dr. Henderson writes:—"That it [*Βαπτίζω*] is used in the sense of pouring upon or into, every one must be convinced, who will be at the pains to consult the important article in Ewing's Greek Lexicon, under *Βαπτίζω*, 3, 4, 5, where, indeed, the whole philological question is treated with an accuracy and ability which we have not met with in any other work." In the previous month's Magazine (May), at page 226, line 29, Mr. Bickersteth says, "Mr. Ewing had advanced a strange theory of the derivation of the Greek word *Βαπτω*, from which he inferred, that both the word itself, and its derivative *Βαπτίζω*, apply in their native meaning, alike to dipping, pouring, or sprinkling, or any application of water. He maintained further, that immersion was not commonly, if at all, used in the baptisms mentioned in Scripture. This *no sound critic would maintain*, and no consistent Churchman is called upon to believe." Desirous of ascertaining which of the above-named gentlemen is right, I forward to you what has fallen under the notice of

AN ANXIOUS INQUIRER, AND
IMPARTIAL OBSERVER.

ON GRAVESEND.

To the Editor of the Baptist Magazine.

Dear Sir,

I lately had the honour of opening the campaign of the Christian Instruction Society at Gravesend; and after preaching in front of the prison at 9 in the morning, and on Windmill Hill at half-past 12 and half-past 4, we crossed over to Tilbury Fort, and distributed tracts and preached to the soldiers. It was truly a time of refreshing from the presence of the Lord, and I trust it will stand recorded in the experience of many for years to come.

But, Sir, the object of my writing is to state to our Baptist brethren through the medium of their own Magazine, the evident necessities of the denomination both at

Gravesend and surrounding neighbourhood.

It strikes me, that the Baptists are not fully aware of the vastly increased and increasing population of Gravesend, nor of the immense multitudes that resort to that attractive watering-place, or they would instantly make suitable efforts to meet the claims of perishing thousands.

The Independents have a noble chapel and numerous congregation; and the Wesleyans have a convenient place of worship, and well attended; but the Baptists have little better than nothing. For the room they occupy (with a yard behind in which is the baptistry) they pay a rent of £20 per annum. Now, Sir, there is freehold land which no doubt could easily be obtained, and a good meeting house might be erected for about £800 or £1000; and, even if half the money were to be borrowed, the rent of the present room would meet the interest, and the place would become the property of the Denomination. The venerable and worthy minister might be provided with an assistant or co-pastor, and there are good materials in and around Gravesend for the formation of a Society that would carry Christian instruction to many of the destitute villages.

At the last annual meeting of the Baptist Home Mission Society, Mr. Lewis, of Chatham, drew an affecting picture of the line of coast from Gravesend to Herne Bay. He intimated that the ground was left open for the Baptists to occupy. Let them plant it, and water it, and hope that God will give the increase.

I am, dear Sir, yours respectfully,
W. GLANVILLE.

June 18, 1840,

Meyer Street, Horton.

EDITORIAL POSTSCRIPT.

We are bound to congratulate our readers on the benign interposition of divine providence, by which the dire calamity was averted from them, and from the whole nation, which we should have had to lament, had the pistols which were fired at our beloved sovereign on the 10th ultimo taken effect, and suddenly removed her from this sphere of action. The most disastrous results to the best interests of the country, we have reason to fear would have ensued; religious liberty and the freedom of the press would have been endangered; and eventually scenes which cannot be contemplated without horror, would probably have been realized. Dissenters, generally, as far as we have learned, have adverted to the fact in the language of thanksgiving and supplication, in all their subsequent religious assemblies. We trust that the event will

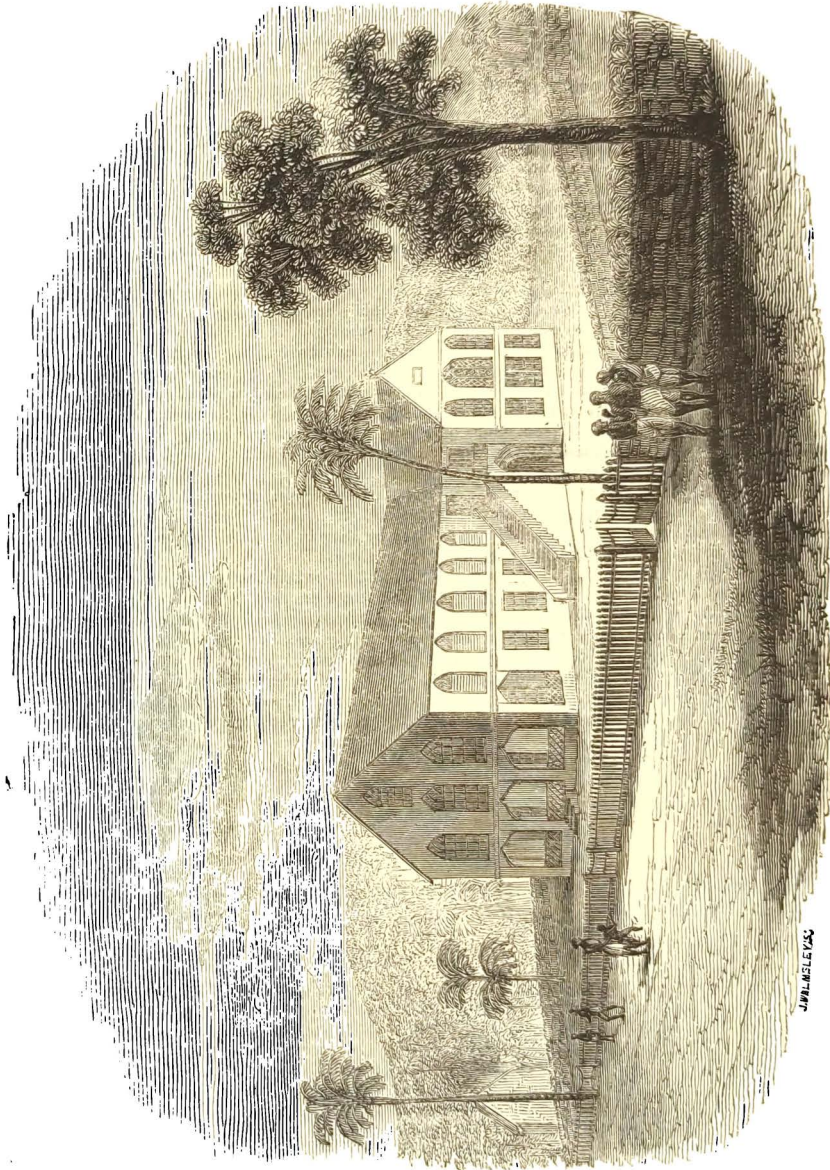
give additional fervour to their habitual prayers for the Queen and her consort; and we beg particularly to caution those of our friends whose acquaintance with public affairs is limited, against the reception, in the slightest degree, of those impressions which some malignant writers have endeavoured to produce, whose perverse and reckless spirit has led them to ridicule the circumstances of the transaction, to attempt to throw discredit on the plainest facts, and to circulate the most unfounded insinuations.

The letter of Mr. Rothery, on the persecutions endured by the Baptist church at Hamburg, and its laborious pastor, will not be overlooked, we hope, by any of our readers. It affords us pleasure to add that our brethren Giles, of Leeds, and Acworth, of Bradford, have been deputed by the Association to which they belong to visit Hamburg immediately, with a view to the relief of our oppressed fellow christians, and that they have provided themselves with valuable credentials, and letters from civic authorities with which to enforce their appeal to the Senate. It is probable however, that further efforts may be necessary to obtain the exertion of that influence which Britain ought to exert on a commercial State like that of Hamburg on this occasion, and we trust that the friends of religious liberty will make themselves acquainted with the case, and will hold themselves in readiness to act promptly and energetically, as the circumstances may demand.

The friends of the late Rev. W. H. Pearce, of Calcutta, will learn with pleasure that they may expect to be put into possession of an interesting account of the life and labours of that amiable and devoted servant of Christ, very speedily. Mr. Steane, of Camberwell, has in the press a work of this kind, which will contain also an account of the present state of our Translations at Calcutta, with specimens of their typography, and a funeral discourse occasioned by Mr. Pearce's death.

An act has been passed by the Governor-general of India, which states that "obstruction to justice and other inconveniences have arisen in consequence of persons of the Hindoo or Mahomedan persuasion being compelled to swear by the water of the Ganges, or upon the Koran, or according to other forms which are repugnant to their consciences or feelings;" and substitutes, in many cases, an affirmation with penal sanctions to the following effect:—"I solemnly affirm in the presence of Almighty God, that what I shall state shall be the truth, the whole truth, and nothing but the truth."

THE
MISSIONARY HERALD.



(See page 237.)

CHAPEL AT BROWN'S TOWN, JAMAICA.

CALCUTTA.

THE LATE REV. W. H. PEARCE.

THE letter subjoined, from Mr. Yates to Mr. Dyer, contains some further interesting particulars respecting the decease of our lamented friend and brother, Mr. Pearce; we insert it, therefore, well knowing the affectionate interest felt by thousands in all that relates to our dear departed brother :—

Calcutta, March 18, 1840.

My dear brother Dyer,—Mr. Pearce, the day before yesterday, forwarded to you a letter by the overland despatch; and I now write, though two days beyond what is declared to be the latest date for sending, under the hope that I may yet be in time for the mail.

I have now to inform you that that letter is the last you will ever receive from the hand of our dear brother, which now lies cold in death. You will not, perhaps, be much surprised at the event, considering the state of his health when he left England; but to us the stroke is very sudden and very afflictive. He had been several times poorly since his return; but on Sabbath evening last he was at chapel, and we were congratulating him on being so well, and on Tuesday he expired. His disorder was an attack of cholera; which, coming after so much previous sickness, laid him prostrate at once. He was taken about eleven o'clock on Monday evening, and died about eight last night (Tuesday evening.)

I was called to see him about ten yesterday morning, and his countenance then but too plainly intimated that he was a dead man. I asked him if he thought the disease would terminate his life. He said there was no doubt of it. I asked him if he felt peaceful in the prospect: he replied, "Peaceful, but not joyful." I asked what prevented his being joyful: he said he had fondly hoped that he should have

been spared to do some good for this heathen land before he died. I observed that God had work for his people, and joyful work too, in other worlds beside this. To this he made a reply of assent by the motion of his head. The doctor then said to him, "I hope, Mr. Pearce, you are happy." He said, "Doctor, I have a good hope, through grace." After this he scarcely spoke, or did it with very great exertion, and could scarcely be heard.

For about three hours in the afternoon, through exhaustion, he continued to doze. When he awoke he became very restless, and, in about an hour, died, without our being able to say exactly when. Thus the last, the closing scene, was most tranquil and serene. He is to be buried at half-past five o'clock this evening. While his dust is conveyed to the grave, his spirit has been gathered to his Father. A joyful meeting, we have no doubt, he has had with many he knew in the flesh, who had gone before him to glory.

Of all that commenced the mission with me in Calcutta, I am now the only one left on the spot. May the Lord prepare me, when he calls, to depart in peace, like my dear brethren, Lawson, Penney, and Pearce!

Mrs. Pearce feels the stroke severely, but is enabled to be resigned to the will of God.

About subsequent arrangements you will hear from us soon.

Yours affectionately,
W. YATES.

MINUTE OF THE COMMITTEE.

The following minute, in reference to this mournful event, was unanimously adopted by the Committee of the Society, at a Meeting held on the 28th May :—

Resolved,

That, in the sudden and unexpected removal of our late beloved brother, the Rev. W. H. Pearce, this Committee recognizes a new and most impressive call to devout resignation to the sovereign will of the great Head of the Church, who has seen fit thus to terminate the earthly services of one of the most active and efficient agents connected with the Mission. Amidst the sorrow they feel on account of this affecting bereave-

ment, they record, with humble gratitude to the Saviour, the grace bestowed on their dear departed brother, whose Christian zeal, untiring energy, and great disinterestedness, combined with a singularly meek and affectionate disposition, enabled him, for many years, effectually to promote the objects of the Society, not only without incurring any expense to its funds, but while adding to the amount of those funds by the exercise of his varied talents. They bless

God that his now glorified servant was permitted so recently to revisit the land of his birth; and that his efforts to reinforce our Mission in the East, prosecuted amidst much bodily weakness, were crowned with success. To the afflicted widow of their departed brother; to the church, who have thus been deprived of a faithful and affectionate pastor; and to the missionary circle in India, mourning the loss of an

associate dear to all their hearts, this Committee respectfully tender the assurance of cordial sympathy; while they desire to exercise unshaken confidence in the care and protection of Him in whose service they are engaged, and who can, by the supply of his Spirit, repair every breach, and make even such losses as these eventually to turn out for the furtherance of the Gospel.

ENTALLY.

NATIVE CHRISTIAN INSTITUTION.

It was stated in our Annual Report, read at the General Meeting of the Society, that an examination had recently been held of the above valuable Institution, at which the Rev. W. Morton, of the London Missionary Society, presided. We redeem our pledge to present the Report of that examination; which will, we doubt not, much gratify the kind friends who take a generous interest in this important undertaking:—

HAVING been requested to preside at a private examination of the senior pupils of the Institution in Entally, attached to the Baptist Mission in this city, and now conducted by the Rev. J. D. Ellis, of that body, I have very great pleasure in stating the result of that examination to have been in the highest degree satisfactory to myself, and to some other friends of the common cause, who were not only present on the occasion, but kindly took part in the proceedings.

The first class, in particular, composed of young men, all Christians and members of the Mission church, who are under preparation for the work of evangelists among their countrymen, acquitted themselves in the most creditable manner. They were questioned, among other important matters, in the entire range of Christian evidences, both internal and external, in the laws of moral evidence generally, in doctrinal theology, Scripture history, and political economy; in all of which, particularly in the first, they showed themselves to have acquired a very large mass of information, at once accurate and full.

Nor was it simply the amount of information actually attained, but rather, chiefly, the readiness with which it was produced in detail, and in portions severally but slightly connected, as well as the evident familiarity with the subjects of inquiry which they had acquired, that proved so gratifying to our minds, and forms so conclusive a proof of the efficiency of the plan of study pursued in the Institution.

Yet more refreshing was the pleasing evidence afforded of the lively interest taken by the pupils themselves in those high and holy subjects which entered into the principal matters of examination. There was a seriousness, and feeling, and personal devotion evinced, that

were, indeed, the best comment upon the paramount importance and unquestionable utility of such a course of study, so conducted and pursued, *i. e.* in invariable connexion with the discipline of church communion, and under an all-watchful solicitude to excite and ever maintain the principles and practices of vital godliness and personal religion in the students.

I was, I confess, particularly struck with the chastened character of the emulation, if so it may be called, by which these young men seemed animated: it was not, clearly, that ambiguous principle of emulation, as ordinarily understood, which is but too often considered the natural and only proper stimulus to industry in the pursuit of knowledge; it assumed a much less dubious and more Christian aspect. The former partakes, it must be admitted, but too largely of a spirit of eager, and envious, and aspiring rivalry, little consistent with either the humility and meekness, or the charity of a pure piety. What appeared on this occasion was rather an earnest wish in all equally to excel, if the expression may be allowed me; for it was clearly not so much a desire in one to surpass another, thereby to secure for himself a superiority of position, or a higher measure of applause, as a sincere anxiety in each to make large acquisitions of knowledge, irrespectively of the attainments of others,—an anxiety arising from a high sense of the intrinsic value of knowledge itself, as tending to personal improvement and usefulness towards others. I cannot but think the encouragement but too generally given to the more questionable stimulus, a serious error in any educational system.

Among the subjects which have engaged the attention of these young men, I may mention mental and moral philosophy, political economy, Biblical history, and Christian evidences; while

Abercrombie on the Mind, Horne's Introduction to the Scriptures, and similar works, of standard value, form text-books in the Institution; all of which have not only been read, but carefully studied, and well digested. On prophecy and miracles, especially, the pupils evinced great readiness of reply, as well as clearness of conception; with no small measure of aptness in the application of general principles to specific cases, falling under the determination of the laws of moral evidence.

The other gentlemen who were present were, equally with myself, so satisfied with the result of our examination of the advancement of the upper classes on this occasion, which, though partial, was by no means superficial, that it was not judged necessary to extend it to the lower forms, or even to all the branches of study attended to in the Institution. In mathematics, both pure and mixed, for instance, and in the different branches of physical science, some of the pupils have made, it is believed, very respectable attainments.

My own mind was powerfully impressed with the vast importance of thus furnishing so many young native youths with so large a mass of multifarious information, on topics of equal interest and utility, of such direct bearing on not only their own welfare, present and eternal, but on that of their countrymen also. It is a most interesting fact, indeed, that Hindoo youths, only just emerging themselves from the darkness of the grossest ignorance and most debasing superstitions, should now be found extending their inquiries over the most valuable departments of universal knowledge, especially over a wide range of historical and moral knowledge. More particularly is it a subject of thankfulness and hope, when viewed as concurrent with the wide extension of education, without religion, in the Government and other schools and colleges of the city and elsewhere, and daily, almost, augmenting in number and influence, that in the Baptist Mission Institution in Entally, as in the General Assembly's School in Cornwallis-square, and the Christian Institution of the London Missionary Society at Bhawanipore, the conductors make it their similar and constant aim, while bestowing that knowledge which is emphatically power, to provide, at the same time, as far as human instrumentality can do so, for the securing to its possessors of that only conservative and regulating principle, a just religious belief. Who can estimate the mischievous uses to which this vast power may yet be turned in the unskillful hands of those who are

but just awakening to its acquisition from the long, long slumbers of ages of mental inactivity? And who, in like manner, can form any adequate conception of the happy and hallowed influence which young men like these, furnished at once with extensive information, and actuated by sound religious principle, may,—may, must exert upon some no inconsiderable portion of the mass of their yet unenlightened, and superstitious, and degraded countrymen? In such instruments as these, indeed, it is, under God's providence and grace, that our Missionary Societies at home, and their European agents here, must look for any very wide dissemination of our Divine faith. An indigenous agency alone, whether we regard the vast number of labourers required, or the immense resources necessary for their support—numbers and resources which our father-land never could supply—can ever be adequate to the evangelization of the innumerable population of India.

The true economy of missionary expenditure, then, whether of men or labour, of time or money, will be far best consulted in the training up of fully-qualified native evangelists,—men who, to an acquaintance with the native mind, habits, and domestic manners, scarcely attainable, under any circumstances, by foreigners, superadding a sound general and Christian education—always supposing the indispensable qualification of deep personal piety and devotion to the cause—will be able, with an efficiency which to us, their pioneers and trainers, must be of hopeless attainment, to carry the blessed light and sanctifying leaven of the Gospel of Jesus Christ through the length and breadth of the land, and to realize instrumentally, under the conduct and power of the Divine Spirit, the great enlightener, quickener, and sanctifier, the largest and holiest expectations and prayers of the churches of our father-land,—the fullest, and happiest, and most benignant of the prophetic announcements and promises of holy Scripture.

To this most important object of missionary labour, the Baptist, like that of the London Missionary Society, is now bending large and most wise attention, and expending upon it no inconsiderable labour.

May this "work of faith, and labour of love," carried on in "the patience of hope," be most largely blessed of Him, "without whom nothing is good, nothing holy, nothing strong!" Amen, so be it.

W. MORTON,
L. M. S.

J A M A I C A.

B R O W N ' S T O W N .

WE have the pleasure to state that Mr. Dutton arrived at Annotta Bay, in the *John Oldham*, on the 15th of February. Notwithstanding occasional indisposition, his passage was rendered agreeable by the habitual kindness of Captain Henley, and the civility and respect shown him by his fellow-passengers, all of whom were connected with the planting interest of the island. Mr. Dutton conducted Divine worship on board as often as his health would allow.

After spending a few days at Annotta Bay, with Mr. Barlow and his family, Mr. Dutton proceeded to Brown's Town; and we give the first letter written by Mr. Clark subsequently to his arrival. It contains not only an honourable testimony to his new colleague, but an account of the progress and present state of the work of God at the stations under his care, which calls for much thankfulness to God.

LETTER FROM THE REV. JOHN CLARK TO THE REV. JOHN DYER.

Brown's Town, April 16, 1840.

My dear Friend,—Please to return my sincere thanks to the Committee for so readily complying with my request, and sending out brother Dutton. He is one of the right sort of men—humble, devoted, and affectionate, and is likely to be exceedingly useful.

The work of God is progressing: we are breaking forth on the right hand and on the left; and I hope yet to see the day when the whole population of this district shall be brought into the fold of Christ.

I have long thought, that if churches were alive to their solemn obligations to seek the salvation of the poor sinners perishing around them, and laboured and prayed, with faith and perseverance, for their conversion, every Christian would be instrumental, every year, of turning at least one sinner from the error of his ways, and churches be annually doubled in number; until, in the course of a few years, the whole land would be covered with the knowledge of the Lord, and every knee bow to the Saviour.

We have seen the commencement of such a work here: oh that it may go on, that God may open the windows of heaven, and pour us out a blessing so copious that what we have received may be but as the drops which fall before the shower!

Increase of Members and Hearers.

God has blessed this church with some praying, working members, whose happiness is identified with the prosperity of his cause. They have held up my hands: they have poured out

their souls to God, and laboured for the conversion of sinners around them; and what is the result? In 1836 we had 36 members, and the same year 28 were baptized; these increased, in 1837, to 175; in 1838, to 287, and in 1839, to 460. Of these 29 were dismissed to form a church at Bethany; and 39 were baptized, and added to the little band. Although four months of the present year have not yet elapsed, 109 have been added to the church, and 150 more have applied for baptism; and about 100 persons are about to be added to the church at Bethany.

In 1836 we had but one congregation, numbering about 1000 persons; now there are five, one of 2000, one of 1200, one of 800, and two of about 500 each. We then had no school; now we have 1500 children and several hundred adults under instruction, in the day and Sabbath schools.

In all this there is no room for glorying, save in the Lord. He "has done great things for us, whereof we are glad;" but much yet remains to be done: out of 5000 souls, forming the congregations, I have no reason to believe that more than 1000 are converted to God: the rest, in spite of their religious privileges, are sinking down to hell! Oh for more of the love of Christ,—of compassion for perishing souls,—of self-denying zeal,—of the spirit of prayer and supplication, that these poor, perishing sinners may be saved! Pray for us, that we may be more humble, holy, and devoted,—that we may be as salt of the earth,—as lights in the world, holding forth the word of life; that we may not relax our efforts, or restrain our prayers, until the 4000 careless sinners are converted; and

thousands more, who are dwelling around us, heaping up wrath against the day of wrath, may be snatched as brands from the burning.

Establishment and opening of a School.

We have formed several plans for usefulness, but need more help to carry them fully out. One thing resolved upon is, to commence a day-school here. Hitherto the children of many of our people have attended the Mico school in the town; but there are many reasons why we should have a day-school of our own; especially that the children might be brought more effectually under the care of the church, and every possible means employed for their conversion. So convinced is my esteemed friend, Mr. Wallbridge, the superintendent of the Mico schools, of the importance of this, that he has cheerfully consented to remove the school of the charity to a more destitute district, that the one may not interfere with the other.

Our school-room is finished. It was opened last Thursday evening, when Mr. Wallbridge delivered a very interesting lecture to parents, on the instruction of their offspring. On Saturday he examined the children of the Sabbath-school; after which the teachers and a few friends took tea together. It is a noble room, 70 feet in length by 36 in breadth, and accommodates about 500 children. The remainder,

with the adults, are instructed, as before, in the chapel.

Schoolmaster and Mistress wanted.

My principal object in writing by this packet is, to request of you to procure a schoolmaster and mistress for us, and to send them out with as little delay as possible. The church will cheerfully undertake their support; but we shall be greatly obliged if the Committee will pay for their outfit and passage. We would not ask even this, but for the heavy debt of 2000*l.* yet pressing upon us. If, however, the Committee will not consent to this, I hope they will be kind enough to advance the amount requisite, and we will, as soon as possible, repay it. We wish the brother to take charge of the boys' school, and to preach; and his wife to take the girls' department. This last is especially important. The female character needs to be raised, for slavery has brought it very low. The elder girls in our classes require more attention than Mrs. Clark can give them. I hope, therefore, you will be able to select a brother and sister who will enter, heart and soul, into this interesting and important work, and unite with us in carrying out our plans for the salvation of souls. Send out one like good brother Dutton, and I shall be glad.

EBONY GROVE AND HAYES SAVANNAH.

UNDER date of the 12th of February last, Mr. Reid, the esteemed missionary in charge of these stations, gives the following account of their state:—

EBONY GROVE, PARISH OF CLARENDON.

During the past year there has been much to excite our gratitude and thankfulness to the great Head of the Church. With a larger attendance, increased attention to Divine things has been manifested. To the church here seven have been added by baptism; one of them a young man, and servant to myself. Since his admission his conduct has been becoming the Gospel of Christ; and been a great aid to me, on account of his steady habits, and faithful discharge of his various duties. A good servant in this country is exceedingly valuable. He has acquired the art of reading, and has been improving himself in writing. Being a young man of moderate abilities, and possessing a strong and healthy constitution, I have placed him at school, with a view to his becoming useful. One half of the day he spends in his education, the other in labour; so that, for some time at least, his education will not rest heavily on the church, who have kindly resolved to aid him.

Another of the individuals baptized is a young man, who certainly resembles the Lazarus of the parable in many things: he is full of sores, but evidently one whom the Lord hath

blessed. He has learned to read and write, and spends the greater part of his time in perusing the Scriptures and good books. For some time past he has been very useful in aiding those in the neighbourhood who are acquiring the art of reading. His mother is a bad woman, and living in the custom of the country. On one occasion, because he exposed her wicked conduct—(at one time she was seeking admission into the church,)—she beat him severely, and turned him out. The neighbours pitied him, and built a comfortable little house, in which he has lived ever since. The church allows him 1*s.* 8*d.* per week.

In the month of April, last year, I commenced two classes,—one for old and infirm persons, the other for all who wished more instruction than can be imparted on the Sabbath. The first meets every Wednesday, at 10 A.M., the second on the evening of Thursday. Both meet on the afternoon of the Sabbath. In the former the regular attendance is 100, in the latter 140. The old people have been slaves, and were completely ignorant of the way of salvation. The method adopted is a simple explanation of the

word of God, followed with questions and answers. It may not be unworthy of remark, that some of the old people, to show their gratitude for instruction received, bring something from their grounds, such as corn or bread-kind.

The attendance here is numerous,—regularly about 900 present. There is reason to believe that the word of God has not been spoken in vain. A considerable number of adults have learned to read, and have purchased copies of the Scriptures.

'In teaching adults to read, I am greatly aided by some members in the church, who have already learnt.

As an evidence that the cause of Christ is increasing among us, I may observe that, some months ago, a Christian Instruction Society was formed. In this good work the most of the male members have taken an active part. The object is, to visit persons in their own houses, in order to excite an interest in Divine things. As one fruit of it, I may notice that some have been brought to the house of God who heretofore turned a deaf ear to the calls of mercy.

We have been very anxious to form a day-school in connexion with this station; but, owing to the lack of an efficient teacher, we have not had it in our power to gratify this wish.

Mrs. Reid devotes one night each week to the instruction of a goodly number in the neighbourhood, who have been formed into a Bible class. Their progress, both in reading and in scriptural knowledge, is considerable, and exceedingly gratifying to the mind of Mrs. R. The progress of knowledge in this country will become more apparent every day.

The station here being numerously attended, I proposed, in the month of November, that if 200 of those in attendance would devote 1s.

sterling weekly, they could support a minister and teacher entirely for their own benefit. I also suggested the necessity of praying the Committee to send out another missionary for Vere, while their minister might visit, as often as possible, a very destitute district of country, in the high mountains of Clarendon, distant twelve miles from Ebenezer. With the view of carrying this proposition into effect, 320 of the persons in attendance subscribed 260*l.*, to be repeated during the year. Since this attempt has been made I have frequently visited this destitute part. The people are not only destitute of the means of mercy, but they have had among them some of the native Baptist preachers, whose ministry, I fear, is ruining more souls than it saves: they baptize multitudes for filthy lucre's sake.

In order to ascertain to what extent they would contribute to procure the ministry of the word, I proposed a subscription. I received names to the amount of 120*l.* It is an extensive tract of country, and awfully needs the glorious Gospel. In a short time, I am persuaded, a station here might support itself.

I am exceedingly desirous to procure a teacher for this part: the young are growing up in awful ignorance of God.

It is my intention, at present, to send one of the most intelligent of the members of the church in this place to visit the different properties, and go from house to house, reading, and talking to them of "the Lamb of God who taketh away the sin of the world."

The expense of maintaining this individual will not be great, while a vast amount of good may be the result. Indeed, I think it is the only agency that will hear on some parts of the people,—the old and infirm especially. May this step bring much glory to God!

HAYES SAVANNAH, PARISH OF VERE.

There has been much here, also, to call for thankfulness, and to encourage us in our work. The attendance on Divine service has increased considerably during the past year; and, notwithstanding various kinds of opposition which have been made to our labours and success, is still increasing.

The chapel is regularly filled. Numbers have been induced to attend the worship of God who had never previously crossed the threshold of the sanctuary: others, who have heretofore neglected the great salvation, are apparently having their eyes opened to its great importance.

To the church here two have been added by baptism. One of them, I may observe, until about two years ago, was living in the way of the country, and had not even heard the Gospel once preached. Since she first began to frequent the house of God, I think she has not once absented

herself from any meeting. Within the last twelve months she has been instrumental in bringing from the estate on which she resides about twenty or thirty individuals, who had been perfect strangers to Divine service, although they lived within one mile of the chapel. How much one may accomplish!

You will remember, in my last year's account I referred to George D. Moodie, whom I was about to send to the Mico Institution, Kingston: I am happy to inform you that he has returned again, to aid me in the school, evidently a converted character. This happy change appears to have been effected under the pious efforts of the superintendent of the Institution, Mr. Wallbridge. He conducts the school in a proper and becoming manner.

Peace, harmony, and goodwill have prevailed among the members of the church; and in them we have every reason to rejoice.

In the month of April I commenced two classes, the same as in the other station; one for the old, and the other for those who wish instruction. The former has in attendance 30, and the latter 100. I endeavour to attend the one every Tuesday morning, at 10 A.M., and the other in the evening, conducted the same as the classes at Ebony Grove. Connected with this station many adults and young persons have acquired the art of reading, and purchased copies of the word of life. The adults have been taught reading two nights each week, and on Sabbath-day. Mrs. Reid hears those who can read in the Testament or Bible, and explains what is read.

In the month of September I received two large cases from the British and Foreign Bible Society, filled with copies of the Scriptures, of various sizes. In less than one month one case was sold.

The success attending the day-school has been pleasing and encouraging. The number in regular attendance during the year has been about eighty. Twelve are reading in the Old Testament; writing and ciphering pretty well. Thirty

are reading the New Testament, and beginning to write; the others are in various stages of commencement.

It is certainly cheering to the pious mind to see so many able to peruse the sacred volume, in a district which, some time ago, was indeed in the region and shadow of death.

With the intention of aiding grown-up persons in acquiring knowledge,—reading, writing, and ciphering, a school has been commenced four nights in the week; and although only a few weeks in existence, has a goodly number in attendance.

I have just commenced, at each of the stations, a class, on Sabbath evening, for young persons and children. The object is, to enlarge their acquaintance with revealed truth. The field of usefulness here is very extensive. The population of the parish is somewhere about 8500. Even if all the chapels in the parish were crowded, not more than 3500 could be accommodated. In none of the chapels beside is their service oftener than every other Sabbath. I am very grieved that I am able to do so little for them.

J A V A.

EXTRACT OF A LETTER FROM THE REV. G. BRUCKNER.

Mr. Bruckner is still without the pleasure of witnessing those results from his faithful and long-continued labours which he has for many years been looking for. Under date of 29th June, 1839, he writes:—

The Lord has graciously granted me to go on in my work since I last wrote you; viz., to go out to talk to the people around me on their best interests, and give them tracts on the same subject, but with no more apparent success than usual. Oh, what hard work it is for man to raise his mind above the things of time and sense! Hereto more is required than mere human efforts can effect. I wish that people who can doubt of the powerful influence of God's Spirit being necessary to the conversion of depraved man, would go to a heathen nation, and try their own strength in this point. I think they would soon be convinced of their error, and give God the honour; and confess that it is not by our willing and running, but that it is the Lord who must build the house, while the workmen employ their tools and the materials diligently.

A great quantity of tracts have been printed for me by lithography, which answers far better to the native character than printing by types, as the natives can read lithographed books with much more facility than those which are printed by types, which appear always stiff; but printing by lithography is more expensive than the latter mode.

My little sum of money, which I had devoted for tracts, is now entirely expended; but the English Tract Society has been very liberal towards us, by sending us again a supply of paper; and to me publications in Dutch, worth 32*l*. What I can get for the sale of them they have granted to me to print Javanese tracts with. This grant comes very seasonably.

Last year part of Genesis, an edition of 500 copies, was printed for me in Javanese, which is nearly all circulated by this time, and of which the natives appear to be very fond. I believe the remainder of the book of Genesis is printing now for me.

The greater part of the people appear not at all prejudiced against our publications, as they receive them most readily. I went yesterday to a village in which I had been about a week before, and had then given some tracts to the people in it. When I came again yesterday, several asked for more tracts, as they had been deprived of the former by their relations in other places. A headman of another village was present, who requested a number of them for his people. I had then to leave them all the small supply I had with me.

Home Proceedings.

MEETING IN EXETER-HALL.

IN compliance with the wish expressed by many friends, at the Annual Meeting of the Society, a Special Meeting was convened in Exeter-Hall, on Friday, May 22nd, to meet Mr. Knibb, and to hear from him intelligence of missionary exertions in Jamaica. The large room was much crowded, and hundreds went away, who were unable to gain admittance. The chair was taken by Joseph Sturge, Esq., of Birmingham; and, after the two negro brethren, Henry Beckford and Edward Barrett, had addressed the assembly, Mr. Knibb made a lengthened and powerful speech, describing the present state of affairs in Jamaica, and touching upon a variety of subjects connected with the general question. He was followed by Mr. J. C. Fuller, a member of the Society of Friends, from the United States, who stated some affecting particulars relating to slavery, as now actually existing in that country. A resolution, welcoming Mr. Knibb to his native land, and expressing the conviction entertained by the Meeting of the integrity of the missionaries, and the wisdom of the measures they have adopted, was then moved by the Rev. Dr. Murch, and seconded by the Rev. James Sherman, of Surrey Chapel; after which the Meeting separated. Although the proceedings lasted till ten o'clock, or later, the interest appeared unabated to the end, and the sum of 162*l.* 19*s.* 6*d.* was collected at the doors.

P.S.—We understand that the proceedings at this Meeting have been published in a separate form.

MISSION TO WESTERN AFRICA.

THE friends of the Baptist Mission are fully aware, that ever since the liberation of our fellow-Christians in Jamaica from the iron yoke of slavery, many among them have been most earnestly desirous that efforts should be made, by our Society, to send the Gospel to the land of their fathers. The claims of that part of the world on the compassionate consideration of British Christians are peculiarly strong; and the Committee have anxiously looked forward to the time when it may be permitted to them, as well as to other bodies of their fellow-Christians, to attempt something in that direction. Each of our missionary brethren from Jamaica, now in this country, Mr. Knibb, and Mr. Clarke, of Jericho, have strongly urged this subject; and Providence appears, in various ways, to encourage such an effort. To say nothing of the more general sympathy for the cruel wrongs of Africa, which has been aroused in the public mind by the fearful disclosures made in the recent work of Mr. Buxton, and which, we trust, will issue in practical results gratifying to the friends of humanity and freedom, such facilities have been placed in our hands for commencing a mission in that quarter of the world, as could not, in the judgment of the Committee, have been neglected, without incurring the charge of criminal apathy. From our churches in Jamaica has proceeded not only the voice of beseeching importunity, but several of our negro brethren, though fully aware of the perils to which they would be exposed in venturing to these blood-stained shores, have exclaimed, "Here are we, send us;" while a Christian friend,

who has long been usefully associated with Mr. Knibb in the arduous and self-denying toils of the missionary field, has offered personally to engage in the enterprise, and set forward to explore the field, as soon as arrangements can be made for the purpose. Nor is this all: co-operation may be looked for from the North-American continent. Among that large and increasing class of Baptist churches in the United States who have acted out the spirit of their holy religion by nobly protesting against, and separating themselves altogether from, the abominations of slavery, are to be found men willing to devote themselves to this blessed work; and we are encouraged to expect that some portion of pecuniary means, also, may thence be furnished for helping it forward.

Influenced by these and similar considerations, and looking up to God for his guidance and blessing, the Committee have determined to make a beginning, and to send forward at least one brother, with a few negro evangelists, as soon as the necessary preparations can be made. In the mean time, they request the prayers of all their friends that a Divine blessing may crown the effort; and they most earnestly beg, also, that "liberal things" may be devised and executed on this new and pressing occasion.

It will be remembered that this measure has been resolved upon at a time when the usual income of the Society is inadequate to its expenditure,—when there is an existing debt of more than three thousand pounds,—when every part of the field already occupied by our missionaries needs and loudly demands additional labourers; and when, for one part only, the Island of Jamaica, it is felt indisputable that a reinforcement of ten new missionaries should immediately be provided. The Committee feel persuaded, that could their friends at large be made fully aware of all the circumstances which have led them, in face of these difficulties, to take the resolution now announced, they would cordially approve the determination. It is hoped, therefore, that these enlarged proceedings will be sustained by the exercise of a bounty corresponding to the urgency of the case. The circumstances of individuals and of churches are so various, that we do not presume to suggest any particular mode or amount of contributions; but the Editor has much pleasure in adding that, in consideration of the enlarged expense to which the funds of the Mission will be subject, our venerable friend, Joseph Gutteridge, Esq., has kindly presented an extra donation of fifty pounds. The well-known friend of the negro, Joseph Sturge, Esq., has promised *one hundred* pounds; and the much-esteemed Treasurer of the Society has intimated his intention of contributing an equal amount, in addition to his donation presented at the Annual Meeting, besides adding ten guineas per annum to his already liberal subscription. Having obtained permission from our kind friend, we insert his note on the subject, hoping it will operate as a guide and incentive to others.

Denmark-hill, June 4, 1840.

My dear Sir,—I feel quite satisfied, by Mr. Knibb's representations, that we are called upon to reinforce our Mission in Jamaica, in order that the chapels which have been erected may be used each Sabbath, and that our excellent missionaries may not sink under the weight of their present labours. And invited, as we are, by the churches in Jamaica, to form a Mission in Western Africa, for which they are willing to make sacrifices greater than those to which any of us will ever be called; I think we should be unworthy of our trust if we hesitated, not-

withstanding the expenses of the Society not being at present met by its receipts. If we show that there is a great work to be done, and that, confiding in him who has the hearts of all in his hands, we are about to do it, I feel no doubt that we shall be enabled to do greater things than we have ever yet done.

I shall have pleasure in contributing one hundred pounds towards meeting the increased expenditure; and as it will not be only a temporary but an annual increase, I shall add ten guineas to my annual subscription, making it in future, sixty.

W. B. GURNEY.

Rev. John Dyer.

NOTICE FROM MR. KNIBB.

THAT Rev. William Knibb presents his most affectionate respects to those friends whom he hopes to meet in his projected tour for missionary purposes; and as his stay in England must be very limited, he would esteem it a kindness if they would so arrange the services that he may diffuse the information he wishes to convey as widely as possible.

As the subject of female education, not only in connexion with Jamaica, but with the introduction of the Gospel into Africa, is an object on which his heart, and that of many of his beloved brethren and sisters in Jamaica, is set, it will afford him, and especially the wives of his brethren abroad, unspeakable delight, if they can carry this much-needed work into full operation.

Mr. Knibb has thought, that by the convening of breakfast or tea parties, at the places he may have the happiness to visit, this subject might be brought fully before his female friends; and to any such engagements he will be happy to attend. Several young females, qualified for this important branch of missionary labour, have offered to return with him, should the sympathies of our mothers in Israel be called forth to

this deeply important subject, which he fervently hopes will be the case.

To those kind females who have so efficiently aided the work of education, by sending boxes of useful articles for sale, Mr. Knibb, on his own behalf, and on behalf of his brethren, returns grateful thanks; and it will afford him much pleasure to be the bearer to any of his brethren, or to Mrs. Knibb, of any similar token of the interest which the female friends of Jesus feel in the moral and spiritual advancement of their sex in the islands of the West.

As it will be impossible for Mr. Knibb to see all who feel an interest in the important subjects for which he has visited the land of his fathers, he most affectionately would urge upon those churches to which he will not have personal access, to come forth to the mighty work of sending the Gospel to Africa; and he does fervently hope, that from every Baptist church in the United Kingdom some token of their interest in this important subject, however small, will be sent, ere he again bids adieu to his native shores, which he hopes to be able to do at Christmas.

DESIGNATION OF MISSIONARIES.

ON Monday, May 18th, Mr. John Parsons was designated as a missionary to India, at the chapel in Sheppard's Barton, Frome, in the presence of a large and respectable audience from the town and neighbourhood. Prayer was offered at the commencement of the service by the Rev. W. Jones, minister of the place. The Rev. Isaac New, of Salisbury, delivered the introductory discourse, from Proverbs xxix. 18, "Where there is no vision, the people perish." The usual questions were proposed by the Rev. C. J. Middleditch, of Frome; after which the Rev. J. S. Bunce, of Devizes, offered the ordination prayer; and the Rev. John Dyer, Secretary of the Society, gave the charge, from 1 Tim. iv. 16.

On Thursday evening, May 21st, a service was held at Dr. Cox's chapel, Marc-street,

Hackney, for the purpose of setting apart for missionary labour in India Mr. W. W. Evans, the Assistant Secretary to the Mission, and Mr. George Small, of Edinburgh. The Rev. Andrew G. Fuller commenced with reading and prayer; the Rev. George Pearce, from Calcutta, gave an interesting account of the field of labour on which the brethren are about to enter; the Rev. John Dyer, after having proposed the usual questions, and received replies from Mr. Small and Mr. Evans, commended them to God in prayer. The Rev. F. A. Cox, D.D., LL.D., delivered an impressive and appropriate charge, from Mark xvi. 15, and Heb. xiii. 5; after which the Rev. William Knibb, from Jamaica, addressed the assembly in reference to missionary operations generally.

APPOINTMENT OF A MISSIONARY PRINTER TO CEYLON.

IN compliance with the very pressing impotunity of our missionaries in Ceylon, on whose recent labours the Lord has been pleased so re-

markably to smile, the Committee have resolved to send a printing-press and types to that island, under the charge of some pious printer, who may

be qualified, also, to co-operate in the work of the Mission. Providence has directed them to an individual answering this description, in the person of Mr. C. C. Dawson, lately residing at Reading, but a member of the church at St. Alban's, and personally known to our valued

brother, Mr. Harris. Mr. Dawson has been accepted by the Committee, and will embark, Providence permitting, with his wife, on board the first suitable vessel that may offer, for Colombo.

ON THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

(IN A LETTER TO THE EDITOR.)

My dear Sir,—If there be any peculiarity in the history of the Baptist Mission more remarkable than another, and that deserves to give a name to the whole, it is the trust,—the lively confidence in God, displayed by its founders. In faith it began; through faith all its triumphs have been achieved; and on the faith of its Committee and labourers it is now dependent for its future success. Great things have been done, because great things have been expected. It is emphatically a mission of faith.

In using this expression, it is important that it be explained, in order to show its bearing on the present state of the mission, and on the consequent duty of the church. When Dr. Carey went out to the East many of his friends were against it. His reasons did not produce conviction in their minds, though they all believed that they had convinced him. No very encouraging movements of Providence were on his side; but still he felt it his duty to go; and go he did, relying upon God for guidance and support. He saw the path of duty, he entered it, and left the result in his Father's hand. He went in faith, and his faith was rewarded: its fruits will be fully known only at the disclosures of the day of judgment.

In later times the same spirit has actuated the supporters and friends of the Mission. Eight years ago most of the Baptist chapels of Jamaica were in ruins. Brethren, who knew the state of the population in that island, said, "It is our duty to see that they are rebuilt; and not only rebuilt, but with such additional accommodations as are necessary to meet the wants of the people." Feeling it thus their duty, steps were taken to do it; and, in spite of difficulties, by God's grace it was done.

After an interval of five or six years, our lamented brother Pearce visited this country; and made communications which went to prove it our duty to reinforce our Eastern Mission. Funds were wanting, of course; and, as in every other case, duty brought it difficulties, and called again for faith to conquer them. He proved it, however, our duty; steps were taken to do it; and, by God's grace, and in spite of difficulties, it was done.

Our brother Knibb has again visited us; and has made statements that go to prove it our duty to strengthen our West India Mission, and to

send the Gospel to Africa. He has proved it our duty—the whole Christian world would cry "Shame!" if we denied it: steps are now taken to do it; and, by God's grace, and in spite of difficulties, I doubt not it will be done.

Now, in all these cases there has been but one rule—one principle of action, controlling both the Committee of the Mission and their representatives abroad. They have said, "Tell us God's will; let us learn our duty, whether revealed in the page of the Bible or in the page of Providence, and however hard it be, we will seek, in God's strength, to do it;" and it ever has been done. Neither money, nor men, nor openings of Providence have been withheld: God has honoured their faith and blessed them. Long may they continue to exercise this spirit; and long may God continue to favour them with its delightful results!

Now, allow me to apply this rule and these facts to a consideration of the present state of the Mission, and of the duty of Christians; and these two things I undertake to prove:—

1. That a large permanent increase to the income of the Mission is a duty we owe to the world, to the church, and to God; and,

2. That this increase may be attained, if, only, there be on our side exertion—systematic and continuous exertion, and prayer.

First, then, I say, that a large permanent accession of income is due to the world, to the church, and to God. To meet the probable expenses of the Mission for 1841-2—expenses it is our duty to pay,—expenses, not a farthing of which, so far as they are usefully incurred, any Christian would dare to curtail,—to meet these there must be a permanent increase of from 6000*l.* to 10,000*l.* a year. God is saying now to the Committee and to the church, as plainly as ever he spoke, "It is your duty to raise it." We owe it to our missionary brethren who have gone to the East, and who are looking to us for support. Why send them, if we never intended to maintain them? We owe it to Divine Providence, who has opened in the West Indies and in Africa, and in the East too, many an "effectual door," and has graciously condescended to ask our help. We owe it to the Spirit of all grace, who has, during the past year, rewarded *every third pound given with a soul saved*,—to say nothing of the means of salvation, the pec-

ments of civilization and happiness which the circulation of 40,000 volumes of Scriptures have diffused for ages to come. They all cry, "It is your duty to raise it," assuring us that if we neglect that duty, stations must be abandoned, and missionaries recalled—stations and missionaries that God has blessed and is blessing. We dare not abandon them—we dare not recall them; and therefore, I repeat it, it must be raised.

Those, doubtless, are strong statements; but they are not stronger than the facts justify. The Society is now labouring under heavy incumbrances, which are likely to be permanent, unless something be done:—there is one fact. There is the certainty of a permanent increase of expenditure in the support of the ten or

twelve additional missionaries who have lately gone to the East:—there is a second fact. There is, besides, the probability of an increase of expenditure, for some time at least, in the West Indies and in Africa,—a probability that will assuredly become a certainty, if God still favour us:—there is a third fact. All these are facts or Providence. God has ordered them—we cannot dispute or change them; and I, for one, thank God that they are as they are: not one would I wish otherwise than as it is; and they all speak loudly and plainly, "It must be raised—it is your duty to raise it."

But, secondly, can it be done, and how? This question I purpose discussing in a second letter; and remain,
Yours in Christ, J. A.

HOME ARRANGEMENTS FOR JULY.

		DEPUTATIONS.		
		<i>Rev. E. Carey.</i>		<i>Rev. W. Knibb.†</i>
1	W	Wokingham.		Wokingham.
2	Th	Newbury.		Newbury.
3	F			Wantage.
4	S			
		<i>Rev. J. Clarke.</i>		
5	S	Bury.	Thrapstone.	Ipswich.
6	M	Bury.		Bury.
7	Tu	Diss.		Diss.
8	W	Ipswich.		Ipswich.
9	Th			Beebles.
10	F			Norwich.
11	S			Do.
		<i>Mr. Carey. Rev. C. M. Birrell. Rev. J. Watts.</i>		
12	S	{ Penpoll. { Falmouth. { St. Austle. { Truro. { Flushing. { Grampond. Padstow.		Do.
13	M	St. Austle.		Do.
14	Tu	Truro.		Do.
15	W	Falmouth.		Northampton.
16	Th	Redruth.		Leicester.
17	F	Chacewater.		Do.
18	S			
		<i>Mr. Finch.</i>		<i>Rev. J. Angus, M.A.</i>
19	S	Helston. { Penzance. { Redruth. { Newlyn. { Chacewater.		Birmingham, &c. Birmingham, &c.
20	M	Penzance.		Do. Do.
21	Tu	Helston.		Do. Do.
22	W			Do. Do.
23	Th			Do.
24	F			
25	S			
				<i>Rev. W. Knibb and Rev. T. Winter.</i>
26	S	Plymouth, &c.*		Astwood, Astwood, Blockley, &c.
27	M	Do.		Bromsgrove.
28	Tu	Do.		Stratford.
29	W			Astwood.
30	Th			Evesham.
31	F	Worcestershire.		Blockley.

* With Mr. E. Barrett, who will also join Mr. Carey at some of the above places.
† Mr. Edward Barrett, Mr. Knibb's deacon, will accompany him at most of the places he visits.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to the ladies connected with Frogmore-street Church, Abergavenny, by Mrs. Conway; and to young ladies at Hackney, by the Misses Hoaro and the Misses Fuller, for a box, and parcels of fancy and useful articles for the schools in Calcutta, per Rev. W. W. Evans; to Rev. W. J. Cross, Mrs. Cross, and friends at Thornbury, for a box of useful and fancy articles, for schools at Calcutta, per Mr. Evans; to the ladies at Maze Pond, by Mrs. Bartlett, for a box for the chapel

and school at Savanna-la-Mar, Jamaica, under the care of the Rev. John Hutchins; to friends at Watford, for boxes for the Rev. Thomas Burchell, Montego Bay, Jamaica; and to Miss Cramp, Edmonton, for a box for Mr. Phillippo's schools, Spanish Town, Jamaica.

The Rev. E. F. Quant, of Turk's Islands, wishes gratefully to acknowledge the receipt of a box of presents from Mrs. Kilner Pearson and Miss Dennis.

Fen-court, June 13, 1840.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from April 15th, to June 1st, 1840.

LONDON AND ITS VICINITY.		£ s. d.
<i>Subscriptions.</i>		
A. G.	1 0 0	
G. B.	1 1 0	
Gibbs, Mr. S. R.	1 1 0	
Giles, Ed., Esq.	1 1 0	
Gouldsmith, Mrs.	2 2 0	
Gouldsmith, J., Esq.	1 1 0	
Huntley, Miss, <i>Bow</i>	1 1 0	
Stennett, Miss	0 10 6	
	<hr/>	
	8 17 6	
<i>Donations.</i>		
Mrs. J. B. Wilson	30 0 0	
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Thomas Williams, Esq.	10 0 0	
J. G.	10 0 0	
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Mrs. Coombs, for Mon- ghyr.	5 0 0	
H } 04708	5 0 0	
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Friend, by Mr. Groser.....	1 0 0	
Mr. Hodge	1 0 0	
Tectotaler's mite.....	0 10 0	
Mrs. Cooper's box	0 13 10	
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	112 15 10	

For additional Missionaries to India.		£ s. d.
John Penny, Esq.	20 0 0	
W. P. Bartlett, Esq.	10 0 0	
Rev. E. Steane	10 0 0	
Rev. W. H. Murch, D.D.	5 0 0	
Mrs. Gouldsmith, <i>Hack- ney</i> , by Rev. W. W. Evans	5 0 0	
George Deane, Esq.	5 0 0	
Mr. H. Crassweller	2 10 0	
	<hr/>	
	37 10 0	
<i>Collections.</i>		
Exeter Hall, May 22	162 19 6	
Poplar	11 17 0	
Ilford, Turret-place.....	5 0 0	
Northampton-street, St. Pancras	2 4 6	
Jamaica-row, <i>Bermondsey</i>	6 0 0	
Unicorn-yard.....	7 0 6	
	<hr/>	
	196 1 6	
<i>Auxiliaries.</i>		
South London Auxiliary, by Geo. Kitson, Esq., Treasurer.		
Battersea Branch, by J. Tritton, Esq. Collected by		
Miss Davis	1 9 11	
Miss Allom	1 1 0	
Miss Crook	0 0 0	
Miss Nicholls	1 3 1	
Miss Falcke	1 7 9½	
Miss Green	1 8 3	
Miss Baker	1 8 3	
Miss Knight	0 15 7	

£ s. d.	
Mr. Chancellor	3 0 0
Sunday-school box ...	0 7 11½
Mr. J. Tritton...(sub.)	1 1 0
Miss Phillips...(quar.)	0 2 6
	<hr/>
	13 13 7
Church-street Branch, by Mr. Hunt, Treas- urer	5 13 0
Horsley-street Branch, Horsley-street Chapel, Walworth, by Rev. R. G. Le Maire.	
Female Mission Asso- ciation	5 18 11
Mr. Rogers	0 10 0
L. F.	0 10 0
Mr. Wade	0 8 0
Sabbath-school children, for Savannah-la-Mar Chapel	0 11 0
Sabbath-school children, subscriptions.....	0 5 0
	<hr/>
	8 2 11
Maze Pond Branch, by Mr. W. Beddome, Treasurer.	
Mr. Benj. Butterworth and family	2 10 0
Miss Jacobson	1 1 0
Mr. Thos. Hepburn.....	1 1 0
Mrs. Job Heath	1 1 0
Mrs. E. Heath	1 1 0
Mr. W. Beddome.....	0 10 6
Mr. Wm. Cooper	0 10 0
M. G. Jones, Esq.	1 1 0
Mrs. Jones	1 1 0
D. Alexander, Esq.	1 1 0
Ditto.....(don.)	0 12 6

	£	s.	d.
Collected by			
Miss Buris	2	19	9
Mr. B. Butterworth.....	1	10	0
Miss Crossman.....	0	10	7
Miss Evans	0	15	11
Miss Fleetwood	2	16	11
Job Heath, Jun	1	7	6
Mrs. Keighley	3	4	6
Miss Thomas.....	0	19	0
Miss Wilson.....	2	18	5
Miss Woodbine.....	3	8	0
Edward Beddome.....	0	15	0
J. W. Brown.....	1	17	6
Girls in Sunday-school	0	11	4
Missionary-box	3	11	1
Maze Pond Association, by Mrs. Heigh- ton.....	F. E.	15	15
	54	10	6
Regent-street Sunday- school	0	6	2
Trinity Chapel Auxiliary	17	12	0
Walworth Female Asso- ciation, by Mrs. W. H. Watson	30	0	0
Fetter-lane, by Mrs. Elvey	6	7	0
Kensington Gravel Pits	16	5	0
Keppel-street Ladies' Auxiliary	1	13	4
John-street Auxiliary, by W. Cozens, Esq.	100	0	0
Northampton-street. Collected at Missionary Prayer-meeting	1	6	6
Collected by Mrs. Hewett	1	4	6
Rev. J. Hewett	0	10	0
	3	1	0
Highgate, by Mrs. Hop- kins.....	4	4	10
Little Alie-street Sun- day-school	2	3	0
Bow Auxiliary. Collected by			
Mrs. Church	2	7	6
Miss Maywood	6	16	6
Miss Garrett	1	11	0
Miss Morris	3	0	0
Miss Smith	1	2	10
Miss Saunders	0	6	0
A. Parnell	3	4	6
Annual Meeting	5	0	5
Missionary-box	0	6	6
Subscriptions:—			
Mrs. Norton	1	1	0
Miss Steadman.....	0	5	0
	25	1	3
Stepney Branch Auxiliary, Collected by			
Mr. S. Murch.....	10	12	3
<i>Bedfordshire.</i>			
Sharnbrook	5	10	0

	£	s.	d.
<i>Buckinghamshire.</i>			
Aston Clinton:—			
Weekly subscriptions, by Miss Ginger.....	1	15	0
Ditto, Mrs. Fountain	1	0	0
Collection	1	2	6
	3	17	6
Chesham:—			
Subscriptions:—			
Buttfield, Mr.	0	10	0
Garrett, Mr. W.	1	0	0
Hight, Mrs.	1	0	0
Payne, Rev. W.	0	10	0
Pope, Mr.	1	0	0
Tomlin, Rev. W.	1	1	0
Female servant, de- ceased.....	2	0	0
A friend	0	10	0
Collected by			
A friend	8	19	9
Mr. J. Elliott.....	1	9	3
Mr. G. Towers.....	5	17	0
Miss R. Fox	1	15	0
	25	12	0
Datchet:—			
By Mrs. Newman.....	2	0	0
Great Missenden:—			
By Rev. H. H. Downey	10	0	0
Prince's Risborough ...	3	2	7
<i>Cambridgeshire.</i>			
Cambridge:—			
Ladies, by Mrs. Roff, F.E.	18	12	6
<i>Devonshire.</i>			
Exeter:—			
Subscriptions, by Mr. Commin	18	12	9
Coll. by Rev. J. Offord	4	10	0
	23	2	9
Torrington:—			
Friends, by Mr. Vesey	2	12	0
<i>Dorsetshire.</i>			
Lyme:—			
Subscriptions, by Rev. E. Carey.....	5	8	10
Mr. D. Dunster.....	1	1	0
	6	9	10
Weymouth:—			
Cards by			
Mrs. Evans	1	19	5½
Mrs. Lizard	1	15	3½
Mrs. Davis	1	6	8
Mrs. Wyatt	1	0	6
Miss Robens	1	7	10
Mrs. Arberry.....	0	18	6
Mrs. Beddome.....	0	17	6
Ditto.....(sub.)	0	19	0
Juvenile Auxiliary, by Miss E. Read ...	2	11	3
G. Wilsford, Esq.....	1	1	0
G. C. Wilsford, Esq. .	1	1	0
Mr. Pargitter.....	1	1	0
Mr. Brinsley.....	0	10	0
Mr. Rolls	0	10	0
Fancy articles, by Miss Arberry	0	10	0

	£	s.	d.
Collection	29	0	0
Sums under 10s.	0	14	0
	46	14	0
<i>Essex.</i>			
Harlington:—			
By Rev. J. George. Moiety of collection, books, and boxes... ..	4	5	3
Young gentlemen at Mr. Webster's school, for Entally.....	2	4	8
Miss Hunt, Harmonds- worth	0	6	0
	6	15	11
Harlow:—			
By Rev. T. Finch. Collection	11	4	9
Ladies' Auxiliary, by Mrs. Finch.....	24	4	7
	35	9	4
Potter-street:—			
Rev. J. Gipps. Collection	4	0	0
Sawbridgeworth:—			
Collection	2	0	0
Rev. J. Stuart.....	1	1	0
	3	1	0
Bishop's Stortford:—			
Rev. B. Hodgkins. Collection	6	9	6
Missionary box.....	0	15	0
	7	4	6
Loughton:—			
Rev. S. Brawn. Chapel Miss. box	1	13	10
Miss Brawn's ditto ...	0	11	1
Mr. G. Gould's ditto... ..	0	7	0
	2	11	11
Stansted.....	2	18	0
Earl's Colne.....	2	6	6
Waltham Abbey:—			
Vestry Miss. box	0	15	7
Miss Hardy's ditto, Enfield Wash.....	1	1	8
Mr. Pugh's ditto	0	5	0
Mr. Richardson's ditto	0	4	0
Ditto.....(sub.)	1	1	0
Collected by			
Master J. Richardson	5	0	9
Mrs. J. Brackett	1	5	0
Miss B. Pugh	1	10	6
Miss E. Streeter	0	16	0
Collection	5	10	10
	17	10	4
<i>Gloucestershire.</i>			
Fairford:—			
Collected by Miss Betterton.....	2	0	0
<i>Herefordshire.</i>			
Ross:—			
Mr. T. S. Smith	0	10	0

<i>Hertfordshire.</i>			<i>£ s. d.</i>			<i>£ s. d.</i>			<i>£ s. d.</i>		
Mill End.....	8	6	7	Goss, Miss.....	0	10	0	Sears, Mrs.....	0	10	0
Watford :—				Haws, Mr.....	0	10	0	Shaw, Mr.....	0	10	0
Collection.....	24	4	0	Haws, Miss.....	0	10	0	Shepherd, Mrs.....	0	10	0
Adcock, Misses	0	10	0	Hull, Rev. E.....	0	10	0	Smith, Mrs.....	2	2	0
Aldwin, Mrs. W.....	0	10	5	Hull, Mrs.....	0	10	0	Smith, Miss E. J.....	0	10	6
Aldwin, Miss.....	0	10	0	Hilton, Mr. & family	1	12	0	Smith, Mrs.....	0	10	0
Berner, Mrs.....	0	10	0	Hind, Mr.....	0	10	0	Wilkins, J. and H. ...	0	10	0
Brunt, Mr.....	0	10	0	King, Miss.....	1	4	0	Smaller sums	23	12	8
Brush, Mrs.....	0	10	0	Moore, Mrs.....	0	10	0	Missionary boxes.....	3	3	10
Chater, Mr.....	0	10	0	Pilkin, Miss.....	0	10	0	Donation	0	10	0
Cecil, Mrs.....	0	10	0	Reed, Mr.....	0	10	0				
Dale, Miss.....	0	10	0	Rogers, Mrs. J.....	0	10	0		92	17	4
Freeman, Mrs.....	0	10	0	Rodwell, Mr.....	0	10	0				
Friend..... (don.)	10	10	0	Salter, Mr.....	5	5	0				
Garey, Mrs. S.....	0	10	0	Salter, Mr. S.....	2	2	0				
				Salter, Mr. S., jun. ...	2	2	0				
				Salter, Mrs. S., jun....	1	1	0				
				Salter, Miss	1	1	0				

<i>Huntingdonshire.</i>		
Stilton :—		
Collected by		
Miss Broad	2	2
		2

N.B. The collection at the Annual Meeting in Exeter-Hall included two donations, as under, which should have been acknowledged separately :—

William Gillman, Esq.	£10	10	0
J. G. Hatchard, Esq.	10	10	0

ERRATA IN THE HERALD FOR MAY.

For " <i>Leicestershire</i> , Sway, &c." read	" <i>Hampshire</i> ."
Sway, Baptist church ...	5 0 0
Beaulieu :—	
Rev. W. Mursell	2 0 0
	<u>7 0 0</u>

In acknowledgment of Donations for Savanna-la-Mar,		
For " <i>Suffolk</i> , by Rev. J. Sprigg, M.A. 1 5 6," read " <i>Stoke Ash</i> , Rev. J. Dallison.....	1	5
Walsham-le-Willows :—		
Collection	1	16
		2
	<u>3</u>	<u>1 8</u>

. Contributions from various quarters have been received, the acknowledgment of which is unavoidably deferred for want of room. They will appear in the next Number of the HERALD.

NOTICE TO CORRESPONDENTS.

Our country friends, who send letters to Fen-court on the subject of Deputations and Missionary journeys, are requested to address them to the Rev. Joseph Angus.

Subscribers to the Bath Society for Aged Ministers will have the kindness to transmit their subscriptions direct to the Secretary, Mr. Edward Tucker, Bridge-street, Bath; as the new rate of postage has rendered it unnecessary to continue the former plan. The subscription lately received at Fen-court from Mr. Orchard, Steventon, was forwarded at once to Bath, with a request that the Secretary would forward a receipt direct to Steventon.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinsou; and at New York, U.S., by W. Colgate, Esq.

IRISH CHRONICLE.

JULY, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Waiworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

ON Wednesday evening, June 17, Rev. Frederick Trestrail was publicly designated to the work of Missionary in Ireland (Cork being his principal station), at the commodious Chapel, Meeting House Alley, Portsea. Prayers were offered on his behalf by the brethren Morris, Shoveller, Room, and Cozens (Independent). Our kind friend, Rev. J. E. Good, of Gosport, proposed questions to Mr. Trestrail, which elicited a very interesting account of his reasons for making Ireland the scene of his labours in the gospel, and the principles, views, and objects, with which he enters upon this new department of work. Mr. Green, Secretary of the Society, addressed his friend, Mr. T.—his son indeed in the gospel—a few appropriate observations in the form of a charge. Brethren Tilly, Cakehead, Clay, Burton, Neave, engaged in other parts of the interesting service. Brother Trestrail, we are happy to say, leaves a united and prosperous church at Newport, among whom he has been greatly useful, but who, nevertheless, concur in this important step, in the hope that their beloved pastor may be made a blessing yet more extensively, in promoting the cause of the Redeemer. And it is still further gratifying to him and to the Committee, that he goes enjoying the warm affection and sustained by the earnest prayers of a large circle of ministers and Christian friends of every name in the vicinity in which he has resided. He enters upon his labours in Cork at the beginning of August.

THE following are extracts from a few of the recent journals of the readers employed by the Society.

From Mr. MATEER :—

“As regards my efforts for the past month, they have been made over a considerable tract of dark and cruel country, walking a great deal with manifold inconveniences. The plan I prescribed for the advancement of the truth was threefold;—by daily reading and expounding the word, and praying in families,—by lecturing when I could collect a few to attend,—and by collecting the children of a locality where an adult congregation could not be acquired, to read and hear divine truth explained, and to have scripture lessons for me at my return: the first division of labour embraces frequently days together as I go through districts, where the people say nobody cares so much for their souls as to visit them. My visits to such are, thank God, acceptable, and I hope profitable. To have access to the Roman Catholics in this manner, requires me to travel very far, as none in this vicinity would receive me, but I often meet them on the roads and in the fields, and

they hear with gladness, and press my hand at departing, praying God to prosper me. I find when I have visited several parishes, read the word, and prayed in their families, unequivocal signs of improvement, evidenced by a growing knowledge of Divine truth, and love and prayers for this Society, when for religious information, the Protestants were indiscriminate from the Roman Catholics. I disappoint their curiosity when inquiring about “the signs of the times,” making known the things of eternal importance, which I say is my only business. I also have circulated some tracts where I have visited, and have agreeably found that the whole of my efforts for their benefit have produced a concern for their souls, so that many tell me their home is now a house of prayer, and that they regularly read God's word in their families; these and innumerable other happy opportunities I enjoy from time to time of exerting my poor energies for the glory of God, would encourage me to “go on.” In the different places I lecture, I visit and pray with every family, stating the objects of our Society, &c., and nothing retards my success in this department of exertion apparently, but that I cannot

not go to the neighbouring towns where Protestants reside, to make our blessed principles known. Many have changed their sentiments regarding us, for the better. The parochial clergy vigorously exert themselves to stop my preaching—they have crushed a few openings of usefulness in their infancy, where the people gladly received me, and were sorry when the individual was prohibited giving his place to hold a lecture in. Nor do they fill the places themselves, from which they dislodge others. In Clare the congregation is pretty good—the people see the liberality and goodness of the Baptist Society, in supporting a school and missionaries in their neighbourhood: were we able to get a place to preach as often as I wish in Clare, our members then would increase I think, and general good might be done to that town and its vicinity. I have formed little Sabbath schools in places, visiting them as often as possible, and great good I trust will result to the rising generation from such efforts. The people themselves now see their *real friends*, and nothing but the interference of those in power would prevent many from identifying themselves in church communion with your Society. I regularly inspect the Clonshanny School, and also the Tullamore School, and have introduced to the masters the best mode of advancing the progress of the children—there is a great improvement in the former school.

From JOHN HART:—

On my visit in the west I read for a poor sickly man, who seemed to swallow every word I read. "Such beautiful words," said he, "I never heard, or so much about Christ since I heard many years ago, a gentleman from Limerick, one Mr. Thomas, say the same words. Ah, (said he) it would soften the heart of a stone all that that man would tell about Christ; he gave my son a book, that told every thing about Christ. I took great pleasure in hearing it read, but alas, my son is dead, and I have no one to read it for me now." He went to his box, and brought me the book, saying, here it is. I opened it, and found it was an English Testament. I told him that that was God's word, the same that I read for him, and that he ought to be careful of it, and to get it read often. I also read the parable of the man who hid his talent.

"I have met with opposition in three houses in this neighbourhood, when I went to read the people turned me out, and would not hear me, alleging that the priest in their confession charged them not to listen to me any more, or if I went in to any of them, *they ought to throw the fire in my face.*

From PATT BRENNAN:—

"Last Lord's day I visited a Roman Catholic family about a mile from this town; I was gladly received by them; I read several chapters both in the Old and New Testament, endeavouring to direct their attention to the Lamb of God that taketh away the sin of the world. When I was going, the woman of the house said, "Mr. Brennan, will you not pray with us?" "I am glad to be asked," said I. So we went to our knees, and I prayed with them in Irish. When we got off our knees, the man of the house said, "I thank God that we did not let you go until you prayed, for my soul is refreshed within me, and I hope you will come to visit us once a week, and I promise you if the priest was to call me out in the chapel, that both myself and family will hear you. This man came to my house the day following, and stopped with me several hours, hearing me read, and conversing with him from the word of God. This may show you if the poor Roman Catholics were allowed by their priests to think for themselves, they would hear and receive the word of God."

"This month I have visited about forty families, read the word of God in their hearing, and endeavoured to call their attention to the salvation of Jesus; I prayed in every place that I found the people disposed to join in prayer. I spent a part of my time in the county of Sligo and Leitrim, where I found the people very much inclined to hear the word of life, and to inquire after the way of salvation. On the 21st instant, I was out among the people, and in one of the houses that I visited I met with a man of the name of O—, that was employed by our society as a schoolmaster about twenty-two years ago. He had an Irish Testament, which he was reading to the people. I am going about, said he, and striving to do all the good I can in reading the Irish Testament for the people, and may the Lord bless the Baptist Society. It was a happy day for me the day I was employed by them, for I might have remained in ignorance if they had not put the word of God into my hand.

I am happy to be able to say that the Lord has been pleased to add one more to our church—an amiable young woman, well able to communicate the truth that she believes to others, so that we have reason to hope that she will prove a blessing in the circle in which she moves."

From G. MOORE:—

"On the 13th instant I went out towards Foxford, where I visited two Roman Catholic families; after I read and talked a good deal for them, the first I visited, the man said, that what I told them was evi-

dently true; he said also that he wished I would often go to instruct both himself and his family in divine things. The other man wished to know where I lodged, that he might visit me, lest I should neglect going to see him. I gave each of them a tract, and I expect, God willing, to visit them shortly.

"On the 22nd instant I visited a cartwright's workshop, where there were five Roman Catholics, and one Protestant; and as I had been so respectfully heard on a former occasion, I felt encouraged to explain to them the whole scheme of man's redemption by Christ, I endeavoured to solve some questions which they asked me in the most simple and unoffending manner, they all seemed to be satisfied with what I said, and thankfully accepted some tracts from me. The master invited me to visit both himself and his men very frequently.

"On the 27th instant I entered a blacksmith's forge, where I saw some people assembled; after a short conversation, by way of introduction, I proceeded to preach unto them Jesus, they all listened to me for nearly an hour, with as much composure and attention as I could expect from a Protestant assembly. They were six Roman Catholics. These poor people, though eager to hear the word in such an obscure place, where they could not be seen, would hardly be prevailed upon to visit a Protestant place of worship, lest the priest should denounce them accursed, or their neighbours scorn and persecute them.

I have visited both the Peace and Revenue Police barracks, and I have been kindly received at both places, some of the men paid great attention, and invited me to visit them often."

From THOMAS COOKE :—

"Visited the house of P. K., a Roman Catholic, who some time ago was so prejudiced, that if he happened to come in where persons would be reading the Scriptures, or praying, he would suppose they were mad. I have seen him mock at the preaching of the gospel some years ago, which he says he cannot now remember but with the deepest regret. On this occasion I read and explained the third chapter of Romans, while he listened with marked attention, and now and then asked some very interesting questions arising from the remarks I made. This is one case out of many where I can perceive that the most profound ignorance and deepest prejudice are evidently giving way to the light of divine truth.

This day I had a lengthened and interesting conversation, with a Roman Catholic man, named R——. This man a few years ago contended earnestly with me for the popish doctrine of human merit, while now he freely admits that his whole salva-

tion depends upon the atonement of Jesus Christ, and that he finds that there is no other means of a sinner's acceptance with God. He seems to be inquiring in good earnest after the things that belong to his everlasting peace, and I trust the Lord by the teaching of his holy Spirit, will lead him in the way of all truth. I could state many other facts like the above."

From A. JOHNSTON :—

"God has blessed my humble labours to the bringing to the knowledge of the truth as it is in Jesus. One individual of the name of James Armstrong,—when I wrote my last letter to you, he was giving daily evidence that he was ignorant of Him who is the way, the truth, and the life, and who is the only way to the Father, but now it may be said of him that sat in darkness, light is sprung up. When I first talked to this man respecting the way of a sinner's acceptance with God, he told me that if he did not earn salvation, he could not expect it, and opposed every idea of a free salvation. I read for him the third chapter of the epistle to the Romans, showing him that there is none righteous, no, not one; also third chapter of Galatians, showing that by the deeds of the law there shall be no flesh justified, and it appears that the word was brought with power to his mind; he laid down his weapons of warfare, and since has been a diligent searcher of the Scriptures. He seems to be like a new-horn babe, desiring to be fed with the sincere milk of the word that he may grow thereby; he is giving daily evidence that he is a branch ingrafted into the true vine by the all-powerful hand of the great husbandman of the church. Our prayer meetings are greatly increased. I have sometimes to address fifty or sixty persons,—we are going on well, the Lord is blessing us daily and crowning the Society's labour with an abundant success.

Under date April 3, Mr. BERRY writes to the Secretary :—

My dear Sir,—I cannot find words to express the gratitude I feel. Will you accept my warmest acknowledgments, and will you have the goodness to return to the excellent lady the thanks of my heart. My prayers at a throne of grace will be presented on her behalf, and not only mine, but the six readers (whom she supports), and the fruits of their labours will also hold her in everlasting remembrance. I am glad Brother Hardcastle will assist me in the examination and selection, for I feel such a sense of the goodness of the Lord, in disposing the good lady to expend so much of her money in this district, that with great diffidence (lest one shilling should be unwisely appropriated) I would select the men myself. However I hope that upon examination

those whom I have selected will be approved by Mr. Harcastle, and should I have the pleasure of seeing you in this country in June, I trust you will also approve. I will, I hope, have holy men, judicious, faithful, and conciliating, around me, men that will hold up my own hands, and be the means of winning many souls to the Lord Jesus, but what shall I say for the

Commentaries? I am overwhelmed for so much goodness. I lay all before the Lord, and entreat him to bless eternally all the good people of England—to raise up other ladies and other gentlemen—nursing fathers and nursing mothers to sympathise with and supply the wants and meliorate the condition of Ireland.

Receipts to the end of May, 1840.

Camberwell Juvenile Association by		
E. W. M.....	3 13 10	
Swanburne, by Mr. Simons.....	0 5 0	
Keppel-street Auxiliary, by Mr. Marshall	3 1 1	
Alle-street, by Rev. P. Dickerson.....	3 12 6	
A Suffolk Farmer, by Rev. J. Sprigg, A.M.	3 0 0	
An old Friend.....	22 10 0	
Rev. I. Stewart, Sawbridgeworth (sub.)	1 1 0	
John-street auxiliary, by Mr. Cozens....	20 0 0	
Luton Collection, by Rev. H. Burgess..	8 0 0	
Devonshire-square auxiliary.....	2 3 6	
Irthingborough coll. by Rev. I. Trimming	2 3 6	
Milton, Northampton, by Miss E. R. Dent	1 13 0	
Mr. Morris, Clapham (sub.).....	1 0 0	
By Rev. S. Davis—		
Scarborough—		
Mr. Wheldon.....	0 10 0	
Mr. W. Smith.....	1 0 0	
Mr. W. Rowntree.....	0 10 0	
Mr. J. Stickney.....	1 0 0	
Mrs. Fox.....	0 5 0	
Mr. J. Rowntree.....	1 0 0	
Mr. Christopher Hill.....	1 1 0	
Miss Ann Tindall.....	1 0 0	
Mr. Robert Tindall.....	1 0 0	
Mr. Joseph Tindall.....	1 0 0	
Mrs. Taylor.....	0 10 0	
Mr. G. H. West.....	0 10 0	
Mr. W. Bottomley.....	0 10 0	
Mr. H. Fowler.....	0 5 0	
Messrs. Ainsworth.....	0 2 6	
Mr. Francis Hill.....	0 5 0	
Mr. Barry.....	0 10 0	
Priestman and Son.....	1 0 0	
Collection at Rev. B. Evans's.....	2 13 6	
	<hr/>	14 12 0
Bridlington—		
Mr. George Baron.....	1 0 0	
Mrs. Beilby.....	0 5 0	
Mrs. Johnson.....	0 2 6	
Mrs. Miles.....	0 2 6	
Mr. S. Coverley.....	0 10 0	
Mr. F. Coverley.....	0 5 0	
Mrs. Garton.....	0 2 6	
Mr. Sellon.....	0 5 0	
Mr. Forth.....	0 5 0	
Two Friends.....	0 1 6	
	<hr/>	2 10 0
Louth—		
Mr. Isaac Smith.....	1 0 0	
Friends.....	1 10 0	
Mr. W. Ashton.....	0 10 0	
Mr. Jos. Larder.....	0 10 6	
Mr. F. Rigall.....	1 0 0	
Mr. Kemp.....	0 10 0	
	<hr/>	5 0 6
Beverly—		
Friends at Rev. R. Johnston's.....	0 17 8	
Mr. Atkinson.....	1 1 0	
Mr. Lockwood.....	0 5 0	
Mr. J. Shepherd.....	0 2 6	
Mrs. Jameson, sen.....	0 2 6	
Mr. R. Jameson.....	0 2 6	
Mr. John Johnson.....	0 2 6	
Miss Lee.....	0 2 6	
	<hr/>	2 16 2

Hull—		
Mr. George Greenwood.....	1 0 0	
Mrs. Green.....	1 0 0	
Mr. Priest.....	0 5 0	
Mr. Rhodes.....	0 5 0	
Mr. W. Gibson.....	1 0 0	
Mr. Purdon.....	0 5 0	
Mr. Tinkler.....	0 5 0	
Mr. Harker.....	0 2 6	
Mr. Healey.....	0 2 6	
Mr. Sykes.....	0 10 6	
Mr. Barnby.....	0 7 0	
Mr. Aston.....	0 5 0	
Mrs. Goldsmith.....	0 5 0	
Mr. W. Goldsmith, jun.....	0 5 0	
Collection at George-street, Rev.		
C. Daniells.....	6 2 2	
Do. Salthouse-lane, Rev. D.		
Thompson's.....	3 0 0	
Mr. Gresham.....	0 15 0	
Rev. C. Daniell.....	0 5 0	
Mr. Raynor.....	0 5 0	
Mr. Lowthorp.....	1 0 0	
Mr. Henwood.....	0 10 0	
Mr. L. West (schools).....	0 10 0	
A Friend.....	0 5 0	
Mr. Rutherford.....	0 5 0	
Mr. Priestman.....	0 10 0	
Mr. Thornton.....	0 5 0	
Mr. Rigg.....	0 2 6	
J. and J. H. Hill.....	1 0 0	
Miss Richmond.....	0 5 0	
Mr. Irving, sen.....	0 5 0	
Mr. Hyde.....	1 0 0	
A Servant.....	0 2 6	
J. C.....	0 2 6	
	<hr/>	28 4 8
Driffield—		
Mr. White.....	0 5 0	
Mr. Tindall.....	0 2 6	
Miss Wheldon.....	0 5 0	
Mr. Baron.....	0 5 0	
Mr. Dandy.....	0 2 6	
Mr. Belsher.....	0 3 6	
Mr. Dundas.....	0 2 0	
Mr. G. Lofthouse.....	0 2 6	
Mr. Grassam.....	0 2 0	
Mr. Robinson.....	0 2 6	
Friends.....	0 4 0	
	<hr/>	1 16 6
Lincoln—		
Collection at Rev. J. Craps ..	4 6 0	
Rev. J. Craps.....	0 10 0	
Miss Hickson.....	1 0 0	
Miss S. Hickson.....	1 0 0	
Mr. Penney.....	1 0 0	
	<hr/>	7 16 0
Boston—		
Friends at Rev. T. H. Morgan's.....	0 15 5	
Rev. T. H. Morgan.....	0 5 0	
Friends at Rev. T. W. Mathews.....	0 12 8	
Mr. F. Man.....	1 0 0	
Rev. J. Bissell.....	0 10 0	
	<hr/>	3 3 1
Shrewsbury—		
By Rev. M. Kent.....	8 0 0	

THE
BAPTIST MAGAZINE.

AUGUST, 1840.

MEMOIR OF THE LATE REV. SAMUEL GREEN.

BY HIS SON, THE REV. S. GREEN, OF WALWORTH.

“THE memory of the just is blessed,” and when a righteous man whom God has rendered useful is taken out of the world, it behoves survivors to preserve a record which may have the effect of inducing others to tread in his steps so far as he trod in the footsteps of Christ, and also to magnify the grace of God in him. On this account, as well as because the church has a right to every thing belonging to her ministers that may be beneficial, the following memorial is presented of my late honoured father. His own memoranda furnish the materials.

His origin was lowly, little likely to send forth a minister of talent and usefulness. Nuneaton in Warwickshire was the place of his birth, a town which in moral and spiritual cultivation is still far behind many other parts of this country. Much however of improvement in these particulars has been mercifully achieved there since 1770, the year in which my father was born. His parents were poor, but industrious, and for the station they occupied highly esteemed, but they were without the fear of God. As their family was large, every child as early as possible was placed at the wheel or the loom. A free-school in the town furnished to my father, up to his eighth year, the rudiments of learning; and subsequently an evening school somewhat augmented his stock of knowledge. His mind was inquisitive, his application close, and to use his own words, “I soon became more learned than any of my father’s children.”

Between the ages of eight and ten years he was led to entertain great apprehensions as to his condition before God. How this subject was presented

to his mind does not appear. His parents—his mother especially—regular in the discharge of the external duties of religion, were accustomed frequently to commend to his attention the word of God; so that it would not be difficult to account for this concern. The Spirit of God, even at this early age, was preparing him by such means as were within his reach for the engagements of future life. His distress was exceedingly great; he describes himself as deploring his immortality, or wishing he had many years before then been in hell, vainly imagining that he would have become familiar with his pain. What might not have been the blessed advantage to himself, and probably to others, had he then been favoured with such means of instruction as might have fully set before him the way of salvation. Children of the disciples of the Redeemer cannot too highly prize the blessing of such parentage.

These impressions however soon wore away, and my father afterwards became a kind of ringleader among boys of his own age, and even of more advanced years. He describes himself as lost to all sense of fear and shame, as abandoned to every vice which his age and circumstances would allow. His conduct was the grief of his parents, especially of his mother, whose heart he conceived the Lord was now opening. They fancied he would commit some crime, at once ruining himself and involving them in pain and disgrace. He had joined a benefit club whose members aided each other in sickness; but, as is unhappily the case with many such societies, their time and money were too often spent in rioting and drunkenness.

One of their number had engaged in a pugilistic contest which ended fatally; and while, with the rest of the club, my father stood at the grave of his fallen companion, and listened to the reading of the office for the burial of the dead, his mind was powerfully impressed with the awfulness of the delusion cherished by expressing over such a man the hope that he rested in Christ, and would rise to everlasting life. "My serious thoughts at this time," he says, "returned, yet they were not effectual to change my heart." Some check was, nevertheless, laid upon his vicious career. About that time the preaching of a Mr. Hemmington in one of the village churches near Nuncaton was beginning to excite considerable attention. Many of the people flocked to hear him. A simple, fervid, evangelical ministration was a new thing in those days. The memory of the oldest inhabitant could furnish nothing parallel, and though the village was at six miles distance, many, and among them some of the acquaintances and companions of my father went every Lord's day to hear him. "There was no small stir about that way." Some said one thing and some another; the greater number of the townspeople thought, however, that a strange whim was obtaining possession of the people, to take them so far to listen to the ravings of a man whom they considered at best but a harmless fanatic.

Merivale church was crowded. "Among the persons who flocked thither," says my father, "was a young man with whom I had been intimately acquainted. I could not tell what was now come to him; he never made his appearance among his companions, and if at any time he was seen in the street, it seemed as if he wished to get out of it as soon as possible. I thought much about him, and as I deemed myself wiser than he, I fancied if I went once to the church to hear this man, I should be able to show my friend his mistakes. With this view I ventured to go. Mr. Hemmington was not that day in his pulpit. A Mr. Valentine, a clergyman like-minded, addressed the congregation with great earnestness on the errors into which ungodly men fall as to religion—'There need not be, they say, so much ado about it; God is merciful,' with other things of the same kind. 'But,' added he, 'when they come to die, ask them whether they think religion im-

portant—whether there can be too much concern for the soul's salvation—whether faith in Christ be an unnecessary thing; they will then hold a different language.'

"The appeal seemed directed to me. I was exactly the individual whose language had been uttered, whose thoughts had been brought out. I cannot describe my feelings; but, though it is now twenty-eight years since, the scene is fresh in my remembrance. I imagine I see the man of God in the pulpit; the people crowding in every direction, in the pews and aisles of the church; the gothic arches, the carvings, the old-fashioned seats, the walls green with mould and damp; nay, I seem as if now seated in the old gallery, and beginning with the utmost consternation to say to myself, 'What have I been doing all my life? I am mistaken; I am utterly wrong; these people are right: I must become a new man.' It seemed then as if I had been totally blind, and that now my eyes were opened. I can never forget those moments. What surprise I felt! How it was, or from whence it came, I knew not, but when the service was ended I came out of the church full of astonishment, and instead of trying to convince my companion of his delusion, I viewed those who understood the things I had heard as the happiest people in the world."

Persons who walked so far to hear the word of God were likely in returning to seek to benefit each other by mutual conversation; and it is pleasing to discover from my father's journal, that many of them met in the evening of the Lord's day at the house of one of their number for united supplication and for reading the Scriptures. He went to their meeting the very evening after his mind had received the impressions already mentioned. All were astonished; some hoped for the best; some were thankful; but when after a short time he began to tell how great things the Lord had done for him, he was met by cold suspicion and doubt. "So notorious a wretch as I to be converted was to them an unlikely thing; they could scarcely believe it; as yet they knew but little of God's ways, and did not understand the language of Paul, 'Where sin abounded grace did much more abound.'" On this part of his history my father remarks with great force, "Wisdom is necessary in dealing with newly-awakened per-

sons; but what good might not be expected if Christians would but imitate the tenderness, the gentleness, and affection of Christ, who feeds his flock like a shepherd, gathers the lambs in his arm, and carries them in his bosom. How great the unreasonableness, how irreparable the injury, of old Christians forgetting the weakness of childhood."

The impressions thus made led him as a guilty sinner to seek pardon through the blood of atonement; the obtaining of which, while it set him free, and created a joy unspeakable and glorious, induced the conviction which never forsook him—that to the free grace of God alone he was indebted for his recovery from eternal wretchedness. "I was sunk," he says, "to the lowest depths of degradation and misery—a monster of iniquity—a very devil; yet God had mercy on me; ten thousand thanks to his holy name." The exclusive reign of divine grace in the salvation of a sinner was not with him so much an opinion as a feeling; it was one of the things embraced by his consciousness, not simply assented to by his judgment. And here I may take leave to say, though my father through his whole life utterly detested the idea of so limiting the mercy of God as not to invite all freely to partake of it, and of supposing that any obstacle prevents man's obeying the invitation but the state of his heart, he ever maintained those doctrines which are usually denominated Calvinistic. The free grace of God in conversion was his frequent theme.

Early in life he married. His wife was young; her mind had been graciously enlightened; and her deep piety, her affectionate disposition, and sound sense, admirably adapted her for a companion to him. He soon felt, however, great pecuniary straits and difficulties, from which there seemed no way of escape but one, against which every feeling of his heart rose in strong opposition. After struggling against these difficulties for some time ineffectually, a debt of about four pounds induced him to enlist as common soldier into the County Militia. This body at that time assembled for a month in each year, to be trained to the military art; they were not likely, as he thought, to be called away from home. Soon afterwards, however, the French war assumed such an aspect as to put in requisition all the forces government could command, and my father

was ordered to join his regiment, to occupy different parts of the coast as occasion might require. With a heavy heart he left home; his necessary companionship was any thing but favourable to the growth of devout and religious feeling; yet he says, "I feared and prayed, and became diligent in the use of whatever means of grace I could command, seeking from God that support and direction which were so needful at this trying season. The more my companions ridiculed my religion and persecuted me, the more I looked to the Lord; and now I cannot but thankfully adore the mercy and the power which preserved me from evil."

In this school my father learned painfully some lessons which subsequently were of great use to him. Among these he mentions entire reliance on the power of God to preserve him from falling; deep humility under the feeling that what his companions were he also would have been but for undeserved mercy; and those habits of frugality and industry which, especially during the first twenty years of his ministry, he found almost invaluable. The marches of the regiment from place to place brought him into acquaintance with ministers and experienced Christians, whose company he habitually sought and greatly enjoyed.

In the company in which my father was, there was another man, Edward Burton, "to whose memory justice," he says, "is much in arrears." He was a good man, and full of the Holy Ghost; and perhaps by some he will be remembered as afterwards the humble pious pastor of a small congregation at South-hill, Beds. Mr. Burton was a preacher during his soldier's life. My father's mind had been greatly exercised on the subject of preaching, previously to his assuming the red coat; the two men, therefore, one a sergeant, the other a corporal, became exceedingly intimate. Sergeant B., the elder, watched over his friend with a fatherly care, and occasionally admonished him with a brother's kindness.

At Liverpool, my father, who had mostly attended among Baptists since his soldier's life had commenced, was about to join the church under the late Samuel Medley, from whom he received much kind and christian attention; but at that juncture his company was ordered to a considerable distance, so

that he was not privileged to put on Christ by a public profession, till some time afterwards, while encamped near Folkestone in Kent. In the regiment there were several pious soldiers, accustomed to meet for worship under the guidance of Serjeant Burton; his absence one Lord's day led to my father's being solicited to take his place; and the church at Folkestone hearing of this circumstance, requested him to give them an opportunity of judging what were his gifts for the ministry. A point of order seems to have prevented their calling him to the work he longed for; still they agreed that "he might preach when opportunity offered and necessity required." On this *permission*, as well as on some other proceedings, both of that church and of another, to which he was subsequently transferred, my father remarks in his narrative, "While these things were doing, I had no idea but that they were in perfect accordance with scripture precept; the supposed 'gospel order' I thought as undoubtedly true as that two and two make four, but now I more than question it; yet was there so much simplicity and integrity in the men by whom these things were done, that I could not but love them, and still I cherish their memory with great affection. This '*gospel order*' often means nothing more or less than an unscriptural formality, and an assumption of power to which, from the word of God, churches can establish no right."

His connexion with Folkestone was but short. The regiment to which he belonged was ordered to Colchester; where, however, for a short time, the want of full accordance between his views and those of the estimable minister who then laboured there, stood in the way of his receiving much encouragement. His mind was severely tried, and often did he pray that his ardent desires for the ministry might be taken away, as he had but little hope of their being gratified. The enemy of souls, moreover, availed himself of the discouragement my father met with, sorely to harass him. "Once," he says, "I came to the resolution to give up my profession of religion; but as this purpose was being settled, it suddenly occurred to me, while I was walking in the barrack-yard, that if I did so I must renounce the house of God, and no more associate with his saints; on which the snare was mercifully broken, and I escaped." At

length the regiment was ordered to Norwich. Much kindness on the part of the friends at Colchester was shown at parting, and often in later life have I heard my father refer to his stay there, as endeared by a thousand grateful remembrances. Here he had endured his severest conflict with temptation; here, though at first somewhat repelled, he met with a friend and father in the late Mr. Stevens. Good was done in the church, partly through the instrumentality of the soldier-christians; and both Baptists and Independents vied with one another in their expressions of affectionate solicitude for their welfare. "There was not," says my father, "a happier man in all the regiment than myself; for, notwithstanding my little difficulties, the Lord was with me, and strengthened my persuasion that he would in due time accomplish the great desire of my soul, and enable me to preach to sinners the glad tidings of salvation. When we came within about a mile of Norwich, to which we were all entire strangers, I was thinking about preaching, and said to one of my pious comrades, 'This is the place in which I shall see what the Lord will do with me in respect to the ministry; here he will show me whether I shall be a preacher or not.'" Soon after their arrival it was noised abroad, that there was a preaching serjeant among the soldiers, and he was speedily sought for to occupy the many pulpits of the city and neighbourhood. The corporal was not forgotten; and "in a little time," says my father, "I was requested to preach in the vestry of the late Mark Wilks's meeting, on a Lord's day evening. This I did, and was desired to repeat the exercise, but without any prospect of further engagement." The Lord's ways, however, are not our ways. At a neighbouring town (East Dereham), the minister, Mr. R. Denham, was declining in health; Serjeant Burton was sought to supply his pulpit; but when on one occasion he was unable to go, Mr. Wilks, who was looking out for a supply, met my father in the street. "Corporal Green," said he, "you must go and preach at Dereham." My father resisted this unexpected proposal; but Mr. W. was not a man to be refused; and "I thought," says my father, "of the '*opportunity and necessity*' of my Folkestone friends, so that I felt constrained to apply for leave of absence, and was soon on the road to

Dereham." It is not a little to the credit both of the men, and of the officers of this highly-favoured regiment, that neither the preaching sergeant nor corporal was ever allowed to seek leave of absence for such purposes in vain.

My father was distinguished through life by his devout recognition of the hand of divine providence in all the circumstances of his history. "Could any other person have been found to supply the people at Dereham," he says, "or had I been ill, or had I only been walking in another direction, at the time Mr. Wilks met me, my whole history might have taken a totally different character; nor must these things be accounted accidents, they are the indications of his interference who guides equally the seemingly great and small matters on which our steps depend. To him the less and the larger affairs of human life are alike.

"I had great liberty and comfort in preaching," my father writes; "and although it was the first time I had ever been into a pulpit, and the congregation was large from the novelty of a preaching soldier, I felt much ease and freedom, and the Lord gave his blessing to the services of the day." This was followed by many other similar requests, especially from Diss, from the people under the pastoral care of the late Mr. Charles Farmery. Mr. Denham soon afterwards died. Mr. Farmery was looked to as the adviser of the people in their affliction, and though they could only raise a salary of £20 per annum, it was deemed right by the church to request my father to take the oversight of them in the Lord. He was a soldier, however, and procuring his discharge was a difficult affair. He could not raise the necessary sum; three or four pounds was all the Dereham people could venture to promise. What was to be done? Nor was this the least difficult part of the business. My father belonged to a class of men greatly valued by the officers; it was little likely they would easily give him up; but he determined on making the trial. His captain was a mild, good-natured man, who, as soon as he learned the wishes of his corporal, readily promised he would do all he could with the colonel to further them; and he was as good as his word. The next day my father was ordered to attend upon the colonel, who, after several inquiries, said to him, more to show

the insuperable difficulties of the case than with any view of consenting to the request—"Yes, Corporal, you shall have your discharge for £20." My father bowed, and hastened to his friend Farmery; the money was borrowed, and the next day his discharge was procured. "Many were surprised at this unexpected turn, but others saw in it the hand of the Lord. I went to the room where I had lodged with several comrades, informed them of the change, pulled off my red coat, gave it a strong kick with my foot, and bade it a final adieu. The Lord has all men and all things in his hands, and when he pleases he can make them serve his purpose, or that of his saints. 'Bless the Lord, O my soul.'" The necessary matters were quickly arranged. During his connexion with the army, my father had obtained many furloughs, and walked many weary miles, to visit his beloved wife and family; but he was now delighted in the prospect of once more living with them, and of prosecuting the work dearest to his heart.

No long time was suffered to elapse ere he effected his family's removal from Nuneaton; and though, with a sickly wife and three small children, his prospects as to this world were sufficiently discouraging, he could not refrain from regarding himself, when settled at Dereham, as one of the happiest of men.

His happiness, however, was soon to be marred. The companion of his youth gradually became weaker; and it was soon sufficiently apparent that she would ere long be called to a better world. My mother's dying experience was a delightful illustration of the value of simple faith and unaffected piety, and a cheering comment on the promise, "When thou passest through the floods I will be with thee." He however could not but mourn. *The angusta pauperies*—three small, helpless children—and the new, in many respects delightful, yet onerous duties of a pastor's life, greatly oppressed him; but God was with him. His usefulness began to appear. Within a comparatively short time the Lord gave him another companion in the daughter of a respectable farmer in the county of Norfolk; and by the help of a school which for a few years was greatly prosperous, he was enabled to obtain enough of the bread that perishes.

It is neither necessary nor right to inquire into the propriety of ministers in such circumstances as my father resorting

to a school to eke out a slender pittance. It was perhaps the only course open to him, but in far the greater number of instances it is about the worst thing a minister can undertake. My father in after years thought so, and on this question his experience rendered him a competent judge. In addition to the mental weariness almost sure to be produced by such application, the habits of a school are but little favourable to that affection, patience, and habitual spirituality of mind which the faithful pastor stands so much in need of. It is too severe a trial of the temper. Churches, reckoning upon this as a means by which their pastors may be enabled to continue among them, greatly overlook their true interests. My father's habits were studious, he read and thought much; nor can I but conceive, that if his time had been more at his own command, not only had the church at Dereham, but the body with which he stood immediately connected, and the cause of truth generally, realized considerable benefit. Some who knew the two men have frequently compared my father and the venerated Andrew Fuller. Their early religious history had been somewhat similar. Both had worked their way from a spurious Calvinism to juster views of truth, and both were men of strong and independent minds, close and acute in their reasoning, indomitable in their application, and maintaining an unflinching and devout regard to the scriptures of truth. They were sensible of some kindred qualities in each other, and during the last ten or twelve years of the life of Mr. F., they met and conversed as often as their several engagements and their great distance from each other would allow. It scarcely need be said, that among the greater number of the ministers and churches in Norfolk and Suffolk, this was regarded as a kind of plague-spot upon my father; and though there were but few of the pulpits where he was actually refused admittance, the number was small indeed to which he had free access.

His ministry at Dereham continued for twenty-two years, during which, though no great efforts were produced in the way of revival, the church and congregation steadily increased. Their place of meeting became too strait, but for want of means it was not enlarged till 1815, soon after the school labours of my father had ceased, and many of

the villages around were alternately visited on Lord's day evening. In three of them small meeting-houses were fitted up; and I believe that in two, down to this time, congregations, if not churches, continue to diffuse around yet more abundantly the light of life. In the latter years of my father's life, he was sometimes cheered by reflecting on the amount of good God had enabled him to do in that vicinity, and he would gratefully refer to the circumstance, that in a greater or less degree he had been permitted to call or encourage several godly men to enter into the ministry of the gospel. Among these were a zealous clergyman, of the established church, the late excellent John Abbott, minister of the Independent congregation at Wymondham, Mr. Philippo, now of Spanish town, Jamaica, and several others yet living and labouring among both Baptists and Independents. With this latter body my father was always on terms of kindly intercourse; and as, during a considerable part of his ministry at Dereham, they had no place of worship in the town in which to assemble except on the evening of the Lord's day, they worshipped with him. Though a Baptist from conviction, and in the habit of stating his views wherever necessary, he was no narrow, bigoted, party man. He loved and could maintain fellowship with all who loved Christ.

One might have imagined that among a people to whom under God a minister had become so useful, he would continue to labour till life should close. This, however, in my father's case was denied. Though his success at Dereham did not diminish, the accumulation of village preaching, and some other circumstances, among which may be mentioned his feeling that ministers must not expect to continue many years labouring prosperously in the same place, contributed to render his removal in his own opinion desirable. He was no stranger to apprehensions that he must relinquish the labours of the pulpit through sheer mental inability to continue them. After he had been ministering some twenty-one years, I find in his memoranda the following entry: "It often appears to me as though I had preached as long as I can; I must give up. Nor do I think this at all wonderful; on the contrary, it is surprising that I have been enabled to hold on till now. Yet I will look again towards God's holy temple. By thy grace,

my God, I will live to thee—I will seek thy glory—thou shalt be my God! I feel the importance of my character as a minister. What a charge it is! How shall I fulfil it! When I think of giving up my account, and of being no longer steward, I tremble. Oh, the *voids and vacancies* of my life." "There are times," he says, on another occasion, "when I feel as though I could preach, and my work is pleasant to me; the power and grace of God are sufficient, why should I despair? He has helped, he is still the same."

Still the idea that he had preached to the same congregation long enough, and that probably he stood in the way of a more useful minister, remained with him; and just at this time a people in Huntingdonshire, gathered by the labours of a devoted and faithful servant of God, Coxe Feary, now painfully disabled, were looking for some one to succeed him. Their attention was directed to my father, and after supplying them a short time he removed to settle among them at the close of the year 1818. "So far as I know my own heart," he says on this removal, and probably with reference to observations similar to those which are not infrequently made on the removal of ministers—"I have been influenced by good motives. My way has seemed to be marked out by divine providence. It is a small thing to be judged by men, he that judgeth me is the Lord." In this place, though it was evident that my father's labours were useful to a considerable extent, perhaps the want of union among the people, the absence of an entire coincidence of sentiment between him and some of the leading persons among them, together with the great dissimilarity of mind and habits between his predecessor and himself, somewhat interfered with the happy discharge of his ministerial duties. For ten years, however, till laid aside by affliction, he continued to labour in this station; his sound, practical wisdom and experience, together with his long-standing, gave him extensive influence; and by many in the churches which cluster in that vicinity, his name will long be held in affectionate and grateful remembrance.

In the summer of 1829, while on a visit to his former friends in the county of Norfolk, my father was seized with that paralytic affection which at first partially, and soon totally disabled him

for ministerial labour. It was thought at first, that speedily a period would be put to his days, but God spared him. He had laboured, he must now suffer, for his glory; and though the prospect was painful, he bowed to the will of God. For a few years after recovering from the first attack, he was able to move about, and mingle in society, though deprived of the use of one side; and though occasionally his mind gave evident indications of its shattered condition, he occasionally occupied the pulpits at Thrapstone, at Brigstock, at Oundle, and at other places, with great acceptance. To the first of these towns he removed soon after relinquishing his charge at Bluntisham. Whatever his weakness, he lost nothing of his deep-toned piety. His themes were generally—the grace of God in converting some of the worst of mankind to himself—the love of Christ in redeeming sinners at the expense of his own life—the hopes of the Christian, and the influence these hopes should have on his temper and conduct in the present world. He had always studied to preach Christ, and him crucified; now it was evident, that these were the grand topics on which his own heart lived, and which furnished the calmness, the serenity with which commonly he contemplated his departure hence. During this time, and at more subsequent seasons in his affliction—though he would often mourn under the severity of his sufferings, which from the very strength, I had almost said the stubbornness, of his constitution were exceedingly acute—he was a stranger to terror and anxiety. Of the truth of the great principles of religion he never entertained a doubt since first they affected his heart, and brought him to God. Of his own cordial reception of these truths, and of the reality of their influence, I have often heard him say, he could no more doubt than he could question his being able to see and to hear. He knew that old things had passed away, and he could never affect the language of doubt under the false notion that it is the language of piety. He was habitually thankful for what God had done in him, often acknowledging with the grateful confiding apostle, "By the grace of God I am what I am."

Of what may be called his dying experience I am not able to add much, nor do I know that it is desirable. He

seldom enjoyed anything approaching to rapture; his confidence was calm and steady; probably the state of his mind was greatly influenced by those solemn and impressive views of death and eternity which he entertained. For a few weeks previously to his departure, he was evidently getting much worse, though it was delightful to observe, that with the exception of more frequent indications of mental incapacity as compared with his former life, he retained still his power of thinking and speaking on most subjects. My last conversation with him was on the 25th of April. He was evidently weakening; but his mind was peaceful, and his prospects bright. I adverted to the weight of glory that would be revealed. "Yes—yes!" he said, "it is a weight, an exceeding weight of glory! but it is all of grace." I referred to the mercy which in former years he had received in continued and almost uninterrupted succession, and to the gracious supports which during affliction he had uniformly enjoyed. "Yes, oh yes;" said he, "blessed be God, he has been gracious, very gracious; I have served him but feebly, and I fear I have displeased him by murmuring, and that I may yet be left to impatience under my heavy sufferings; yet I pray that I may not:

"O to grace how great a debtor," &c.

From this time to May 17, he continued greatly to suffer. Reason, indeed, maintained her seat; and it was evident that the consolations of religion were neither few nor small; but the tabernacle was not taken down without many a severe effort, and it is not wonderful that he cried, "When, O when, shall I fly away and be at rest?" The closing scene was comparatively bright. Nature struggled—pain at times was intense—but grace triumphed; and, almost with the voice of praise on his lips, doubtless with the cherished feelings of gratitude and praise in his heart, he cheerfully bade adieu to suffering humanity, and departed at the call of his Saviour and Lord to join the unnumbered throng of the redeemed. "Mark the perfect man, and behold the upright, for the end of that man is peace."

To delineate my father's character is perhaps scarcely necessary. He was a man of stern, unbending integrity—a 'sturdy saint,' who carried his religion into every engagement, and who would,

I think, at any time have preferred to lose his right hand to the not doing of whatever he deemed right. In all his worldly transactions this feature was brought out in somewhat bold relief, but it shone most conspicuously in his conduct as a minister of the gospel of Christ. He delighted in truth, and exhibited it with unflinching firmness. It was his lot sometimes to meet with a morbid sentimentalism, which preferred the soothing to the instructive, and now and then temptations were offered to him, as they have been to many others, to conceal a part of the truth, or give in to a bland, enervating, canting style of address, falsely described as experimental, beneath which error is scarcely ever disturbed. This he could not tolerate. The approbation of his hearers' consciences, and especially that of the great Master, were objects constantly before him, and for which he was prepared to sacrifice any thing of ease, favour, and applause. He could not do the work of the Lord deceitfully.

His preaching was exceedingly simple and earnest. He had felt the power of the gospel working an effectual change in his own heart; he anticipated this result in others only as it was explained and urged home by every consideration which affection could employ. "If angels could weep," he says, "they would scarcely find a more proper object for their tears than one who calls himself a minister of Christ, standing in the pulpit, surrounded by precious and immortal souls, discussing eternal things with apathy; it is a degree of criminality for which we have no name sufficiently expressive. Were the veil that separates departed souls withdrawn, and were we permitted to behold the spirits of just men made perfect in their bright and glorious forms, to hear the music of their harps, and the melody of their songs, and to see them bending before the eternal throne, casting their crowns at the feet of Him who loved them and washed them from their sins in his own blood; could we also behold the regions of woe, and the souls of men who died in their sins, and hear their weeping, wailing, and gnashing of teeth, and see the smoke of their torment which ascendeth up for ever and ever—Oh, how it would make us preach!—especially if we discerned one in those scenes of wretchedness more miserable than others, because while on earth he was supposed

to be a minister of Jesus Christ." These considerations seem always to have been present to my father's mind; and if, as was sometimes the case, there was an air of severity in what he said, this was not owing to a want of affection; it was the result of deep feeling. In every sermon he had his end in view; and if, sometimes, that end was not sought by the best means within reach, this was more a fault of the head than the heart. All attempts to show off, and all levity in the pulpit, he utterly abhorred. His ministrations were serious, close, pungent, and powerful, because eternal things rested in their mighty and tremendous weight upon his heart.

My father was, moreover, of untiring activity and diligence. In early life I have often known him to keep school the whole of every day in the week, Saturday afternoon and Lord's day excepted—to preach twice at home on that day sermons that must have cost him no small share of thought and application—walk three or four miles—and preach at night, and afterwards walk home again, to return to the same round during the succeeding week. To this he thought himself called; and when-

ever he had such an impression, no labour was too great, no toil or sacrifice too severe. His desire was "to spend and be spent" in the service of God. Nor did his diligence consist in mere bodily exercise. His reading and study were incessant. He could not endure preaching the same sermon to his respective audiences, nor could he ever consent to give from the pulpit that which cost him nothing. He wrote but little for the press. A commentary on the Scriptures, in which his design was to give the explanations of different learned men wherever he deemed it necessary, accompanied by remarks of his own; "Essays on prayer and the ministry of the word," designed "for those excellent and worthy ministers who have not had an academical education, and who labour hard for but little pecuniary remuneration;" and a volume of miscellaneous essays, which contains sound and scriptural views of many controverted points of Christian doctrine, were almost all that he published. Besides these, to his pen, the pages of the earlier volumes of this work, and of some other periodicals, were occasionally indebted.

HINTS AND QUERIES ON THEOLOGICAL SUBJECTS.

BY THE LATE REV. J. RYLAND, D.D.

Evil exists. This is certain. How came it to pass?

The Manichees and others supposed, that there were two eternal principles, one the author of good, the other of evil: perpetually counterworking each other.

Not to insist on the absurdity of this idea, it is utterly irreconcilable to Scripture. Isa. xlv. 7.

And surely it is a very uncomfortable idea, even though it should be certain that the Good Being will prevail at last.

If One Being alone is self-existent and eternal, and all things were created and are regulated by him, must we suppose that he was not strong enough, or was not wise enough, to prevent the entrance of evil into the universe?

Would nothing exempt the supreme Being from just censure, but the plea, that he could not help the existence of evil? And should we be more happy

in the thought of being under the government and care of a Deity, who might be disappointed and controlled; than under the care of one who was absolutely independent; but who thought proper, for some wise reason, to suffer the existence of evil?

Verily I should be the happiest under the latter idea of God.

Shall it be pleaded, that responsibility could not exist in creatures, nor could their good actions be rewardable by divine bounty, if they were effectually preserved from sin?

I cannot, for my part, admit of this idea. For I think, that a loving, dutiful, holy creature, who felt and acted perfectly right, towards God and his fellow-creatures, would be as lovely, on the supposition that he was effectually preserved in goodness by divine influence as he would be if his virtue were owing to self-determination.

Would any man be the less satisfied with the temper and conduct of an affectionate wife, or of a dutiful son, if he had had an assurance from God, that he would never suffer her, or him, to fail in any part of duty? Or, would any Master like a servant the less for a similar cause?

Are creatures dependent on God for true holiness, or for virtuous dispositions? Or, must we admit, as a baronet* once affirmed to me, "That it is God who gives us our faculties, and we must make ourselves virtuous?"

If creatures actually and necessarily depend upon God for the qualities of the heart, or for true holiness: it cannot be supposed to be any impeachment of the divine character, to let this be proved, or become apparent by fact.

Otherwise, if God be supposed to be bound to do all he possibly can to prevent both natural and moral evil; *either* there is an end of all moral government; and creatures cannot be under any law, since it is the Supreme Being alone, who is bound to prevent the existence of evil: *or* else, since evil does exist, it must be supposed to exist in defiance of all that God could do to prevent it. Thus the only way to preserve his character from being impeached by its existence, is to plead, that he could not possibly have prevented it. But why not? Are not his power and wisdom infinite?

Are creatures entirely dependent on God for being and happiness? Are they dependent on him for the qualities of the heart; for virtue and true holiness, as well as happiness?

Is God absolutely *bound* to prevent the existence of evil?

Surely this cannot be the case. For evil both natural and moral *does* exist?

Can any man be better satisfied, by supposing that evil exists, in every sense, in *defiance* of the will of God, than in supposing that he had some wise end in permitting it to take place?

If he could not hinder its existence, how can we be sure that he will be able to limit and control it?

And how can we be happy then?

If the ideas of dependence and responsibility cannot be consistent with each other, then, we must *either* affirm, that creatures are not dependent on God, or at least, not dependent on him

for their moral qualities, or their holiness; *or*, else, we must affirm that they are not responsible!

To me, it seems simply impossible that a creature should be independent. I suppose we may lawfully maintain, that God cannot make a God; and I conceive, that we may as lawfully affirm, that he cannot make a creature who shall not be dependent on himself. Independence is not a communicable quality. It is not predicable of any created being. The greater any creature is the more dependent it is, i. e. the more it has of being, or happiness, or goodness, the more it has for which it depends on God. A vegetable is more dependent than a stone; it depends on God for its vegetation and growth, &c. An animal is more dependent than a vegetable; it depends on God for sensation and a kind of consciousness. Man has more dependence on God than an irrational animal. He depends on God for the continuance of his rational faculties. And does he not also depend on him for the qualities of the heart? I should think this must be the case.

But then, this must be consistent with responsibility, or there can be no moral government; no government supported by rewards and punishments.

Shall it be admitted, that it would not be just for God to give out laws, unless he took care to incline every creature to obey them? Or, shall it be maintained, that the only reason which renders such laws just is, that God could not prevent a creature from violating them, without destroying all the virtue of his obedience? If the preservation of the holy angels were supposed to be owing to divine influence, would this render those angels less lovely?

It has seemed to me next to impossible, that creatures should have had so deep a sense of their dependence on God, if evil had never been suffered to take place.

Would it not seem absolutely impossible, that any creature could ever become disaffected to God, or malevolent towards other created beings? Would he not think, "I never felt an unholy thought, I never ceased loving God with all my heart, I never felt the least malevolent feeling, the least pride, the least discontent; and I never heard of a rational creature that did. It is impossible that any creature should fail in his duty for one moment."

* Who then lived in adultery.

If God told him otherwise, he might give some implicit assent to the testimony, but could scarcely understand it.

A finite being could not possibly realize the truth in mere theory, so fully, as if illustrated by actual experiment.

Is it to be supposed, that the first and chief being is bound to do all that he possibly can, to prevent the existence of evil, both natural and moral?

If so, then since evil does exist, we must suppose, that he was not *almighty*, or not infinitely *wise*, or else, that he is not infinitely *good*.

If the Supreme Being is absolutely bound to prevent the existence of moral evil, then there can be no such thing as a moral government: for by the supposition, no being is under law but the supreme being: since it is supposed, that if any being does amiss, it must be his fault to let him do it.

But if the Supreme Being is not absolutely bound to prevent the existence of evil, then it is infinitely better for him to regulate and bound the whole business exactly, than for it to be under no control, or to be under the control of any inferior being, or number of beings.

If it be no blemish in the divine character to permit sin, then it was no blemish in his character to purpose or intend to permit it.*

If all that God does is right, it could not be wrong for him to resolve to do so. God could not intend doing well too soon.

If God does permit sin, and decreed to permit sin, no doubt he had wise and good ends in so doing. And as he has wonderfully united his interest with the interest not only of his obedient creatures who never fell, but also with the interests of the redeemed from among men, we may conclude that the plan which he has actually chosen to adopt shall not only promote his own glory, more than any other which could possibly have been chosen, but shall, on the whole, more promote the happiness of his creatures, the finally impenitent excepted.

Some seem strangely shocked at this, as if they would be better satisfied, if God had chosen a *worse* plan, than at supposing he has chosen the *best*. Their feelings are to me incomprehensible!

Angels did fall, and so did man. Shall we say, "God did not know this would ever take place, when he made them?" Or shall we say, "He could not help it?"

It would seem to me a shocking thing if such great events were unknown, or unforeseen, or left to chance: or took place altogether against the will of God!

I believe that he knew all about it, and that he worketh all things after the counsel of his own will; that the wrath of man shall praise him, and the remainder of wrath shall he restrain. That all his enemies shall subserve his counsel against their own will and intention, just as Joseph's brethren meant what they did for evil, while God meant it for good.

Do you think God knows what you will do to-morrow?

Is it probable that he knows any wrong thing which you will do to-morrow?

Do you believe that he could hinder your doing that wrong thing?

Will *he* be to blame if he does not hinder it?

Did he know yesterday, how you would act to day?

Was his knowledge certain?

Have you done any wrong thing to-day?

Did God foreknow that?

Did that foreknowledge *impel* you to do it?

Did God determine, all things considered, to leave you to act as you did?

Is that any excuse for you?

Can you remember any one deliberate act of sin you ever committed?

Did God know that beforehand?

Did he know it certainly?

Did he resolve not to hinder you, but to let you take your own way?

Was that any excuse for you?

Did you not act as freely and voluntarily, as wickedly and inexcusably, as if God knew nothing about it?

Was not this the case with Joseph's brethren?

With Gehazi?

With Judas Iscariot?

If God's knowing an hour beforehand afforded the sinner no excuse, would his knowing from all eternity afford any?

If God's determining to-day not to hinder your sin, is not any excuse for your doing any wrong thing; surely his

* Edwards's Remark, p. 147.

determining the same ever so long beforehand could be no excuse.

I feel assured that the Most High is justifiable in all he does, and in permitting all that he suffers to take place, without his friends being driven to plead his want of knowledge, or want of power, as his only excuse.

My ideas of God must be infinitely changed, before I can suppose, that he made angels or men without knowing

whether they would stand or fall: or before I can imagine, that he could not have prevented both moral and natural evil: or before I can suspect, that he had not wise and good reasons for suffering them to take place.

If I could not tell any of them, I ought implicitly to believe that he had wise ends to answer: but I think I can see many of them.

HYMNS FOR PRIVATE DEVOTION.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father!"—GAL. iv. 6.

ABBA, Father! sweetest name
Which a mortal's lips can frame,
May a feeble child of earth
Claim from Thee celestial birth?
Holy Spirit! heavenly guest!
Wake that cry within my breast,
Witness with my spirit bear,
Form my Father's image there.

Filial love and peace impart,
Give me a confiding heart,
Calmly in Thy will to rest,
With Thy gracious presence blest.
In each varied grief I bear,
Let me read a Father's care,
Training me for joys above,
By His chastening hand of love.

May thy smile my solace be;
Humbly would I walk with Thee,
Till no more my feet shall roam
From my Father's blissful home.

"He restoreth my soul."—PSALM xxiii. 3.

SAVIOUR! again I take my seat
With humble joy at Thy dear feet,
And bathe them with my tears;
How sweet to find them freely flow;
To feel once more my bosom glow
With love, dispelling fears!
Thou know'st, for all is known to Thee,
What secret pangs of agony
My faithless heart did prove,
When I had wandered from thy side,
Nor dared with simple trust confide
In Thy unchanging love.

Joy came not with the morning's light,
Nor rest with the calm shades of night
My weary spirit knew;
O'ershadowed by the clouds of woe,
The brightest, fairest scenes below,
Dark and unlovely grew.
But Thou my silent tears didst see,
My secret sighs were heard by Thee,
And Thy inviting voice
Again recalled me to my rest,
And bade the heart by grief oppress,
Once more in Thee rejoice.

Drawn by such gentle cords to Thee,
May this my only portion be,
To trust Thee, and to love;
No more to wander from Thy feet,
Till death shall mercy's work complete,
And bear my soul above.

"I am the bright and morning star."—REV. xxii. 16.

BRIGHT morning star! Thy guiding ray
Oh shed for me on life's dark way!
Blest fount of holy light on high,
To Thee I raise my watchful eye.
From earthly glory, lo! I turn
Thy brighter glories to discern;
How clear, how pure the light divine
Within the soul where Thou dost shine!

Blest harbinger of perfect day!
When time's last cloud shall fade away;
When earthly conflicts all are past,
And I have "overcome" at last;
Thy beam shall light my upward road,
Thy own bright sphere be my abode:
Light in thy light I then shall see,
Unclouded through eternity.

REVIEWS.

Baptism: the Import of BAITIZO. By the Rev. EDWARD BEECHER, President of Illinois College, Jacksonville, Illinois. Reprinted from the American Biblical Repository, January and April, 1840. London: 8vo. pp. 44. Price 1s.

Baptism and the Bible Society. A Letter to the Rev. A. Brandram, M.A., on the Meaning of the word BAITIZO, and the manner in which it has been rendered in Versions sanctioned by the Bible Society. By the Rev. Dr. E. HENDERSON, Theological Tutor of Highbury College. London: 8vo pp. 18. Price 6d.

The Bible Translation Society of the Baptists shown to be uncalled for and injurious: in a Series of Letters to W. B. Gurney, Esq. By A BAPTIST. London: 8vo. pp. 64. Price 1s.

It will be our endeavour to avoid the introduction into this article of a single sentence which a moderately educated Englishman would find himself unable to read and understand. A cursory glance at the pamphlets before us might suggest the idea that an adequate examination of their contents could not be conducted without the exhibition of a variety of unusual characters which none but the learned could decipher, and recondite arguments which none but the learned could weigh. It would not require as much crudition as the uninitiated might suppose to conform to such an expectation, and present to the reader some pages of philological disquisition, containing fallacies which few could detect, or conclusive reasonings which few could appreciate. But what would be the result? The most numerous class of readers—the class that needs assistance the most in forming an opinion—would receive from such an exhibition but little benefit. Solid conviction could not by such means be carried to their minds. The impression produced on them would probably be that the question is one of extreme difficulty—that much can be said on both sides by very learned men—and that it is impossible for them, with their limited attainments, ever to come to a satisfactory decision. Now this would not answer our purpose. This would be equivalent to a verdict in favour of our antagonists. They maintain that the

meaning of the word in question is indefinite or doubtful; we maintain that it is fixed and certain. Doubts raised, by whatever means, may subserve their cause, but are fatal to our success. We cannot afford to indulge a taste for conflict behind the bushes, where the eye of the spectator cannot follow; we shall gain no laurels unless we strive openly.

Unless we make the matter clear we do nothing. He who supposes that the question is one on which he is incompetent to form an opinion, does in fact form an opinion hostile to our theory that the subject is plain. Now it seems to us that it is possible to give to the mere English reader such views of the subject to which these publications refer, as may suffice to guide his judgment; but it must be by abstaining from non-essential details. It may be that in the judgment of those who would be competent to profit by critical discussions, the need of such discussions may be superseded by the suggestions that are offered to the common sense of the many; but if not, it must be on a subsequent occasion that they are gratified. We have to apologize to them for the unscholarlike appearance of a few Greek words in Roman types; but they will perceive that this is necessary to our purpose; and though it be unacceptable to their eyesight, they will tolerate it for once, as a sacrifice which they are called upon to make for the good of those who do not possess their advantages, and cannot partake of their pleasures.

The pamphlet which seems to deserve the largest share of our attention is that of the President of Illinois College. His object is direct and important; he sets himself to elucidate what he regards as the scriptural use of the word BAITIZO, and he does so in the spirit of a scholar and a Christian. He has evidently devoted to the work much thought, and if the theory which he has espoused is not absolutely new, it is advocated with greater skill and learning than have been arrayed in its favour before. His performance was originally published in an American periodical of respectability, the Biblical Repository; and it has been reprinted in this country, in consequence

of the approbation with which it has been regarded by eminent pædobaptists. Dr. Henderson goes so far as to apply to it the word "demonstration"—a very strong word indeed in reference to such a topic; but he states that the author "has treated the subject with an originality which we should scarcely have expected in relation to a matter which has been so often discussed;" and it is, in short, the work to which he refers those who are "desirous of satisfying their minds on the subject."

In many things, indeed, we have the pleasure to agree with Mr. Beecher. He sets out so well that we are half disposed to claim him as an ally. Sentiments on which we are accustomed to insist in our baptizing sermons are brought forward by him with delightful frankness. "I cannot think," he writes, in the very first paragraph, "that God has of design hidden the truth, or that he has revealed it doubtfully on a point which has proved to be of such magnitude by its practical results." How much more pleasant is this than to be told that the word used by inspired writers is so vague that it means many dissimilar actions, or that it is used by them in a sense different from that in which it is used by uninspired men! In his statement of the principles of investigation we were glad to meet with the following passage, which we hope that "those who are desirous of satisfying their minds on the subject" will not overlook:

"Whichever way we decide, as it regards the import of the word, we ought to be uniform in its use as applied to the rite of baptism. For though the same word may have divers meanings when applied to different things and in various circumstances, yet it certainly cannot, when applied to the same thing and in the same circumstances. Hence, if we adopt the generic meaning, purify or cleanse, we must adhere to it at all times, when speaking of the rite. On the other hand, if we adopt a specific meaning, as immerse, or sprinkle, we must adhere to it in the same way, and not pass from the generic to the specific, or from the specific to the generic, according to exigencies, on the ground that the word βαπτίζω may in the whole circuit of its use, mean sometimes one thing and sometimes another. Nor must we adopt both, for however numerous the possible meanings of a word may be in its various usages, it has in each particular case but one meaning, and in all similar cases its meaning is the same. Hence the word βαπτίζω, as applied to a given rite, has not two or many meanings, but one, and to that one we should in all cases adhere."

—p. 5.

The evil consequences of transferring the word BAPTIZO instead of translating it, are described by Mr. Beecher in a manner which deserves the serious attention of all Bible Societies and their supporters. Against translators being compelled to adopt this course we have protested, though, alas! in vain; and have adverted to the probable results of such transference on the native Christians of India. But Mr. Beecher does more; he traces the bewildering effects of the practice as adopted by King James's translators, on those who use the common version, in England and America. Perhaps he may not be historically correct in ascribing the conduct of the translators to their inability to assign to it any meaning without seeming to take sides in a controversy then pending; we believe that obedience to a royal mandate had more influence with them than the love of neutrality between the advocates of immersion and the friends of sprinkling; but his representation of the effects of this course is so instructive that we should not grudge the labour of transcribing it, were it only for the benefit of the authors of the other pamphlets whose titles are prefixed to this article:

"At the time of the translation of the Bible, a controversy had arisen as it regards the import of the word, so that, although it was conceded to have an import in the original, yet it was impossible to assign to it in English any meaning, without seeming to take sides in the controversy then pending. Accordingly, in order to take neither side, they did not translate the word at all, but merely transferred it with a slight alteration of termination to our language. The consequence was, that it ceased to exhibit its original significancy to the mind of the reader, or indeed any significancy except what was derived from its application to designate an external visible rite.—In short, it became merely the name of a rite, and had a usage strictly technical, and lost to the ear whatever significance it originally had.

"The habit of using the word in a technical sense has tended to unfit the mind for the discussion of the question as to the mode of baptism in various ways, of which I shall mention three.

"1. It has led to a departure from the principles already stated, that words, when applied to the same subject, and in the same circumstances, cannot have a double sense. This rule, as has been remarked, does not forbid that the same word in different circumstances should have various senses, accordingly it may be conceded, that the word βαπτίζω has various senses in the wide range of its usage, in scriptural and classical Greek; but out of this variety of usages, there is one strictly of a religious nature, and having direct reference to one of

the great revealed facts of Christianity. Now in a case like this, the laws of philology require that some one of the meanings of the word should be fixed on, and assigned to it in all cases. But the habit of using the word baptize in a strictly technical sense, as the name of a rite, has led to a disregard of this simple and obvious rule.

"Many writers, fixing their minds merely upon the idea of a rite, and finding that the word βαπτίζω means sometimes to wash, sometimes to immerse, and sometimes, as they think, to pour or sprinkle, conclude that the rite of baptism may be performed in either way, entirely forgetting that, although the word should happen, in the wide range of its usage, scriptural and classical, secular and religious, to have all these meanings, it by no means follows that when used as a religious term, it has more than one. Hence, if as a religious term, and in certain circumstances, it means immerse, it does not also in similar circumstances mean to wet or to wash, to sprinkle or to pour, to colour or to dye, but simply to immerse. And just as plainly, if in some cases of its religious use, it means to purify, it does not in others of the same kind mean to pour, to sprinkle, or to immerse.

"2. The other mode in which the technical use of this word has unfitted the mind for a fair consideration of the question is, it has permitted the introduction of a discussion as to the mode of baptism, after concessions have been made which ought for ever to exclude it. For example, the question arises what meaning did the word βαπτίζω convey to those who in the age of the New Testament writers read the command, 'Go, baptize all nations?' Was it to immerse? So our brethren the Baptists maintain, and so many who do not immerse concede. Now after such a concession, with what propriety they can debate any longer as to the mode, I acknowledge that I cannot perceive. Nor do I think, that they would do it were it not for an illusion practised by the technical word baptize upon their minds.

"After admitting as a point of philology, that the word βαπτίζω in its religious use means immerse, the mind seems to revert to the old habit of using the Anglicised word baptism, without attaching to it any meaning, and we are at once told that it is of no use to dispute as to the mode of baptism. Suppose, now, instead of the word baptism, we substitute the meaning which it has been conceded to have, and the illusion is at once exposed. We concede that βαπτίζω means immerse, but of what use is it to dispute concerning the mode of immersion? of none surely, so you do but immerse. But can you immerse by sprinkling? Is sprinkling a mode of immersion? The fact is, that if the word denotes a given definite act, no other dissimilar act is or can be a mode of it. Pouring is not a mode of sprinkling or of immersion, nor is sprinkling a mode of pouring or of immersion, nor is immersion a mode of sprinkling or pouring.

"3. Others, again, still using the word merely as a technic, say that baptism is the application of water, in any way, in the name of the Father, and of the Son, and of the Holy Ghost; but

base their conclusions rather on reason and the nature of the case, or on the design of the rite, than on a thorough philological investigation of the word. Now the defect of this last mode of reasoning is, that it does not interpret the command. It uses the word like a technic, having no meaning of its own, and gives rather a description of a rite than a definition of βαπτίζω. No one ever pretended to define βαπτίζω as meaning "to apply water in any way,"—of course baptism cannot be defined to be "the application of water in any way." And whether this view of the rite is correct or not, must depend entirely on the meaning of the word."

It may be that some who would not hearken to us will ponder these sayings of Mr. Beecher, and rescind their determination to inflict the same inconveniences on the people of distant lands. At any rate, it may be hoped that they will look with a candid eye upon those who, having themselves no doubt of the manner in which the word should be translated, protest against this mischievous transference; and that they will acknowledge that it is not necessarily party spirit by which we are actuated, when we make sacrifices and endure obloquy in efforts to exempt the millions of the East from the evils deplored by Mr. Beecher as afflicting the western churches.

Having disposed of what he deems unsatisfactory defences of existing customs, Mr. Beecher observes that any view which shall effectually give rest to an inquiring mind will be found to have the following requisites:

- (1) That it shall be strictly philological.
- (2) That out of all the possible meanings of βαπτίζω, it shall fix on one as the real meaning in the case in question.
- (3) That it shall at all times steadily adhere to this.
- (4) That this shall limit the performance of the rite to no particular mode.

To the first three of these considerations we cordially agree. The last is wholly gratuitous: there is nothing in the nature of the case that seems to us to suggest it. Having laid down these preliminaries, however, Mr. Beecher discloses his own theory in the following terms:

"The position which I shall endeavour to prove in accordance with these views is this, that the word βαπτίζω, as a religious term, means neither dip nor sprinkle, immerse nor pour—nor any other external action in applying a fluid to the body, or the body to a fluid—nor any action which is limited to one mode of performance. But that as a religious term it means at all times to purify or cleanse—words of a meaning so general as not to be confined to

any mode, or agent, or means, or object, whether material or spiritual, but to leave the widest scope for the question as to the mode—so that in this usage it is in every respect a perfect synonym of the word καθαρίζω.*

To this theory Dr. Henderson has given in his adhesion, saying, "The author has I think demonstrated that in the New Testament βαπτισμός and καθαρισμός† are perfectly synonymous terms." Here we must pause, to advert to the extreme candour with which that gentleman regards his fellow-labourers, and the complacency with which he looks at their performances. The carpenter, in ancient times, could not encourage the goldsmith more zealously, nor could he that smoothed with the hammer hail him that smote upon the anvil with greater ardour, saying, "It is ready for the soldering," than Dr. Henderson displays in welcoming a new colleague to this sphere of exertion. Does Mr. Ewing argue that "BAPTIZO is used in the sense of pouring upon or into," Dr. Henderson is pleased; does Mr. Beecher declare that "BAPTIZO as a religious term means neither dip nor sprinkle, immerse nor pour—nor any other external action in applying a fluid to the body, or the body to a fluid," Dr. Henderson is delighted! Mr. Ewing publishes a Lexicon, in which he assigns to the word eight meanings, of which *cleanse* is not one; Mr. Beecher publishes a pamphlet in which he teaches that as a religious term *cleanse* is its only meaning; Dr. Henderson directs the inquirer for satisfaction to both! In the text of his ninth page he tells us "That it is used in the sense of pouring upon or into, every one must be convinced, who will be at the pains to consult the important article in Ewing's Greek Lexicon, under βαπτίζω, 3, 4, 5, where, indeed, the whole philological question is treated with an accuracy and ability which we have not met with in any other work.‡" In a note

* KATHARIZO, to cleanse, or to purify.

† BAPTISMOS and KATHARISMOS, Baptism and Cleansing.

‡ "As some of my readers may not have this Lexicon at hand, I cannot withhold in this place, the admirable classification of meanings which the learned author presents under βαπτίζω:—1. I plunge or sink completely under water, used only in the passive voice and in a neuter sense. 2. I cover partially with water. 3. I overwhelm or cover with water by rushing, flowing, or pouring upon. 4. I drench or impregnate with liquor by effusion, I pour abundantly upon, so as to wet thoroughly, I infuse.

on the same page he expresses his opinion that Mr. Beecher has demonstrated "that in the New Testament βαπτισμός and καθαρισμός are perfectly synonymous terms, and has treated the subject with an originality, which we should scarcely have expected, in relation to a matter that has been so often discussed." How much more pleasant is it to work with such a partner as Dr. Henderson than with one like Mr. Bickersteth, who, writing on the same side of the question, remarked, "Mr. Ewing had advanced a strange theory of the derivation of the Greek word ΒΑΠΤΟ, from which he inferred that both the word itself, and its derivative ΒΑΠΤΙΖΟ, apply in their native meaning alike to dipping, pouring, or sprinkling, or any application of water. He maintained further, that immersion was not commonly, if at all, used in the baptisms mentioned in scripture. *This no sound critic would maintain*, and no consistent Churchman is called upon to believe."

But the new theory, that ΒΑΠΤΙΣΜΟΣ is synonymous with ΚΑΘΑΡΙΣΜΟΣ, that baptism as a religious term means neither dipping nor sprinkling, immersing nor pouring, though supported by Mr. Beecher and Dr. Henderson, deserves the appellation of a *strange theory*, just as much as Mr. Ewing's. Dr. Tittman, of Leipsic, in his learned treatise on the Synonyms of the New Testament, has pointed out three kinds of words which are liable to be erroneously taken for synonyms; and the very first error that he mentions is that into which these gentlemen have fallen. His language is, "The first class consists of those which signify either the *cause* or the *effect*; and are so much more likely to be regarded as synonyms, because the writers of the New Testament, as is very common in popular writing, are wont to unite very closely cause and effect." That baptism

5. I oppress or overwhelm by bringing burdens, affliction, or distress upon. 6. I wash in general, without specifying the mode; that is, I cover with water the body, or the part of the body that is to be washed. 7. I wash for the special purpose of symbolical, ritual, or ceremonial purification. 8. I administer the ordinance of Christian baptism, I baptize.' Under each of these heads examples are adduced in support of the several significations." Dr. H.—Now which of these eight meanings is equivalent to Mr. Beecher's only scriptural meaning, I cleanse, I purify? Not the seventh: I wash for the purpose of purifying, and I purify, are two distinct ideas. To say the eighth, would be to beg the question.

effects a purification of the thing baptized, whether it be a cup, a couch, or a human body, we should be among the last to deny. It would be more reasonable that the advocates of sprinkling or of a partial effusion should demur to this, than that it should be disputed by those who say that baptism is immersion. And, as an effect of baptism is purification, it naturally follows that, in many passages, the word *purified* being substituted for the word *baptized*, a good and true sense would be conveyed. Mr. Beecher has been led by this fact to suppose that baptize is synonymous with purify: it is strange that it should not have occurred to him, that it might be proved in the same way that *immerse* is synonymous with purify! It might be argued on the same principle that to feed, means to strengthen, independently of the mode in which it is effected; or that to ransom means only to deliver from slavery, independently of the mode in which it is performed. In how many sentences in which the word *smite* occurs might the word *injure* be inserted in its stead; would it be correct for a foreigner to argue, therefore, that the English word *smite* means *injure*?—that to smite and to injure are synonymous?

Mr. Beecher maintains that, "as thorough purification or cleansing is often the result of submersion in water, so the word βαπτίζω has come to signify, to purify or cleanse thoroughly, without any reference to the mode in which it is done." Now we will not stop to inquire what there is in the practice of our brethren that corresponds with a word signifying "to purify or cleanse thoroughly," because we must hasten onward; and, passing over those sections of his work in which Mr. Beecher argues that "there is not, *a priori*, the least improbability of such a change of meaning," though they afford abundant matter for criticism, we will come at once to his "decided philological proof."

His first argument is derived from John iii. 25, "Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, beheld the same baptizeth, and all men come to him." He supposes that the question originated in the fact that "John and Jesus were baptizing, one in

Judea, the other in Enon, near to Salim, and in such circumstances, that to an unintelligent observer, there would seem to be a rivalry between the claims of the two;" overlooking the statement, that the dispute was between John's disciples and the Jews, not between John's disciples and the disciples of Jesus.

"The argument from these facts is this: The dispute in question was plainly a specific dispute concerning baptism, as practised by Jesus and John, and not a general dispute on the subject of purification at large; so that ζήτησις περὶ βαπτισμοῦ is the true sense; and if it had been so written, the passage would have been regarded by all as perfectly plain. But instead of βαπτισμοῦ, John has used καθαρισμοῦ, because the sense is entirely the same. In other words, "a question concerning baptism," and "a question concerning purification," were at that time modes of expression perfectly equivalent; that is, βαπτισμός is a synonyme of καθαρισμός."

But is it an extraordinary thing that a dispute about a general topic should have given rise to a conversation upon a specific case connected with it? or is it wonderful that the conversation so arising, being important, should be recorded, with an introduction explaining the incident by which it was occasioned? Does this show that the word describing the topic of original discussion is synonymous with the word describing the specific act which was subsequently mentioned? "A discussion arose about travelling; and one of the company said that Goldsmith walked through France, Germany, and Italy, when he was a very young man." Is there any thing unnatural in this sentence? But would it not be unnatural to argue from it that travelling and walking are synonymous terms?

Mr. Beecher's second argument is that this view alone fully explains the existing expectation that the Messiah should baptize. That the Messiah should immerse, he observes, is nowhere foretold; but that he should purify is often and fully predicted, especially in Malachi iii. 1.

"Suppose now the word βαπτίζω to mean as I affirm—the whole nation are expecting the predicted purifier; all at once the news goes forth that a great purifier has appeared, and that all men flock to him and are purified in the Jordan. How natural the inference! the great purifier so long foretold, has at last appeared, and how natural the embassy of the Priests and Levites to inquire, Who art thou? and when he denied that he was the Messiah, or either of

his expected attendants, how natural the inquiry, 'Why purifiest thou then? It is his work—of him it is foretold, why dost thou intrude into his place and do his work?' In view of these facts I do not hesitate to believe most fully, that the idea which came up before the mind of the Jews when the words *Ἰωάννης ὁ Βαπτιστής* were used, was not, John the immerser, or John the dipper, but John the purifier, a name peculiarly appropriate to him as a reformer—as puritan was to our ancestors, and for the same reason."—p. 22.

Had it been foretold that Messiah should baptize, and had he adopted some mode of purifying that did not include immersion, the argument would have been valid that immersion was not necessary to baptism; but if it were foretold that he should purify, though he might have fulfilled the prediction in other ways, yet he did fulfil it, as far as it could be fulfilled by an outward rite, when he caused men to be immersed in the Jordan. Had we promised to confute Mr. Beecher's pamphlet, we might have performed the promise by writing a letter, publishing a volume, or delivering a lecture; yet the phrase in which either of these acts is described is not synonymous with confutation.

The third argument for identifying baptize and purify is derived by Mr. Beecher from the contrast made by John between his own baptism and that of Christ, which he paraphrases thus: "I indeed purify you with water—but he shall purify you with the Holy Spirit. I perform an external and symbolical rite, by which the body is cleansed with water, but he shall perform a higher cleansing, or that in which the mind itself is purified by the Spirit of God." The desire to derive support to his theory from this passage, has led Mr. Beecher unconsciously, to restrict the divine baptism to which it refers, in a manner quite inconsistent with its scriptural comprehensiveness. If by baptism with, or rather in, the Holy Spirit, we are to understand, as is generally supposed, the glorious scene which occurred on the day of Pentecost—an interpretation suggested by the words of our Lord, just before his ascension—"John truly immersed in water, but ye shall be immersed in the Holy Ghost not many days hence"—then, purification is a very inadequate term by which to describe the result on the highly favoured subjects of that baptism. They were illuminated, they were consecrated, they were elevated, they were filled with heavenly energy;

they were assimilated to Him whose Spirit they received; they were rendered bold, and wise, and skilful, and were endowed with miraculous powers. In what inadequate phraseology would all this have been described, by saying, He shall cleanse you with the Holy Ghost! or, John indeed cleansed you with water, but ye shall be cleansed with the Holy Ghost not many days hence! Or, if it be supposed that the baptism to which John referred was that reception of the Spirit's influence which is common to all believers, the argument is still pertinent; they are enlightened, sanctified, comforted, and strengthened by this baptism; purification is a part, but only a part, of its glorious results. The copious communication of divine influence to the recipients, which it was evidently the design of the speaker to indicate, was expressed far more emphatically and completely in the declaration, "He shall immerse you in the Holy Ghost."

As Mr. Beecher's pamphlet contains more pages than our Magazine, it cannot be expected that we should follow him thus, paragraph by paragraph, throughout his course. It is self-denial, indeed, to pass over many passages on which we made notes in the margin of his work while perusing it; but, having directed the attention of the reader to the first three of his direct arguments in favour of his hypothesis, it will be admitted, we trust, that we have treated him fairly. There is, however, one text on which he expatiates with so much apparent confidence, that we must indulge ourselves with a few observations respecting it; especially as Dr. Henderson adverts to it also, and tells us that it "has occasioned considerable difficulty to those who contend for immersion as the only proper translation of the term." Having a taste for the conquest of difficulties, when they are not very formidable, we are inclined to grapple with this, hoping to purchase a reputation for heroism at a small expense. The passage referred to is Mark vii. 2—5. In this text the word BAPTIZO occurs twice in the original, though not in the common version; and, that all our friends may perceive the nature of the difficulty, we will give them the passage with the word BAPTIZO rendered immerse (perilous as the undertaking may be), though in King James's version it is rendered *wash*. "And when they

saw some of his disciples eat bread with defiled, that is to say with unwashed hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they immerse, they eat not. And many other things there be, which they have received to hold, as the immersion of cups, and pots, brazen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?"

Now the difficulties under which we are supposed by our brethren to labour in respect to this passage are these: 1. That according to our version of the word BAPTIZO, the persons spoken of are represented as immersing when they come from market before they eat, which is very unlikely. "Nothing in the context," says Mr. Beecher, "demands the sense immerse, and powerful reasons forbid it. All must confess that purification is the only idea involved in the subject of thought. . . . Nor is it likely at all that an immersion was expected as a matter of course, before every meal, even on coming from a crowd." 2. That it is used in connexion with washing hands, in which the word ΝΙΠΩ, which does not signify to immerse, but to wash, is employed. "It is well known," says Dr. Henderson, "that the use of βαπτίζεσθαι,* Mark vii. 4, in application to common ablutions, connected as the word there is with χεῖροι ἀνεπίπλους,† 'unwashed hands,' has occasioned considerable difficulty to those who contend for immersion as the only proper translation of the term." Now, our answer is, though the two words are used together, they are used in contrast, not in apposition with each other. The evangelist is explaining the peculiarities of those Jews who observed the traditions of the elders, which several large portions of the community did not. Who found fault with the disciples for eating bread with unwashed hands? "The Pharisees and certain of the scribes who came from Jerusalem." He explains the cause of their censure; to eat with unwashed hands was contrary to the traditions of the elders, for which these Pharisees and scribes were zealous. He adverts then to a variety of customs

which they observed in compliance with these traditions. True it is said, "and all the Jews," but it evidently means those Jews who followed the customs of the Pharisees. Had it been a national practice, the disciples would have done it; or if they had omitted it, the remonstrance would have assumed a different form. Now we do not deem it at all incredible that the Pharisees and their disciples bathed before dinner, whenever they had mingled with those whom they accounted the profane multitude. We should not have thought this improbable had there been no testimony to the fact. But as Mr. Beecher deems it unlikely, we will quote for the removal of his doubts the language of Dr. Jahn of Vienna on the subject, in his *Biblical Antiquities*. That eminent scholar says, "The washing of hands before meals (a custom which originated from the practice of conveying food to the mouth in the fingers) was eventually made a religious duty, on the ground that if any one, though unconscious of the circumstance at the time, had touched any thing, whatever it might be, which was unclean, and remained unwashed when he ate, he thereby communicated the contamination to the food also. The Pharisees judged the omission of this ablution to be a crime of equal magnitude with fornication, and worthy of death. Consult the TALMUD of Babylon, *Aboda Zara*, p. 11, 1; *Sota*, p. 4, 2; *Berachoth*, p. 46, 2; *Thaanith*, p. 20, 2; compared with Matthew xv. 1, et seq. They taught, that if a person had not departed from the house, the hands, without the fingers being distended, should be wet with water poured over them, and then elevated, so that the water might flow down to the elbows; furthermore, the water was to be poured a second time over the arms, in order that (the hands being held down) it might flow over the fingers. This practice is alluded to in Mark vii. 3, *ἐὰν μὴ πύγμα ἰψώσῃται*, [unless they wash their hands off] and is denominated by the Rabbins *בְּרַחֵץ*. See Buxtorf's Chaldaic, Talmudic, and Rabbinic Lexicon, col. 1335. *On the contrary, those who had departed from the house washed in a bath, or at least immersed their hands in water with the fingers distended. The ceremony in this case (Mark vii. 4) is denominated ἐὰν μὴ βαπτίζωσῃται*, [except they immerse] and by

* BAPTIZESTHAL. † CHERSI ANIPLOIS.

the Rabbins *בְּעַד*." *Jahn, Part. III.* § 320.

But we are not, even now, at the end of our difficulties, in the estimation of our brethren; nay, the heaviest millstone of all is still attached to our necks. Mr. Beecher describes it as follows:

"But above all, the immersion of the couches on which they reclined at meals is out of the question. That this is the meaning of *κλινῶν* here, the whole context shows, and all impartial critics allow; and these were large enough for them to recline upon at their ease. And are we to believe, that the Pharisees and *all the Jews* were in the habit of immersing these, just to avoid the inference that *βαπτίζω* means to *purify*? What if remarkable instances of superstition, in particular sects, can be pointed out? Is it likely that a whole nation, *all the Jews*, ever held to a practice like this? That they should *purify* them with various and uncommanded rites is altogether probable; but that they should immerse them is totally incredible."

Now if the articles spoken of were feather-beds, there would be something startling in the idea of immersing them; or if it could be proved that they were stuffed with materials which would spoil if wetted, the statement would be perplexing. But whether we render the word "tables" as in the common version, or "couches" as Mr. Beecher renders it, we think justly, there is nothing in the nature of the transaction, as applicable to the sort of furniture actually used, to overwhelm us with astonishment. We will make use again of the testimony of the Professor of Oriental Languages and Biblical Antiquities in the University of Vienna, because his reputation among critics will secure to his statement respect, and because it will not be thought that his views were biased by reference to the present controversy. "The table in the East," says Dr. Jahn, "is a piece of round leather spread upon the floor, upon which is placed a sort of stool called *שֵׁרָטָה*. This supports nothing but a platter. The seat was the floor, spread with a mattress, carpet, or cushion, upon which those who ate sat with legs bent and crossed. They sat in a circle round the piece of leather, with the right side towards the table, so that one might be said to lean upon the bosom of another. Neither knife, fork, nor spoon was used, but a cloth was spread round the circular leather, to prevent the mats from being soiled, which is the custom in the east to the present day. In the time of Christ the Persian custom prevailed of reclining at table. Three sat

upon one mat or cushion, which was large enough to hold that number merely; hence the origin of the word *ἀρχι-τροκλινος*,* i. e. the master of the feast. The guests reclined upon the left side with their faces towards the table, so that the head of the second approached the breast of the first, and the head of the third approached the breast of the second. In this mode of reclining we see the propriety of the expressions, "leaning upon one's bosom." The middle mat, or cushion, and the centre position on any given mat was the most honourable, and was the one coveted by the Pharisees. Luke xiv. 8, 10." *Jahn. Part I. § 146.* Now when we remember that in Palestine the temperature is about twenty degrees higher than in England, that insects abound, and infest every substance that can harbour them, and that cleanliness in all its forms is peculiarly conducive to health and comfort, the occasional immersion of the round leather, the cloth, and the mat, does not appear to us to partake at all of the nature of a miracle, any more than the previous immersion of the fatigued and dusty guests. That which has its rise in external propriety is by formal devotees and pretenders to sanctity readily perverted into a superstitious rite; it began in cleanliness, and it ends in ceremonial purity. The account in Mark presents to us therefore no difficulty at all. Even in our country, and in families in which no superstitious attachment to immersion prevails, something analogous is often performed; and we should not be surprised if Dr. Henderson were to learn on inquiry, that while he is in his study, unconscious of any such proceeding, the immersion of cups and basins, and other appurtenances of the breakfast-table, is actually practised by his own domestics.

But the theory that baptize and purify are synonymous terms is not merely unsupported: it is inconsistent with the principles of investigation which its advocate lays down at the commencement of his work. Mr. Beecher insists, very properly, upon the necessity of uniformity in our use of the word as applicable to the rite. Of his requisites to a view which shall give satisfaction to the inquiring mind, these are two, "that out of all the possible meanings of BAPTIZO it shall fix on one as the real meaning in

* ARCHITROKLINOS.

the case in question," and "that it shall at all times steadily adhere to this." Can we adopt *purify* on such conditions? "If we adopt the generic meaning, purify or cleanse," says Mr. Beecher, "we must adhere to it at all times, when speaking of the rite." Let us, then, make the experiment. "Then cometh Jesus from Galilee to Jordan unto John, to be purified of him." "And Jesus, when he was purified, went up straightway out of the water." "I have a purification to be purified with, and how am I straitened till it be accomplished." "With the purification that I am purified withal shall ye be purified." "Unto what then were ye purified? And they said, unto John's purification. Then said Paul, John verily purified with the purification of repentance, saying unto the people, that they should believe on him who should come after him, that is on Christ Jesus. When they heard this they were purified in the name of the Lord Jesus." "I thank God that I purified none of you, but Crispus and Gaius; lest any should say that I purified in mine own name; and I purified also the household of Stephanas: besides, I know not whether I purified any other, for Christ sent me not to purify but to preach the gospel." To be buried with Christ by immersion conveys to the mind a reasonable idea, but we confess we should not know how to interpret some apostolic phraseology that now seems plain to us, were we to adopt Mr. Beecher's theory. It would be beyond our power to expound satisfactorily the meaning, for example, of this passage: "Know ye not, that so many of us as were purified into Jesus Christ were purified into his death? Therefore we are buried with him by purification into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." And again, "Buried with him in purification, wherein also ye are risen with him." The best we could do in such a case would be to say, The word rendered to purify, literally signifies to immerse, and the ancient Christians purified by immersion.

Having given a respectful degree of attention to the work to which Dr. Henderson directs those who are desirous of satisfying their minds on the subject, we will now turn to his own smaller and less important production. We say less

important, because it is to an incident in the controversy that he has addressed himself, not to its great principles; and if he were successful in his undertaking he would only put out of court a witness whom we had subpoenaed, and would have left the cause much as it was before either he or Mr. Greenfield offered his testimony. He does not undertake to establish but to refute, and his pages are intended to disprove the assertions, not of a Baptist, or even "the son of a Baptist," but of a volunteer in the discussion, who came forth of his own accord to depose to the general correctness of our views respecting the word BAPTIZO.

The circumstances which have given rise to Dr. Henderson's performance are these. About ten years ago, a young man who was gifted with extraordinary powers for the acquisition of foreign tongues—a prodigy of philological knowledge, indignant at the manifest injustice of some criticisms on Dr. Carey's Mahratta version of the New Testament, undertook its vindication, in a pamphlet which displayed an acquaintance with numerous languages both of the eastern and western world. He so executed his task that the Mahratta critic withdrew from the contest, that the Royal Asiatic Society elected him a member of their body, and that the Committee of the British and Foreign Bible Society appointed him Superintendent of the Translating and Editing Department of their operations. After his death the Committee of that Institution, in a published resolution, avowed that it was his valuable defence of the Mahratta version that first brought him under their notice. So little did his religious views of baptism symbolize with ours, that he declared at the time, that the specific mode of administering the rite was in his opinion of little or no consequence. It was simply as a philologist that he was interested in the question; and as a philologist he set himself to show that the impugned translators could not be justly accused of bigotry or sectarianism for rendering BAPTIZO, immerse, as they had the primitive sense of the term, and many ancient and modern translations to sustain them in doing so, and that the Bible Society could not withdraw its aid from the Serampore versions, on this account, without palpable inconsistency. When, in process of time, the Bible Society did

withdraw aid from a confessedly excellent version for this reason, and the Committee of the Baptist Union drew up a Memorial on the subject, they very naturally reminded the Committee of the Bible Society of Mr. Greenfield's published vindication of the course which the memorialists advocated, and of the strong terms in which he deprecated the adoption by the Bible Society of that course of which the memorialists complained. This has led Dr. Henderson to reprint a critique which appeared in the *Congregational Magazine* for March, 1830, on Mr. Greenfield's remarks, with some preliminary observations and corroborative notes. In doing so, he takes occasion to denounce the conduct of the Committee of the Baptist Union in laying before the Committee of the Bible Society the opinion of their own lamented officer on the matter in dispute, with his reasons for forming that opinion, and then subsequently publishing the whole to the world, as "really playing with public credulity." The direct purpose of Dr. Henderson, then, is to neutralize the effort which Mr. Greenfield's reputation and arguments might produce on the Committee of the British and Foreign Bible Society and on the public.

After some preparatory remarks, Dr. Henderson makes the following extraordinary statement:

"With respect to the Greek word βαπτίζω, after having read almost every work that professes to throw any light upon it, and carefully examined all the passages in which both it and its derivatives occur in the sacred volume, and a very considerable number of those in which it is found in classical authors; we are free to confess we have not yet fallen in with a single instance in which it can be satisfactorily proved, that it signifies a *submersion of the whole body*, without at the same time conveying the idea, that the submersion was *permanent*, i. e. that the body thus submerged, sunk to rise no more."
—p. 8.

Now what this exceptive clause has to do with either the theory or the practice, we cannot perceive. If we find proof that the word means "a submersion of the whole body," we do not need a revelation from heaven to teach us to take our friends out of the water afterwards. If revelation teaches to submerge men, it might safely leave it to reason to teach us to raise them up again. We have never said that baptism means *emersion* as well as *immersion*. Why Dr. Henderson should re-

quire an instance in which the thing *submersed* was taken out of the water before he can be satisfied that it was *immersed*, we cannot imagine. It is probable that he was led to the idea by considering the examples adduced by Dr. Gale and others, of the use of the word in reference to the immersion of ships at sea which sank to rise no more. But what the subsequent history of the thing submersed can have to do with the meaning of the word expressing its being brought into the state of submersion is really beyond our comprehension. Dr. Henderson proceeds:

"So far as has yet been ascertained, the word is never used by any ancient author in the sense of one person performing an act of submersion upon another; yet it is necessary that we bring this idea with us to the reading of the New Testament before we can affix to βαπτίζω, as there occurring, the sense of immersion."—p. 8.

When the doctor wrote this, he had apparently forgotten the terms in which Josephus describes the death of Aristobulus, the son of Mariamne. The youth having, at the suggestion of Herod, mingled with some others who were bathing, those of Herod's friends who were entrusted with the business, pressing him down while swimming, and immersing (βαπτίζοντες) him, as in sport, desisted not till they had quite suffocated him.* What anti-immersionist version can be given of BAPTIZONTAS, in this case, it is hard to say. Sprinkling him in sport? Pouring upon him in sport? Purifying him in sport? None of these seem to meet the case. Surely here is an instance of what Dr. Henderson tells us he has sought for, and sought in vain, the word used by an ancient author "in the sense of one person performing an act of submersion upon another." If, however, this is not enough, and he is desirous of satisfying his mind upon the subject, we refer him to his friend, Mr. Beecher, who says, (p. 9), "I freely admit that in numerous cases it clearly denotes to immerse—in which case an agent submerges partially or totally some person or thing. Indeed," continues Mr. Beecher, "this is so notoriously true, that I need attempt no proof. Innumerable examples are at hand, and enough may be found, in all the most common discussions of the subject."

The difficulty of working conviction

* Joseph. Op. Hudsoni, vol. i. p. 666.

into the worthy Doctor's mind, thus exhibited in reference to the Greek, will have prepared our readers to expect that he should return a verdict of *not proven* to Mr. Greenfield's allegations respecting the versions. Accordingly he writes:

"Notwithstanding what is adduced from the lexicons in favour of immersion, we must express our conviction, that no positive evidence is furnished by these authorities, from which it can be concluded, that the word employed by the ancient Syriac translator, ever meant to plunge or dip."—p. 10.

Disputing, on this subject, both the judgment of Mr. Greenfield and the authority of the Lexicons, he assigns to the word a sense which seems to us as little accordant with his own views of baptism as with ours. "In regard to its etymology," he says, "nothing can be more certain, than that the idea of throwing down, dipping, or plunging, is *the very opposite* of that conveyed by it. Like its cognate in Hebrew, it signifies to *stand up, stand erect*; and obviously suggests the idea of a person's taking his station at, or in the water, in order to have the act of baptism performed upon him, and not that of his being laid flat on his back below the water, or in any way plunged into it." But admit Dr. Henderson's criticism, and what becomes of Dr. Henderson's practice? Whom did he ever take into the water, and cause him to stand? And if he were translating the Syriac New Testament into English, how would he render this word, in accordance with this view of its etymology? Would he say, "John did cause to stand in the wilderness, and preach the standing of repentance for the remission of sins. And there went out to him all the land of Judea, and they of Jerusalem, and were all caused to stand by him in the river of Jordan confessing their sins." "Then came also publicans to be caused to stand, and said unto him, Master, what shall we do?" If he would not translate thus, for what does he bring forward the criticism? Does it elucidate the subject, or does it merely perplex? A sufficient answer may be given to it, however, in the words of Mr. Beecher (p. 11), "No principle is more universally admitted by all sound philologists, than that to establish the original and primitive meaning of a word, is not at all decisive it as regards its subsequent usages." But the Doctor also says:

"The reader of the Syriac New Testament has only to consult the passages in which bap-

tism is spoken of, and he will find, that this ancient and venerable version, so far from yielding any support to the hypothesis, that immersion of the body in water is the mode in which John and our Lord's disciples performed that rite, goes, on the contrary, to establish the opinion, that it was performed by the application of water to the body in a *standing* posture, such as we find in the ancient representations."—p. 11.

We would not have our friend appeal too confidently to pictorial representations in corroboration of his hypothesis; no, not even if they exhibit the administrator in the act of pouring. The Syrians perform baptism now in a manner which accords no better with his theory than with ours, and which yet would admit of such a pictorial representation as might seem to correspond with his views. They pour first, and immerse afterwards. Dr. Joseph Wolff, in his journal, describes their practice thus: "The Syrians baptize the children in the following manner. The child is placed in the fountain, so that a part of the body is in the water; then the priest three times takes water in his hand, and pours it out on the child's head, repeating at each time the name of one person in the Trinity: after this the body is immersed."*

There is a note appended to his remarks on the Syriac version, which, should Dr. Henderson ever reprint this pamphlet we hope he will expunge, for reasons which are quite independent of the present controversy. It seems to us to affect the authority of the Christian rule of faith. We are sure that this is undesigned on the part of the writer, nay, that it is unperceived, or he would not have suffered it to see the light. There are critics who, when hard pressed, sometimes appeal from the Greek text to conjectural emendations; but Dr. Henderson is not of that school. Yet he does appeal to a conjecture of his own, and in so doing, to our conception, diminishes the conclusiveness of the Greek text, in the following paragraph:

"When our Lord gave the commission to his disciples to baptize all nations, there is every reason to believe that he employed the identical word found in the Pechito Syriac version. It is admitted by the ablest philologists of the present day, that, whatever may have been the extent to which the Greek language might have been spoken in Palestine in the time of Christ, it was far from supplanting the vernacular Aramaic. This being the case, is it at all likely, that he and his disciples, who had led a retired

* Appendix to the Report of the London Society for promulgating Christianity among the Jews. 1825. p. 77.

country life on the shores of the sea of Tiberias, would use a foreign language in their daily and familiar intercourse, in preference to their mother tongue."—p. 12.

We have no doubt that Dr. Henderson believes as fully as ourselves that the Greek text expresses precisely the mind of the Spirit, and that that, and that alone, is the ultimate rule of the Christian faith. Perhaps his intention is only to avail himself of these conjectures as a subsidiary means for ascertaining the signification of the Greek; but if so, we submit to him that his language is not sufficiently guarded. But, at all events, as it respects the matter in hand, it is about as fine a specimen of the substitution of conjecture for proof, as any that the history even of this controversy can furnish. Here is first, a conjecture that our Lord on that occasion spake Syriac; secondly, a conjecture that he made use of this word, rather than of another which he might have employed and which signifies to dip; and thirdly, a supposition, we must not perhaps say a conjecture, that in giving the meaning of this word, the Lexicons are wrong and Dr. Henderson is right; that though it is the word used throughout the Syriac Testament for baptism, it does not mean to immerse, but to stand up!

The Doctor proceeds next to the Ethiopic and Coptic versions, and in examining the words used to designate the baptismal rite in these, he finds as before that Mr. Greenfield is wrong, and the Lexicons are wrong; that is, they do not prove, that most difficult point to be proved, to the Doctor's satisfaction, of any word in any language, that it means to immerse. "The definitions," he observes, "produced from the Lexicons of Ludolf and Woide are altogether insufficient to prove, that in the Ethiopic and Coptic versions, the words employed for βαπτίζω, signify to immerse." In reference to these, however, Dr. Henderson feels so secure that his assertion will be received, that he does not attempt to support it by evidence. Criticisms on many modern versions follow, to which it cannot be necessary to give minute attention, as, if they were substantial, which the previous pages would not lead us to anticipate, they would only prove that there is not that inconsistency between the rejection of the modern baptist oriental versions, and the retention of some other versions, which

the late Superintendent of Translations supposed.

Some remarks occur towards the end of Dr. Henderson's letter which we cannot fully understand. Having observed that it is now common for the Baptist native preachers in India "to annoy native converts belonging to other communions, with the reproach that they have not been baptized; and on being told that the mode is not essential to appeal to the New Testament, in one of the Serampore translations," he adds, "and the devoted missionary, who is determined to know nothing among the heathen but Jesus Christ and him crucified, is under the painful necessity of appropriating part of his invaluable time to the task of defending *even a particular mode of what the apostle Paul declares formed no part of his commission*: 'Christ sent me *not to baptize, but to preach the Gospel.*'" What can the Doctor mean by this statement? Can he mean that the determination to know nothing but Jesus Christ, becoming a Christian minister, implies an indifference to Christ's ordinances, or to their proper administration? Can he mean that Paul was not commissioned to baptize? if so, why did Paul baptize any? At Corinth he baptized Crispus, and Gaius, and the household of Stephanas, and how many more he could not remember. Did he do this without authority to do it? If not, why does Dr. Henderson refer to the passage?

Again; referring to the British and Foreign Bible Society's course in respect to translations, he says—

"We insist not, that a word, or words, should be substituted, signifying to pour or sprinkle; but simply that the original word should be retained, or that a generic term should be employed, expressive of washing or ablution."—p. 16.

Insist not! Is this adduced as a specimen of forbearance? How came you to think of such a thing? A word, that "as a religious term, means neither dip nor sprinkle, immerse nor pour,"—What induces you to say that you do not insist that one should be substituted for it signifying to pour or sprinkle? Who could suspect you of this, when you have assured us that in the New Testament, baptize and purify are synonymous terms? But on what do you insist? "Simply that the original word should be retained, or—What! would you retain the original word, when

Mr. Beecher has shown that this has "embarrassed and perplexed" all who using James's translation? But what is the alternative? "Or, that a generic term should be employed, expressive of washing or ablution." But Mr. Beecher says that it does not mean any external action in applying a fluid to the body, or the body to a fluid." How greatly are we indebted to this forbearance, which does not ask that a word or words should be substituted which would be objectionable both to our opponents and to ourselves! But, in either case, the Baptists of India may congratulate themselves on their good fortune in one particular;—"in either case," says Dr. Henderson, "we do not place our Baptist brethren in India on a worse footing than those of the same persuasion are in England!"

"It might have been supposed, that no serious objection would have been taken to the retention of the word *baptize*, especially as those who take the objection make no scruple of employing it in the administration of the ordinance, and as discriminative of the denomination to which they belong. Some, indeed, begin to use the term *immersionists*; but whether they will be able to bring their brethren to agree in adopting it remains to be seen. It would be curious to trace the present current use of *immerse*, in application to this subject, to its source. Certain it is, that *immergo* is found in no Latin version as a translation of βαπτίζω. It is equally an exotic with the Greek, to which it is said to correspond in meaning; and ought equally with it to give place to the pure Saxon words *dip*, *dipping*, *dippers*, &c. This would at once remove all mysticism from the subject, and the simplest and most unlettered peasant in the land would be able to form a clear and definite idea of what was meant by those who hold to this mode."—p. 17.

Really Dr. Henderson should remember, that the etymology and derivation of words is of less consequence than their signification to the intellect of the persons to whom they are addressed. The important question is not whence a word is derived, but how it will be understood. The difference between baptize and immerse is this; that there is no dispute respecting the meaning of immerse, while many meanings are assigned to the word baptize. We should object as decidedly to the transference of the word immerse into the Bengallee version, as of the word baptize: we say that a word of their own, a word that has a definite meaning in their apprehension, and does not leave them to the dictate of the living teacher, ought to be

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employed. From what language it was originally derived we care not, so that its signification be clear and undisputed.

To our avowed antagonists, whose literary attainments and station entitle them to deference, and to whom we hope we have shown no want of courtesy in our free remarks on their writings, perhaps we ought to apologize for introducing into the same article any observations on an anonymous performance. We do so because it relates to the same subject, but we do not mean to award it the same degree of attention. Suffice it to say, that some years ago, a pamphlet, taking part with the Bible Society against the Baptist Protest, was published under the signature of Elihu. That pamphlet has not yet sunk into oblivion: "A Baptist" remembers it, admires it, and preserves a copy. On the subject before us Elihu is A Baptist's oracle. There is no other author whom he quotes with so much complacency. "As this feature of the institution is so important," he writes, "and yet is so frequently forgotten in the controversy, I shall beg to introduce an explication of it as already furnished to the public by ELIHU." "I think I cannot better serve the cause for which I am pleading, than by again quoting on this subject ELIHU, to whose somewhat antiquated defence of the Bible Society I confess an attachment." "I go further, and adopt on this subject the statement of ELIHU." It will be thought by some of our readers, that the author's admiration of Elihu's performance is expressed in these sentences quite as fully as delicacy would admit, if it be true, as many affirm, and none deny, that there is between "Elihu" and "A Baptist" a union, more intimate and permanent than that of wedlock, a union which death itself will not sever. Whether it is quite fair for a man to multiply himself thus, and play echo to the sweet sounds of his own voice, is a question which it shall be left to others to decide.

We were to point out our differences with this writer in detail, our task would be a long one. We have not the happiness of agreeing with him even in the first sentence. It is this:

"Controversy is painful in proportion as the objects contended for are solemn and important."

We deny this: there are other considerations that enter into our estimate of

the painfulness of controversy. 1. If the assailant be one from whom we might have expected support; 2. If he be a brother whose weaknesses we should be reluctant to expose; 3. If he does not understand the subject on which he writes, but is himself in a mist, thinking all the while that he alone sees clearly: these are some of the incidents which augment the painfulness of controversy, quite independently of the merits of the question at issue. We intended to mention some others, but we forbear, merely

assuring the author, that the pain of carrying on this controversy with him would be greater, in our judgment, than the advantage resulting from it either to himself or to others. He is more likely to be set right by his own reflections than by any thing that we can offer. It was one of Dr. Johnson's maxims that, where there is shame, there may in time be virtue; and, as this writer has withheld his name, we will indulge a hope that he may hereafter renounce his crotchets.

BRIEF NOTICES.

Evangelical Synopsis. The New Testament of our Lord and Saviour Jesus Christ; containing the Text according to the Authorised Version, with Marginal Readings and Parallel Passages; and Notes, Explanatory and Practical, selected from the Writings of the most esteemed Divines and Biblical Critics, of various Denominations. Interspersed with Original Remarks. By INGRAM COBBIN, A. M. London: Imperial 8vo. pp. 1057. Price 25s.

EXPOSITION of scripture is a mode of communicating divine truth which has peculiar advantages, and which intelligent persons who desire to make solid acquisitions will always value. It would be well if it constituted a much larger proportion of pulpit instruction than it forms usually in the southern part of our island; but, whatever be the chief reason, whether incompetence on the part of those who teach, or a love of excitement and oratorical talent on the part of those who hear, at present, the small degree of aid afforded in the interpretation of the sacred volume by popular preachers, renders it very necessary that Christians and their families should have at hand, as books of reference, judicious works of this description. Mr. Cobbin has rendered good service to the community by former publications of this kind, especially by his Condensed Commentary. The volume now before us is less critical than that, but more amply explanatory and practical. The text occupies about a fourth of each page; and beneath it is printed in small type a large mass of expository matter, and a series of reflections on each chapter. It is a compilation from the writings of the best commentators which could only have been made by one who possessed a large library, much leisure, and great industry. The sentiment is thoroughly evangelical; difficult passages have received proportionate attention; and controverted topics are referred to in a spirit of moderation and candour. We are glad to find that a similar work on the Old Testament is in progress.

An Exposition of the Gospel of Jesus Christ

according to John. By GEORGE HUTCHESON. Reprinted from the Edition of 1657. London: 8vo. pp. 439. Price 9s.

MR. HUTCHESON was a Presbyterian minister at Edinburgh, whose views of truth were such as are embodied in the Assembly's Catechism. His work on the Gospel of John is voluminous; his plan being to treat of every verse or two separately, and append to each extract a series of observations. In this he has displayed great fertility of thought; and a selection from his inferences would suit the modern taste better than the comprehensive whole. His large folio, however, deserved to be reprinted; and to preachers when preparing for the pulpit it will be very useful, suggesting to them views of the text, on some of which they may advantageously enlarge.

Notes, Critical and Practical, on the books of Joshua and Judges, designed as a general help to Biblical Reading and Instruction. By GEORGE BUSH, Professor of Hebrew and Oriental Literature, New York City University. Reprinted from the American Edition of 1838. London: 8vo. pp. 254. Price 5s. 6d.

THIS work, like Mr. Hutcheson's, constitutes part of Ward's Library of Standard Divinity. It is learned and judicious, but not so critical as to be unsuited to popular use. We are partial to commentaries on detached hooks of scripture, and are glad to see this addition to their number. In social meetings of a religious nature, or in the public services of the Lord's day when an acceptable preacher is not at hand, portions of this work might be read, with great advantage to the assembly, and, we should think, with great pleasure. It would be very far preferable to the plan, sometimes adopted in such circumstances, of reading a printed sermon.

A New and Complete Concordance to the Holy Scriptures. On the basis of Cruden's. With a Preface by the Rev. David King, Minister of Greyfriar's Church, Glasgow. Glasgow: 8vo. pp. 567. Price 9s.

By omitting the explanatory remarks, shortening the quotations from the text, rejecting the references to the Apocrypha, and using a very small type, the most useful portion of Cruden's valuable Concordance is here presented to the public in a cheap and well-printed octavo volume. To persons to whom the price is not important, we should decidedly recommend the original performance in preference to this abridgment; but there are large classes of readers who have reason to thank the publishers for putting within their reach the substance of the larger and more expensive work, and for some purposes the portability will be an advantage. The editor has followed Cruden closely, adopting his inconvenient method, as it has always appeared to us, of dividing a word into several sections, thus: "Able—Be Able—Not be Able—Not Able"—instead of giving the whole in one unbroken series under the word Able.

"*What Cheer?*" or, *Roger Williams in Banishment. A Poem.* By JOB DURFEE, Esq. With a *Recommendatory Preface*, by the Rev. J. E. Giles, Leeds. Pp. 196. Price 3s.

ROGER Williams did not need, though he most richly deserved, all the honours that poetry could bestow. The moral heroism which "made him great" is, not from its own nature, but from the vitiated habits and tastes of mankind, a much less poetical thing than battles, and sieges, and storms. Yet Mr. Durfee deserves well of the public, and will receive the thanks of the enlightened, the devout, and the free, for attempting a task so difficult, and executing it so well. This poem needed rather to be introduced than recommended, which Mr. Giles has tacitly confessed, by saying nothing in its favour but that which could not be suppressed in any sensible and honest critique. Yet his preface is so good that we confess ourselves fairly necessitated to horror from it what we cannot improve. He says: "In the following poem, the magnanimity, benevolence, and patriarchal piety which he displayed, during his solitary wanderings, and perilous sojourn amongst the wild inhabitants of the forest—his heart-thrilling adventures—his hardships, toils, and wrongs are so vividly set forth, and mingled with such glowing descriptions of American scenery, Indian customs and manners, and accounts so instructive of their traditions and religion, as to render it one of the most enchanting productions in our language. With the exception of the opening stanzas, which are unaccountably inferior to the rest of the poem, and of here and there a line, in which the author has been less careful respecting rhyme, number, and other subordinate matters, than probably he would have been had he written for a British public, his poem deserves unmingled commendation, being all alive with beautiful images, noble sentiments, animated descriptions, or startling incidents, that keep the reader entranced in delight, or wrought up to a state of intense anxiety."

This witness is true; and if any supplemental remark be needed, we would only add that the descriptions are more natural than the incidents; the sentiment is nobler and richer than the imagination; the religion is that of nature, rather than that of revelation; some of the expressions are apparently latitudinarian, and

therefore not in exact conformity with the rigid sternness of the hero, and the whole poem is more exuberant than refined. It deserves, however, and we expect it will obtain, a very general and delightful reading, and be honoured with what is not always given to books, a perusal to the end.

Felix de Lisle. An Autobiography. London: Seeley and Burnside. Small 8vo. pp. 207.

THE ostensible writer was shipwrecked when six months old, on a desolate island, with his father, who taught him Greek, Latin, and atheism, and then died, penitent but speechless. The son was anxious to know God, of whose existence reason had convinced him, and, passing through various successive scenes, discarded paganism, infidelity, and popery, but at length found peace and consistency in the church of England. The story is too wonderful to be believed unless it were well authenticated; and being fiction it should not have been put forth as though it were true. It contains many pleasing passages, but has, among others, this marked dissimilitude from real history, that the inquirer is uniformly upright, candid, and docile, evincing no symptom of that perversity of heart which belongs to every genuine child of Adam.

Original Hymns on Scripture Texts; and other Poems. London: Hatchard. 12mo. pp. 112.

THE hymns and sacred poems which this small volume contains, though from the pen of an anonymous writer, possess a poetical merit rarely found among the numerous rhymists of the present age. They breathe throughout a devout and excellent spirit, and we do not doubt that the extracts on page 412 of our present number, which are not superior to many others in the collection, will incline the lovers of devotional poetry to purchase the volume.

RECENT PUBLICATIONS

Approved.

The *Missionary's Requiem*, an Ode written expressly on occasion of the lamented Death of the Rev. John Williams, of the London Missionary Society. By J. H. OSBORN. Composed and arranged for Four Voices, with an Accompaniment for the Organ, Pianoforte, or Seraphine, by JOHN KING, Author of "The Millennial Star," "The Christian's Happy Resolution," "The Star of the East," "The Cedar Fallen," "Raikes's Charity," "Proclamation," &c., &c. London: Price 2s.

Moral Fables and Parables. By INGRAM COBBIN. M.A. Fourth edition. London: 32mo. pp. 176.

A Dialogue between a Romish Priest and Richard Knill, Missionary. London: Snow. 12mo. pp. 12.

Canadian Scenery illustrated, uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT, engraved in the first style of the art by R. Wallis, J. Cousen, Wilmore, Brandard, Bentley, Richardson, &c. The literary department by N. P. WILLIS, Esq. Part 4. London: Price 2s.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part XI. Price 2s. 6d.

The Works of Josephus, translated by W. WHISTON, A.M. Part III. London: 8vo. Price 2s.

INTELLIGENCE.

NEW CHAPEL.

ROMFORD, ESSEX.

On Friday the 10th of July, 1840, a new Baptist chapel was opened for divine worship in this large and populous town, on which occasion three very appropriate sermons were preached: by the Rev. Dr. Murch, Rev. Dr. Cox, and the Rev. C. Stovel. The service in the morning was commenced by the Rev. T. Kendall, pastor of the church, offering up solemn prayer to Almighty God for a blessing to rest on the undertaking and on the services of the day; the other devotional services were conducted by the Rev. Messrs. Hargreaves, of Waltham Abbey, and Brawn, of Loughton.

This infant church has had much to contend with, particularly for want of a suitable place of worship. They have at length purchased an eligible piece of freehold ground (being part of the late Barrack Field), and have erected a building 34½ feet by 18 feet inside, on such a plan, that when an enlargement may be necessary, the front wall thereof will form the back of the chapel, and the present room will form the vestries and school-room; the cost of this, including the purchase of the ground and the boundary walls, &c. is £570; towards which sum £140 only have been collected. The church and congregation being very small, they trust that when an appeal is made to the public, it will be willing to sanction this strenuous effort towards the revival of religion in this benighted town.

NEW CHURCH.

LLANTHEWY, MONMOUTHSHIRE.

On Thursday, June 25th Mr. Daniel Jones of the Baptist Theological Institution, Pontypool, was publicly recognised as the pastor of the newly formed church at Llanthewy. Mr. F. Hiley, of Llanwenarth, read a letter containing the affectionate dismission of upwards of twenty members for the purpose of forming a new church at this place. Mr. Micaiah Thomas of Abergavenny clearly and forcibly stated the nature of a church of Christ, and the reasons of dissent from the national establishment, and received Mr. Jones's confession of faith. Mr. T. Thomas, of Pontypool, offered earnest prayer for the divine blessing on the union of the young pastor and his little flock; and addressed the minister on the nature and duties of the pastoral office. Mr. F. Hiley then preached to the people, and in a very earnest and affectionate manner set before

the members their duties to their chosen pastor. The services were deeply interesting. The neighbourhood presents a wide field for useful labour, and the prospect of success, notwithstanding the ignorance of the people, is truly encouraging.

ORDINATIONS.

WOOBURN GREEN, BUCKS.

June 8, 1840, Mr. Cornelius Slim, a member of Little Wild Street Church, London, was ordained over the Baptist church, Wooburn Green. The Rev. C. Woollacott, Mr. Slim's pastor, stated the nature of a Christian church, and the principles of dissent. The Rev. J. Newborn, of Chesham, proposed the questions, and offered the ordination prayer. The Rev. C. Woollacott gave the charge from 1 Tim. iv. 6, "A good minister of Jesus Christ." The Rev. G. Coomb, of London, addressed the church from Phil. i. 27, "Only let your conversation be as becometh the gospel of Christ." The other parts of the service were conducted by the Rev. Mr. Weston, Independent, of Wooburn, J. P. Miller, of Penn Beacon, &c. The attendance was large, many having come from a considerable distance to join in the solemnities of the day. All appeared deeply interested—thankful for the mercy God has graciously vouchsafed to this little church—and devoutly adopting the prayer of the Psalmist: "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."

RATTLESDEN, SUFFOLK.

Tuesday, June 16th, the Rev. W. Howells, late of Chelmsford, was ordained to the pastoral office over the Baptist church at Rattlesden. In the morning the Rev. T. Middleditch, of Ipswich (who was the first pastor of this church), commenced the service by reading and prayer. The Rev. P. Dickerson, of Ailie Street (who was the second pastor), delivered the introductory discourse, and asked the usual questions. The Rev. C. Elven, of Bury St. Edmunds, offered up the ordination prayer. The Rev. G. Pritchard, of London, gave the charge, and Rev. J. Norris, of Bury St. Edmunds (the late pastor), concluded by prayer. In the afternoon the Rev. S. Collins, of Grundisburgh, preached to the church; and the Rev. J. Austin, of Ipswich, and the Rev. W. Reynolds, of Clare, prayed. This church was formed in 1813, and it was a pleasing circumstance that the

three former pastors were all present, and took part in the service of the day.

ALDBOROUGH, SUFFOLK.

June 30th, the Rev. John Matthews was ordained to the pastoral office in Union Chapel, Aldborough. Rev. H. Matthews, of Ensham, Oxfordshire, commenced the morning service by reading the Scriptures and prayer. The Rev. T. Middleditch, of Salem chapel, Ipswich, delivered an introductory discourse on the principles of dissent and the nature of a gospel church, and proposed the questions, to which very interesting answers were given. Rev. G. Wilkins, of Rendham, presented the ordination prayer. Rev. J. Sprigg, M.A. of Ipswich, addressed a faithful and affectionate charge to the minister, and the Rev. G. Smith, of Halesworth, concluded. In the evening, after solemn prayer by the Rev. B. Hollis, of Edmonton, the Rev. J. Ross, minister of the Independent chapel, Woodbridge, addressed the church and congregation, and the Rev. J. Hollis, of Framlingham, closed the interesting devotions of the day.

MIDDLETON TEESDALE.

On Wednesday, June 17th, Mr. Kempton, late of the University of Cambridge, was set apart to the pastoral office over the Baptist church at Middleton-Teesdale, Durham. The introductory discourse was preached, and the questions asked by the Rev. R. Pengilly, of Newcastle, the ordination prayer presented by Rev. C. H. Roe, Secretary to the Baptist Home Mission, and the charge delivered by Rev. G. Sample, of Newcastle. In the afternoon, the Rev. W. Barnes, of Thrapston, preached to the church. Mr. Kempton had passed through the University, and was about to take orders in the church, with a sure prospect of a presentation to a good living, but he stumbled at infant baptism, and after a period of anxious deliberation, decided to leave the Establishment, and cast in his lot with the Baptists. He was called to the pastorate at Middleton by the unanimous voice of the church. In the evening of the same day the Rev. J. Bilston, Independent minister of North Shields, was immersed, and with him a local Pædobaptist preacher, of Middleton.

CORRESPONDENCE.

ON ASSOCIATION LETTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Amongst the advantages resulting from the cheap postage, now happily established, may be reckoned the more extensive diffusion of information, interesting to whole denominations of Christians throughout the empire, but hitherto, from the expense of spreading it, confined to particular localities. It appears to me that such information is contained in the annual Circulars of our Associations; and that the Secretaries of those Associations would do well to make an interchange of letters every year. The expense to every Association would be a mere trifle—a few shillings would cover it. Important resolutions, and judicious plans for forwarding the interests of the denomination, and of Christianity at large, would thus be made known; and the improvement of our local Associations, and the perfecting of our denominational intercourse, be amazingly facilitated.

With this object in view, I have been induced, in my official capacity, to forward a copy of our Circular Letter for the present year, to every Secretary, or, in one or two instances, not knowing the address of the Secretary, to the Moderator, of our different Associations, including that of the General Baptists. Two of my brethren have already reciprocated the kindness, by forwarding me copies of their letters, from Bristol and Northamptonshire. I hope others will do

the same, and that a general interchange will take place throughout the kingdom. The insertion of this letter in your next month's Magazine, may lead in some degree to this desirable result, and will oblige, dear Sir,

Yours' faithfully,

H. TREND,

*Secretary to the Western Association.
Bridgewater, July 9, 1840.*

ON PRAYER FOR NATIONAL BLESSINGS.

To the Editor of the Baptist Magazine.

DEAR SIR,—It has been much on my mind of late, that Christians generally do not make the removal of odious and oppressive taxes, so constantly and uniformly a matter of prayer in public, as it is their duty and interest to do. Our God has said (or rather it is said of him), "The Lord executeth righteousness and judgment for all that are oppressed" (Ps. ciii.). Now the Corn Law is a crying evil. Our legislators, resident in London and the inhabitants of the metropolis generally, I am sure have no conception of the extent or grievousness of those privations which are at this moment, and have been for months past, endured by our artizans in the manufacturing districts. In multitudes of instances reputable families are broken up, while with a still greater number it is a fact, that week by week, and day by day, their houses are becoming gradually denuded of every vestige

of comfort. *The remedy for all this is the repeal of the Corn Law.* The deduction is so plain, and consequently so general and strong, that I am almost tempted at times to think, that the sophisms of the interested aristocracy will not be able much longer to stand against the force of this increasing "popular opinion."

But then I am aware, that the grand obstacle which exists is the unmitigated selfishness of the human heart; and this I know, the blessed God can, and often does overrule. In this fact may be perceived, I think, the call and the encouragement for unremitting prayer; nor could our Lord's injunction, "that men ought always to pray and not to faint," be attended to under circumstances more befitting its original application, than in seeking the removal of these iniquitous enactments. It is a method of exertion too, which we, as Christians, can superadd to all those forms of effort which other men employ. We have not been backward in sending our petitions to Parliament, and we will do so again when the proper time comes. Now, let us be found "crying unto God most high, unto God who performeth all things for us." And if ministers on the Sabbath, and praying men at week evening prayer-meetings will remember it (not for a week or two only, *but all through the recess*), I for one believe, that our heavenly Father "will arise for the oppression of the poor and the sighing of the needy." If you deem the suggestion an important one, and likely to be of any use, may I beg that you will, in your accustomed able manner, call the attention of Christians of our denomination to the subject.

I am yours, very respectfully,
A DEACON OF A BAPTIST CHURCH.

ON THE PROPRIETY OF FEMALES PRAYING
IN PUBLIC.

To the Editor of the Baptist Magazine.

Mr. Editor,

I am glad to see a query on this subject in the Baptist Magazine, as I know that it is a subject that for many years has been seriously engaging the attention of many of your constant readers. It is a subject that has long engaged my own attention; and, as "A Lover of Good Order" wishes to see the subject discussed on both sides, I feel a pleasure in giving my thoughts in favour of the practice, and I shall be very happy to attend to any thing that may be advanced on the other side. Truth can lose nothing by fair discussion; and, under your direction, Mr Editor, I have no apprehension that any thing will be admitted that is inconsistent with the importance of truth, or with the spirit with which the subject should be discussed. My reasons, then, for consider-

ing that there is no impropriety in the practice of females praying in public are—

1. Prayer is a social duty, of which women are quite as capable as men. Prayer is a serious and solemn address to God, imploring at his hand the blessings which we need. Pious and holy women are destitute neither of the gift nor of the grace of prayer. They possess a feeling sense of the need of Divine mercy and goodness, and a capability of expressing their wants in terms both appropriate and edifying. To suppose otherwise, would be to draw a line of distinction between the religion of men and that of women, that can be justified neither by Scripture nor common sense. And I think it cannot be denied, that ability and opportunity to perform a religious exercise render the performance of that exercise a duty binding on the possessor of that ability. Should it be observed, that this mode of reasoning would equally justify female preaching as female praying; without standing to point out the difference between preaching and praying, I grant that the above reasoning would justify the one as well as the other, were not female preaching expressly forbidden in the Scripture; no prohibition, however, against female praying can be found in the sacred volume. If 1 Cor. xiv. 34 should be urged as condemning the practice contended for, I reply, that a very little attention to the drift of the passage, and the design of the apostle, will convince an impartial observer, that it is not to the point—"Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law; and if they will learn any thing let them ask their husbands at home, for it is a shame for women to speak in the church." The silence which is here enjoined on women evidently relates to prophesying or teaching, and is quite in accordance with Paul's declaration to Timothy, when he says, "I suffer not a woman to teach, nor to usurp authority over the man," 1 Tim. ii. 12. Every person who occupies the place of a teacher claims a kind of superiority, and is allowed a kind of authority over those who are taught, and which when claimed by a female over men is usurped, being contrary to nature, and is therefore a shame. But to suppose that when Paul said, "let your women keep silence in the churches," he enjoined them not to pray, is just as consistent as to suppose that he enjoined them not to sing, for both of which exercises pious women are as capable of conducting themselves with propriety and decorum as are the males, and there does not appear to be any good reason why silence should be enjoined on females in reference to praying any more than there should be in reference to singing in public,

especially as these exercises, considered as acts of devotion, bear so great a resemblance to each other, and are equally incumbent on all who meet to worship God in the assembly of his saints.

2. There appears to be some positive considerations in the New Testament from which it may be inferred that the practice of females praying in public is scriptural, and quite in accordance with the spirit and design of the sacred volume. It is evident the practice prevailed in the Corinthian church, where we find the apostle correcting the abuses without prohibiting the practice, as in the eleventh chapter of the first epistle, "Every woman praying or prophesying with her head uncovered dishonoureth her head." Whatsoever may be the critical meaning of the passage, it is evident that praying and prophesying were publicly attended to by females in the Corinthian church, as under no circumstances would it be a disgrace for a woman to pray with her head uncovered, if her prayers were not of a public kind, presented to God in the presence of the congregation, including men as well as women; and, as prophesying is a species of teaching, it is prohibited in 1 Tim. ii. 12; and praying in public not being so prohibited, is tacitly allowed, continues a Christian duty incumbent on pious females, as well as males, and those churches are evidently depriving themselves of much useful talent, and hallowed feeling, and important assistance, which do not avail themselves of the aid of pious females at their social prayer-meetings. When Paul went down to Philippi, and tarried there certain days, he and his companions went out of the city to a place where *prayer was wont to be made*, and it is said, "we sat down, and spake to the women which resorted thither." This appears to have been a public prayer-meeting, chiefly composed of females, or how can we account for the conduct of the apostles in confining their conversation or address to the women that resorted thither. That it was not exclusively a meeting of females is evident from the consideration that the apostle and his companions, though strangers, were admitted; and, if it was a meeting chiefly composed of women, it may be fairly inferred, that women engaged in public prayer, or it could not be considered a public prayer-meeting. See Acts xvi.

3. Peter takes it for granted that females would engage in family prayer with their husbands, as heirs together of the grace of life, 1 Pet. iii. 7. And what reason is there to be urged against females praying in public, that will not hold equally good against their praying in their families? and yet who would like to have their wives and pious female friends prohibited from praying with them in their domestic circles. In short, if

we may exclude our female friends from the duty of social prayer, we may exclude them from the duty of social singing, and from every social act of religion, except that of mere hearers and spectators; but there is nothing in the Scriptures that will justify such conduct towards them. Hannah prayed in the presence of Eli, Anna in the public temple, and probably Lydia and others in the Philippian prayer-meeting, and the pious females in Corinth. And, as women are capable of praying with propriety and edification, and did pray in public in New Testament times, and are nowhere prohibited in that volume to continue their assistance—then it is not right to prohibit them now; and that our churches ought to avail themselves of their valuable and pious assistance on every convenient occasion is the opinion of

JOHANNES.

March 12, 1840.

To the Editor of the Baptist Magazine.

SIR,—A few months since a query appeared in your Magazine respecting the propriety of women's engaging in prayer-meetings; an answer to which I have looked for with considerable interest, regarding it as a branch of an important subject, that is imperfectly understood in the various churches of Christ. In one or two societies of professing Christians, women are, I think, placed in situations of prominence, inconsistent both with Scripture and reason, while in the church in general they are withheld, either by their own prejudices or those of others, from the exercise of those duties which are eminently scriptural and feminine. The path of consistency usually lies between two extremes, and we shall not find it difficult to discover this path, if we carefully examine and compare the facts of the primitive church and the apostolic precepts relating to this subject. We learn from the New Testament, that in the early church women prophesied; a gift that must have been exercised in the presence of others, and the directions given respecting covering the head when they "prayed or prophesied," would seem to afford strong evidence that they prayed with others, as this direction clearly applied to worshipping assemblies. If we receive also the meaning generally given to the term "angels," that they were the pastors, it must have been in their presence that women "prayed and prophesied," on which occasions it was peculiarly becoming that they should be reminded by the external emblems of subjection, that a participation in some spiritual gifts did not destroy their essential subordination to the other sex, nor give them a right to rule in the church, any more than in the world. It may indeed be objected, that the direction just referred to applies to

the dress of the two sexes when they meet together for the worship of God; but surely these explicit words, "every woman that prayeth or prophesieth with her head uncovered," "is it comely that a woman pray unto God uncovered," must be understood by a candid reader to apply to the individuals *actually engaged in praying or prophesying*. Supposing this granted, how are we to understand the command in 1 Cor. xiv. 34.—"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." This seeming contradiction may be reconciled by remembering that many duties entirely result from, or are dependent upon *circumstances*; and this appears to me to be the case with respect to the religious duties of women now in question. The command,—"*Let your women keep silence,*" &c. formed one of a series of rules for the "decent" and "orderly" arrangement of the public services when the "*whole church*" was "*come together into one place.*" That a very large assembly, containing very many *gifted brethren*, was here spoken of, appears from the directions given to them, that "two or three" who spoke in tongues, or who "prophesied," should address the assembly in course; and no elaborate argument can be necessary to prove, that women speaking in such an assembly, must supersede the other sex, and thus usurp a station utterly inconsistent with subjection; with the invaluable grace of modesty; and with the power of a voice whose feebleness affords a physical proof, obvious enough to common sense, that the spiritual gifts of women are not to be exercised in such a sphere. But there was a sphere in the primitive church, and there is a sphere now, in which these gifts may and ought to be employed. As Christians at that period met often in private houses, in few of which there were rooms large enough to contain the *whole* of the believers at Corinth or at Jerusalem; there were then, small assemblies of Christians, as well as large; and in such small assemblies, women could very usefully prophesy or pray to aid the *few* brethren, not to displace the *many*, and so as to be *heard* by all. In speaking on such occasions, there is nothing more inconsistent with female propriety, than in a woman's conversing with a party of friends in her own house, or in leading the devotions of her family when her husband is absent, or desires her aid. In some of the small meetings held in our vestries, or little chapels in rural situations, and in private houses in large towns, who does not feel, that if the two or three good brethren, whose prayers by perpetual repetition become to the hearers a prepared liturgy, were relieved and assisted sometimes by the sis-

ters, the devotions would be greatly improved, without any violation of the laws of nature, or of Scripture?

The gift of prophecy, in which women participated in the apostolic age, ceased like all other miraculous gifts with that age, but they still enjoy, as well as men, abilities to give religious instruction; and surely these abilities ought to be exercised in their appropriate sphere—a sphere which will be found sufficiently ample without intruding into those large and public assemblies, to teach in which, would be "to usurp authority over the man." This sphere we conceive is filled by those ladies engaged in the Christian Instruction Society, who gather as many of the poor people of their district as they can, into one house, and there explain the Scriptures and pray: by those who instruct the female inquirers in their churches, visit such as are about to join the church, or the members requiring the painful exercise of discipline. In the three last-mentioned duties, women would, I believe, be more efficient than the other sex. They best know the peculiar temptations of their sisters; they hold especially the key of sympathy that opens their newly repentant hearts, and they can lead them forward with the most gentle hand in the new and difficult warfare. With respect also to domestic worship, where there are generally female servants and children present, it is no disparagement of manly sense and piety, to say that these members of the family circle would be often benefited by the simple petitions and tender emotions poured forth from the full heart of the mother or the sister. To experienced mothers, maternal associations now present an important medium of affording instruction to their own sex. The only *office* to which women appear to have been appointed in the primitive churches was that of deaconess, the duties of which must have been confined to their own sex, or it would have infringed the rule forbidding authority over the whole church. If the view here taken of the duties of female Christians were general in our churches, would not such churches be greatly benefited? and if it is a Scriptural view, are not all those professors guilty, who discourage women in the exercise of the spiritual gifts with which they are endowed? I do not apologize for the length of this paper, because it appears to me that one of the most appropriate and useful objects of a religious periodical is the elucidation of those points of doctrine and practice, to which Christians are still divided in opinion; and the satisfaction with which your Magazine is now perused, would be increased to one at least of your readers, if it were more frequently devoted to such topics.

May 8, 1840.

G.

CITY OF CALCUTTA.

THE city of Calcutta, a plan of which is given on the other side, is the metropolis of British India, the seat of the supreme Government, the emporium of oriental commerce, frequented by ships of all nations; and, on these and other accounts, the most important city of the East. It is situated on a flat and originally marshy country, on the right bank of the river Hoogly, about 100 miles from the sea. The river is here, at high water, about a mile across; and, on approaching the capital from the sea, the stranger is impressed with the number of elegant villas on its banks, the extensive fortifications of Fort William, the domes, minarets, and spires of the temples, mosques, and churches of Calcutta. But, whatever feelings of astonishment these and other particulars of the brilliancy and splendour of an oriental city may produce,—whatever excitement of the spirits the swarming population, varied costume, strange features, unknown language, and novel usages may occasion, the heart of the Christian sinks within him, when he beholds this great city, with a very slight exception, “wholly given to idolatry;” whose polluted and disgusting emblems are exhibited on all sides, and the marks of which are inscribed on the forehead of almost every native whom he meets.

Calcutta extends along the borders of the river about six miles, and, at the widest part, is a mile and a half in breadth. The native part of the city is to the north, and it exhibits a striking contrast with the part inhabited by Europeans. It is extensive and populous. The streets are narrow, dirty, and unpaved. Some of the houses are built of brick, with two stories, and flat-terraced roofs; but the greater number are mere mud cottages, the sides of which are formed of mats, bamboos, and other frail and combustible materials; hence we sometimes hear of fires by which thousands of these slight habitations are consumed in a few hours.

By a census recently taken, it was ascertained that in Calcutta and its suburbs there are 500,000 inhabitants; and it is supposed that within a circle of five miles radius there are 500,000 more. Of this million of human beings, 650,000 are Hindoos, 300,000 Mussulmans, and the remainder consists of people of various nations,—Armenians, Jews, Arabs, Parsees, Mugs, Chinese, Malays, with Europeans and their descendants. Including the Indo-Britons, and a few Greeks and Armenians, there are about 10,000, or one in a hundred of the whole population, nominal Christians, of whom about two-thirds are Protestants, and one-third Roman Catholics. The number of persons en-

tering into the city every day, from the surrounding country, has been ascertained to be 100,000; and the writer of those lines was assured, many years ago, by a friend who had long resided there, that the greatest thoroughfares of London were far less crowded than the streets and bazaars of Calcutta.

It is, however, at the great annual festivals, reference to which has so often been made in our pages, that the vastness of the population is most strikingly apparent. Missionaries, who have been present on these occasions, describe the impressions produced on their minds by the immense concourse of human beings then congregated as quite overwhelming.

At the feast of Doorga Poojah all the Hindoos assemble, and at the feast of the Molurum all the Mohammedans; and if these two festivals should happen to occur at the same period of the year, as they sometimes do, it is impossible to convey any adequate conception of the scene. Thousands on thousands, myriads on myriads, pass in procession through the long streets of the magnificent city, all mad upon their idols, or worked up to frenzy in favour of their prophet, presenting at once the most melancholy and the most heart-stirring spectacle upon which the eye can rest.

For many years the attention of Christian missionaries has been, very naturally, directed towards Calcutta. The first who settled there in that character was the Rev. J. Z. Kierlander, who, in 1770, founded the old Mission Church in that city. Soon after the first missionaries from our own Society settled at Serampore they commenced evangelical labours within its borders; and, about the year 1802, erected the chapel in the Bow Bazaar, now occupied by the church and congregation under the care of our missionary brother, Mr. Bayne.

Subsequently, efforts have been made by the agents of most of the principal Societies of our native land; and a considerable extent of varied and zealous exertions is at this day carried on, in connexion with these several institutions.

The principal premises belonging to the Baptist Mission, comprising the chapel, printing-office, and dwelling-houses, are situated in the southern part of the Circular Road. From thence the word of God has sounded forth into “all the region round about.” That spot has been hallowed by the removal of a Lawson, a Penney, and more recently, a Pearce, to a better world; and there beloved brethren, of a kindred spirit, are even now labouring as they did, in humble reliance on the sure promises of a faithful God, not without cheering tokens of his presence and blessing. Some intelligence respecting

them, and their associates in other parts of India, will be found in the following pages. May every Christian reader testify his union of spirit with these servants of Christ by earnest prayer on their behalf, that the Lord would establish the work of their hands upon them, and cause them to see yet more and more of his great salvation!

C A L C U T T A.

LAL BAZAAR CHURCH.

WITH much pleasure we give insertion to the following communication from the pastor of this church :—

Feb. 11, 1840.

My dear Brother,—I am happy to be able to inform you, that the state of the church in Lal Bazaar appears, upon the whole, improving. We are now, I believe, dwelling in peace and unity; not without additions to our number of such as, we hope, are ordained to eternal life. On Sabbath week three were “buried with Christ in baptism.”

I may mention, as an encouragement to the performance of the much-neglected duty of family worship, that this service has been blessed to the conversion of one soul, and the

restoration from backsliding of another in the same house. One of those who, by this impressive ordinance of our Lord's appointment, put on Christ, was formerly a bigoted papist, and was a stumbling-block to her husband instead of a help-meet; but she has now, by Divine mercy, been brought out of the darkness of Popery into the marvellous light of the Gospel; and she and her husband are now striving to walk together, in all the commandments of the Lord, blameless.

I am yours affectionately,

R. BAYNE.

ENTALLY.

REV. J. D. ELLIS.

The Entally Native Institution, or Boys' School.

WE are happy to say that the school-room, measuring 90 feet long by 40 feet wide, with a veranda the whole length, and two large classrooms, 26 feet by 16, has been completed, and was opened on the 3rd instant with 28 boys, which number has since been increased to 130. This building, together with the chapel adjoining, calculated to seat 300 persons, has been erected at the cost of a generous friend in England.

The school-room will afford accommodation for from 400 to 500; and as there are daily applications for admission, it is probable that the full number will soon be complete.

This Institution will be conducted on Christian principles; and, consequently, while no effort will be spared to impart to the youths in

attendance, the best English education, the first and great object of the superintendent will be, to lead them to a saving acquaintance with the Lord Jesus Christ, and to imbue their minds with Divine truth.

That these efforts to train up in the way they should go the children and youth who may attend the Institution, will be productive of the happiest results, we are warranted in believing, not only from the general testimony of God's word, but from past experience, both in the history of our own Mission and that of others. The blessing of God has rested on such labours, and we are assured that it will rest upon them, and that every succeeding year will develop their vast, their incalculable importance to the church of God and the welfare of India.

BENARES.

THE following extract from Mr. Smith's journal for November, gives an account of his visit, accompanied by the Rev. W. Bowley, of Chunar, to the annual fair at Daddri, together with their labours by the way. The journey occupied nearly the whole of the month, as they left on the 6th, and returned on the 29th :—

Wednesday, Nov. 6th, 1839.—I left Benares this morning, in company with Mr. Bowley, for Daddri fair, and came to Bahadurpur, declared the message of God to a few people, and left them a Hindoo Gospel and a couple of tracts. From thence we came to Pureri, where we met with an elderly Brahmin; who, after some conversation, received us into his house, and endeavoured to maintain the doctrine of the Ved; but not being able to stand the test of reason, requested us to explain to him the Gospel. Mr. Bowley read and expounded the 18th chapter of Matthew, to which he paid much attention. He followed us to our boat, and thankfully accepted a Hindoo Testament, with a couple of tracts. From thence we came to Balvaw, and went into the village. On speaking with a Brahmin a crowd of people soon assembled, to whom we spoke for a considerable time, on the depraved and ruined state of man, and salvation through Jesus Christ; after which we returned to our boat.

7th.—This morning we went to the opposite villages, viz., Sarsa, Dobauli, and Rhainalla. In these villages the people paid much attention to the Gospel, and thankfully accepted some Gospels and tracts in Hindoo. From thence came to Saidpur late at night, where we put to.

8th.—Early in the morning we went into the village, and spoke, in three places, to many attentive people. After hearing the Gospel, those that were able to read thankfully accepted the Scriptures in Hindoo. From thence we went to Narauli. Here we sat under the shade of a tree, and spoke to a number of people, who listened with attention, and afterwards accepted a Hindoo Gospel and some tracts.

9th.—Came to Jammania. Here we spoke to a few people, and gave them some Hindoo and Urdu tracts. From thence we went to Harpur, and declared the message of God to a number of attentive people; and, after giving them some Urdu tracts, we returned to our boat. We came to Ghazipur in the afternoon, and went out into the city, and spoke to a crowd of people, and gave away some Urdu Gospels and tracts.

10th, Lord's day.—Went out into the city, and took our seats in a cloth-man's shop, and spoke to a large crowd, who listened with attention, and afterwards accepted some Hindoo and Urdu Gospels and tracts.

11th.—This morning we went out again into the city, and finding a convenient spot, we re-

quested brother Sital to read a Hindoo tract. Gradually a large crowd assembled, whom I addressed. Mr. Bowley followed; and, at the close, we distributed some Hindoo and Urdu Gospels and tracts.

As we were going to another spot a Mussulman invited us, to whom we went. After taking our seats, the Mussulman commenced talking, with a bad spirit, saying that he could prove by the Scriptures that Jesus Christ was not born. Mr. Bowley told him to prove it. He quoted the 7th chapter of Acts, and the 37th verse. Mr. Bowley told him that a veil must be over him, that he cannot understand that verse. The Mussulman lost his temper, and insulted us. We then left him, and addressed the Gospel in another spot, to a number of attentive people.

12th.—Went out again into the city, and addressed the Gospel to a concourse of people, who listened with attention. Mr. Bowley, also, read and expounded a portion of the Scriptures.

13th.—Wednesday we left Ghazipur and came to Ghauspur. Here we spoke, in two places, to crowds of attentive people, and gave them some Gospels and tracts in Hindoo. From thence we came to Bairah. Here we went close to a Mussulman mosque, where a crowd of Mussulmans surrounded us, to whom we read and spoke for some time. A Mussulman opposed us, and endeavoured to divert the attention of the people; but an elderly Mussulman immediately checked him, saying, "If you do not wish to hear, go off; why do you disturb us?" From thence we walked about the village, and not finding any opportunity of addressing the people, we returned to our boat.

14th.—Early in the morning we went into the village, and spoke to a number of people, who listened with attention. An old man received a Hindoo tract, but he would not accept of it without paying for it. From thence we returned to our boat, and came to Barpur, and addressed the Gospel to a concourse of people, under the shade of a tree. All listened, without the least opposition; and afterwards, those that were able to read accepted the Scriptures in Hindoo.

A Man pretending to be God.

From thence the people requested us to visit a Paramhansi, and have some conversation with him; accordingly we went, and the people followed us. After taking our seats, I asked him

whether he was the Creator or a creature. He repeated several stoks from the Ved, proving himself to be the Creator. "Well," said I, "if you are the Creator, have the goodness to produce a straw, that I may believe your asertion." "Behold the fields," said he, "all these are done by us." "You may plant and water," said I, "but who giveth the increase?" The Param-hansi not answering my question, Mr. Bowley commenced talking with him, endeavouring to impress on his mind the folly of pretending to be God.

15th.—Came to Choesa. Here we read, in two places, to crowds of people; and gave away a number of Gospels and tracts, in Urdu and Hindoo. From thence we came to a village opposite Buxar, where we alternately addressed the Gospel to a crowd of attentive people, under the shade of a tree.

16th.—Arrived safe at Daddri fair, where the people began to assemble. We went through a number of Sannyasis, and spoke to them on the depraved state of man, and of salvation through Jesus Christ. They listened very attentively, without the least objection.

20th.—Went about the fair, and declared the message of God in several places; and gave away the Scriptures to those who applied for them, and were able to read. After tea we went out again, and took our seats in a convenient spot, when brother Sital read the Ten Commandments in Hindoo, and I addressed the Gospel to a concourse of attentive people; and, on my concluding, Mr. Bowley commenced, and afterwards distributed the Scriptures to those who applied for them.

21st.—This day being the bathing-day, people began to disperse after bathing. We went among them, and spoke, in several places, to crowds of people, and distributed a good many Scriptures and tracts in Urdu and Hindoo. A Brahmin, on hearing of the depraved and ruined state of man, and of salvation through Jesus Christ, exclaimed, "As all rivers run into the sea, thus all of us will be absorbed at last in the Supreme Being." I asked him, "If you are proved guilty of theft, will you be allowed to associate with the judges, or be sent to gaol?" The Brahmin would not answer the question; but a man from the crowd answered, "A thief must be sent to gaol for his crime." In the evening we left the fair, and went opposite the river, and declared the message of God to a number of attentive people, who were on the beach.

23rd.—This morning, as we were walking by the river side, we saw a corpse brought to the ghat by a number of people, to whom we went, and spoke to them on death and judgment. They appeared very attentive, and some were affected. From thence we came near Buxar. Here we saw a Baiyragi standing, and another came and prostrated himself before him. I asked him how he expected his salvation; he replied, "By good works." I asked him, "With your good works will justice be satisfied?" "No," said the Baiyragi. Gradually a crowd of them collected, to whom Mr. Bowley spoke on the plan of salvation, to which they made no objection, but listened with the greatest attention.

CHITTAGONG.

UNDER date of Nov. 22, 1839, Mr. Fink wrote:—

I am daily called on by the natives at my house for tracts and Scriptures, besides my reading and preaching to them abroad through the whole week. The tracts, "On the Conversion and

Death of Madhu," and the "Esseuce of the Bible," appear to be very interesting to them, as they always apply for them with eagerness, and read them with pleasure.

And again, under date of Jan. 7, 1840:—

Being engaged so much in the duty of my missionary calling, I had no time to write you a line till last month. Brother Johannes being absent from the station, and without a single native preacher to assist me, all the duties devolved upon me. I had to perform worship and to preach six times a week in the chapel, besides preaching and distributing tracts among the heathens in the town.

Brother Johannes arrived here in a state of debility on the 24th of last month, and before two weeks were over he was again attacked with ague and fever; but the Lord has been very

merciful to him, and has again raised him up from his bed of sickness: he is much better now. He united with us last evening in our monthly missionary prayer-meeting, and has promised to recommence his missionary duties soon.

I am now looking out for a boat to travel, and I have made up my mind to visit Cox's Bazaar first, and then RaGuniah. In these two places I hope to meet with a great number of poor heathens to hear and to receive the word of life, the glad tidings of salvation through a crucified Saviour.

The following brief extract respecting a successful application for aid to enable him to complete his chapel, is from a letter received from Mr. Johannes, dated Jan. 8, 1840 :—

Last week I made out a circular in English, addressing the gentlemen and ladies of the station for aid to complete the furniture of our chapel, affixing, of course, both mine and brother Fink's signatures. This appeal was immediately responded to, and within a week we obtained 200 rupees. Another 100 will give us the satisfaction of seeing the chapel well furnished with seats, &c. We have already about two dozen chairs, and eight benches or forms, ten wall-shades, a reading desk, and a chandelier. To these we hope to add pews.

D E L H I.

We have much pleasure in giving insertion to the following extract from a communication, dated Nov. 1, 1839, from the Rev. J. T. Thompson, the missionary labouring at this station, which will be read with much interest.

Tracts by Mohammedans.

You may perhaps have heard of Mohammedan tracts against Christianity, as having been printed at Lucknow and Gya. One has been lithographed at a private press here also.

The Mohammedans, not deeming the tracts sufficient, at least for defensive purposes, a man of wealth among them, Nawab Hamid Ali Khan, has laid out 3000 rupees, and upwards, for lithographing 250 copies of the Koran, and distributing them gratuitously among the followers of his faith; accompanying the Arabic text with an Urdu interlineary translation, and a copious commentary in the margin. Besides the above outlay, the Nawab incurred a monthly expense of 30 rupees for a maulavi, and 15 rupees for a transcriber, for three whole years, to insure the accuracy and neatness of the work. This is done by Mohammedans, and by a single man, in furtherance of a false faith; and shall not Christians be provoked to similar or much greater efforts in advancement of the oracles of God, the writings of inspiration?

An Ascetic.

In visiting a part of the city where I had formerly preached and distributed the word, I missed an attentive hearer of the word, a blacksmith, who, I found, had been dead a year and a half. This man was of a contemplative turn, and I frequently stood or sat at his shop, conversing and reading of the Saviour, and received, invariably, a kind reception, and ready attention to the word. A year before his death he became unusually thoughtful, said he should give up every worldly occupation, sold off his instruments, &c., and retired to a plain without the city, where he continued a twelve-month, sickened, and died. I know nothing further of the poor man; but from what I had seen a year or more before I went down, in my occasional intercourse with him, I would fain hope some

humbling, some cheering truth had fastened on his mind, and produced convictions that may have proved salutary, and may have saved his poor soul.

An interesting young Hindoo.

The young man, Ramprasad, I am happy to say, tries to render himself useful in the promotion of the Gospel, in a humble way. Meeting with an aged Khatrani, who he knew had gone to hear the shastras read by one Gyan-das, he questioned her as to the benefit she derived by so doing; and this led, in a few days, to his visiting her, and teaching her, in her sixtieth year, the Nagri alphabet, and inducing her to read the Psalms of David, the Gospels, and various tracts and books. She, in return, as she read of prayer, fasting, idol-worship, &c. &c., asked the young man how he, who knew the Divine word on such points, could continue to observe the Hindoo fasts as meritorious, and worship idols as a service rendered to God. He was staggered, (this was five years ago,) confessed the inconsistency, and thenceforward cut off a great many observances that had been disputed between them. She, also, did the same. The Khatrani, in the course of her reading, finding the Hindoo not so familiar to her as the Urdu, got Ramprasad to teach her the Persian characters, and was thus enabled to read the Scriptures and other books in Urdu. A relation of hers dying at Lucknow, she went thither shortly after my arrival.

Scarcely had the Khatrani left, but a grass-cutter was brought into Ramprasad's way, whom he observed reading a portion of the Hindoo shastras. At the young man's persuasion, he has commenced the Gospel of Matthew; and, having read to the sixth chapter, he already perceives its superiority above what he had been reading, and is determined to persevere in acquiring a further knowledge of the Saviour and of the things of salvation.

A G R A.

THE following are extracts from Mr. Williams's journal for November, 1839 :—

Nov. 1st.—Attended the hat, and had some conversation with an old man, who said, that since hearing the Gospel from us at this place, he had endeavoured to give heed to it, trusting in Christ alone for salvation; that no misfortune had happened to him since that period, with the exception of the death of one of his children; though he could not say that his adherence to Christianity was the real cause of this affliction. I then explained to him more fully the nature of true religion, and exhorted him to embrace and profess Christ as the only Saviour of perishing sinners, as being really and absolutely necessary to his present and future happiness. Brother Ganpat then preached. Many attended, and heard the word of life. No opposition was made. Some books were distributed. May the Lord add his blessing!

5th.—Went to a village near cantonments, where I found an aged man lying, very ill, with whom I conversed on the brevity of human life, the certainty of death, and its solemn and important consequences. On my asking him if he thought himself prepared to die, he answered, without the least hesitation, in the affirmative. I then described to him and several others the awful and ruined state of man by nature, as having gone astray from the only path to life and happiness, and exposed himself to the vengeance of Almighty God, and as utterly unable to deliver himself by any efforts of his own. On hearing this, the old man said, with some

emotion, "Then I shall certainly go to hell." I then pointed out to them the great salvation which God, in his infinite goodness and mercy, has provided for perishing sinners, and urged them to accept it without delay. The people were all attentive.

8th.—Attended the hat as usual. Brother Ganpat and myself preached. The congregation was small, when compared with what we usually get here; many, however, heard from us the word of God. We had some profitable controversy with a very respectable Hindoo, who has often heard the Gospel. He owned that he had a great respect and regard for Christianity, and would pay more attention to it but for the scoffs and jeers of his idolatrous neighbours. He invited us to come to his village, to which we consented.

11th.—Attended the hat, but could not preach at all, as several Hindoos immediately came and opposed us. A long controversy ensued, in which brother Greenway, being an able antagonist, took the principal part. I hope that some good was effected; though we should have been more satisfied if we could have preached to them, in a more direct and forcible manner, the great truths of Christianity. May the Lord bless our every effort to promote his glory in the conversion of the heathen world, and enable us to stand up against those who, being blind to their spiritual interests, put far from them the word of life!

JESSORE.

THE following extracts are taken from communications received from the Rev. J. Parry, the brother occupying this important station; dated December 2, 1839 :—

I was favoured with your last letter while I was on a visit to the Christian villages to the south, about three days' journey from hence: this will account for the delay in the transmission of the answers to the queries and my Annual Report, both of which I hope to forward by to-morrow's post. I trust they will be useful. I rejoice to say that I baptized six persons at the following places: two at Bharsapur, two at Rajnagar, and two at Buridango, residents at Malgaji. The last village, I am sorry to say, is so situated, being lately brought into cultivation in the Sunderbunds, that there is great danger of being devoured by tigers; but I and the native brethren were mercifully preserved by

God when we visited the place. The increase of the church here must necessarily cause extra expenditure, I must, therefore, beg the sanction of the following sums.

There being no native preacher at Malgaji, where there are five members, besides several inquirers, who need regular instruction, I propose to appoint Kegalram, a steady, active, and consistent Christian, who was converted about three years ago, and for the last six months has been studying under John, who is a valuable native preacher. At present I have offered him only four rupees per month. I am glad that I have got Kegalram to consent to go and live in such a place as Malgaji. I may also observe

that he is much respected by the native converts, and even by the heathens, in those parts.

The native brethren requiring a larger boat than the dingy, which I purchased for them before, I gave them another, which cost ten rupees, and which will last them for three or four years. It is difficult to hire boats towards the south. My travelling expenses have greatly increased, owing to the increase of the villages in the south. When I took charge of this station I had to visit only one village by land, and one by water. Travelling in a boat is much more expensive than by land-carriage. I have now four villages to visit in the south, about three or four days' journey from hence. The last journey occupied twenty-four days, and the hire of the crew alone cost me fourteen rupees, the boat being my own. As the church is increasing to the south very much, I find I must, at least, visit my flock every two months. A native

church requires active superintendence, otherwise you cannot expect it to be fruitful and healthy.

I hope to send down to the Christian Institution about five boys. They are young, about seven to nine years of age.

Yesterday I had again the pleasure of baptizing a Mohammedan convert, who came over from Krishnanagar about six months ago; so you see we have had sufficient time to judge of his sincerity; and I am happy to say he is a promising convert.

Now, in conclusion, unite with me in praising and blessing God for the success he has been pleased to grant us, by adding twenty-two souls to our number during this year. I desire the prayers of all my brethren and fellow-labourers for a greater blessing on my humble and poor exertions in the cause of Christ.

J A M A I C A.

KINGSTON.

AT a late period in the month we received the following letters from Kingston, which we insert without delay, although it may occasion the postponement of other matter, already in the printer's hands. They refer, as our readers will perceive, to the distressing case of our missionary brother Oughton, now suffering imprisonment for righteousness' sake. No words of ours can heighten the interest of his own affecting communication. That which precedes it, from Mr. Tinson, will show how the matter is regarded by our oldest missionary in the island,—a man whose calm and impartial judgment is admitted by all parties in Jamaica. Our readers will not overlook his testimony in favour of Mr. Oughton's fellow-sufferer, the Rev. John Stainsby, rector of Hanover. It is equally honourable both to him who bears it and to the object of his honest commendation.

Kingston, Jamaica, May 14, 1840.

Very dear Brother,—I have just left brother Oughton, who, to-morrow, will, in all probability, be in Kingston-gaol; and though it is almost midnight, I must write a few lines, as the packet sails early in the morning, to express my opinion on this most atrocious case of injustice and oppression.

The hinderance which this will occasion, for a time, to the prosecution of our brother's important labours, must be a source of uneasiness; and it will be matter of extreme regret should his persecutor enrich himself by such a flagrant violation of all righteousness. As to the matter itself, there is nothing in it that should cause any good man a moment's pain: it is rather an occasion of rejoicing. So would the first disciples have felt when called on to suffer for the truth's sake.

I am quite aware, that it is no very uncommon thing for men to complain of grievances, as originating purely in their love for philanthropy or religion, when a large admixture of vanity and

mistake but too plainly appears in the origin and progress of their proceedings. But I am confident that brother Oughton is almost more than innocent in this affair: my only surprise is that he said and did so little, and with so much prudence and discretion. I do not mean to charge him with imprudence or indiscretion; but knowing him to be naturally of an ardent temperament, I can only account for the almost excessive carefulness evinced on that occasion, when, if at any time, indignation was called for, to a restraining and overruling Providence, that was determined he should have the solace of conscious rectitude, while suffering from the indignant hate of a corrupt and corrupting debauchee. As a guardian of the public morals brother Oughton could not have done less, and he would have been highly criminal had he not done what he did. I have taken pains to ascertain the truth in this business, and I am fully convinced that it is a most iniquitous proceeding altogether. You know I am not in the habit of expressing myself rashly, but I can conceive of no arrangement of words sufficiently

forcible to express the detestation and abhorrence with which every good man ought to view this nefarious transaction.

It is well, too, that our brother is associated with a worthy episcopalian minister, than whom there is not a more laborious, devoted, pious minister of Christ in the whole island of Jamaica. I have known him for more than eighteen years, the uniformly conscientious, honest, upright, indefatigable servant of God, always ready to every good work. He has, perhaps, in the opinion of some, one great fault, an entire want of sectarianism. Distress, wherever found, is enough to enlist his sympathies, whether in the mansions of the wealthy or the hovels of the destitute; and he does not stop at pity, with a "Be ye fed," or "Be ye comforted;" his eye affects his heart, and his efforts are prompt and efficient. He is found at the side of the sufferer, as the spiritual guide, the bodily physician, or the friend of the oppressed, whether Churchman, Presbyterian, Baptist, Wesleyan, Moravian, Independent, or any other denomination, or no denomination at all.

I do hope that our deeply-injured friends will find, in British Christians, all that sympathy and support which their case justly deserves.

Yours very affectionately,
JOSHUA TINSON.

Kingston-gaol, June 5, 1840.

My dear Sir,—By the place from which I date this, you will perceive that the event which I was anticipating when last I addressed you has been fully realized; and that the malice of my enemies has not been satisfied with any thing short of shutting me up in prison, and effecting my total ruin.

I was taken in custody, on the writ of execution, on the 28th of May. I should have been apprehended much sooner, but was unable to leave my room from severe sickness, which seized me the day after I wrote my last. The doctor who attended me said it was a complete derangement of the liver and spleen, brought on by excessive exertion and excitement, with great mental anxiety. It brought me very low, and, for several days, it was hardly considered that I could recover; but the Lord heard prayer on my behalf, and restored me again. The transition, however, from a sick chamber to a prison, has not been at all favourable to the establishment of my health; and I still suffer from great weakness, and excessive nervous irritability; but hitherto the Lord has graciously sustained me, and I have realized the truth of his gracious promise, "As thy day, so shall thy strength be."

I find the gaol people, as well as the prisoners, very respectful in their behaviour, but the place itself is intolerable. The room to which I was at first consigned faced the south-west, with only one barred window in the front, consequently exposed to the midday and afternoon sun, while

it was shut from all advantage from the breeze; which, as it blows always from the east, never blessed me with one cooling breath. Added to this, there was no ventilation of any description at the back, and, consequently, no current to purify the atmosphere. It was a complete *cul de sac*, and so intensely hot and close that my body was continually as if it were in a vapour-bath. The effect of such a place of confinement was soon visible on my constitution; and several of my people, alarmed at my appearance, prevailed on another prisoner to exchange rooms, for which they were obliged to see him liberally. I am now in a more airy part of the prison, but still suffer greatly for want of air and exercise; but how long I shall have to remain it appears impossible to judge; probably not less than two months, and possibly much more. This long confinement I look forward to with trembling, as the effect on my health will, I feel persuaded, be most serious; while the situation of Mrs. O., who is within about a month of her accouchement, adds to my anxiety. Should she be in dangerous circumstances, or dying, and I almost within bow-shot, and yet unable to attend her, or close her dying eyes, I should go mad. But I will not think of it: surely the Lord will, in mercy, forbear to mingle this bitter portion in my cup of misery! Oh, my dear sir, pray for me—pray for me, that the Lord may sustain and deliver me, for vain is the help of man!

Up to yesterday I was sanguine of a speedy deliverance from this place. My lawyer found several serious irregularities in the writ under which I was taken, and which were laid before counsel, who decided that it was enough to quash the writ; and application was made on Wednesday in the Grand Court, when it was delayed until yesterday, and then the opposing counsel contrived to obtain a further delay of the argument until Saturday, the 13th instant, on the plea that he must communicate with Grant. How it will end then I cannot say; but, made up as our courts are, there is but little to hope for when a Baptist missionary is concerned. Should I fail, there will be no alternative but taking the benefit of the Insolvent law. This course, bumbling as it is, I have resolved to pursue, but it will involve not less than forty or fifty days' imprisonment. This is my only course, both from a sense of justice to myself and the Mission at large. Were I to pay the money, it would be the signal of a series of prosecutions against all the brethren, whenever they offended in the least; and thus we should be continually harassed, and the Mission ruined; I have, therefore, determined to endure the worst, rather than compromise my brethren.

The kindness of my people is unbounded. Ever since I came here I have had crowds of them daily to see me; while presents of pine-apples, mangoes, grapes, and other fruits, have poured in on all sides so fast, that I have not known how to dispose of them. Nor do they confine themselves to but small tokens of their

sympathy and affection,—they even offered to exert themselves and raise the money, rather than allow me to go to goal,—an offer which has also been repeated from other churches in the island; but no! their well-known affection for their ministers shall never be an encouragement to wicked men to enrich themselves by prosecuting them!

June 8.—I left this open, thinking I might have something new to communicate; but am so very unwell that I can only subscribe myself

Yours very truly,

SAMUEL OUGHTON.

Rev. John Dyer.

Home Proceedings.

OF THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

(IN A LETTER TO THE EDITOR.)

No. II.

My dear Sir,—In a letter addressed to you last month, and published in the *HERALD* for July, I sought to prove that a large permanent increase of funds is due to the world, to the church, and to God. It was attempted to prove this from the present incumbrance of the Mission, from the probable increased expenses, the certain expenses of the coming year; and the calls in Providence, both from the West Indies and from Africa. It is certain that 6,000*l.* or 10,000*l.* a year more will be required to meet the claims upon the Society. Either these claims have originated in the imprudence of the Committee, (a supposition which none who know them, or the urgent appeals from abroad, can for one moment allow,) or in the calls of Providence. If in the calls of Providence, the conclusion is plain: it is our duty and our honour to meet them.

But there is a second point I wish to discuss. Is this increase of funds attainable? Can it be done? and how? Or is this a case in which the apparent calls of duty are contradicted by our inability to discharge them?

"It cannot be done," is the answer of some. "The churches are too poor, and have to struggle too strenuously for themselves to help others. As much is raised as can be raised, and it ought to be matter of surprise if the income of the Society in future be as large as it is now."

But is this so? Is our poverty a sufficient plea? Are we poorer than our coloured brethren in the West, where churches without six men among them worth 100*l.*, have raised, during the past year, at the rate of more than 1*l.* a member for the cause of the Gospel? Besides, there are districts, and it would be easy to name them, where Baptist churches are more numerous and wealthier far than those of other denominations, but where their contributions are not half of those of their poorer brethren. I blame none in this statement: I give it merely as a fact, and as a fact that will be found true in more than six districts, or ten, in this kingdom.

Once more: Either it is possible to do it, or it is not. If it is, let us reason and question the point no longer, but set about to do it resolutely, and in God's strength. If it be not possible,

then I say, it is our duty as resolutely to retrace our steps, to recall our agents, to abandon our stations, to give up the printing of our Bibles, and to equalize, to a farthing, our expenditure and means. To expend more than it is possible to raise is, I submit, neither Christian honesty nor Christian prudence. I need scarce add, I have no fear this will be done. I believe there are Christian hearts in this country ready to sacrifice their all rather than allow a single corner of the Mission field to be abandoned, if by such sacrifice they could secure its cultivation.

"But can it be done?" I ask, in reply, Is it our duty to do it? If it is, all doubts as to the possibility of doing it originate in self-sufficiency or distrust. God has called us; and if there be on our part a willing mind, he will himself enable us to obey the call. To admit the call, and yet to question whether we can do it, is clearly to depend on ourselves and to distrust Him. I do most earnestly submit that, in this matter we should "seek out the old ways." Do as Abraham did—as Carey did—as Pearce did; say with them, It is our duty to raise this money—to do this thing, and, by God's grace, and in spite of difficulties, it shall be done. At least, if God, finding us like the offeminate and cowardly Israelites, "unable to go up and possess the land," honour others with our work, it will be among the severest expressions of his displeasure we, as Baptists and as Christians, have ever known. We are called to it; may we walk worthy of our "high calling" in all things!

"But how?" By what means are these funds to be raised? This is, after all, the practical question, and I trust the only one we have to discuss. Only give the plans I have to propose (and which, in fact, are the plans advocated by hundreds of brethren throughout the country,) time for the working of them—say till May, 1842, and, beyond question, the results to which I have referred will be realized; present incumbrances will be removed; and the present operations of the Mission very largely extended.

1. I calculate that there are, in this country, nearly 300 Baptist churches that are doing nothing for missionary objects, and these by no

means the least wealthy in their respective localities. In one county alone there are twenty churches out of forty that do nothing for the Mission; most of which, there is reason to believe, might be induced, by rightly-directed appeals, to contribute to this great cause. It is probable that the hearty co-operation of these churches would add to the funds of the Society between 1000*l.* and 2000*l.* a year.

2. Much, very much, might be effected by every subscriber increasing his subscription. Many give a penny a week, and many a guinea a year, who are able, and willing, probably, to give at least double that sum. Christians give no more now than they did years ago, when the operations of the Society were only a quarter of what they are. The Scripture rule is, to give as God prospers us, but surely the prosperity of these brethren has not been as stationary as their subscriptions; and if, as is very generally allowed, we can give more, let us rise and do it. Even "he that giveth to the poor lendeth to the Lord, and it shall be paid him again," how much more he that giveth to the Gospel! Only let some of the brethren copy the example of our 50*l.* subscribers, and let all that can afford it make their one guinea five guineas, and a very large accession will be obtained. I need scarcely add how much importance this proposal gains from the extension of the operations of the Society both in Africa and in the West Indies.

3. But the chief permanent income of the Society must be raised by Mission churches themselves,—by the systematic contributions of churches that feel that the cause of Missions is the cause of God. I doubt not but, from this source alone, one-third, or even one-half more than is now given, might be raised, on an average, throughout the country. Churches that raise 20*l.* might make it 30*l.*; and those that raise 150*l.*, 200*l.* or more. I could name churches where, in one year, by systematic and weekly contributions, 100*l.* have been raised as easily as one-third that sum without these means. Let each church have, first, its annual Mission Sermons; secondly, its annual Mission Meetings; and, lastly, but above all, its band of collectors; and the Mission funds would be doubled, and all engaged in this work abundantly blessed. "They that thus watered others would be watered themselves." They would be the richer for what they gave. This may be a paradox in appearance, but it is a Scripture truth: would God it were more generally believed!

There can be no reasonable doubt that the adoption of this plan would realize at least

5000*l.* a year more by the end of the second year. Wherever it has been tried it has been successful, at least to this degree.

I am delighted to learn that one of the churches in Norwich has commenced by doubling the whole of its contributions. "We wish," say they, "not only to send out additional missionaries, but we wish also to support them."

Now, it will be seen that if all this can be done, the funds of the Mission are augmented to the extent foretold; from 6,000*l.* to 10,000*l.* is raised. And that it can be done is testified by innumerable authorities,—by brethren who know their respective localities, and who speak most unhesitatingly on the possibility of doing it: all that is wanting is that we try and believe. God has the hearts of all in his hands, and he will turn them, in answer to the prayers of the church.

To carry out the three plans that have been suggested these three things are necessary:—

First: The secretaries of each Mission Association, or any member, should kindly forward to Fen-court the names of places not at present aiding the Mission, so that they might be directly applied to, "to come up to the help of the Lord against the mighty." Many there are now idle who would gladly have a hand in this glorious work.

Secondly: Let us all take up giving to this cause as a *duty*, and as part of our business, both as engaged in trade and as Christians. No money brings so glorious a return as the money that is given to the Gospel. Let us give as if we gave with these hopes, and for the sake of Him who gave his life for us.

Thirdly: Let *each church* that gives seek, in the course of the next two years, to make its contributions one-half more than they are. We are too apt to forget that all increased effort is *our* increased effort. The Mission is nothing more than the churches that compose it; and there can be no increase of its funds, unless we, as individuals and as churches, increase them. Probably, where there are mission collections much more cannot be done by collections, but by weekly contributions much more may. Let these be multiplied in due proportion, and there can be no fear of the result. I repeat it,—the money will be raised, and all engaged in raising it, both the givers and collectors, will be abundantly blessed.

Let us rise and do it.

Yours affectionately in Christ Jesus,

JOSEPH ANGUS.

ASSOCIATION LETTERS.

It would very materially aid the arrangement of Mission Deputations, and thus assist the funds of the Mission, if the secretary of each Association of Baptist churches would kindly

forward the last Association Letter, or other statistical information connected with their respective districts, to the Rev. Joseph Angus, 6, Fen-court, London.

DEPUTATION-ARRANGEMENTS FOR AUGUST.

		<i>Rev. E. Carcy with Mr. Barrett.</i>		<i>Rev. W. Knibb.</i>	
1	S				
2	Sp	Herefordshire, &c.		Tewkesbury, Cheltenham, & Winchcombe.	
3	M	Do.		Tewkesbury.	
4	Tu			Cheltenham.	
5	W			Gloucester.	
6	Th			Coleford.	
7	F			Ross.	
8	S				
9	Sp	Pershore, Upton, Westmancote,		Worcester.	
10	M	Worcester.		Worcester.	
11	Tu	Pershore.		Pershore.	
12	W	Kidderminster.		Oswestry.	
13	Th	Stourbridge.		Shrewsbury.	
14	F				
15	S				
			<i>Rev. Mr. Cozens.</i>		
16	Sp	Leominster and Kington.	Shrewsbury.	Ramsgate	
17	M	Kington.		and	
18	Tu	Leominster.		East Kent.	
19	W	Hereford.		Colchester.	
20	Th	Ledbury.		<i>Rev. W. Knibb.</i>	<i>Rev. J. Angus, M.A.</i>
				<i>Rev. J. Thomas.</i>	<i>Rev. P. J. Saffery.</i>
21	F	Pontsbury.		Andover.	
22	S			Whitchurch.	
23	Sp	Wellington, &c.	Oswestry.	Portsea.	Rye.
24	M	Do.			Rye.
25	Tu	Brosley.		Southampton.	Battle.
26	W	Wem.		Lymington	Newick.
27	Th	Whitchurch.		Poole.	Uckfield.
28	F				Hailsham.
29	S				
			<i>Rev. J. Broad.</i>		
30	Sp	Derby.	Sevenoaks.	Hastings.	{ Uckfield.
31	M	Do.		Lewes.	{ Lewes.
Sep					{ Lewes.
1	Tu	Burton.		Brighton.	Brighton.
2	W	Swanwick.		Sevenoaks.	

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Evans, and Mr. and Mrs. John Parsons, embarked at Liverpool, on board the *Jessie Logan*, Major, for Calcutta, on Friday, July 17. On a previous evening, a special meeting was convened, in Pembroke-place Chapel, by the friends at Liverpool, for the purpose of commending them to the Divine guidance and protection. At this service addresses were delivered by the Rev. C. M. Birrell and W. W. Evans;

and prayer was offered by Messrs. Birrell, Lancaster, and Rowland. Our beloved missionaries were accompanied by several of their kind friends down the river; and we trust that the many fervent supplications which have been offered on their account will be graciously accepted and answered by Him in whose service they are engaged.

ACKNOWLEDGMENT.

DR. COX wishes to acknowledge the receipt of 5*l.*, communicated to him anonymously, for the following purposes:—

- 1*l.* for the proposed African Mission.
- 1*l.* for the widow of the martyred Williams.
- 2*l.* for the Female Mission.
- 1*l.* for any accessitous widow.

	£	s.	d.
Missionary box, Miss Williams	2	2	0
Moulton:—			
Collections.....	8	0	0
Northampton:—			
College-street.			
Collection—Designation of Rev. H. Capern 47 19 1			
Ditto at Missionary Meeting	28	12	4
Female weekly contributions ..	22	0	4
Missionary boxes by			
A friend	19	17	1 1/2
Mrs. Simmel's school ..	1	12	2
Mrs. Neal	0	14	3
Miss Richards	1	0	8
Sabbath-school	0	17	9
Proceeds of Public			
Breakfast	10	10	0
Subscriptions:—			
Boctran, Mr. Robert ..	0	10	6
Bumpus, Mr. T.	1	1	0
Diecy, T. E., Esq.	2	2	0
Durham, Mrs.	1	1	0
Garrett, Mr. Thos. ...	1	1	0
Garrett, Mrs.	1	1	0
Goodacre, Mrs.	1	1	0
Gray, Rev. W.	1	1	0
Gray, Mr. N.	1	1	0
Osborn, G., Esq., <i>Newport</i>	1	1	0
Parker, Mrs.	0	10	0
Richards, Mr. W.	0	10	0
Wheeler, Mr. Thos. ...	0	10	0
Williams, Mr. W.	1	1	0
	146	15	8 1/2
Olney:—			
Collection	17	16	9 1/2
One-third of the proceeds of a weekly subscription	5	5	0
Mr. Robinson, sen., and family	1	0	0
Talbot, John, Esq. ...	1	0	0
	25	1	9 1/2
Ravensthorpe:—			
Collection	3	6	0
Collected by Miss Scott ..	4	0	0
	7	6	0
Rushden:—			
Collection	11	7	6 1/2
By Mrs. Whittemore ..	1	14	9
Missionary boxes by			
Mr. Manning	0	3	7 1/2
Mr. J. Browning	1	4	3
Subscription:—			
Mr. Thidgell	1	1	0
	15	11	2
Towcester	19	13	6
Weston:—			
Collection	9	1	0
West Haddon:—			
Proceeds of Tea-meeting	4	5	5 1/2
Weekly contribution, by Miss Hanbury ...	2	7	10
Vestry Missionary box ..	0	18	1

	£	s.	d.
Missionary boxes by			
Miss Horten	0	10	11 1/2
Thos. Healey	0	3	6
Mrs. Underwood	0	4	1 1/2
	8	10	0
<i>Somersetshire.</i>			
Bath Auxiliary, by Mr. Hancock.			
On account	19	0	10
Philip's Norton:—			
Box, by Mrs. Foster ...	1	17	10
Beckington:—			
By Rev. J. Parsons ...	12	0	0
Laverton	6	12	3
Frome Auxiliary:—			
Subscriptions:—			
Allen, F., Esq.	1	1	0
Biggs, Mr.	1	1	0
Brittain, Mr.	0	10	0
Bunn, Mrs.	1	1	0
Bunn, Miss	1	1	0
Coombs, Mr.	0	10	6
Cooper, Mr.	0	10	6
Ledyard, Miss	0	10	0
Middleditch, Mrs. ...	0	10	6
Porter, Mr.	1	1	0
Rawlings, Mr. S.	0	10	6
Shephard, J., Esq. ...	2	2	0
Sinkins, Mrs. J.	1	1	0
Vaters, Mr.	0	10	6
	12	0	6
Donations:—			
Coombs, Mr.	0	10	0
Cooper, Mr.	0	10	0
Middleditch, Rev. C. J.	0	10	0
Porter, Mr. James ...	0	10	0
Porter, Mr. S., jun. ...	0	10	0
Porter, Mr. John	0	10	0
Sage, Mr.	1	0	0
Salter, S., Esq., for printing press for Ceylon.....	5	0	0
	9	0	0
Collection at Mr. Parsons's designation .	4	12	0
Collection at the Public Meeting	9	13	2 1/2
Badcox-lane:—			
Rev. C. J. Middleditch.			
Collection	4	0	11 1/2
Collected by			
Miss Allen	4	14	5
Miss Biggs	1	14	0
Miss A. Cooper	1	12	0
Miss Porter	3	12	6
Mrs. Coombs, for support of a pupil at Monghyr	5	0	0
Missionary boxes:—			
Davis, Edmund	0	1	10 1/2
Edgell, Miss	0	15	9 1/2
Franklyn, Ann	0	4	0 1/2
Swain, F. W.	0	7	1 1/2
Watts, Hannah	0	0	4
Sage's, Mr., children	0	10	6
Interest of legacy per Mr. Coombs	7	2	2
Translations:—			
A. B.	0	10	0
Coombs, Mr.	0	10	6

	£	s.	d.
Cooper, Mr.	0	10	6
Middleditch, Rev. C. J.	0	10	6
	81	17	8
Sheppard's Barton:—			
Rev. W. Jones.			
Collection	6	3	8 1/2
Collected by			
Miss Button	3	3	6
Miss Heal	1	17	6
Miss Payne	1	17	7
Miss Sims	1	18	0
Mrs. Vincent	0	17	6
Miss Payne, for the support of a pupil at Monghyr	5	0	0
	20	18	3 1/2
Naish's-street:—			
Rev. J. Moody.			
Collection	1	4	1 1/2
Total for Frome Auxiliary	89	5	9 1/2
Less expenses	2	5	10
	86	19	11 1/2
<i>Dorset.</i>			
Gillingham:—			
Missionary box, Miss Giles	0	7	6
Shaftsbury (molety).....	0	7	9 1/2
	87	15	5 1/2
<i>Suffolk.</i>			
Ipswich:—			
Salem Chapel (additional). Mr. G. Caton.....	1	1	0
Dereham:—			
Friends, for Spanish Town school	5	0	0
Suffolk Society in aid of Missions, by Sheppard Ray, Esq., Treasurer.			
Clare—Rev. S. Harris.			
Mr. Garratt	3	0	0
Ipswich—Tackett-street.			
Subscriptions	5	10	6
Stowmarket—Rev. W. Ward.			
Ladies' Association ...	1	0	0
Male ditto	2	0	0
Sudbury—Rev. W. Wallis.			
Subscriptions	1	0	0
	12	10	6
<i>Surrey.</i>			
Dorman's Land	4	10	0
Addlestone	1	19	6
<i>Sussex.</i>			
Battle	2	12	6
Brighton:—			
Mr. W. Childs	1	1	0

£ s. d.		£ s. d.		£ s. d.	
Hastings Ladies' Association, by Mrs. Jolly, Treasurer	14 11 8	Miss Webley	0 16 0	Miss Silcox	0 5 6
		Mrs. Walter	0 1 10	Master W. Harris	0 4 0½
		Jane Bohn	0 3 6		7 16 2
			15 2 10	Per Rev. J. Russell .	6 1 9
<i>Buckinghamshire.</i>		Bradford:—		Shrewton:	
Ivinghoe:—		Miss Head	10 0 0	Bethesda Chapel, per Rev.	
Mrs. Meacher	1 1 0	Weekly subscriptions		Mr. Mathers.	
		per ditto	0 13 0	Collection	1 14 0
<i>Willshire.</i>		Collection	3 1 0	Missionary box.....	0 6 0
Wills and East Somerset Auxiliary, by B. Anstie, Esq., Treasurer.		Mr. Cadby	1 0 0		2 0 0
Devises:—		Mr. Seymour.....	0 10 0		
Collection at Rev. J.		Weekly and other sub-			
Bunn's chapel	9 12 11½	scriptions	6 3 2		
Collection after Public			21 7 2		
Meeting at Rev. R.		Warminster:—		FOREIGN.	
Elliott's chapel	17 15 7½	Collection, &c.	6 15 8	South Africa—Graham's Town.	
	27 8 7	Ditto at Crockerton...	0 14 8	By Mr. Nelson	50 0 0
			7 10 4		
Corsham:—		Westbury:—		LEGACIES.	
Collection	3 3 6	Providence Chapel, per		Mr. Samuel Jenkins ...	45 0 0
Mr. H. Spackman	5 0 0	Rev. S. Evans.		Mr. Thomas Cranfield .	37 6 11
Mr. U. Gould	1 0 0	Collection	3 0 0	John Hunter, Esq.	90 0 0
A friend	1 0 0	Mr. Tranton, 2 years .	2 0 0		172 6 11
Mr. J. Spackman	0 10 0	Missionary boxes by		N.B. The sum of £153. 18. 8,	
Missionary boxes by		Mr. C. Curtis.....	0 15 6½	acknowledged in the HERALD for	
Mr. H. Spackman	2 0 0	Miss Casmell.....	0 9 0	May, from the South London	
Miss Blake	0 18 0	Miss Evans	0 16 0	Auxiliary, included the Contribu-	
Mrs. Little.....	0 10 0	Miss Angus	0 6 1	tions of the Camberwell (Den-	
				mark-place Chapel) Auxiliary,	
				amounting to £112. 11. 6d.	

MR. KNIBB'S ADDRESS TO THE PASTORS OF THE BAPTIST CHURCHES.

THE Editor would earnestly call attention to the following Letter, which is addressed by our brother Knibb to the Pastors of the Churches throughout the country.

My dear Brethren,—As the shortness of my stay in England will prevent my enjoying the pleasure of a personal interview with many of my beloved brethren in the ministry, and with the respected people of their charge, I hope that I shall be excused in adopting this method in drawing your attention to the present state of our interesting Mission in Jamaica, and to the projected one to Central Africa.

The Committee of the Baptist Missionary Society have, after the wants of the Mission were fully laid before them, resolved that ten additional labourers shall proceed, as soon as practicable, to Jamaica; and that the noble attempt shall be made to introduce the Gospel of peace in the central part of Western Africa, where darkness and cruelty so awfully prevail.

Allow me, then, to implore you to call the attention of the churches over which you preside to these important subjects; and to request of you, on behalf of 150 millions of perishing Africans, to raise what funds you can to assist us in commencing this important Mission, which, under the blessing of God, shall arrest the accursed slave-trade, and turn the present

awful state of Africa into the garden of the Lord.

I shall esteem it a favour if you will kindly reply to this letter, informing me whether you, and the churches with which you are connected will specially assist us in this important and delightful work, and whether we may anticipate that the funds you may raise will be transmitted to Fen-court by the 10th of November; as about that time I hope to return to Jamaica, and shall be delighted to tell my beloved congregation and those of my dear brother missionaries, that you will assist us in finding out, even in Africa, "an habitation for the Lord, a dwelling for the mighty God of Jacob."

As funds will be needed for the outfit and passage of the ten missionaries to Jamaica, as well as for the commencement of the Mission to Western Africa, I shall feel further obliged if in your reply, or when the money is transmitted, you specify to which object it is to be appropriated. I am,

Yours very affectionately,
WM. KNIBB.

July, 1840.

THE FOLLOWING SUMS HAVE BEEN GIVEN OR PROMISED.

	For the General Funds, in consideration of increased operation.	Specially for Africa.	Specially for additional Mis- sionaries to Jamaica.
	£ s. d.	£ s. d.	£ s. d.
Joseph Guttridge, Esq..... D.	50 0 0		
W. B. Gurney, Esq..... D.	100 0 0		
Ditto (additional) A.	10 10 0		
C. S. Toswill, Esq..... D.	10 0 0		
Ditto (additional) A.	1 1 0		
Joseph Sturge, Esq..... D.	...	100 0 0	
An anonymous Friend, by W. Cozens, Esq. ....	...	20 0 0	
Mr. S. Thorogood D.	...	1 0 0	
Mr. Bean, Hackney A.	...	1 0 0	
T. Prentice, Esq., Stowmarket D.	...	50 0 0	
C. Cowell, Esq..... A.	...	1 1 0	
Jericho, Jamaica, Rev. J. Clarke D.	...	61 10 0	
Falmouth, Jamaica, Rev. W. Knibb..... A.	...	100 0 0	
Mr. J. Puttick, Jersey D.	...	1 10 0	
Mary Brown, Camberwell..... D.	...	0 10 0	
Uxbridge Public Meeting D.	...	20 0 0	
Staines ditto..... D.	...	15 6 8	
Miss Angas, Tavistock D.	...	10 0 0	
M. E..... D.	...	5 0 0	
Messrs. Hearn and Veary, Wycombe D.	...	2 10 0	
Marlow, Friend at, by Rev. J. Sherman . D.	...	1 0 0	
A Friend at Shelford..... D.	...	5 0 0	
Mrs. Cooke, Cambridge..... D.	...	1 0 0	
A Friend, ditto D.	...	1 0 0	
A. Z..... D.	...	10 0 0	
Mrs. Saunders, Kentish Town A.	...	1 1 0	
W. Rouse, Esq..... D.	...	5 0 0	
Mr. Eusebius Smith A.	...	1 1 0	
Mrs. John Young, Brixton D.	...	3 10 0	
Camberwell, Collection..... D.	34 0 6		
Rev. J. H. Hinton..... D.	5 0 0		
Tottenham, Collection D.	15 10 0		
Miss Carter D.	1 0 0		
South London Auxiliary D.	33 12 11		
Forest-row Green, by J. Edgar, Esq..... D.	...	3 16 6	
Friends at Birmingham D.	...	...	200 0 0
Rev. J. A. James, ditto D.	...	5 5 0	
Anonymous Friend, by Rev. W. Knibb . D.	...	30 0 0	
W. Richards, Esq..... D.	...	5 0 0	
Thrapston, by Rev. J. Clarke D.	...	8 5 0	

Other sums have been promised, but we have not the particulars.

NOTICE TO CORRESPONDENTS.

WE stated, in our last Number, that the Committee had resolved to send a printing-press, &c., to Ceylon, with Mr. Dawson, about to proceed thither. It is but just to add, that the kind readiness of the Rev. William Upton and his friends, at St. Albans and its neighbourhood, to make a special contribution towards this object, materially influenced that decision. Mr. Upton has already remitted *thirty pounds* on account of this object, and hopes to make it *fifty*.

The much-respected proprietors of Hamper Mill, near Watford, whence a supply of paper was sent, more than forty years ago, for the first Serampore edition of the Bengalee New Testament, have, also, generously presented a quantity of printing paper, in reply to the warm appeal of our brother Harris.

IRISH CHRONICLE.

AUGUST, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; and by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

THE following letter from Mr. Young, a diligent, educated, and talented agent of the Society, contains a request which he begs an opportunity of stating through the medium of the Chronicle. The Secretary, to whom it is addressed, has been on the spot, and is ready to bear testimony to the necessities of the neighbourhood and the encouraging prospects of usefulness which God seems to be opening before Mr. Young. Seldom has it fallen to his lot to see a people apparently more anxious than they at Conlig, and the vicinity are to have the means of sitting under their own vine and fig-tree in quiet. He will be glad if Mr. Y.'s request be responded to as he desires.

To the Secretary of the Baptist Irish Society.

Dear Brother,—

It is now nine months since I came to reside in the neighbourhood of Bangor. There was not then a single Baptist in the county of Down, so far as I could find. At the commencement of my labours, I had to encounter bitter and determined opposition from both the Presbyterian and Church of England ministers. Notwithstanding which the Lord has blessed my labours with considerable success. A few persons of careless and ungodly lives have, I believe, been savingly converted to God, while many more have been roused from apathy, have had their minds enlightened as to the nature of a Christian church, and have attended to the ordinance of baptism. Twenty-six persons are united in Christian fellowship, and meet in the village of Conlig. The attendance at my regular morning service there averages about eighty, while the evening congregation in the same place is upwards of one hundred. We worship at present in a school-room, but every means is now resorted to for the purpose of depriving us of this liberty, which we fear are likely soon to be successful. We are desirous of building a plain chapel, thirty feet wide by forty long, at an ascertained cost of about £80. This is an undertaking which seems to be essentially necessary to secure the permanency of our past success, and to provide for future usefulness. The village is a rapidly increasing one. You know it is populous, and that for a long distance round, the hills and valleys are everywhere dotted with families and cottages. The inhabitants who attended public worship have formerly gone

either to Bangor or Newtownards, both of which are two miles distant. They are poor people, living by manufacturing industry, and utterly unable themselves to bear the cost of erecting a house. With the utmost exertion we cannot hope to raise more than £60 in this country. Under these circumstances we must make an appeal to our brethren in England anxious for the spread of the gospel in this country. Scarcely has there ever been an instance of such rapid success attending the efforts of the Baptist Irish Society. Are we to be scattered for want of a little pecuniary assistance, or will kind friends, by enabling us to obtain a house of worship, contribute to our establishment permanently as a church, and, as I hope, to extended usefulness around us? It would seem to be inexpedient for me to leave home at present,—the Synod of Ulster have had their attention lately directed to my labours, and are determined to watch every opportunity of occupying the ground should I be absent only for a few months. Could any kind Christian friend to whom God has given the means lend us £100 for one year? This would enable us to get on with the erection of our house before winter. Think of this matter, dear brethren; pray for divine direction; remember the wants of Ireland, and act accordingly. Subscriptions will be thankfully received, addressed to John Young, Bangor, County Down, Ireland.

I am, dear brother,

Yours faithfully,

J. YOUNG.

Bangor, July 20, 1840.

Under date July 4, Rev. B. C. YOUNG of Cork writes to the Secretary :—

My dear Brother,—That you may be encouraged amidst the many difficulties you have to encounter in this land of spiritual darkness and death, I am induced to tell you that the Lord is still blessing us. I think I told you in my last of two ladies who were to be baptized; since their baptism three other persons have offered themselves, and I expect to baptize them in a few days. These will make nine baptized since January; besides whom four have joined the church who had been baptized before. Our congregations, too, have increased threefold. The prayer meeting, which had been discontinued because no persons attended, and which was commenced again with three or four persons, has so enlarged that we must hold it in the chapel if it continue to increase. We have, too, a Sunday-school of more than twenty scholars, the fruit chiefly of brother Mullarky's industry. But the most pleasing feature is, the amount of spirituality and brotherly love that seem to prevail: the brethren linger in the porch of God's house, and as they shake each other by the hand, with love and joy in their countenances, exclaim, "It is the Lord's doing, and marvellous in our eyes." Indeed, so undeniably is it the work of the Lord, that there is no room for pride, and every reason to believe that he will carry it on. "Blessed be the Lord God, the God of Israel, who *only* doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and amen."

Rev. W. HAMILTON, July 4, writes to the Secretary :—

My dear Brother,—With regard to the present state of the Lord's work here, we have some cause of rejoicing, accompanied with a little anxiety. Early in the last month I baptized three, two of whom had been in communion with us, and one had been made a subject of divine grace about three months before, and is now added to our church here. Since then, four others applied for admission to our communion, but only two of them are likely to remain.

After all my discouragements at Athlone, my congregation there improves a little, and it seems to be composed of a description of persons that the clergy and the landlords will not be able to frighten away. I am beginning now to hope that the gospel will take root in this country. The school in this town does very well; there are one hundred and twenty-one on the roll, and they attend very well. In Athlone the school has been greatly diminished by the threatenings of the priests and the influence of the rector. Under those outward dis-

couragements, I find it good to trust in the Lord and keep looking unto him.

DENIS MULHERN writes, June 29.

"I think I can say, that since my last monthly letter, I have been doing what I could, or nearly so, in the glorious work of declaring the everlasting gospel to my fellow-heirs of eternity, and have cause to feel thankful to the Father of mercies, that I have been enabled to pursue my labours with some increase of ardour, and I hope, an additional enjoyment of the divine presence. I have visited and preached twice at most of my out-stations, viz. Leflany, Mountain-River, Killinduff, Polladivin, &c. where the attendance in most cases has exceeded my expectations. On reckoning over my journal, I find that I have preached twenty-two times, conducted five prayer-meetings, and visited twenty families. But what is this to the wants of the people? I have had this month pressing invitations from different other places to come and preach, but if I enter on new ground I must surrender some of the little spots that I have been trying to cultivate, which I am unwilling to do while I see any prospect of my labour not being in vain in the Lord. What affords me considerable encouragement is, that notwithstanding many obstacles there is evidently an increase of number, attention, and interest at each place I visit, without a single exception. Indeed, I have good reason to hope, that the seed is not cast in vain on these hitherto barren spots of the earth. But although we should have to go on and strive to water the seed sown with tears of private prayer, without any visible marks in the meantime of success, or any other source of support but what faith can draw from the promises of God, yet this would be quite sufficient. But, thank God, in many places of my district, I already see the blade of faith making its appearance amidst the thick weeds of darkness and ignorance that surround it; next will be the ear, and after that will be seen the full corn in the ear.

I hope there is a spirit of inquiry getting up among the people. The Roman Catholics, it is true, from many causes, will not come out to attend the public ministry of the gospel, except solitary cases, but then they will hear gladly in their own houses, and many of them in this neighbourhood are in the habit of reading the Scriptures themselves, as well as religious tracts and pamphlets that we are constantly scattering among them. I visited a Roman Catholic family last week, about three miles out in the country, and was really astonished to find the amount of scriptural knowledge evinced by the master of the family, which he told me he has principally derived from

the reading of the Scriptures, being supplied a few years ago with a Bible through one of your readers. He not only sees the erroneous nature of the doctrines of the Church of Rome, but seems to have clear views of the nature of the atonement and mediation of Christ. He at the same time told me, that were it not for fear of his neighbours, he never would enter a Roman Catholic chapel. Poor man, he has eight in family to support, and no means but his trade, which depends entirely on the public. If such obstacles as this were removed, or rather, if the people were brought to exercise stronger faith, then the ranks of Popery would soon be abandoned by hundreds in this country. I wish very much that I had a few Bibles and Testaments to put into the hands of some poor inquiring Roman Catholics with whom I am acquainted. The priests are beginning again to rail against our schools in this neighbourhood, but I trust their efforts will produce little effect beside that of acting as an impetus on us to renewed exertion in the glorious cause in which it is our privilege and happiness to be engaged. You will be glad to hear that our weekly prayer meeting is doing pretty well—nearly as well attended now as any of our other meetings. I hope it will prove a real blessing to many of us."

From W. MC CONNELL, July 3:—

"I entered into a house all Roman Catholics, and just as I was going in, four beggars also came in—one of them a poor blind woman. I was set a seat, and commenced by referring to the pitiable state of the poor blind woman, and from that to the blindness of the mind—and then to the necessity for, and value of the light of the knowledge of God's character, and an interest in the salvation that is by grace through faith. Strange to tell, they all listened attentively, and as if they felt a personal concern in the matter, except the poor blind woman, who, Gallo-like, cared for none of these things. Just when pressing these subjects upon their attention, in came the husband; I turned to him, and informed him of what I was speaking to them about, and requested his particular attention. He sat down reluctantly; and I pressed upon him, and them all, the necessity of being born again. He said he hoped he was born again when he was christened. I told him, he had surely never read the Scriptures upon the subject, and would with his permission read 'to him the Lord Jesus' view of the subject, as given to Nicodemus. He replied, he would not permit me to read any, but I might talk to him as long as I liked. I then at considerable length showed him that it was the exhibition of the love of

God to perishing sinners, in the death and resurrection of the Lord Jesus, as recorded in the Scriptures by the Holy Spirit, that produced the change called the new birth, or being born again, or from above. I quoted 1 Peter i. 23 and 25, and various other passages upon the subject: he made no reply. The wife while I was speaking gazed upon me with intense interest; and when he objected to the reading of the Word of life, cried out,—“Well, if you do not want them I do; I'll listen to the gentleman reading, for we all have much need of what he says;” and insisted I should read. He continued to oppose, and I did not consider it prudent to read when he was at least willing to listen to me repeating the same words. When coming away, the wife entreated me to call again soon, and if I would preach in the neighbourhood she would go to hear me. Another beggar present also expressed great satisfaction, and said, if I would at any time hold a meeting in the neighbourhood, she would come if she heard of it. I came away thankful and glad, and continued to visit longer and was well received, and listened to attentively both while reading and speaking."

From J. GOLDRICK, dated June 30:—

"Though there are many obstacles thrown by the enemy of souls in the way of Scripture reading here as in other parts of Ireland, yet still, blessed be God, there is reason to hope that the overruling providence of our heavenly Father will, in his own fit time, remove every obstruction, and extend the glory of the Redeemer's kingdom over the dark places and moral desolations of our country. I cannot indeed say, that the portion of my time spent among the Roman Catholics is quite so interesting as at the commencement of my labours it seemed to promise. The poor people are duly sensible of their enslaved condition and spiritual ignorance of the revealed will of God, but alas! the fear of man, backed by the power of the prince of darkness and god of this world, operate as a powerful snare to entrap and delude them. And perhaps it is rather singular, that some will listen to Scriptural conversations, attend to quotations from, and references to the Scriptures, while at the same time they will be panic struck at the very idea of a Protestant introducing his Protestant Bible, and sitting among them to read and explain it. But there are, blessed be God, many exceptions to be met with; there are a few to be found even in corners, who are not yet so shackled with the trammels of priestcraft as to close their ears, and steel their hearts against the sweet tidings of a Saviour's love."

W. Mc ADAM writes, June 27:—"On Sabbath, the 14th June, went into a cabin on the road side leading from Ballina to Killala; the man knew me, welcomed me; there was another papist man sitting on the bed side. I longed to see you, said the man of the house. I read the Scriptures some time heretofore to him. Well, said I. I will now read and expound to you the glorious and cheering gospel of Christ. I commenced. I read to him the fourth, fifth, and sixth chapter of Ephesians; expounded the fundamental doctrines of the cross, contained in the first three chapters; then the practical duties incumbent on the Christian, for the Christian must show his faith by his works, as Abraham did. The other man, who I believe, never heard the gospel before, exclaimed, All you read and said I think is true. These words are not mine, said I, they are the infallible words of God. O yes, said the man of the house, they are true.

"A man of the name of C. to whom and family I often read and expounded the Scriptures, and often invited to preaching, but seldom came, was laid on a bed of affliction; but at length the man despaired of life. One night he got so weak, he sent his son for me, and called me out of bed in all haste to read and pray for him. When I went into the house, I found them all weeping bitterly. I endeavoured to console them. The man was speechless for a little time, but recovered. I exhorted him to look to the Lamb of God slain from the foundation of the world, who alone is able to take away the sins of all them who by faith look to the merits of his blood. I then read the twenty-third, thirty-fourth, and one hundred and third Psalm; then kneeled down and prayed. The man came to his right

feelings; and of all the men or women I beheld on the brink of eternity, he prayed the most fervently. I again read, prayed, and exhorted him to wrestle in prayer with Jehovah, as the old patriarch did, and the Lord would certainly hear and answer, even at the eleventh hour: A great number of persons gathered, being sure of his death every moment till morning, but he revived a little. I took the opportunity of pointing out the awful danger of procrastination, putting faith and repentance off to a dying hour; showed them that while we are in health and strength, that is the only time to serve the Lord, in holiness and newness of life; then remarked that it is deplorable to see people actively engaged in the service of the devil while in health, lifting up the puny arm of flesh in rebellion against the omnipotent Jehovah, seeing that the very moment the immortal spirit is separated from the mortal body, it must be received into Abraham's bosom or transmitted to hell. A papist man cried out, 'hard sentence!' 'That is the sentence of the Judge of quick and dead, said I.' 'Oh,' said he, 'sure souls for trifling sins will not be sent to hell.' 'Oh yes,' said I; 'the language of God is, 'The soul that sinneth shall die;' the Scripture never distinguishes between what you call venial and heinous sins.' We then gently entered into a discussion of the doctrine of purgatory, and in a short time the man gave up his views of purgatory and submitted to the oracles of divine truth. The people were delighted to hear so much about the absurd doctrine of purgatory disproved; and suffice it to say, if the sword of the Spirit is faithfully wielded with a single eye to the glory of God, the enemies of the gospel will be put to silence."

Receipts to the end of June, 1840.

Henry Butterworth, Esq.....	10	10	0
Rev. R. Hogg, Kimbolton	2	2	0
Kewley—By Rev. R. Pengilly	1	0	0
Chesham—By Rev. E. Carey	8	11	3
F. Cobb, Esq. Margate.....	2	2	0
Newcastle—for Sabbath Schools	8	1	2
Natishead—By Rev. J. Spurgeon ..	1	0	0
G. Deane, Esq. (an. snb.).....	2	0	0
Cranfield—collection	1	13	0
By Rev. S. Davis—			
Canterbury—			
Collection at Rev. W. Davies's ..	4	12	0
Mr. Abraham Flint (2 years)..	1	0	0
Mr. B. F. Flint .. do.	1	0	0
Miss Flint .. do.	1	0	0
Mr. West .. do.	1	0	0
Miss Philpot .. do.	2	2	0
Mr. Howland .. do.	1	0	0
Mr. Woodhams .. do.	1	0	0

Subscriptions by Miss Flint ..	1	0	0
Mr. Barber ..	0	10	0
Mr. Drewett ..	0	5	0
Mr. Thurton ..	0	5	0
Mr. Thomas Flint ..	0	10	0
Mr. H. Christian ..	0	10	0
Mr. Bain ..	0	10	0
Mr. Hall ..	0	5	0
Mr. Walkington ..	0	2	6
Mr. Tyson ..	0	2	6
A Friend: ..	0	1	0
			16 16 0
Beverley—			
Mr. Denton ..	0	10	0
Mr. Dewsbury ..	0	10	0
Mrs. Freeman, Walworth ..	1	1	0
Miss Freeman ..	1	1	0
Mrs. Kentish, Camberwell ..	0	10	0
Miss Beeby (Tracts) ..	0	5	0

The thanks of the Committee are presented to Mrs. Rust, of, Upper Clapton, for a very acceptable parcel of cast-off wearing apparel, which has been duly forwarded.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1840.

MEMOIR OF THE REV. ROBERT SAUNDERS,

LATE PASTOR OF THE BAPTIST CHURCH AT BARTON MILLS, SUFFOLK.

BY THE REV. JOHN REYNOLDS.

If the recollection of the characters of great and distinguished men, has excited in others corresponding feelings and desires to imitate their excellencies, it may not be too much to indulge the hope, that some may peruse with interest and advantage the simple narrative of facts relating to the holy man of God whose memoir is now presented to the readers of the Baptist Magazine.

Robert Saunders was born at Soham, Cambridgeshire, in the year 1764. He grew up, like many other young men, "having the understanding darkened, being alienated from the life of God, through the ignorance that was in him, because of the blindness of his heart." He was, when a youth, living in the service of Mr. John Fuller, at West Row, Mildenhall; and such was his aversion to religion, that when Mr. F. had a prayer-meeting at his house, he would either be absent from home during the time of the meeting, or would go earlier to bed, rather than hear the friends pray. Like Bunyan, however, he was awfully terrified by dreams of the last judgment, and dreadfully alarmed by repeated storms of thunder and lightning, which happened in the summer of 1783. He related his fearful apprehensions to a pious "old disciple," with whom he frequently conversed, and who directed him to the way of salvation by Christ, and who greatly assisted him to regain the art of reading, which he had but imperfectly acquired when a child, and which by neglect he had almost lost.

Thus it pleased the Lord, in the exercise of his sovereign and distinguishing mercy, when our friend was about nine-

teen years of age, to bring him to feel himself to be a lost and ruined sinner, and to lead him to Christ as an able and willing Saviour. About this time, being occupied in agricultural labour, he kept his Bible with him in the stable, and whilst in the afternoon he was engaged in superintending his horses, it was his constant companion. At this time, and in this way, he laid the foundation of that familiar acquaintance with this "one book," which so manifestly appeared in after life, in all his attempts to illustrate and explain it.

Our friend at first attended the ministry of Mr. Lambert, of Isleham; but Mr. L. being a pædobaptist, and Mr. Saunders' views inclining to the baptism of believers by immersion, he occasionally assembled with some baptist friends at West Row, where he was baptized and united in church fellowship with them. Some unpleasant circumstances arising here, he was led to transfer his membership to Isleham; and he was subsequently requested by Mr. Lambert, and his Christian friends, to exercise his gifts in explaining the Holy Scriptures.

In the year 1803, Mr. Saunders came to reside at Barton Mills, where previously dissent and the light of the gospel were but little known. He felt considerable depression of mind in the prospect of going to live in a place so destitute of religious privileges; and, as he was on his way from West Row to Barton, to hire the farm which he afterwards occupied, he fervently prayed to the Lord to direct him, and solemnly promised, if his course should be prosperous, that he would open his house for

prayer and preaching. The same overruling providence and gracious Spirit which put the thought of endeavouring to put a stop to the infamous slave-trade into the mind of Clarkson, as he passed along the road near Wade's Mill, darted the thought into the mind of our friend, on the road between West Row and Barton Mills, that should the Lord prosper him, he would open his house for prayer and preaching the gospel. The philanthropy was the same in both cases, and the result has been the same in its nature, though different in its degree. The Lord heard him, and prospered him; nor was he unmindful of the vow which he had made, as appears by the following extract from the church book.

"In the year 1803, it pleased God, the wise disposer of all events, to cast the lot of our brother Saunders amongst the inhabitants of this dark and benighted village, who, out of love to the cause of Christ, and the souls of his fellow-sinners, opened his doors for prayer; and as several persons attended from time to time he got his house licensed, and, in May, 1804, it was opened for the preaching of the blessed gospel by Mr. Cole, of Bury. From this time Mr. Saunders, and occasionally other ministers, amongst whom was the Rev. T. Middleditch, now of Ipswich, continued preaching the gospel among us, and we trust not without success, insomuch that his house could not contain the people who were anxious to hear. We, therefore, in the year 1807, began to think of a larger place; but as most of us were poor, having nothing more than our labour to support us, we knew not what to do; we agreed, however, to enter into a subscription of threepence per week each."

This weekly subscription amounted, by December, 1809, to thirty pounds, and this small company of Christians purchased a house for one hundred and fifty pounds, which they converted into a chapel, and it was opened for the public worship of God, March the 15th, 1810.

The disinterested labours of Mr. Saunders were evidently blessed to the conversion of sinners, and on the second day of May, 1811, Mr. Mackenzie, of Isleham, baptized nine persons, who with Mr. Saunders were on the same day formed into a church.

Our brother continued to preach to this newly-formed church, and after

repeated solicitations he consented to become their pastor, and was publicly recognized as such on the 28th day of the November following, Mr. Mackenzie of Isleham, Mr. Norman of Soham, and Mr. Dewhurst of Bury, taking the different parts of the services of the day.

The affectionate, faithful, and judicious expositions of the Holy Scriptures by this esteemed man of God, drew around him persons of influence and respectability, and it was found necessary to enlarge their meeting-house in the year 1813, which was re-opened on the 23rd of July, by Mr. Dewhurst, of Bury, Mr. Edmonds of Cambridge, and Mr. Greenwood, then of Burwell.

Thus it pleased the Lord to smile on the efforts of his servant, to enable him to carry out the vow which he made in the prospect of coming to Barton, and see the desire of his heart accomplished, not only in the erection of a suitable place of worship, but also in the conversion of many sinners to the faith of the gospel, and to continue him in a successful career even to the end of life.

His acceptable and useful labours were not confined to Barton, but he preached once a fortnight, on the Lord's day mornings at Holywell Row, a hamlet of Mildenhall, and occasionally in the evening of the Lord's day, at Tuddenham, a village about two miles from Barton.

In the year 1829, our friend had a severe affliction, and although he recovered, and preached afterwards with his wonted fervour and acceptance, it gave a shock to his constitution, naturally robust, the effects of which he continued to feel to the end of life.

In the early part of 1833, his friends kindly wished him to have some assistance in his ministerial labours, to which request he acceded; and after a special prayer-meeting, held in June, to seek direction in reference to an assistant-minister, our brother was variously assisted until the close of the year.

In the beginning of 1839, Mr. Pechey, who had retired from Bath on account of the state of his health, came to Barton, and agreed to supply the pulpit until the church could procure a suitable minister. With Mr. P. our much esteemed brother would have found great pleasure in sharing the labours in the vineyard which he had been instrumental in planting and dressing for so many years, but having taken cold in the

close of the year 1838, a disease was induced which prevented him ever preaching after Mr. P. came to Barton.

The last time he preached was on the Christmas day of this year; and on Lord's day, January the 6th, 1839, he for the last time administered the ordinance of the Lord's supper. The writer of this narrative met him at the house of Mr. Secker, his son-in-law, on Wednesday, June the 9th, when our beloved friend made a request that he would preach his funeral sermon, which request was assented to, but with a wish that it might be at some distant time. This, however, proved to be the last time he was from home.

In looking to the dying testimony of our esteemed brother, we shall find, that during a protracted and very painful affliction, he manifested the patience, submission, and confidence of the Christian. He was confined to his room for ten weeks; in the course of this time the writer of this paper visited him on several occasions. Once, or twice, on seeing him, he spoke for a considerable time, and in the most pleasing manner; at other times, such were his painful sufferings, he could neither converse, nor hear prayer, nor the conversation of his friends. On one occasion he expressed a strong confidence in the God of his salvation, and declared himself perfectly satisfied with those views of divine truth which he had long held and made known, and that he wished no other gospel, for his support in his affliction and in the prospect of death.

About a month before his death, owing to the nature of his affliction, and his extreme sufferings, his mind was greatly depressed with doubts and fears. No one who knew him could entertain any doubt respecting the safety of his state; nor did these long continue to interrupt his own solid peace, or cause his confidence in Christ to waver.

In some memoranda made by his beloved daughter, who watched him in his affliction with unexampled tenderness and care, she states—"On Monday, March 11, I thought he appeared rather more resigned and comfortable in the prospect of dying, and he said to my mother and to me, as we held him up to take some refreshment, 'Can you wish to detain me here when you see how I suffer?' In the evening, after having been taken out of bed, and laid in again, he said to me and to my bro-

ther, 'Perhaps this will be the last time, and if it should, do not weep for me,' and then repeated the following verse—

'Oh, might I once mount up and see
The glories of the upper skies,
What little things these worlds would be—
How despicable in my eyes!'

"On being informed, that it was the opinion of a friend who had visited him that he would not recover, he said—
'Well, never mind; many of my old companions are gone, and

'There we shall meet to part no more.'

Observing my mother weep, he said,
'Don't cry,

'For strangers into life we come,
And dying is but going home.'

She wished, if it were the will of the Lord, to go with him; he said, 'Well, I would hold your hand fast.'

"When too weak to converse, as we thought, two of his friends visited him. On seeing them, he said, 'So live that you be not afraid to die; remember there is something more in religion than going to and from a place of worship.'

"In one of his seasons of extreme suffering, I said, 'Your sufferings are very severe.' He replied, 'But not what the dear Lord Jesus Christ suffered; and my sins added to the amount of his sufferings.'

"A very few hours before he died, on being asked if he was willing to go, he said, 'Yes; I should be glad to be released.' This was nearly the last sentence he was able to utter, although he frequently clasped his hands as in the exercise of prayer, and often raised his hand as if he was lifting up his heart to the Lord."

Thus this good man lingered on the borders of the heavenly world, until about noon, on Tuesday the 9th day of April, 1839, when his spirit took its flight from this world of sins and sufferings into the meridian brightness of celestial joy.

His body was interred in the burial ground belonging to the meeting-house in which he had for many years affectionately and successfully preached the gospel, on Saturday, the 13th, when an impressive oration was delivered by Mr. Pechey; and on the following day the funeral sermon was preached by Mr. Reynolds, of Isleham, from Psalm xxxi. 5, "Into thine hand I commit my spirit;

thou hast redeemed me, O Lord God of truth."

Considered in his social character, Mr. Saunders was a kind husband, an affectionate father, and a faithful friend. "Integrity and uprightness preserved him." Fidelity and probity marked the whole of his deportment; and the religion of the New Testament was blended with all his pursuits and dealings. The large numbers drawn together from various sections of the Christian church in the neighbourhood, at his funeral, and to hear his funeral sermon, gave ample testimony to his excellence and worth as a citizen of this world.

As a Christian he was what the grace of God had made him. Possessing humble views of himself, a firm confidence in the doctrines of the cross, and an unvarying attachment to the brethren, not only to those of his own denomination, but to all who "loved the Lord Jesus Christ in sincerity and truth,"—he was loved of all. He had none of those sectarian predilections which compress the affections into so narrow a boundary that they can see no excellency in any but those of their own party. The place at Holywell Row where he preached once a fortnight, was principally attended by Wesleyans, who always heard him with great attention and satisfaction.

Viewed as a Christian minister, although he did not possess the outward attractions by which some hearers are captivated, he possessed the more solid and essential qualifications "of a good minister of Jesus Christ." He added to a sound and discriminating judgment, fidelity and love to the souls of men, simplicity of expression, and an easy method of communicating his thoughts for the edification of his hearers. He possessed in a very happy and remarkable degree aptness to teach. Although he had not studied in the school of science, he was deeply read in the school of Christ; although he had not read many books superficially, no one could attentively hear him expound and preach but must be convinced that he had read one book very thoughtfully and prayerfully. We are not surprised, therefore, that God so eminently blessed his labours; he always blesses his own word, and honours those servants who honour

him and his truth. If Mr. Saunders could not be considered an original thinker, he had a happy method of turning to good account the thoughts of other men, and would often set them in a new and interesting light, whilst his independent mind kept him from being a servile imitator. He was a preacher to whom such men as Andrew Fuller and Robert Hall would have listened with pleasure and interest; yet such were the humble views he entertained of himself, and such were his diffidence and retiring habits, that he could scarcely be prevailed on at any time to preach from home, except occasionally to his old friends at Isleham, where he was always heard with great attention and profit.

The following inscription on a neat mural tablet is descriptive of him as a man, a Christian, and a minister of Jesus Christ:—

This tablet, placed here
By the Church and Congregation,
Perpetuates the Memory
Of ROBERT SAUNDERS;
For whom they cherished the highest esteem,
As a Man
Of unassuming manners and sterling integrity,
As a Christian
Of ardent Faith, and sincere Piety,
As a Minister
Of sound Judgment, and affectionate Fidelity;
He originated the cause in this place,
And having successfully preached the gospel here for
32 years,
He entered upon his reward, through grace,
On the 9th day of April, 1839,
In the 75th year of his age.

Here we see a plain, uneducated man, a man of God, rising to distinction, and crowned with success in his labours, by the power of that grace which made him to differ, in early life, from an unthinking world, and which sustained him to the end of his course in the exercise of faith, in the infinitely valuable atonement of Jesus Christ; leaving behind him an attached people, collected by his own efforts, not inferior, in respectability and influence, to any church and congregation in the neighbourhood. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Isleham, July 13, 1840.

ON THE EFFORTS OF CHRISTIANS FOR THE CONVERSION OF THE SINNERS AROUND THEM.

THERE is a desire in the hearts of many Christians to be engaged in doing good, but their ideas as to the modes in which they should labour are so vague, that they pass through life without ever being efficiently occupied in any personal effort. There are others who do put their hands to the work, but their efforts are of so general, so diffused, so unconcentrated a character, that they never accomplish one quarter of what the same amount of labour, better directed, would have done.

The preacher of the gospel must be general in his statements; his warnings, his exhortations, and his appeals, must be to the congregation, or to classes of it; and he must wait for the Spirit bringing the word with power to the hearts of individuals. But in almost every other department of Christian benevolence, *he* will be most successful whose efforts are successively directed to individuals, and whose prayers on their behalf ascend contemporaneously with his efforts. We have a most instructive example of this in the life of that eminent American Christian, Harlan Page. His works of Christian benevolence, so remarkably blessed, were a succession of efforts directed to individuals.* In the Sunday-school of which he was superintendent, he would address himself personally to a teacher or a scholar, say a few words to arouse him from his indifference, follow these up, shortly after, with something more lengthened, more close and urgent, and not leave him till he was brought to Christ. In an inquiry-meeting he would devote himself successively to individuals, with such an earnestness of purpose towards each, that the one with whom for the time being he was occupied, would feel as if he alone were the object of solicitude. He would continue with one after the meeting was concluded, accompany him to his home, talk with him by the way as if all depended upon that opportunity being embraced, and, arrived at his house, would kneel down with him, and engage in earnest prayer for his salvation. If he saw a stranger

at the place of worship who seemed to be attentive, he would inquire him out, get into conversation with him, visit him again and again, and not leave him till his hopes concerning him were realized, or till he could hope no longer. In his tract distributions, he thought that scarcely any thing was done in merely leaving tracts; he made them but the precursors of efforts directed to those who read them; these persons he successively made the subjects of his care; he conversed with them, prayed for them, and taught his fellow-distributors to do the like, and the results were such as had never before been witnessed.

Of those individuals with whom he daily or casually came in contact, there was always one or more to whom his efforts were in an especial manner directed. He conversed with them again and again, wrote to them, or gave them such tracts as he considered best adapted to their cases, prayed for them, and ever seemed as unwilling to let them go as though his own salvation had depended upon the success of his efforts.

If the efforts of private Christians were thus turned towards individuals, they would be far more energetic, and we believe more successful. We need scarcely add, that the example of Page should be followed, not in active effort only, but in fervent prayer; and prayer offered on behalf of those whom we made successively the objects of our solicitude and of our efforts would be fervent, and would be answered. There would be such a feeling of the heart towards those individuals as must reach their hearts. They might sometimes be offended, but often they would be won. The gospel preached to them among a mass, and which as part of a mass they habitually evaded, would be brought to them with a direct energy which they could *not* evade. They would hear, they could not choose but think, and soon they would pray.

We do not undervalue the preaching of the gospel. Without this, all that we recommend would do but little. Sometimes, indeed, those would be gained whom preaching had never wooed; but more generally the effort directed to an individual would bring that gospel to his heart which he had before heard,

* His life, published by the Religious Tract Society, is a very interesting volume. The price, 2s.

thought upon, and dismissed; or it would operate on a mind, in a measure prepared for it by the previous influence of preaching. In order to our engaging with ardour and energy in any work of Christian benevolence, it is necessary that we should feel deeply for the misery which we seek to alleviate; and probably we, in most cases, feel more deeply when we contemplate a case of individual suffering than when we look at the sufferings of the multitude. An illustration of this may be taken from an author whose writings, though containing much that is objectionable, have many touches of true pathos. A trifling incident has led him to figure to himself the miseries of confinement. He was, he says, in a right frame for it, and so gave full scope to his imagination. "I was going," says he, "to begin with the millions of my fellow-creatures born to no inheritance but slavery; but finding, however affecting the picture was, that I could not bring it near me, and that the multitudes of sad groups in it did but distract me, I took a single captive, and having first shut him up in his dungeon, I then looked through the twilight of his grated door to take his picture. I beheld his body half wasted away with long expectation and confinement, and felt what kind of sickness of the heart it was which arises from hope deferred. Upon looking nearer, I saw him pale and feverish: in thirty years the western breeze had not once fanned his blood—he had seen no sun, no moon, in all that time—nor had the voice of friend or kinsman breathed through his lattice;—his children!—But here my heart began to bleed, and I was forced to go on with another part of the portrait."

He does go on with the details of a picture, which many, who can think of prisons full of captives without emotion, could not contemplate without being deeply affected.

It might be supposed, that our entering deeply into a case of individual misery, would impede the flow of our feelings towards any considerable number of objects; or that if they were called forth at all for such objects, it would be but in a slight degree. We believe, however, that in general the very contrary of this is the fact. Let us suppose the case of an individual who desires the abolition of slavery. He reads a few narratives of the sufferings of individuals, and he has reason to be-

lieve that these, in slave-holding countries, are not extraordinary cases, but what are frequently occurring; or perhaps, like the author we have just quoted, he contemplates the case of an individual slave, pictures, in imagination, his sufferings from boyhood to old age, his cheerless toils, his scourgings, his imprisonments, his mutilations, his tenderest ties violated, all the human feelings within him outraged:—will he be a less ardent abolitionist afterwards? Rather, will he not regard slavery with double abhorrence, and labour for its destruction with double energy?

The cases are analogous when we view men as the slaves of sin, and are willing to labour for their deliverance. If the Christian sets himself to the contemplation of the miserable condition of the world of sinners, the multitude of sad groups does but distract him; but let him take a single mind, bound captive—a single soul, the slave of sin—a man, one of that vast number who walk in a vain show, and disquiet themselves in vain; let him contemplate his course through life, ever wasting the energies of an immortal mind on toys and trifles, ever hoping for happiness from something in prospect, and though ever mocked by hope, still unemancipated from its delusions, till he passes out of the world; and let him follow in imagination such a soul to his waking in eternity, to his appearance at the judgment-bar, and to his final state;—the moving picture will have far more of vividness, and will make a much deeper impression, than would the more general view. If after such a contemplation, the Christian were to turn his attention to that one of his worldly neighbours or acquaintances who seemed the least hostile to religion, if he were to make his conversion the subject of earnest and importunate prayer, to reason with him, to press upon him repeatedly, with affectionate earnestness, a concern for his eternal welfare, and if he should have reason to believe that his efforts were made instrumental in rescuing that man from perdition, it seems difficult to conceive that he should ever after cease to labour for the good of souls. Even if his efforts in that one instance should be unavailing, the depth of feeling which he shall have experienced for *one* fellow-creature, the value which he shall have seen *one* soul to possess, will leave impressions upon his heart, which must tend to make him,

ever afterwards, an active and devoted Christian. The cases of all who are at enmity with God are so much alike, their pursuits, though seen under various aspects are, in vanity, so identical, the hopes which can be entertained of their final doom are so much the same, that when the Christian has fully realized and deeply felt for one case, he can scarcely avoid turning his thoughts towards those of the multitude; and much of the depth of feeling he experienced in the individual case, will come to extend itself to mankind at large. Thus it is, that those who have felt much for individual sinners, and laboured for their conversion, feel more deeply than others the force of such phrases as "A world lying in wickedness,"—"Nations living without the knowledge of Christ," &c.

The good which would result from clear views being had of the condition of individual sinners, and of the efforts of private Christians generally being directed towards individuals would be incalculable. The pastor would have enlarged congregations to preach to, and the seed which he scattered would no longer be left to perish. The members of Christian churches each having, at all times, at least one sinner the object of his special efforts and prayers, multitudes would be brought in, and all the united efforts of the church would be attended with new energy and power. Nor would the good effect of the habit of concentrated and energetic effort be

confined to those around, but in every department of Christian philanthropy it would be seen. Even in missionary undertakings, which seem generally to be called forth by the consideration of the state of large masses, the habit of defined and specific effort may be of great utility. It may lead the societies to measure the amount of their success, not by the extent of ground occupied, but by the number of souls gained; and, instead of being satisfied with a great number of weak and widely scattered stations, they may endeavour to have each station so strong as to afford a reasonable prospect, that the agency which they have seen so successful around themselves, may there, at an early period, be established. Be this, however, as it may, there can be no doubt that the general results will be of signal importance. When Christians generally shall have rightly felt and acted upon their obligation to seek the salvation of the souls around them, when they shall have realized the cases of individuals walking in the way to destruction, and laboured, prayed, yea, travailed in soul for their rescue, there will be, in every department of Christian effort, such a depth of feeling, such a definiteness of purpose, such zeal and energy, such a spirit of self-sacrifice, and such earnest prayer, as must, with the divine influence which these will call down, result in the salvation of the world.

W.

BAPTIST WORTHIES.—No. VIII.

JOHN BUNYAN.

' In the list of Baptist Worthies, the name of John Bunyan ought to follow that of John Gifford. While true religion or English literature remains, the name of Bunyan will not be forgotten, nor remembered without veneration. Bunyan is a universal favourite. Princes, statesmen, philosophers, and poets, celebrate his praise. The common people read his works with delight. Some of those works have been translated into various languages, and have obtained a wide circulation. Hence his character, history, writings, and imprisonment, are almost universally known: for who has not heard of the Elstow tinker, in early

life the ringleader of sport and wickedness on the village green, afterwards becoming the glorious dreamer in Bedford Jail, where he conceived and wrote the Pilgrim's Progress.

Bunyan was born, A.D. 1628, at Elstow, a village near Bedford. His father was a tinker, very poor, and "of that rank in life that is meanest and most despised of all the families in the land." Both his parents were "honest and bore a fair character;" nor did they neglect the education of their son, who says, they "put me to school, to learn me to read and write, according to the rate of other poor men's children." But what-

ever was the amount or quality of his education, it taught him neither to fear God, nor to regard man—for from a child, he says, “I had but few equals for cursing, swearing, lying, and blaspheming the holy name of God. Yea, so settled and rooted was I in these things, that they became as a second nature to me.” He was passionately fond of the village sports so common in those days among the enemies of Puritanism and liberty—such as leaping, dancing, May-poles, May-games, and Morrice dances—recommended to all his loving subjects by James I., in the Book of Sports, which was ordered to be read in all the churches of England! When seventeen years old Bunyan entered the Parliamentary army, then flushed with recent victories, under the generalship of Fairfax and Cromwell—shared with his compatriots in the dangers and glory of the battle of Naseby, and afterwards was present at the siege of Leicester, where he experienced a merciful interposition of providence, which he relates in the following words: “When I was a soldier, I, with others, was drawn out to go to such a place to besiege it: but when I was just ready to go, one of the company desired to go in my room: to which when I had consented he took my place; and coming to the siege, as he stood sentinel, he was shot in the head, and died.” This combination of judgment and mercy made no salutary impression on his heart, for he “grew more and more rebellious against God, and careless of his own salvation.”

After leaving the army he returned to his native place, and married a woman of great excellence, by whose example, and “chaste conversation, coupled with fear,” a partial reformation was produced in his conduct. She frequently enticed him to read “The Plain Man’s Pathway to Heaven,” and “The Practice of Piety,” which excited in him a desire to reform his vicious life, and to fall in with the religion of the times. But the enmity of his mind against God was unsubdued by the doctrines of the cross. He was not convinced of his guilt and danger as a transgressor of the moral law; nor did he yet build his hopes of salvation on the meritorious obedience of the Son of God—nay, he was in a state of profound ignorance respecting the person and work of Jesus Christ. Temporary convictions had indeed often ren-

dered him uneasy in the midst of his amusements and sinful gratifications—visions had haunted his imagination—he had received frequent and faithful reproofs from the Puritans of Bedford and Elstow—but he had not yet “put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness.” One reformation followed another without a corresponding change of heart, and unattended with genuine repentance. Bunyan himself says, “As yet I was nothing but a poor, painted hypocrite; yet I loved to be talked of, as one that was truly godly. I was proud of my godliness, and did all I could to be well-spoken of by men. And thus I continued for about a twelvemonth or more.”

Providence and grace were, however, preparing to achieve his deliverance from the dominion of sin, and to bring him into the glorious liberty of the sons of God—an event most auspicious to Bunyan, and beneficial in its consequences to the whole Christian church. Let him speak for himself—“Upon a day, the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town I came where there were three or four women sitting at a door in the sun, talking about the things of God. Their talk was about the new birth—the work of God in their hearts; as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what promises they had been refreshed, comforted, and strengthened, against the temptations of the devil. Methought they spake as if joy made them speak, and they were to me as if I had found a new world: as if they were people that dwelt alone, and were not to be reckoned among their neighbours. By these things, my mind was now so turned, that it lay like a horse-leech at the vein: still crying out, give, give; and was so fixed on eternity, and on the things of the kingdom of heaven, that neither pleasures, nor profits, nor threats, could loose it, or make it let go its hold.”

Fierce and distressing conflicts with the powers of darkness followed this transition from death unto life; difficulties about election, and fears lest he had outlived the day of grace, held him a long time in bondage; while the expect-

tation of impulses and revelations prevented, for a season, his receiving the Lord Jesus Christ, as made unto him "wisdom, righteousness, sanctification, and redemption." Bunyan was eventually introduced to "holy Mr. Gifford," pastor of the Baptist church at Bedford, and from him received much spiritual advice and consolation. In all probability, Gifford was the Evangelist who met Christian at the commencement of his journey from the city of destruction to the heavenly Jerusalem, and said unto him, pointing his finger over a very wide field, "Do you see yonder wicket gate? The man said, no. Then said the other, do you see yonder shining light? He said, I think I do. Then said Evangelist, keep that light in your eye, and go up directly thereto, so shall you see the gate, at which when thou knockest, it shall be told thee what thou shalt do."

Gifford had the honour and satisfaction of baptizing Bunyan, and of receiving him into Christian fellowship. He was then about twenty-five years of age. He gives the following account of his call to the ministry: "After I had been about five or six years awakened, and helped to see both the want and the worth of the Lord Jesus Christ, and also enabled to venture my soul upon him, some of the saints among us most able for judgment and holiness of life, did perceive, as they conceived, that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance to express what I saw, to others, for edification—therefore they desired that I would be willing at sometimes to take in hand to speak a word of exhortation to them." Afterwards, "being desired by the church, after solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching of the word."

It is a fact of no common interest, that a few persons belonging to a despised and calumniated sect, were the first to discover the extraordinary talents of Bunyan, and to encourage him in exchanging the itineration of a tinker for the functions of a Christian minister. Peace to their memories! No sooner had he begun to preach, in the villages about Bedford, to admiring multitudes, who came from all parts to hear his wonderful sermons, than the doctors and priests of the country became vehement

in their condemnation of his uncanonical proceedings, and eager to check his rising popularity by the weapons of spiritual despotism. They might as well have attempted to roll back the tides of the ocean, or to stop the sun in his course! Enraged at the loss of their own congregations, and terrified with the success of a man not episcopally ordained, they took counsel together how they might put him in prison. They soon got possession of their victim; for in November, 1660, while preaching at Samsell, in Bedfordshire, Bunyan was interrupted by a constable, who arrested him, and on the following morning took him before the justices. During the examination which ensued, one of the justices, a clergyman, said to Bunyan, "I have read of one Alexander, a *coppersmith*, who did much oppose and disturb the apostles." This luckless attempt at wit drew from the tinker an admirable retort—"I also have read of *very many priests* and pharisees that had their hands in the blood of our Lord Jesus Christ." However, the Nonconformist was condemned and sent to prison for *not going to church*, as well as for attending conventicles contrary to law and to the disturbance of the clergy! The Glorious Dreamer made a defence which his enemies could neither gainsay nor resist; while his wife, at a later date, nobly and heroically pleaded his cause before Judge Hale and other legal functionaries. But ignorance, malice, and tyranny defeated all attempts to procure his liberation. Indignant as all the friends of truth and liberty must feel at his unjust imprisonment, for claiming the rights of conscience, and obeying God rather than men, yet they can but admire the wisdom and goodness of the Most High in overruling the wrath of man for the increase and edification of the church of Christ: for when prevented by the enemies of freedom from travelling through his extensive *diocese*, "confirming the souls of the disciples, and exhorting them to continue in the faith," Bunyan employed his long confinement in writing books, especially the *Pilgrim's Progress*, which will transmit his name to the latest posterity, as an able minister of the New Testament, and a victim of Church Establishments. Let the readers of his incomparable allegory bear in mind, that for *seven years* the author was not permitted to step over the threshold of his prison-door, and that all attempts

to procure his release failed till the year 1672, when he had been twelve years a sufferer for conscience' sake. The endurance of these wrongs has endeared the memory of John Bunyan to every friend of liberty, while their infliction will reflect everlasting disgrace on the reign of Charles II., and on the religious establishment of which he was the anointed, though not virtuous head.

Grateful to God for the liberation of their honoured pastor, the church at Bedford held a day of thanksgiving, and in the month of August, 1672, bought a piece of ground on which their meeting-house was built. Bunyan soon became the most popular preacher in the kingdom. Southey says, "he often visited London, where his reputation was so great, that if a day's notice were given, the meeting-house at Southwark would not contain half the people." An eyewitness of his popularity "computed about 3,000 that came to hear him, so that half were fain to go back again for want of room; and then himself was fain at a back door to be pulled almost

over people to get upstairs to the pulpit." Thus the *people* never fail to sympathize with the oppressed.

In the midst of his well-earned reputation his end drew nigh; for twelve years confinement in a damp cell had undermined his constitution and shortened his days. Gospel consolations supported him in the last conflict. The sting of death was taken away—the cross was the ground of his confidence—and heaven was his anticipated rest. To his weeping friends he said, "I go to the Father of our Lord Jesus Christ, who will no doubt, through the mediation of his blessed Son, receive me, though a sinner, where I hope we shall ere long meet, to sing the new song, and remain everlastingly happy, world without end. Amen." "And when he had said this, he fell asleep," August 31, 1688, aged 60. Generations yet unborn will—

"Revere the man whose pilgrim marks the road,
And guides the progress of the soul to God."

T. P.

MINISTERIAL EDUCATION.

BY DR. BENJAMIN DAVIES.

THE following address, written by the laborious President of the Canada Baptist Theological Institution, constitutes the Circular Letter of the Ottawa Baptist Association. The importance of the subject and the felicity of the illustrations, have led us to think that we shall render service to the British churches, by presenting it to them entire.

THE Ministers and Delegates, assembled in Association at St. Andrews, on the 22nd day of January, 1840, to the churches which they represent, send greeting.

DEARLY BELOVED BRETHREN,—As it has pleased him, who has been made head over all things to the church, to bring us together at this yearly season, when it is our privilege to hold fraternal intercourse, and our duty to devise measures for promoting the peace and usefulness of our religious community, we think it meet to call your attention to a matter of great moment, as it regards the success and stability of the sacred cause.

We pray you then to give your candid and Christian consideration to the subject of this year's epistle, namely :

The importance of Education for those who undertake the work of the Ministry.

This may seem to many not a suitable subject for a Circular Letter; yet our present circumstances justify the selection. There are doubtless many among us who have not hitherto considered this matter and felt its importance, and it is to be feared, there are some who look upon it with jealousy, if not with hostility. But at the same time there is among us a theological institution, which cannot be adequately supported, without the countenance and liberality of the fraternity in general. How then can such a support be secured, unless the indifference of some, and the opposition of others, be removed? When therefore we endeavour to effect the removal of these evils, it cannot be deemed foreign

from the design of the annual epistle. As the object of every Christian confederacy, whether of individuals in churches, or of churches in associations, should be the advancement of religion, it cannot be inconsistent with the purpose of the present yearly meeting of the churches, to invite the attention of the members to the importance of securing a well-informed ministry.

As the present subject is novel to many, it is necessary, in order to prevent misapprehension, and to remove some common mistakes and prejudices, to state distinctly, before we attempt to show the importance of education for ministers, what we mean by education, and also what we do not contend for, while urging its importance.

By education, then, we mean literary training in various degrees, from the lowest, which consists chiefly in the ability to speak and write the English language with propriety, to the highest that can be reached by the human mind. No minister in the present day deserves to be called educated, unless he is at least master of his own language. The epithet cannot be properly applied to one of less attainment; and even this application of it is not customary, for it generally implies extensive and varied attainments. The education, which we think it desirable for ministers in general to possess, consists in a knowledge of the original languages of the scriptures (in addition to a good command of their own), in a familiarity with the principal branches of biblical literature, and in mental discipline as the result of studying mathematics, logic, and other scientific subjects.

It is, then, for education in the sense now explained that we wish to plead; but in doing so, we desire to disclaim certain extravagant and erroneous opinions that are held by some advocates of an enlightened ministry.

1. We do not mean to contend, *that none can be worthy and useful ministers without education.*—This we cannot assert, because numerous examples both ancient and in modern times show the contrary. The first preachers of our faith are well known examples of this kind; for many of them were destitute of literary culture, though they were made ambassadors for Christ, who honoured them with his confidence, and counted them faithful, putting them into the ministry. The apostles cannot how-

ever, be compared with common illiterate men, because they had the gift of inspiration, which served as a miraculous substitute for learning, to remove their ignorance or to counteract its effects. A special assurance was given to them, that the Spirit should lead them to all the truth, which was also fulfilled in a supernatural manner. Under the influence of this divine guidance and impulse, several of them composed well written epistles or treatises, and that too in Greek, which was not their mother tongue. Both Peter and John, the very men whom the Jewish rulers pronounced (Acts iv. 13) unlearned and ignorant, became afterwards Greek authors; and of the other Galileans, Matthew, James, and Jude, and perhaps some besides, wrote as they were moved by the Holy Ghost. Hence it may be seen, that the want of literary attainments in many of the apostles cannot be justly urged as an argument against an educated ministry. It is often inferred by the opponents of education, that as the apostles could succeed without it, so may the religious teachers of the present day. But it must be evident to any considerate person, that such an inference is unjust; because the gift of inspiration is no longer dispensed. If, indeed, our pastors and missionaries enjoyed the same special and miraculous assistance as the first teachers, then it is very possible that they too might excel without possessing the advantages of human tuition. But it may be questioned, whether education would not have been of some value even to the apostles, highly favoured as they were. Is it not at least a remarkable fact, that much more than half the New Testament was composed by learned men, namely, Paul and Luke; the former of whom was trained at the feet of Gamaliel, and the latter educated for the medical profession? Is not this fact a plain indication, that even in the case of inspired men, literary training contributed not a little to increase usefulness? Why else should the apostle of the Gentiles and the beloved physician have excelled as sacred penmen? Why should they have done more than all the others put together, for the instruction and stability of the church in every subsequent age; except because their erudition proved a useful handmaid to their spiritual gifts?

But not to dwell longer on the case of those extraordinary men, it is cheerfully

and thankfully admitted, that many, who could lay claim to neither inspiration nor education, have proved great blessings in the ministry. There is a goodly number of such men, well known and deservedly esteemed, among us. Even some of the very fathers of our community belong to this class. Far be it then from us to detract from the worth and services of these honoured men, whose praise is in all the churches. But yet it will always be found on examination, that the usefulness of such individuals is owing either to their possessing genius, or to their labouring among people as uncultivated as themselves. A few may become eminent in consequence of possessing genius, which can amply compensate for the want of education; as was the case with John Bunyan, whose natural powers of mind made the untutored tinker a mighty preacher and an immortal author. But the generality succeed in the ministry, chiefly because the persons, whose good they mostly seek, are too uncultivated to detect and dislike their improprieties of speech and their crudities of thought. They never can collect and edify an intelligent congregation, who require in the teachers at least as much cultivation as they themselves possess. Illiterate preachers may be exceedingly useful among illiterate people; perhaps even more useful than some others could be, who are eminent for learning. But yet the acknowledged worth of many unlettered ministers cannot be a reason for withholding literary culture from devoted men who wish to serve God in the gospel of his Son; because these very ministers are often heard lamenting their deficiencies, and coveting learning as a help for them in their work, and many of them have been known to toil hard for years in order to inform and improve their minds, till at length by self-teaching they became capable of interesting the most cultivated hearers, and of distinguishing themselves as theological writers. Of this we have a bright example in Andrew Fuller, of blessed memory, who began to preach when very unlearned, but who was so sensible of his disadvantages that he used great diligence to acquire that knowledge, without which he could never be, what he at length became, one of the most valuable men of his time, and decidedly the most useful minister in our religious community.

2. We do not mean, on the other hand,

to contend that education alone, apart from moral adaptation, can qualify for the ministry.—There are, indeed, multitudes who speak of training for the sacred office, in the same terms as they do of any other professional education, vainly supposing that as learning may make a lawyer, so it may also a minister. It is a notorious fact, that in all secular or state churches, young men are raised to undertake “the care of souls,” without any regard to their religious feelings. We, however, utterly reprobate such a notion and such a custom. Much as we desire a *learned* ministry, we desire a *pious* ministry more. The first and most essential qualification which we look for and demand, is godliness, while we seek learning only as a secondary, though not unimportant preparation. It is our solemn conviction that no literary attainments, no powers of rhetoric, can give fitness for the work, if the heart be not engaged in it. This preparation of the heart in man must come from the Lord, before any other preparation, whether of erudition or of eloquence, can qualify him for the ministry. Let no one then charge us with the sacrilegious intent of making learning a substitute for piety, in the teachers of our churches.

3. We do not mean *to contend for education in a theological institution, to the exclusion or disparagement of that which may be obtained in any other way.*—We desire intelligence and cultivation in general, without laying much stress on the place or manner in which they may be acquired; though we feel a preference for the training given in, what may be called, “the schools of the prophets,” since it is likely to be more suitable and valuable, as having a more special and direct bearing on ministerial duties. But if the learning itself be sound and to the purpose, we care not much whether it has been gained at home, or in the collegiate seats of liberal education, or in the halls of divinity. A multitude of honoured names might be mentioned of self-taught men, who forced their way to literary eminence, and commanded the admiration, if not provoked the envy, of the more favoured cultivators of letters, who could boast of the advantages and honours of renowned universities. Who does not know the history of our illustrious Carey, how he became a prodigy of learning, without having ever frequented the groves of Academus? How happy a circumstance would it be

for the cause of truth, if unlettered ministers generally were to follow the bright example of Carey, Fuller, Booth, and others, by struggling through their difficulties and placing themselves on a level with the well-instructed and enlightened! But, alas! this is too much to expect. Some, indeed, are known to be making most praiseworthy efforts for this purpose; yet while we heartily wish them success, we feel persuaded that, under existing circumstances, an educated ministry cannot be secured among us, without the aid of an institution, in which men of God may have special facilities for improving their minds. And hence we may justly infer the importance, if not the necessity, of the Theological School, recently opened among us, in which all, who are called to the work, may find education at their own expense, and many even at the expense of the benevolent, when they have no private resources.

Having made the foregoing remarks, in the hope of correcting the misapprehensions of some, and of silencing the cavils of others, we shall now proceed to prove and illustrate the importance of education for ministers of the gospel.

All must grant that the chief endeavours of a minister should be, first, to understand the Bible himself, and secondly, to teach it to others. On this view, then, of ministerial duties we ground our proofs, which must accordingly be arranged under two heads.

1. *Ministers need education, because it will greatly assist them in studying and understanding the scriptures.*—It is often said that the Bible is an easy book; and so doubtless it is in a certain sense. It is easy to be understood as to things most desirable to be known, for no scholarship is required in order to make out the way of salvation, and the principal duties incumbent on man. Yet even the way of life is so intelligible, not because it is always expressed with clearness, but because it is stated so often and in so great a variety of terms, that a person of the commonest apprehension cannot fail, as we may say, to catch the idea. For instance, it is possible that an ignorant man may not comprehend what is meant by “being born again;” yet he will, almost without fail, know what is meant by “repenting” and “believing,” which are only different expressions for the saving change intended by regeneration. So also the declaration that “the

blood of Christ cleanseth from all sin,” though quite intelligible to a Jew or any one conversant with the law of Moses, can scarcely suggest the proper idea to an ignorant mind; yet the very truth here taught is elsewhere stated in the plainest manner, as when it is declared that God forgives sin for the sake of Christ. But while it is thankfully admitted, that “he who runs may read” the things which belong to his peace; yet all must allow that there are ‘some things hard to be understood, which they that are unlearned and unstable wrest to their own destruction’ (2 Pet. iii. 16); and many will be ready even to confess that the Bible is a difficult book. And who, that knows the history and contents of the sacred volume, can wonder at its difficulties? A collection of writings, that are of such high antiquity, several of them being the most ancient in existence, that were composed by Orientals for the use, in the first place, of people whose mode of living, thinking, and speaking differed widely from our own, that treat on the most sublime and abstruse subjects, and that, too, in languages which have long since ceased to be spoken, and therefore not easily mastered, and that have been handed down for many generations by the labour of the pen, which is a process far less favourable to correctness than printing,—surely a collection of such a character, must be expected to contain parts, exceedingly obscure to us, however clear they may have been to the first readers.

How then, we ask, can an untaught preacher understand these obscure and seemingly unintelligible portions of the divine oracles? Will commentaries suffice to instruct him? We think not. Some of these may doubtless often help, but they seldom satisfy, a person that is intent, as every minister ought to be, on discovering the sense of every part. A sensible and inquisitive reader of a commentary always feels desirous of forming an opinion for himself, as to the soundness of the critical remarks and the various attempts at explanation, which abound in such a work; but this he cannot do, without possessing a considerable knowledge of the original languages of the scriptures, not to mention other aids to biblical interpretation. It is a fact that many have been induced to learn Greek and Hebrew, in consequence of meeting with some words in these languages, in an exposition or critical

remark. But while it must be the desire of every intelligent reader, to form a deliberate judgment on the sense of holy writ, how much more ought every professed and public expounder of the lively oracles, both to desire and to be able to form an enlightened and matured opinion. He at least should never be under the necessity of believing implicitly, what this or that expositor asserts. He ought to be scholar enough to put to the test the correctness of the criticisms of others, and to discover some of the shades of meaning and valuable hints which the original words often present, but which commentators seldom point out. We have, for example, a word of this kind in Phil. iii. 20, where the Greek term *πολίτευμα*, which is rendered *conversation*, may suggest that heaven is the Christian's country—that his conduct is ruled by heaven's laws—that his desires and affections centre in heaven—and that his permanent abode will finally be in heaven. We must, then, maintain, that notwithstanding all the common helps which exist for explaining the Bible, a minister is not likely to gain a competent understanding of its meaning, without possessing himself a good degree of learning and information. Can it be expected that an unread person, however good his natural abilities may be, will properly comprehend the prophetic writings? As to unfulfilled prophecies, it is generally admitted that they are often too difficult for even the ablest interpreters; as was strikingly exemplified in the case of Calvin, who, in his Commentaries on the New Testament, omitted the book of Revelation, because he could not, with all his matchless penetration and excellent erudition, discover its meaning. But even predictions that have been accomplished, such as those relating to Babylon, Tyre, and other places in the East, cannot be thoroughly understood and turned to good purpose, as evidences of a divine revelation, except by one who is conversant with the ancient and modern history of the nations and countries spoken of by the prophet, as well as with the original language. Can any one for instance, make out a striking and convincing meaning in the promise (Isaiah xlv. 1), to open before Cyrus the "two-leaved gates," unless he is aware that such gates were actually left open in Babylon, at the time when the city was taken by that conqueror? Also in other parts,

in which precepts or doctrines are laid down, obscurities occur, which cannot be readily and satisfactorily removed without a knowledge of Hebrew or Greek. Thus in 1 John iii. 3, "every man that hath this hope in him purifieth himself," the words *in him* are often taken to signify *within himself*, while they in reality mean *on him*; i. e. Christ, as a mere glance at the Greek will show beyond dispute.

II. *Ministers need education, because it will enable them more effectually to explain the scriptures to others.*—When a minister of the word acquires sacred knowledge, it is not so much that he may enrich himself, as that he may dispense it to those who are ignorant and out of the way. "Therefore every scribe, instructed unto the kingdom of heaven, is like to a householder, who bringeth forth out of his treasure things new and old." But to communicate truth to others is often difficult, even for some who find it easy to investigate and discover it for themselves. It is therefore one of the main objects of good literary training to obviate this difficulty, by imparting a facility to express whatever useful ideas the mind has acquired. There are two modes of communicating instruction, viz. speaking and writing; and in both these it is desirable that a religious teacher should be competent to explain and enforce the truths of revelation. The education, then, for which we plead will teach him how to express, in an intelligible, if not attractive form, his own discoveries and views to his hearer or reader. For it will teach him how to define terms, and so to distinguish accurately between them. Inability or negligence in this particular, is well known to be the cause of much confusion and many hot disputes in theology. Thus a preacher once maintained that the atonement of Christ is made in heaven for sinners as they repent; and, consequently scandalized many of his hearers, who believed that it had been already completed on the cross. Now, had he stated exactly what he meant by the term "atonement," which was evidently an actual reconciliation to God, none of his hearers could object to his opinion, though they might to his language.

Proper mental discipline will also tend to make a minister observe sequence and method in his remarks, so that his discourses will not present a confused mass of ideas, jumbled together without con-

nection and without design. Good arrangement or method is as necessary in a sermon as sound tactics in the marshalling of an army for battle. What prudent general would ever bring his forces into conflict without order and design? No more should a preacher advance a multitude of remarks that are loose and have no common bearing; for if he be without aim, the hearer must be expected to feel no interest, and consequently to receive no instruction. If the ambassador of Christ has no specific message, but speaks altogether at random, without having a definite object to accomplish, how can he expect to be heard with attention and respect? Can any minister "excel to the edifying of the church," who does not "seek out acceptable words," and who is not prepared, like Paul, "to reason of righteousness, temperance, and judgment to come?" All sensible men would scout a public lecturer on any literary or scientific subject, who should talk incoherently, without either sound reasoning or lucid arrangement. But are not coherency and cogency in discourse as much to be expected from a teacher of heavenly truth? or has he a special privilege, seeing that his themes are so sacred and momentous, to express his thoughts in a confused and unedifying form? God forbid. Rather as the truths which he has to propound transcend all others in importance, so he ought to excel in clear and convincing discourse. He ought to be able to discuss an article of our holy faith, in a style as methodical and cogent as that in which the great apostle has treated the doctrine of the resurrection in 1 Cor. xv. Now, all these qualifications for public teaching are more or less the results of the intellectual discipline which must always accompany a good education. There are various branches of study which directly tend to impart these benefits, especially philology, mathematics, logic, and metaphysics. It is scarcely possible for a person of good understanding to pursue these studies, without acquiring a habit of thinking and speaking with clearness and precision, if not with elegance.

With the ability to explain the truths of Scripture is closely allied the power to defend them. A minister should, above all men, "be ready always to give an answer to every one that asketh a reason of the hope that is in him." But

in numerous instances he cannot do this without the aid of education. As learning has often been employed to propagate error, and even to assail the Bible, learning must also be needed to advocate the truth? Who does not see the necessity, that a professed teacher of religion should be sufficient scholar to explode the learned criticisms with which many endeavour to bolster up errors? For instance, our distinguishing practice as Baptists often needs a learned advocate; not indeed because a plain reader of the Bible cannot discover his duty, but because there is often a great boast of learning on the other side. There are too many disputants who, as the erudite and candid Dr. G. Campbell remarks,* "maintain, in defiance of etymology and use, that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge, and, in defiance of all antiquity, that the former method was the earliest, and, for many centuries, the most general practice in baptizing." Ought not our ministers, then, to be prepared to expose the ignorance and temerity of such disputants?

Need we advance more in proof of the importance of an educated ministry? Then we would appeal to facts. Have not all the eminent reformers of the church in every age been learned men? Have not all the ablest expositors and advocates of the truth as it is in Jesus been men of learning? Are the best missionaries ignorant persons who know neither Greek nor Hebrew? Are not educated ministers in our churches found in general more acceptable, efficient, and successful, than those who neglect and despise literary culture?

Having thus, beloved brethren, laid before you the subject of ministerial education, we cannot close without affectionately urging you to support the Theological Institution now established among us. Will you permit it to decline and fall, by withholding from it your prayers and contributions? Will those who have the means to provide education for pious and gifted young men, who thirst for improvement, deny them any assistance? Unfaithfulness in this matter must be positive treachery to the cause. But, brethren, we hope better things of you. And may the love and mercy of God, through Christ Jesus, be with you all continually and abundantly.

* Pulpit Eloquence, 10th Lecture.

SABBATH MORNING.

AWAKE!—awake! for the morning dawns,
And the shadows flee away,
While angel-songs from the "upper skies"
Proclaim, 'tis the holy day.

AWAKE! for the sun-light gilds the east,
And the glorious morn is bright;
Oh! say, did the Sabbath of Eden dawn
With a softer, purer light?

The stars of the morning in concert joined,
And heaven re-echoed the lays;
While earth with her thousand voices swelled
That majestic hymn of praise.

When the holy light of the day of rest,
First shone upon Eden's bowers,
And nature, in praise to her Maker, God,
Gave back her sabbath hours.

Long ages of sin and woe have passed
Since that first sabbatic day:
But still we reckon its memory dear,
And wish it a longer stay.

But, oh, a far sweeter sabbath still
Has broke through the shades of night,
And the eastern sky is refulgent yet
With the beams of that golden light;

For to-day a mighty Conqueror rose,
And burst his prison cave;
Rolled back the stone from the cavern's mouth,
Having sanctified the grave.

O come with me to that silent tomb
Where the body of Jesus lay,
For the light of heaven is shining there—
'Tis the resurrection day.

O death! where is thy kingly power?
And where's thy boasting now?
Our Lord is risen triumphantly
With victory on his brow.

Now raise a higher, nobler song
To heaven's immortal King,
And long as eternal ages roll,
Loud hallelujahs sing!

S. W. C.

M A R Y.

The following lines were written by the Rev. Dr. Staughton, for his daughter Mary; a short time before his decease.

JUDEA once a female gave,
As virtue fair, as sorrow grave,
Mother of Him who came to save—
Her name was Mary.

An amiable sister sat
At the Redeemer's feet,
And heard his words in accents sweet—
Her name was Mary.

A sad spectatress of His tears—
To Jesus' tomb her spices bears;
The Saviour chased her swelling fears—
Her name was Mary.

But I have a sweet prattler still,
Sweeter than morn on eastern hill;
Dear opening flower! I love thee still—
Her name is Mary.

New York Baptist Advocate.

And see disciples weep and pray
When Peter deep imprisoned lay;
'Twas to thy house he shaped his way—
Thou pious Mary.

Cowper! I bless thy magic line,
Thy classic touch, thy strains divine;
A sympathizing friend was thine—
Her name was Mary.

And I had a soft soother, too,
But she has vanished from my view,
Far, far above heaven's brightest blue—
Her name was Mary.

HYMN FOR A UNITED PRAYER MEETING.

HEARER of prayer! This meeting bless;
Enrich our spirits with thy grace;
That though by various names we're known,
We still in heart may all be one.

One end in view—thy glory, Lord;
One rule of life—thy written word;
One disposition—that of love;
One final home, in heaven above.

T. T. R.

R E V I E W S.

The Family of God. A Sermon, occasioned by the Death of the Rev. W. H. Pearce, Baptist Missionary, Calcutta. With an account of the present state of the Translations of the Holy Scriptures at the Baptist Mission Press in that City, and Specimens of their Typography. By EDWARD STEANE. London: 8vo. pp. 43. Price 1s.

AMONG persons of every class who are qualified to appreciate the labours of Christian missionaries to the heathen, it is generally agreed that, in the catalogue of modern benefactors of India, the first place must be conceded to William Carey. The meanness of his origin sheds additional lustre over the brightness of his career; while the faith and magnanimity which impelled him to take the lead in an untried and perilous adventure, the self-denial and perseverance with which he exerted himself to give to nations who sat in darkness the light of revelation, and the intrepidity with which he cut his way through the difficulties peculiar to first translations into languages which had been but partially reduced to system, and opened a pathway to his successors, have secured to him the admiration of his fellow-servants, while they lead us to anticipate for him all that his gracious Master has promised to them "who by patient continuance in well-doing seek for glory, honour, and immortality." But, after Carey, we believe there is no name more worthy to stand high in the roll than that of the amiable, devoted, and indefatigable man whose decease has occasioned this sermon. Entering the field twenty years later than Carey, he brought with him qualities of heart and mind which fitted him peculiarly for the work that was most urgent; and though subjected in the early part of his course to many discouragements and perplexities, he has served his generation, in diffusing gospel truth through the provinces of India, and consolidating by his prudence the affairs of the Baptist Mission, in a manner for which thousands and tens of thousands in subsequent ages will have cause to bless him. Our readers have had greater facilities for forming a correct estimate of his worth than any other portion of the British public; yet they are but partially acquainted with the facts illustra-

tive of his industry, his disinterestedness, and his generosity; and few of them have any adequate conception of the degree in which he has promoted the pecuniary, as well as the spiritual interests of the Baptist Missionary Society.

During his recent visit to this country, in shattered health, Mr. Pearce sojourned some months at Camberwell; and Mr. Steane has very properly addressed first to his own congregation, and then to the public, this memorial of the departed man of God. Taking as his text the apostolic phrase which speaks of the Father of our Lord Jesus Christ as Him "of whom the whole family in heaven and earth is named," he observes that, all the inhabitants of heaven, and a portion of the population of the earth, are incorporated into one community, constitute one household, and notwithstanding the distant localities that divide them, sustain a common relation to each other and to God. In discoursing of this family he inquires, "Of whom it consists; on what principle it is constituted, and by what bond it is held together; what points of sympathy there are between its earthly and celestial members; and, what circumstances of difference and superiority distinguish the latter." In illustrating the last of these topics, the preacher remarks, that the heavenly portion of the family is perpetually receiving accessions, but suffers no diminution; that they are associated in one body, and not separated by distant localities or diversities of sentiment; and that, having reached their ultimate destination, they are perfect both in character and in blessedness.

Mr. Steane has given some account of the early life of his deceased friend, which we think the reader will approve of our extracting.

"The Rev. William Hopkins Pearce, to whose dear memory I pay this tribute of a brother's love, was the son of the Rev. Samuel Pearce, formerly pastor of the Baptist church in Cannon-street, Birmingham, and so well known as one of that confederated band of now sainted men by whom our mission was founded. It was my privilege to be honoured with his friendship when we were youths together at Oxford. Of the church there, at that time under the pastorate of the Rev. James Hinton, we were both

members, and were both baptized by that eminent minister. We were joint secretaries of the Sunday-schools, of which there were then not less than six or seven in Oxford and the neighbouring villages; and of the Religious Tract Society connected with the congregation, in which, also, some junior members of the University were united with us, as well as companions in the Bible Association and other kindred modes of usefulness. Often have "we taken sweet counsel together, and walked to the house of God in company." I owe much to that fraternal intercourse, for we were as brothers; and with a vividness of recollection as though it had occurred but yesterday, I remember his saying to me, when he was about to make his Christian profession, in reply to my remark, "So, my dear friend, you are going to join the church?" "Yes, I am; and when will you?" The inquiry awakened a train of new emotions, and its influence never left me till it resulted, under God, in my public admission also into 'the fellowship of his Son Jesus Christ our Lord.' I shall be pardoned, I trust, for the mention of these circumstances. They are reminiscences sacred now, and to my mind most grateful; and they show, moreover, how actively at this period our departed missionary was employed in labours akin to those to which his subsequent life was devoted.

"At a very tender age he was bereft of both his parents, his father dying when he was but five years old, and his mother the following year. But God, who is 'the Father of the fatherless,' provided for him a foster-parent in the late Rev. William Nichols, then residing at Nottingham. From the surviving widow of that excellent man, who loved our departed friend with maternal affection, I have learnt that his early childhood afforded indications of decided piety. When only about six years of age, the servant having attended him to bed, returned some short time after unexpectedly to his chamber, and found him not asleep, but on his knees. He had risen when she retired, and was pouring out his artless orphan prayer in the dark room, to his Father in heaven. He seemed to have inherited the missionary spirit, as his earliest predilections were for that honourable work. His generous friend, perceiving the bias of his mind, gave him a suitable education, and placed him under the care of Dr. Ryland. At a period a little subsequent to this, such was the delicate state of his health, there appeared but a faint prospect that his ardent desire would be gratified; and he was long kept in a state of anxious suspense, similar to that which so severely exercised his revered parent. In the mean time he removed to Oxford, and at the Clarendon Press acquired that knowledge of printing which he afterwards turned to such great advantage in promoting the moral and spiritual interests of India.

"It was during his residence in the family of Mr. Collingwood that my acquaintance with him commenced; and I am happy to be able to give, in that gentleman's own words, the following testimony to his superior worth:—"His mental as well as his moral qualities were far beyond mediocrity, and called forth the admiration of some persons of rank and learning who happened to come in contact with him. But

all this loses its interest, and sinks almost into insignificance when we call to remembrance his labours of love to souls, and his bright and holy example of deportment and conversation, which, by the blessing of God, produced such salutary effects on his companions and fellow-disciples of the Lord, as to leave a savour of it on the minds of some of them to this very day." After mentioning an instance in which his pious conversation and prayers were greatly blessed to one of his children who died, my much-esteemed friend concludes by saying, "I can only add, that for fervent zeal and piety, the faithful and diligent discharge of relative duties, and general loveliness of character, he stood pre-eminent in my esteem, and so won my affection, that I have ever loved him as my own son."

"In the spring of the year 1817 his long-cherished desire of devoting himself to the Indian mission was gratified; and none of his beloved coadjutors, I am sure, will think it any disparagement of them, if I express my conviction, that he was one of the most disinterested, laborious, and deservedly influential members of the missionary body."—pp. 22—25.

Referring to the pamphlet itself for the description of Mr. Pearce's missionary labours and character, we subjoin Mr. Steane's account of the close of his earthly pilgrimage:—

"It only remains that I should add some account of the manner in which a life so honoured and useful was closed. This I am enabled to do with accuracy, having been favoured with several communications from India in which the last scene is described by those who were present to witness its holy peacefulness.

"On Monday, the 16th of March, after corresponding with friends in England and America, on the translations of the word of God and other kindred subjects, he was engaged till a late hour instructing in familiar conversation some of the members of his native church. In the course of that night he was attacked by cholera, and before the next his lips were mute, and his hand motionless, and his blessed spirit before the throne. Early on Tuesday morning, the tidings of his danger soon gathered the brethren and sisters connected with the mission around his dying couch. Dr. Yates asked him if he thought the disease would terminate his earthly career. He replied, 'There can be no doubt of it.' He then asked him if he felt joyful in the prospect. He replied, 'Peaceful, but not joyful—peaceful, but not joyful.' His friend inquired why he was not joyful at the prospect of entering into glory. He said, 'I thought there had been something more for me to do for the good of India.' His friend rejoined, 'God has work for his people in another world besides this:' to which he silently assented. Just at this time the physician entered the room, and said to him, 'I hope, Mr. Pearce, you feel happy.' Taking his hand, he replied, 'Doctor, I have a good hope through grace.' Mrs. Pearce and Mrs. Ellis being at one time alone with him, he said to them, 'Love one another, cleave to Christ, win souls to him.' The former asking him for a parting word, he said, 'Stay in the mission; do what good you can, and the

peace of the Lord Jesus Christ be with thy spirit for ever, Amen!' A little while after, another friend approached him, and after quoting some consolatory passages of Scripture, to which he responded by occasionally raising his hand, asked him how he felt: he replied, 'I hope in Christ.' His friend quoted the words, 'Unto you that believe he is precious;' he answered, 'I know him to be so infinitely.' Perceiving that all would soon be over, his friend said, 'You are going to your Lord and Master;' he instantly replied, 'A most unworthy servant.' These were nearly the last words he spoke audibly, the powerful medicine administered seemed to impair his utterance. There was one incident, however, which the brethren mention as having greatly struck the minds of all who witnessed it. Being raised suddenly in bed, to relieve the oppression on his chest, his eye fell on Sujatali. Sujatali was born and educated a Mahomedan, but for many years has been a consistent and devoted Christian. A heavenly smile instantly broke over the face of the sufferer, and said what his lips could no longer tell. The converted Mussulman, catching the expression of his eye, and addressing him in Bengali, exclaimed, 'Fear not, fear not, the Lord is standing by thee!' The dying saint bowed his head in sweet concurrent testimony, and all around were melted with the spectacle, while they beheld one in the garb, and with the mien of an oriental, and in a strange tongue, soothing the death-bed of a

British Christian with the sublime consolations of the gospel.

"Death was now evidently at hand. The struggle with the last enemy lasted about twenty minutes, and the scene was closed for ever. '*Precious in the sight of the Lord is the death of his saints!*'"—pp. 34—36.

What Mr. Steane has done, he has done well; but it is not all that we hoped he would do. It is due to the memory of Mr. Pearce, and it is due to the coming generation, who will need that the brightest examples which our times can furnish should be presented to them, that a memoir of this worthy son of Pearce of Birmingham should be compiled, fit to stand by the side of Mr. Fuller's valuable biography of the father. There is perhaps no one on whom this work devolves more properly than on Mr. Steane, who was an early friend of our deceased brother; we hope that others will unite with us in requesting him to undertake it; but, if he does not, it must not be left undone, and it will probably be attempted by some one far less qualified than himself to do the subject justice.

BRIEF NOTICES.

A Course of Lectures on the Jews. By Ministers of the Established Church in Glasgow. Glasgow: 12mo. pp. 468. Price 4s. 6d.

SEVERAL religious bodies connected with the Established Church of Scotland having directed the attention of the General Assembly to the claims of Abraham's descendants, it appointed a Committee, about two years ago, to collect information, and take measures to promote the spiritual welfare of the Jewish people. Under the sanction of a sub-committee, the lectures contained in this volume are presented to the public. They excited so much attention in Glasgow at the time of delivery, that it was found necessary to have them re-delivered in a different part of the city; and the call for their publication which ensued was as just as it was decided. After an introductory lecture by Dr. Mac Gill, the following subjects were discussed by twelve other ministers:—the origin, design, and uses of the Jewish dispensation—the history of the Jews viewed in connection with prophecy, from the time of Moses to the Babylonish captivity—the history of the Jews viewed in connection with prophecy, from the Babylonish captivity to the coming of Christ and destruction of Jerusalem—the history of the Jews viewed in connection with prophecy, from the destruction of Jerusalem to the present time—

the present state and character of the Jews—the character of God and the doctrines of the gospel illustrated in the history of the Jews—the doctrine of the Messiah unfolded in the Old Testament—the work of the Holy Spirit in connexion with the conversion of the Jews—God's dealings with nations illustrated in the history of the Jews—the future prospects of the Jews—and the immediate duty of the Christian church in relation to Israel. These interesting subjects are illustrated very ably; and, though we do not concur in all the opinions advanced, or partake of all the anticipations expressed, we cheerfully bear our testimony to the industry, learning, good sense, and Christian feeling, displayed in this eminently instructive volume.

Wesleyan Takings: or Centenary Sketches of Ministerial Character; as exhibited in the Wesleyan Connexion, during the first hundred years of its existence. London: Hamilton and Co. 12mo. pp. 394.

DESCRIPTIVE sketches of twelve eminent Wesleyan ministers, with critical remarks on their habits, publications, and style of preaching, occupy three-fourths of this volume. Six of them are deceased, Messrs. Branwell, Bradburn, Isaac, Benson, and Dr. Clarke; six are living, but their names are withheld, it being supposed that their acquaintance will be able to identify

them. Outlines of eighty-eight other characters, connected with the same denomination, follow, whose names are however prefixed. We have not sufficient acquaintance with the Wesleyan body to be qualified to pronounce judgment on the accuracy of these portraits; but the painter has evidently brought to the work considerable skill and a lively interest in his subjects. His admiration for the Wesleyan doctrine, discipline, and economy, is ardent; and we suppose his book will be very acceptable, at least to the laity of that communion. He has, however, degraded himself and the system he intended to honour, by adding to his performance twenty pages of "Testimonies in favour of Wesleyan Methodism;" as though it were a patent medicine which people might be induced to swallow at the recommendation of the British Critic, Lord Stanley, and Sir Peter Laurie!

The Young Folks of the Factory; or Friendly Hints on their Duties and Dangers. London.

THOUGH specially adapted to the two millions under twenty years of age, said to be employed in the manufactures of Great Britain, it is not to them exclusively that this publication will be useful. The hints which it gives on Sunday schools, duty to parents, truth and integrity, industry and perseverance, cleanliness, propriety of language, choice of companions, discretion and modesty, foresight and self-denial, regulation of temper, behaviour to employers, acquisition of knowledge, health and dress, employment of leisure, and many kindred subjects, deserve the attention of young people generally, and have been published under the sanction of the Religious Tract Society, with a laudable desire to promote both their temporal and their eternal interests.

Circular Letters from the Baptist Associations, 1840.

BRISTOL—On the Best Means of Preserving the mind from the Prevailing Errors of the present Times; by *R. Atchison.* BUCKINGHAMSHIRE—On Mistakes in dealing with Sinners; by *D. Ives.* GLAMORGANSHIRE—On Family Devotion; by *D. Jones.* GLOUCESTERSHIRE, &c.—On Speaking the Truth in love; by *G. Stonehouse.* LANCASHIRE—On the objects and resources of the Lancashire and Cheshire Baptist Association; by *D. Marsh.* MIDLAND. On the Doctrine of Human Responsibility; by *J. Blakeman.* MONMOUTHSHIRE—On Christian Fidelity; by *F. Hiley.* SOUTHERN—On the present aspect of the World, with the qualifications required on the part of the Church; by *C. Room.* SOUTH-WESTERN—On Duties to the Church and to the World; by *D. Davies.* WESTERN—On the Obligation of Christian Churches to aid in Missionary Effort; by *H. Truud.* WEST KENT and SUSSEX—On Christian Union; by *R. Grace.* WORCESTERSHIRE—Extracts from the Letters of the churches; by *W. Cherry.*

The letters from the other Associations have not yet come to hand.

Thoughts on the Duties of Christians in Relation to the present Times. By *B. EVANS,* Scarborough. London: 8vo. pp. 26.

SEASONABLE advice, addressed originally as a Circular Letter to the churches of the East and

North Ridings of Yorkshire, now republished "at the suggestion of several brethren who thought it adapted for usefulness."

The Sword: an American Tale, advocating the Principles of Peace. By *PHILANTHROPOS.* London: Price 1s.

Howard and Napoleon contrasted; in eight dialogues between Two Young Americans. By the Author of "The Sword," &c. London: Price 1s.

Little Maurice and his Uncle. By *GEOFFRY BLAND.* London: Price 4d.

Uncle Oliver and his Nephew. By *GEOFFRY BLAND.* Price 4d.

THESE books are intended for boys, and their object is to excite in them an aversion to war, both on the petty scale on which they are prone to practise it among themselves, and in the more imposing form which it assumes when nation encounters nation. This is a part of education that no Christian parent should neglect; and these little works may be safely employed in prosecuting it.

RECENT PUBLICATIONS

Approved.

Canadian Scenery illustrated, uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by *W. H. BARTLETT,* engraved in the first style of the art by *R. Wallis, J. Cousen, Willmore, Brandard, Bentley, Richardson, &c.* The literary department by *N. P. WILLIS, Esq.* Author of "Pencilings by the Way," "Inkings of Adventure," &c. Part 5. London: Price 2s.

The Works of Josephus, translated by *W. WHISTON,* A.M. Part IV. London: 8vo. Price 2s.

Ward's Library. Christ Crucified. To which are added three Discourses. By the Rev. *RICHARD DE COURCY,* Vicar of St. Alkinond, Shrewsbury. Reprinted from the second edition, 1810. London: Imperial 8vo., pp. 101. Price 2s. 2d.

The Union Harmonist, a Selection of Sacred Music, consisting of original and standard pieces, anthems, &c., suitable for use in Sunday-schools, Congregations, and Musical Societies. Arranged by *Mr. T. CLARK,* Canterbury. London: Part VI. Price 1s.

The Union Tune Book; being a Selection of Psalm and Hymn Tunes, suitable for use in Sunday Schools and Congregations. Arranged by *Mr. T. CLARK,* Canterbury. New and improved Edition. Part I. London: Price 1s.

A Guide to the Pronunciation of Scripture Proper Names, with an Explanation of those which are most significant. By the Rev. *J. THOMPSON, A.M.,* St. John's College, Cambridge, and Second Master of the Blackheath Proprietary School. London: Price 8d.

Funereal Discourse for the late Mrs. John Clayton. By the Rev. *Dr. BURDER.* With a Memoir of the Deceased. London: 8vo. pp. 29. Price 1s.

Conscience: the Best Friend upon Earth, with an Extract on God's Gracious Presence. By *HENRY STUBBS,* Minister of the Gospel, who died July 7, 1678. London: Religious Tract Society.

The Missionary's Daughter; or Memoir of Dorothy Sophia Brown, who died at Sidiya in Assam. London: (Tract Society) 32mo. pp. 64. Price 3d.

INTELLIGENCE.

CANADA.

Several letters recently received from Canada present views of the scenes which are opening before the heralds of divine truth in that country, highly gratifying to those who have exerted themselves in its behalf, and well adapted to induce others to co-operate with them.

MONTREAL.

Though there is great reason to believe that the Baptist Theological Institution might be more advantageously located elsewhere, it is encouraging to learn that those who are partaking of its advantages are both diligent in the acquisition of knowledge, and zealous to disseminate the gospel. In a letter to Mr. Joseph Gurney, dated June 27, 1840, Dr. Davies writes thus:—

“Your gift of tracts is also most seasonable, for the young men take great delight in circulating these little messengers of truth. Indeed, they are ready to engage in every good work; and in this respect they give me great satisfaction. My constant regret is, that their opportunities of usefulness are so few, owing to their being surrounded by a French population. Were the Institution in the upper province, great good might be done by us among the British inhabitants; but at present we are comparatively buried in the city. Yet, as it is, we generally hold services in four stations in the surrounding country. . . .

“Since my last letter, a very decided improvement has been effected in the management of our Institution, by putting it on a family basis, like the academies at home, though not so comfortable. The students are quite sensible of the advantage of living together, and of the increased facilities for study. The next thing I shall require will be a building large and commodious enough to hold both students and tutor; and I am not without hopes, that in a year or more, we shall be able to select the site for our contemplated college. I am quite cheered by the aspect of things at present, and devoutly pray that the success anticipated may be realised. . . .

“I cannot tell you how thankful I feel for the arrival of brethren Dyer and Coombs in this dreary land. I feel that our strength is augmented a hundred fold. Mr. Dyer is at Kingston, with a pleasing prospect of establishing a flourishing church; Mr. Coombs is now at my house, on his way to Toronto, where the friends appear to be

fully prepared to receive him as a minister of Christ. You cannot think how valuable these two friends are likely to prove among us, by raising churches in the two principal towns of the upper province. May the Lord bless their labours abundantly!

“I am grieved to learn that our worthy agent, Mr. Edwards, finds great difficulty in accomplishing his purpose. Good man! he deserves success, though he may not command it. Yet he will not return without benefiting the cause, though he may not abundantly replenish our funds. He labours in faith and prayer, and hence good must somehow result.”

TORONTO.

The Rev. W. H. Coombs, late of Taunton, who arrived at Montreal on the 24th of June, on his way to Toronto, writes thus to Mr. Davis, the Secretary of the Baptist Colonial Missionary Society:—

“Dr. Davies, with his wife, and Mr. Try, have been and are exceedingly kind; so that we are quite at home with them. And beyond all, every thing we see here, and all that we hear respecting Toronto friends, open before us the most gratifying prospect of usefulness. Thus far, we are very thankful we have been brought hither; and should now be heartily willing to make tenfold the sacrifices required of us, for a sphere of usefulness so interesting as that on which we are entering. I should have specified among the favourable events of our journey, our having met here dear Mr. Gilmore. Blessed be God, that I have such Christians as he and Dr. Davies within reach. They are indeed men of God, most enlightened and most devoted. . . .

“Dr. Davies's kindness has arranged for our staying here till next Wednesday, when it is proposed we shall proceed towards our destination, that we may have reached it by the sabbath following. As soon after that period as opportunity will allow, we hope to write again, and to give some definite account of appearances at Toronto.”

LANCASTER.

In a letter to Mr. John Edwards, jun. Mr. Fraser says—“In Lancaster, a place till lately shut against the gospel, I had a most pleasant and interesting meeting; a number were lately brought to know the Lord, and others, I humbly think, are on the way to the kingdom of grace. In the Baptist Chapel, Fort Covington, beyond the St. Lawrence, I was much pleased to

see a number of my hearers from Lancaster, although the distance is about seventeen miles, and the day very wild. One of them, a respectable Dutchman, asked me, as I parted with him, 'What shall I do?' I gave him my best advice, and long to hear more about him. According to my directions, Mr. M'Even has gone that way lately; I trust the Lord will be with him.'

BATHURST.

"In the fall," continues Mr. Fraser, "I made a most interesting tour, in company with Mr. M'Phail, of Osgood, up the Ottawa River, and through the Bathurst district, and down the canal. You would be glad to witness the wonderful change among that moral, but self-righteous people. I believe there are more baptized households to be found among them, than the apostles record among the many that believed in their wonder-working days. In Beckwith and Drummond we were much gratified in seeing the turning out of the people to hear the word, and the unusual effect things had upon them; a number believed, and were baptized. Going through the Bush settlement on the east side of the Lake Mississippi, we came up with a few females, who affected me not a little, going, and weeping as they went, to seek the Lord their God. At the next meeting after that, just as the people were going away, and parting with me, a boy about fourteen years of age came to me much affected, and putting his hand in mine, whispered in my ear, 'O, Sir, will you go with me, and pray for me, just for myself?' (he meant into the closet, or out into the bush.) I said that the claims of others forbade that at the moment, but as soon as he could get to a private place, to fall down to his Maker, and yield himself up into his merciful hands, through the name and merits of Jesus Christ, and that I would remember him in my place. 'O, that will do,' said he. At another meeting we had a little difficulty in getting the people away; they sat, as they often did, and lingered to hear more; at last they went out, and a number of youths, instead of going home to dinner, gathered, and sat at the end of the house, weeping, and hiding their faces with their handkerchiefs. They attended the next meeting, when every one of them that professed a good hope through grace were baptized, and their conduct since is worthy of great confidence. In the winter, after the association, I made another tour that way, and was thankful to God for the state of things we witnessed. We had a number of interesting services, six precious souls had been baptized, and a church formed, which we expected would number about fifty members when all would join. They would not do so but in hopes of a

missionary, so we made an arrangement that Mr. M'Phail should make them a quarterly visit, and we ourselves to do whatever we could for the present year; and we were in full expectation of one missionary by your father's labours before that time should expire. Think of yourself in the midst of about 35,000 souls, thinly scattered over a great extent of territory, with but a few ministers, and the most of that few deceiving and perverting the people, and you have some idea of the religious state of the Bathurst district. Their eyes are opening on the fanatical proceedings of some, and the carelessness and death of others of their spiritual guides; and so they are crying for a Baptist missionary, and they shall soon be able to support him."

WINCHESTER.

Mr. M'Phail, of Osgood, writing to Mr. J. Edwards, jun. says—"This place is but newly settled: a few years ago, and it was a dense forest, without an inhabitant. Now almost every part that can be settled is taken up. The number of the population I could not tell. The part contiguous to Osgood has been blessed with the same divine influence that blessed Osgood last summer. In this part there are about ten or twelve Baptists, connected with the church in Osgood. Beyond the Castore River, which I visited last fall, the aspect of the country is forbidding, a wild dense forest, great swells and swamps, without any roads. The people scarcely go out at any time, but when necessity compels them. I think there are four Baptists in this place. I preached there three times, and the prospects were encouraging. The last evening I was there we sat up till three or four o'clock in the morning, conversing on religious subjects. The people were seemingly interested, and earnestly entreated me to return as quick as I could. This is an awfully destitute place, I do not know of any minister being settled in that township. The people are awfully immoral, profanity and drunkenness being the great vices. A minister went in there not long ago, and they had to go six miles before they could get a bible."

OXFORD.

"The village of Kemptville, in Oxford," writes Mr. M'Phail, "is an excellent station for a missionary. Here are nine Baptists, and some more are expected soon. It is a populous country all around, but lamentably destitute of the gospel. I visited Kemptville a few weeks ago, and preached three times, twice on Wednesday, and once on Thursday evening. The attendance was good, and the people listened with great earnestness and attention. On Thursday evening the school house was crowded to suffo-

cation. The Christians were roused to action. They have two prayer meetings since that time in the week, in two different places. The few Baptists are in full expectation that a church will be raised in that place; there is much need, for it is, by accounts, not much better than another Sodom.

"A missionary here would have an extensive field, and a great many advantages of roads, &c. that many other places are deprived of. You perceive, brother, that here is a new station which never was opened before. The manner in which it was found out is as follows;—A few Baptists had emigrated from the United States last fall; and four years ago, they knew nothing of any Baptists being in Osgood, or near them. That such ignorance should be is truly astonishing, but the situations of the land is undoubtedly the cause. A brother from Osgood was out at K. to mill. As he was sleeping at the miller's store, with some others, one of the Baptist sisters in Kemptville came in, and when she saw them, she was moved with compassion for their souls, and she began to muse with herself, at one time thinking they were Catholics, at another she would think, 'I wonder if they think anything about their souls.' She asked one in the house if they were Catholics. 'I think,' said the person, 'one of them is a Baptist, for I heard him speak of a Baptist minister in Osgood.' This moved her to inquire, and so all was known. The joy that was experienced was great on both sides."

OSGOOD.

"I do not know," adds Mr. M'Phail, "that any more should be said of this place than has been already said. I will only add, that we are happy and in a prosperous condition. Our prayer meetings are attended as well as ever, so are our public meetings. Some are yet concerned, and some are now attending who never used. I have not been out much this winter, so you see my accounts are very lame. I have baptized in a little above a year between fifty and sixty persons, and to enter into particulars would multiply sheets; all I say is, the harvest is great, and the labourers are few."

KINGSTON.

The Rev. John Dyer, jun. embarked at Gravesend on the 1st of April, in the *Stately*, Capt. Nagle, a ship belonging to Joseph Fletcher, Esq. who kindly presented him with a passage.

After an agreeable voyage, he arrived at Quebec on the 8th of May, where he was very kindly received by the Rev. Mr. Atkinson, the Independent minister of that city. He proceeded the next day to Mon-

treau, where, in the hospitable abode of his former friend and college-mate, Dr. Davies, he spent a few days with much pleasure. Of the Institution for training pious young Canadians for the ministry, under the efficient care of Dr. Davies, he speaks in terms of the highest satisfaction. The church at Montreal, being destitute, wished Mr. Dyer to remain with them, but he preferred going on to the upper province, and having an interview with Mr. Gilmour, and friends at Kingston, before he formed any decision. On reaching Kingston, he was most cordially received by the few friends of our denomination in that city, and a few days afterwards they were formed, by the advice and assistance of Mr. Gilmour, into a church, comprising twelve members, and Mr. Dyer acceded to their request, by taking the pastoral charge over them. Kingston, from its central situation and other circumstances, may be regarded as the most important town in Upper Canada. Various public buildings are in progress; the Roman Catholics have laid the foundation of a seminary, and the Presbyterians are about to erect a college. It is more than probable that the Institution under the care of Dr. Davies will be removed from Montreal thither, this measure having long been warmly recommended by friends to our cause in the province; and at the last meeting of the Colonial Society here, a resolution having been passed to the same effect. On all accounts, it is indispensable to provide a chapel for the church and congregation, and few as our friends at Kingston are, they have made a commencement, by securing an eligible site, 90 feet wide by 132 in depth, in the centre of the town, and in a very respectable neighbourhood. The purchase of this ground amounted to £300, and the erection of a stone chapel, it is calculated, will require £800 more. The pecuniary resources of our Canadian friends, it is well known, are but slender; but when the importance of the object is considered, we cannot doubt they will meet with liberal encouragement from friends in the mother country.

The following lines were presented to Mr. Dyer before his departure, by Miss Elizabeth Tuck, a member of the church at Frome, of which he was formerly pastor.

What though Atlantic billows part

Those who have often met,

For sacred praise or solemn prayer

Before the mercy seat!

Though parted far, they still are one,

As time's incessant circles run.

And then their "blessed hope" and faith,

Like sunbeams on the storm,

Irradiate life's loveliest path,

Have peace for terror, smiles for both,

A robe of joy for sorrow's form,

A sacred charm in every hour
 When fear disturbs or cares devour.
 Then wherefore is it that we grieve
 When choicest friends depart?
 'Twas ever thus: life's brightest day
 And present visions pass away,
 And leave the pensive heart
 The present with the past to blend,
 And mourn with each receding friend.
 You too have left us for the land
 The pilgrim fathers trod,
 Success and peace may heaven command
 To wait you on the distant strand;
 Where walking still with God,
 The gloomiest hour shall wear a charm,
 And mightiest dangers fail to harm.
 Fear not the ocean—that is found
 A pavement at His will,
 O'er which his favoured servants bound
 Safe as on firm and pleasant ground,
 Secure from lurking ill;
 While angels ministrant are near,
 To vanquish foes and banish fear.
 Farewell, dear friend—let hope beat high,
 You go—but not alone;
 For God, our God, will still be nigh,
 Who bids his angels wait or fly,
 Who guides and guards his own;
 This thought shall vain repining quell,
 In Christian friendship's sad farewell.

FRANCE.

FRENCH PROTESTANT SOCIETIES,
 MAY, 1840.

	Receipts. fr.	Exp. fr.	In hand fr.	Deficit. fr.
French and Foreign Bible Society	144,763	110,306	5,580	
Evangelical Society of France	65,981	96,145	..	31,780
Evangelical Missionary Society	62,140	72,375	40,094	
Religious Tract Soc.	25,081	23,338	..	6,258
Protestant Bible Soc.	24,006	22,455	18,413	
Provident Society	15,892	11,409	59,655	
Swiss Benevolent Society	13,254	12,106	2,205	
Infant School Soc.	5,617	7,686	1,011	

Archives du Christianisme.

PASTORAL CONFERENCES AT PARIS.

The Pastoral Conferences of Paris have this year departed from their former comparatively insignificant position. The important question placed on the order of the day on the motion of M. Bastie, pastor of Saint Quentin, and which has occupied five sessions, is this—What conduct should the pastors of the Reformed Church of France pursue towards the various evangelization societies established out of that church? The question immediately became a purely doctrinal one; and never was the great difference of principles by which pastors and churches are divided, more clearly and

openly demonstrated. Every one explained himself freely, the respective positions of each were made evident; and if we have been deeply grieved at the alienation which some have manifested from the vital and distinctive doctrines of Christianity, we think it well that this alienation should be exposed. The evil is in the alienation itself, not in its manifestation. Nothing is worse than a position mutually false and uncertain. In this respect, we repeat, the conferences have left nothing to be desired, even by the most fastidious. Orthodox and heterodox have appeared in their true light. All the questions on the order of the day have been taken up and discussed; confessions of faith, methodism, orthodox itself. The Evangelical Society of France has been the especial aim of the heterodox pastors, and they are right; this society is to them what Bible societies are to the Roman clergy, an instrument which they fear, and of whose power they cannot be ignorant. The Evangelical Society, violently attacked, has been victoriously defended, and some honest prejudices have been removed. There was this year also an increased majority of the orthodox pastors. Of twenty-four pastors of churches legally constituted, fifteen have declared themselves orthodox, and nine heterodox, and of the remaining four-and-twenty pastors or ministers, there are nineteen orthodox. This is a proportion well calculated to fill the hearts of Christians with hope and gratitude. It is another proof of the fact which becomes daily more clear, that orthodoxy is making progress in France, and that it will triumph. Another advance made this year is, that the rule which only granted *right of presence* to foreign pastors and ministers of the gospel has been enlarged, and it has been agreed, that a voice shall be allowed to every pastor or minister, French or foreign, national or not national, who shall demand it. May these deeply interesting meetings bear, by the blessing of God, numerous and permanent fruits!—*Archives du Christianisme, June 13.*

THE APOCRYPHA.

In the Report of the Directory of the Church of the Confession of Augsburg, in France, recently published, the pastors are recommended to warn their parishioners against what are termed "incomplete Bibles" sold by the colporteurs at very reduced prices, and the "hurtful and dangerous writings" which they give away. It appears, that the only deficiency in these "incomplete" copies of the Scriptures is, the apocryphal books; and that the hurtful and dangerous writings alluded to, are religious tracts published by the Societies of Paris, Toulouse, and Strasburg.

RIGHT TO READ THE BIBLE.

A friend of the Bible has just offered a prize of one thousand francs for the best essay on the right of every man to read the Bible. The object of this essay must be, after having briefly proved that the Bible is the revelation, and the only revelation of God given to man; to insist on the RIGHT of every individual to search for himself in this divine charta the rule of his faith and practice. This essay to be written in French in a clear and popular style, and to contain from one to two hundred pages, octavo.—*Archives, Ap. 25,*

NEW CHAPEL.

The Taitbout Hall having become too small for the congregation of M. Grandpierre, at Paris, a new chapel in the Rue de Provence, adapted to accommodate eleven or twelve hundred persons was opened for divine service on the 3rd of May.

NEW CHAPELS.

MARSWORTH, BUCKS.

On Wednesday, the tenth of June, 1840, a little chapel, with a cottage attached to it, was opened at Marsworth; when two sermons were preached by Mr. J. Smith, of Cheltenham, to overflowing congregations. This chapel was erected on a piece of ground purchased for the purpose, and given by Mr. G. Griffin, of Ivinghoe, who also gave £100 toward the building.

SWAVESEY, CAMBRIDGESHIRE.

On Thursday, the 30th of July, a new Baptist chapel, was opened in this place for divine worship. The Rev. Robert Roffe, of Cambridge, preached in the morning—the Rev. J. Simmons, A.M., of Bluntisham, in the afternoon—and the Rev. S. J. Davis, of Salter's Hall Chapel, London, in the evening. The ground and shell of the building have been generously given by a respectable inhabitant of Swavesey; and the infant cause has commenced with a good prospect of success.

SWANSEA.

The Baptist Chapel at York Place, Swansea, under the superintendence of the Rev. C. Thompson, was re-opened on the 12th and 13th of August, after enlargement by the erection of new galleries, and other improvements. Sermons were preached on the occasion by the Rev. W. Jones, Independent, the Rev. A. Jones, supplying at the Countess of Huntingdon's Chapel, the Rev. D. R. Stephen, Mount Pleasant, Swansea, and the minister of the place; the Rev.

Mr. Morris, Independent, of Landore, and the Rev. Mr. Orchard, Wesleyan, of Swansea, assisted in the devotional exercises. The congregations were numerous, and the collections very liberal. A truly hallowed spirit pervaded all the meetings, awakening a lively hope, that as an increasing congregation and manifold tokens of divine approbation had led to this enlargement, so God had purposes of mercy respecting this "hill of Zion."

The church has received an accession of fifty-eight members within the last nine months, and several are inquiring with their faces towards Zion. It is very gratifying to be able to state that Swansea has been graciously visited with a large effusion of God's Spirit, in which all the dissenting places have shared, chiefly since a series of revival meetings which were held at the commencement of the year. The first Baptist church under Mr. Stephen has realized a large increase.

NEW CHURCH.

BANBURY, OXFORDSHIRE.

In this populous, increasing, and interesting town, an attempt to commence a Baptist cause, in connexion with the Oxfordshire Associated Churches, has at length been crowned with success. For nearly thirty years, individuals in the town and neighbourhood have wished and attempted it, but not till now did Providence open the way. In 1839, Mr. Caleb Clarke opened one of his sitting-rooms for the preaching of the gospel by the neighbouring minister and others on Sabbath afternoons, and for prayer on Monday evenings; but few at first attended; but from sixteen persons it steadily increased till it was thought desirable to have service on the evening of the Lord's day. In February last, Mr. Gray of Northampton first preached, in the evening, to a crowded congregation. Other ministers seeing the opening by Providence, gave it their support; amongst others, Mr. Coles, of Bourton-on-the-water, Mr. Godwin, of Oxford, Mr. Franklin, of Coventry, Mr. Wheeler, of Moulton, after spending a few days amongst the people, encouraged the attempt. God has wonderfully blessed the word preached; several individuals who never attended any place of worship have been brought to the knowledge of the truth—and two individuals, noted for their awful character, are now found among those who pray for that blessing which maketh rich, and addeth no sorrow therewith. The congregation sometimes amounts to a hundred and forty persons; and owing to the crowded state of the rooms and passages, many are obliged to discontinue their attendance.

After much prayer for direction, and several attempts to secure an eligible spot of ground for a chapel, God has at length granted the desire; and ground has been bought, upon which, as soon as it is invested in the hands of trustees, a commodious place of worship will be erected. Last Lord's-day (August 16), the ordinance of baptism was administered to two individuals in the chapel at Middleton Cheney, kindly lent for the occasion; and on Tuesday evening, the 18th, a church was formed in the room, in the presence of about a hundred persons—Mr. Gray, of Northampton, Mr. Catton, of Middleton Cheney, and Mr. Nunnick, of Bloxham, taking parts in the service. After singing and reading the scriptures, Mr. Nunnick prayed, then Mr. Catton stated the nature of a Christian church, after which the brethren and sisters gave to each other the right hand of fellowship; then Mr. Gray addressed them on their duties as church members to each other, to other congregations, and to the world; then the ordinance of the Supper was administered to the newly-formed church, many of other churches communing with them. A deep seriousness pervaded the whole congregation; many were in tears, several are now under serious impression: may the Great Head of the church bless and direct in all things this little band of Christians, and as so large a field of usefulness is before them, may this little one become a thousand, this small one a strong nation.

ORDINATIONS.

TULLYMET.

On Thursday, 18th June, Mr. D. Grant, from the Baptist church, Grantown, was publicly set apart as pastor of the Baptist church assembling at Tullymet. The brethren, P. Grant, of Grantown; R. Thomson, of Perth; W. Tulloch, of Kilmavoniaig; W. Hutchinson, of Kingussie; and — Macintosh, of Bradford College, took part in the interesting services of the day.

The prospects of Tullymet are at present very encouraging. Upwards of forty have been baptized and added to the church within the last ten months; and, owing to increased attendance, it has been found necessary considerably to enlarge the meeting-house. The congregations on the day of ordination were large and attentive—a delightful and hallowed feeling prevailed—and many were led to exclaim, "Behold how good, and how pleasant it is for brethren to dwell together in unity!" May the pleasing expectations of the young pastor, and of the people of his charge, be abundantly realized.

FEVERSHAM.

The Rev. W. H. Denham was recognized publicly as pastor of the Baptist church at Feversham, Kent, on Wednesday, June 24.

GUILDSBOROUGH, NORTHAMPTONSHIRE.

The Rev. James Cubitt, late of Stratford-upon-Avon, has accepted the pastoral charge of the Baptist church at Guildsborough.

WARMINSTER.

Mr. George Howe, late student at the Bristol College, has accepted the unanimous invitation of the Baptist church at Warminster, Wilts, and commenced his stated labours on the first Sabbath in July.

EXETER.

The Rev. Charles Thomas Keen, late of Pershore, has accepted an invitation to the pastorate of the Baptist church, Bartholomew Street, Exeter, and entered on the duties of that important station on the 26th of July.

LIVERPOOL.

The Rev. J. H. Thomas, late of Trowbridge, Wilts., has taken charge of the Baptist church at Byrom Street, Liverpool, and has entered upon the duties of his pastorate, with pleasing prospects of success.

MARTHAM, NORFOLK.

Mr. Samuel Couling, late of the London City Mission, has accepted the invitation of the Baptist church, Martham, and entered upon his labours the first Sabbath in August.

MARKYATE STREET, HERTS.

The Rev. T. W. Wake, late of Lewes, has accepted an invitation to the pastorate from the Baptist church at Markyate Street.

RECENT DEATHS.

MR. GEORGE GRIFFIN.

Mr. George Griffin was born at Drayton Beauchamp, in the county of Bucks, in the year 1760. In early life he was convinced of the holiness of the divine nature, and righteous requirements of the divine law, and consequently of the sin of lying, swearing, stealing, &c. But mistaking the character of God, as a God of mercy, he fancied, with many others, that if he did as well as he could, God being merciful, all would be well. He was ignorant of the necessity of a better righteousness than his own, and of the importance of justice being satisfied in

order that mercy may freely flow. Brought up to observe the forms of the church as by law established, he rested in those forms; prided himself in being a true churchman, and despised dissenters in his heart. From the age of thirteen to seventeen, being employed in field labour, he made a point of carrying the bible with him into the field, and read it frequently, so as to obtain a good knowledge of the letter of the word: but still remained totally ignorant of its spiritual import. After this, being more busily employed in the world, the bible became comparatively neglected, but his seat at church was regularly occupied. When about twenty years of age he went to hear Mr. Blain, who was then preaching at the little meeting at Tring; his subject was the covenant with Abraham, the grace shown to Isaac, and the rejection of Ishmael. As he treated of the sovereignty of grace in election, &c. the mind of young Griffin became enlightened on the subject, but as the light of truth was unaccompanied by sanctifying grace, the enmity of his heart rose against the doctrine, and he rejected it with loathing. Still he attended every Lord's day evening until the subjects were finished; feeling enmity in his heart against the doctrine, and also against the preacher for advancing it. He was now a decided Arminian; proud of his supposed powers, resting in his own works, and looking for heaven as the reward of his poor performances. At about the age of twenty-five his business called him to London; he was now inquiring after truth, and working out a righteousness in his own strength. Having some friends in town who were dissenters, they took him to several dissenting chapels, and among others, he went once to Spa Fields chapel, where he heard a stranger preach from 2 Kings x. 9. "I conspired against my master, and slew him: but who slew all these?" His attention was arrested by the singularity of the text, and as the minister, among other things, was treating of the foreknowledge and sovereignty of God in connexion with his great mercy to his church in Christ, also of the fall of Adam, and the righteousness of the law of God, his Arminian prejudices were shaken, and his false confidence thrown to the ground. It was the day of God's power—he was turned "from darkness to light, and from the power of Satan unto God." He now saw his sinful state by nature in the light of God's holy law, the purity of which now sparkled before his eyes, and all his righteousness appeared to be but "filthy rags." His knowledge of the gospel gradually increased, and returning to the country, he began to attend the preaching of the word at New Mill, in the parish of Tring. Here the preaching of Mr. Clements, then pastor of the church, was blessed to his soul; all his false princi-

ples were given up, and he received Christ, as made of God unto him wisdom, righteousness, sanctification, and redemption. He was delivered from bondage, and enjoyed the liberty wherewith Jesus maketh his people free. He was baptized at New Mill in May, 1792, and was chosen to the office of deacon in May, 1802, which office he filled honourably and usefully thirty-eight years, adorning the doctrine of God his Saviour. His last illness was short, his mind was firmly fixed on Jesus, his comfort was steady, and his whole soul resigned to the will of God. He knew nothing of the fear of death, it did not in the least trouble him; it appeared to be only as a sleep. He told his pastor, he had to bless God that death did not overtake him as a thief; he was ready. He saw his salvation in the perfect work of Christ, and he had known but little of doubts or fears for years. He knew, he said, enough of Christ to trust him. He viewed his Saviour as a rock, and his work as perfect, and there he rested, secure and happy. His end was emphatically peace. He died beloved by the church, and respected even by the world, January 12, 1840. He was eighty years of age, had been a member at New Mill forty-eight years, a deacon thirty-eight, and clerk twenty-seven; and though he lived three miles from the chapel, yet he was always in his place, unless prevented by illness. The last act of his life was to sign a deed, conveying a piece of ground which he had purchased in the village of Marsworth, into the hands of fourteen trustees for the erection of a little chapel, towards which he had only a few days before paid into the bank the sum of 100*l*. Upon this his heart was set, nor could he die until he knew that all was safely settled; but then he departed like another Jacob, "an old man and satisfied." His death was improved by his pastor, Mr. C. Smith, from that appropriate passage, Ps. xcii. 14, "They shall still bring forth fruit in old age," &c. when an honourable testimony was borne to his character and worth, which met with a response in the consciences of the very numerous and deeply-affected assembly. He is missed by the fatherless and widows, by the church of Christ at New Mill, and also by many of our Societies, to which he was a subscriber. He was an honest, devoted, persevering, and truly godly man; may the Lord raise up many more such, and may we who remain be "imitators of them who through faith and patience inherit the promises!"

Cheltenham.

J. S.

MRS. DEANE.

On the 11th of July, a period was put to the very protracted and severe sufferings of

Elizabeth, wife of James Deane, Baptist minister, Chalford, Gloucestershire, aged 72 years; rich in real christian experience, and happy in her death.

MRS. PAXON.

Died, August 8, in the 38th year of her age, Jane, the wife of Mr. W. Paxon, Secretary to the Baptist Fund.

MISCELLANEA.

STUART *versus* BEECHER AND OTHERS.

The Rev. Dr. Morison, of London, says, in a letter addressed to Dr. Cox, of Brooklyn, concerning the articles of President Beecher on baptism, in which he supposes himself to prove that βαπτίζω means merely "purify," that they "are well worthy the attention of the theologians of our age. *If they should ultimately appear to be based on sound principles, it will go far with candid minds to settle the baptismal controversy.*"

We have italicised part of the last sentence, in order that our readers may be able to compare it with the opinion of Professor Stuart, of Andover, who, we are informed by a correspondent, lately in speaking of the argument contained in the article, asserted that "it has not one bit of bottom to it." The Professor added, that "it is absurd to make the rite of baptism symbolical of purification in every case. It had, doubtless, that meaning in *some* cases, but how would E. Beecher's theory apply to the introduction of the name of the Trinity in the formula of baptism—*Purified* into the name of the Father, and of the Son, and of the Holy Ghost."

We recommend to Dr. Morison, and es-

pecially to Dr. Cox, who has sometimes presented his church with *strange* ideas on the rite of baptism, some regard to this opinion of Professor Stuart.—*New York Baptist Advocate.*

PROFITS OF THE SELECTION.

The following votes were Made by the Trustees of the Selection Hymn Book, at their Meeting, June, 1840:—

		Recommended by	
£4	Mrs. A.	— Dawson	
4	C.	J. M. Soule, E. Steane	
4	A.	E. Steane, Dr. Murch	
4	P.	W. Yates, H. Hawkins	
4	C.	W. Groser, J. Belcher	
4	N.	W. Walton, J. Dore	
4	H.	M. Kent, W. Keay	
4	M.	E. Davis, W. Groser	
4	H.	J. Reynolds, J. Wilkinson	
4	C.	S. Green, E. Steane	
4	J.	J. Edwards, J. Simmons	
4	S.	J. Dyer, E. Steane	
4	G.	H. Burgess, W. Upton	
4	J.	B. Thomas, E. Price	
3	G.	Dr. Price, W. Groser	
3	H.	Dr. Cox, Dr. Price	
3	M.	W. Copley, W. Davies	
3	W.	T. Winter, E. Probert	
3	S.	G. H. Orchard, J. H. Brooks	
3	G.	J. Jordan, J. Foster	
3	C.	W. Gray, J. Bennett	
3	S.	B. Evans, R. Harness	
3	G.	J. Baynes, W. Coombs	
3	W.	J. H. Brooks, J. Peacock	
3	C.	W. Syckelmoore, G. W. Moulton	
3	W.	J. Edwards, J. M. Soule	
3	H.	C. Elven, J. Sprigg	
3	P.	J. M. Chapman, S. Davies	
3	F.	J. B. Cox, B. Coombs	
3	S.	S. Jones, R. Pryce	
3	W.	D. R. Stephens, C. Thompson	
3	D.	T. Finch, B. Hodgkins	
3	S.	B. Godwin, T. Smith	
2	E.	J. Whittemore, T. Williams	
2	T.	C. New, J. Jordan	
2	A.	W. Barnes, J. Trimming	
2	L.	W. Jones, T. Hopkins	
2	E.	W. Jenkins, D. Jarman	
2	H.	J. B. Cox, W. Foot	

CORRESPONDENCE.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me to avail myself of the medium of our Magazine to call the attention of our churches, and their esteemed pastors, to the recently formed Bible Translation Society.

They will have seen by the list of contributions and public collections stitched up with your last number, that nearly £1,000 have been already subscribed in support of its important object; and I am happy to add, that collections now in course of being made by our churches in Yorkshire are likely to realize £500 more. This is a commencement which demands our thankfulness to God, and augurs auspiciously for the institution.

Many of our Associations at their late annual assemblies passed resolutions in its fa-

your, and some formed themselves into auxiliary societies; and from various parts of the country I have received very gratifying communications expressive of the concurrence of our friends, both in the necessity of its formation and in its design.

The Committee are anxious that the intended bounty of the churches, and other friends to the Institution, should be rendered practically available to the support of the translations at as early a period as possible, and it is therefore with much respect suggested, that they should not wait till they are visited by an agent, but make arrangements among themselves for collecting their contributions, and transmitting them to the general fund.

The Rev. A. Maclay has visited some parts of the kingdom, but as he is about to return to the United States, the Committee

will be deprived of his efficient services. They hope to engage the assistance of other brethren as opportunity permits, but it must be obvious that they will be unable to send deputations to every place. They trust, however, that nothing will be lost to the cause confided to their management on this account. I shall be happy to supply the printed documents of the Society, and collecting cards, to any friends who apply for them.

The brethren at Calcutta, deprived of the resource on which they have been accustomed to rely, are anxiously looking to their friends, and especially to their own denomination, to render them the pecuniary aid necessary to effectuate their noble designs. Such an establishment as the Baptist Missionary Press at Calcutta does not exist in any other part of the heathen world. During the last year 39,600 copies of the New Testament, or portions of it, and the Psalms, were printed; and the works now in hand in the Bengali, Sanscrit, Hindustani, Hindu, and Armenian languages, are little if any thing short of 100,000 more. The support of these large undertakings, God has now devolved upon two institutions, the American and Foreign Bible Society and the Bible Translation Society. Their responsibility is great, but not greater than the grace which will enable them to discharge it.

Subscriptions may be remitted to W. T. Beeby, Esq., the Treasurer, No. 8, Old Jewry; or paid into the banks of Messrs. Hankey, Fenchurch Street, or Messrs. Ladbroke, and Co., Bank Buildings; or sent to me.

I am, dear Sir,

Yours in Christian love,

EDWARD STEANE, *Secretary.*

ON AN ADDRESS FROM THE COMMITTEE OF THE CONGREGATIONAL UNION.

SIR,—I do not know whether you have seen the address recently published by the Committee of the Congregational Union to the Independent Churches and Pastors of England and Wales. It is a truly heart-stirring appeal. Contemplating the responsibilities lately assumed by that body, it urges in words that burn, the realization and efficient discharge of those responsibilities. These involve three great fields of Christian activity: Home, Ireland, and the British Colonies, spheres of action sufficiently wide and sufficiently important to engage the special energies of this large and influential denomination. Rejoicing as I do in this great movement; responding to this ardent appeal to the best feelings and activities of our renewed nature, and wishing our brethren good speed in the name of the Lord, I was grieved to meet with one paragraph which in my estimation greatly sullies

its excellence. Having urged in strong and energetic terms the obligation to preach the gospel at home—the “pure, simple, saving gospel”—the address proceeds, “How important is your testimony to the ordinances of Christ! It is yours to sustain the primitive apostolic practice of infant baptism, unmixed with the fatal superstitions of baptismal regeneration.” I confess I was astonished when I read this passage, and I avail myself of your pages to make, a few animadversions.

No one can repudiate more strongly than I do the unscriptural dogma of baptismal regeneration. It may, however, be questioned, whether those who do hold this absurd, this fatal doctrine, are not more consistent with themselves than our friends the Independents. With those, right or wrong, the ordinance has some tangible meaning—its subject, as such, has a title to church membership, and to any other ordinance. But with the baptized infants of our congregational friends the ordinance involves nothing—its subject, simply as such, has no claim to church membership; if ever he becomes regenerated by the Word and Spirit of God, which in numberless instances never happens, for what reason, or on what ground, is he acknowledged a Christian? Not, certainly, on account of his being baptized in infancy, but on the ground of his faith in Christ. In this respect, in what does he differ from one to whom this rite has never been administered? Both are saved by the same faith; with the heart both believe unto righteousness, and with the mouth confession is made unto salvation. Oh, how melancholy that there should be so much baptized heathenism in our land! This fact, itself, one might imagine, should go far to convince our friends that something is wrong.

The manner, too, in which the institution is introduced in this paragraph deserves reprehension. What is manifestly the conclusion to be drawn from the words employed—not by implication, but the plain meaning of the terms? Is it not, that the primitive apostolic practice of baptism was infant baptism, and infant baptism alone? Not a word is said, not a syllable breathed, to lead any one to believe that there was such a thing in apostolic times as adult or believers' baptism. And this in the face of the commission of our Lord, “Go ye therefore, and teach all nations, baptizing them,” &c.—“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved,” &c. In the face of the innumerable, incontrovertible examples of believers' baptism recorded in the Acts of the Apostles; and in the face of those beautiful symbolical allusions to this ordinance in several of the

epistles. Granting for a moment that infant baptism is scriptural, can it be possible that our friends believe that this, and this alone, was the primitive, apostolic practice? I cannot imagine it. And yet, if not, is it candid—is it godly sincerity, when urging the importance of bearing testimony to the ordinances of Christ, instancing this observance among others, that infant baptism alone should be exhibited as comprehending the whole of Christ's institution? Can our friends have considered the solemn language of our Lord, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven?" This address comes with authority; it goes forth under the sanction, and records the sentiments, of the Congregational Union, authenticated by the signatures of its secretaries. And to what does it amount in reference to this ordinance? to nothing short of the absolute annihilation of believers' baptism—the emblematical institution of Christ, the practice of his apostles, and the only form of this ordinance which is in accordance with the spiritual nature of his kingdom. The error is no trifling one, and certainly it is one against which we Baptists are called to bear our decided testimony. In addition to subverting the primitive institution, it may be affirmed to be one main prop of every anti-christian system. Our friends may reason powerfully; they may contend earnestly against the delusion of baptismal regeneration, as well as against state establishments of religion; but, so long as this practice exists among themselves, they place their opponents on vantage ground; they, in fact, forge the weapons which shall demolish or render pointless their most potent arguments. I rejoice, Sir, that the preaching of the "pure, simple, saving gospel," is so strenuously urged in this appeal, and I rejoice to know that this gospel is preached in the Independent churches. Would that the ordinance of Christian baptism were taught with the same purity and divine simplicity, were exhibited in its true nature and design, not a saving ordinance, but as a beautiful symbolical representation of dying with Christ unto sin, and rising with him unto newness of life. Viewed in this light, how eminently expressive, how worthy of its Author, how strikingly in unison with that spiritual religion whose subjects "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and who are required to render a "reasonable service." It is a distressing fact, that it is otherwise with our friends, involving some things in an obscurity perfectly foreign to their other and better principles. At the hazard of being thought bigotted, I cannot refrain from saying, that much as I rejoice at the energies put forth by them, and at

their successes in the cause of the Redeemer, I most deeply regret that it is invariably in association with the pernicious error of infant baptism. It may be deemed enthusiastic or fanatical, but it is my decided conviction, that the day is coming when this must all be done—when a spiritual ordinance shall be administered only to the spiritual subjects of a spiritual King—when the Lord shall be honoured by the observance of his own institution. It is, indeed, Mr. Editor, most marvellous, that such godly men (and greatly I honour, admire, and love many of them), with such enlarged apprehensions of the doctrines of the gospel, and in other respects such correct views of the nature of Christ's kingdom, should so very tenaciously adhere to this palpable inconsistency. And yet it would seem they are absolutely wedded to the system. Every new arrangement they make contemplates and provides for its perpetuation. Not even this address could be issued without solemnly urging the pastors and churches to bear testimony to this as the ordinance of Christ. Consistency, indeed, is praiseworthy, but consistency in error does not make the error the less.

Symptoms, however, have not been wanting, of late, to show that some of our friends feel a little sore on the subject. It does not become us to say how far some little misgivings, perhaps some little twitches of conscience, may have conduced to this result—"to their own Master they stand or fall;" but I would solemnly remind our friends, that "to him that knoweth to do good, and doeth it not, to him it is sin." Instances might be mentioned of individuals, ministers too, struggling for years against the convictions of duty on this subject, until conscience got so rampant that nothing but immediate compliance with the duty could satisfy its demands. A conscious sense of holy obedience made ample amends for the sacrifice or the obloquy such were called to endure. If these pages should meet the eye of any individual in similar circumstances, permit a friend to say, Go and do likewise; struggle no longer with convictions; yield to the claims of duty; by all means pacify conscience; follow the Lamb whithersoever he goeth; leave consequences to him.

It belongs to the Baptists, Mr. Editor, to exhibit the truth on this subject. It is theirs to rescue the interesting institution of believers' baptism from the oblivion to which our friends would consign it. To assist in a humble way in this object has been my aim in the above remarks. Hoping they may not be altogether unacceptable, and craving pardon for trespassing at such length, I remain, Sir, yours sincerely,

C. A.

London, July 16, 1840.

The Session of Parliament has closed, and we are bound to congratulate our friends on the advances which religious liberty has made during its course. They have not been of a nature to compel attention and excite strong feeling, but they have not been the less substantial. An Act passed at the end of the Session, with express reference to an individual in whose case many of our readers have taken a lively interest, the victim of intolerance in Chelmsford gaol, though it does not secure his immediate deliverance, yet effects a great improvement on previous practice, as it renders it possible that he should be emancipated by the exertions of his friends, without taking that oath of canonical obedience to the Ordinary which it was supposed would have been an insuperable obstacle to his release, or the performance personally of any act which might wound his conscience. The Act passed a few weeks previously, giving validity to seven thousand Registers of births and deaths which had been kept by Dissenters before the passing of the law for a general registration, is one of incalculable importance to the civil interests of thousands, and is of especial value to those in our own denomination who, in past days, at the risk of loss, maintained the consistency of their principles, refusing to submit their children to the ceremonial required to entitle them to the use of parochial registers. The Registration Bill of 1836 relieved us with regard to the future; but now, the Registers which had been kept with due accuracy by the officers of dissenting congregations, have received a sanction which ten years ago we could scarcely expect they should ever obtain, and have become legal evidence. But the most remarkable occurrence in the Session is the utter and irremediable failure of Sir R. H. Inglis's projected measure for Church Extension. Serious apprehensions were entertained, some months ago, that it would be successful; its rejection in the House of Commons, by a small majority, was therefore gratifying; but much more gratifying is the decisive condemnation of the project pronounced by the Conservative leader of the House of Lords, and the indication given by his words that he has some perception of the signs of the times. After stating that in his opinion, it was essentially necessary that some additional measures should be adopted in this country for preaching the word of God to the people, and that considering the manner in which the church of this country was endowed, it was expedient that the first steps in order to procure funds for that purpose should be taken by the clergy themselves, the Duke of Wellington added, emphatically, "I always entertained these opinions; and whenever any Right Rev. or

Most Rev. Prelate did me the honour of conversing with me on the subject, I have stated these opinions to them. I have latterly gone a little further, and I have said, that those must have derived little advantage from the contemplation of what has been passing latterly, who did not see further cause every day for thinking that it is absolutely necessary that the first steps should be taken by the clergy themselves; and when we have a commission composed of such men as the Most Rev. and Right Rev. Prelate, declaring that means must be derived from the resources of the church itself for that purpose, it would be ridiculous to suppose that whilst these means exist, Parliament would consent to apply means from other sources." Indeed, we have reason to believe, that in very high circles a conviction is gaining ground, that voluntary exertions for the support and promulgation of religion are in fact the most effective. We do not suppose that the Duke of Wellington or the Archbishop of Canterbury has actually embraced this opinion, but we think that they see sufficient proof of its prevalence to lead them to believe that this is no time for the enactment of compulsory measures for church extension.

May we add a few words as to the course which should be adopted by pious and consistent dissenters, in the existing state of public affairs? The present aspect of the political horizon confirms impressions which we have long entertained, that it will be politically wise, as well as conducive to our purest pleasures, to expend our energies principally, nay, almost exclusively, in our own appropriate work of promoting the spiritual interests of those around us. There are cases, indeed, in which it is desirable to accept civil offices; there are circumstances in which it is incumbent to enter into political associations, and to take part in political warfare, but, in whatever degree an active and intelligent Dissenter can withdraw himself from such engagements, without detriment to the civil interests of the community, the more completely he can devote himself to the direct service of Christ, in the promotion of the religious interests of his neighbours, the more effectually will he contribute to the attainment of those ends which Christian and dissenting patriots have in view. Nothing will so effectually prove to the advocates of religious establishments that they are vain and injurious, as the reformation and manifest improvement of the community, effected by voluntary and unpatronized agency. He contributes most to the prevalence of liberal principles who, while he avows his opinions as a Dissenter, and fulfils the duties which devolve upon him as a citizen, devotes his time and talents most effectively to the spiritual pros-

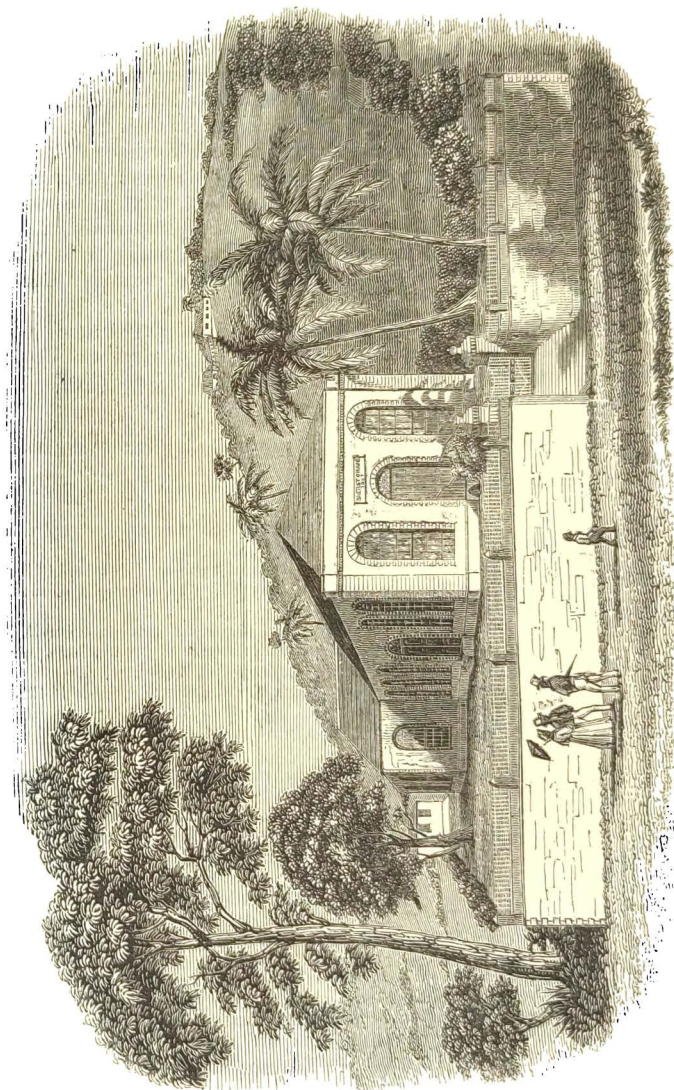
perity of the church with which he is connected, and the neighbourhood in which he dwells.

A controversy has for some time agitated Scotland, which we have not deemed it necessary to trouble our readers to notice, as it referred to the details of a system, the principles of which they condemn; but it has now assumed an aspect of increased importance. A portion of the adherents of the Scotch Establishment contend for the right of the patron to appoint, of his own authority, a minister to a vacant parish; while others maintain the power of the presbytery to reject a minister appointed by the patron, to whom the congregation object. A collision has taken place between the General Assembly and the Courts of Law; and the Assembly, led on by Dr. Chalmers, is adopting strong measures. Some very remarkable language has fallen from that gentleman in recent debates, showing that his opinions on points connected with the independence of the clergy, and the election of ministers, are such as may not improbably compel him to seek refuge from the tyranny of National Establishments where other honest men have taken refuge before. In a pamphlet which he has just published, after stating his belief that "if once the spiritual independence of the church was secured, we need not care in how many electors the initiative was lodged; and that if this initiative were vested in communicants, it were a mighty improvement on the actual system," he gives a curious view of the amount of help which the church of Christ has to expect from living statesmen, whether they belong to the party on whose aid he has been accustomed to rely, or to the party he has been accustomed to denounce. "After all," he says, "I now feel that I owe an act of justice to the Whigs. I understand justice in the sense of equity (*æquitas*); and I am now bound to say, that if on the question of Church endowments I have been grievously disappointed by the one party—on the question of Church independence I have been as grievously disappointed by the other. Of course I speak on the basis of a very limited induction; but as far as the findings of my own personal observation are concerned, I should say of the former, *that they seem to have no great value for a Church Establishment at all;—and of the latter, that their great value for a Church Establishment seems to be more for it as an engine of State, than as an instrument of Christian usefulness.* The difference lies in having no principle, or in having a principle that is wrong. In either way they are equally useless, and may prove equally hurtful to the Church; and though the acknowledgment I now make to the Whigs be a somewhat ludicrous one, if viewed in the character of a peace-offering, I am neverthe-

less bound to declare that, *for aught like right Church purposes, I have found the Conservatives to be just as bad as themselves.*"

In one or two of our Associations in the North of England, we learn that resolutions have been passed in favour of the establishment of a Baptist newspaper. Before our brethren take any steps for carrying their opinion into effect, we hope that they will examine all the bearings of the project, and consider the consequences that would result from its accomplishment. We have at present one paper, the Patriot, which exercises considerable influence among public men, as it is believed to be the organ of the evangelical dissenters at large; if it were known to speak the opinions not of the whole body, but of a section only, that influence would be lessened, while its younger contemporary would be unable to supply the deficiency. At present we understand that its pecuniary proceeds are no larger than are absolutely necessary to its being respectably conducted; if this be the case while it has the support of the baptists as well as of pædobaptists, what would ensue if the support of the baptists were withdrawn? If the whole body of Dissenters do no more than barely maintain the Patriot, would the Baptists alone be sufficiently strong and sufficiently united to maintain well a separate paper? Is there not danger that, instead of having one effective paper, we should have two non-effective publications, lingering out a spiritless existence, till at length one or both of them would expire. Have our brethren revolved the effects with regard to advertisements? Would it suit baptist advertisers that their advertisements should be read by baptists alone? or would they pay for advertising in two papers instead of one? Would it suit those who read advertisements to confine their perusal of them to such as would find their way to the Baptist newspaper, or to be obliged to purchase both papers if they wished to see the advertisements of their pædobaptist fellow dissenters? Is it not desirable to read intelligence relating to religious matters in other denominations? Is it not desirable that our brethren of other denominations should have our intelligence brought before their eyes, as it now is in some degree in the Patriot, and as, we have reason to know, it would be more fully if it were more freely furnished? Is it not, above all, desirable to maintain union with our brethren of other denominations, wherever we can do so without compromise of principle? It appears to us, that the interests of dissent imperatively require the abandonment of this well-meant project, this being a case to which the maxim is perfectly applicable, that union is strength.

THE
MISSIONARY HERALD.



CHAPEL AT ST. ANNS BAY, JAMAICA.

ST. ANN'S BAY, JAMAICA.

THE engraving on the other side represents the Chapel at St. Ann's Bay, which was re-opened, after its enlargement, on the 7th of April last. It will now seat 1800 comfortably, but 2000 are frequently found within its walls.

The Missionary station at this place was begun by the Rev. J. Bromley, of the General Baptist Mission, in the year 1830. On his leaving Jamaica, in 1831, the premises were purchased for our Society. The original chapel had been formerly the Court-house. It was one of the fourteen destroyed by the Colonial Church Union in 1832, when the late estimable Mr. Nichols, and his family, who occupied it at that time, were obliged to fly for their lives. On the tree in front of the chapel, Mr. Nichols and the resident Wesleyan missionary were hung in effigy by the furious mob. The mortal remains of the excellent James Coultart are interred at the back of the chapel, within a neat tomb, erected by the people; on which they have placed the appropriate inscription, "His witness is in heaven, and his record is on high." Monuments have been erected, by the church, within the walls, to the memory of both Mr. Coultart and Mr. Nichols.

The building on the summit of the hill, to the right of the picture, is the residence of Mr. Abbott, the highly-valued missionary at this station, who has given the following particulars respecting the state of the Mission here, and at the subordinate stations, for the year 1839:—

During the year 157 were added to the church at St. Ann's Bay by baptism; 4 were received, 2 died, 1 was dismissed, and 2 were excluded.

To the church at Ocho Rios 49 were added by baptism; 6 were received, 1 was restored, 1 died, and 1 was excluded.

To the church at Coultart Grove 53 were added by baptism; 59 were received, and 1 was restored. None were removed by death, and 1 only was excluded.

The clear increase at all the stations is 222 members; the total number of members 826, and of inquirers 1399. 153 couples were united by marriage; and 657 persons became subscribers for Bibles, the greater part of them for Family Bibles.

A church has not yet been formed at Stacey Ville, but 148 persons' names are enrolled on the list of inquirers; and I have occasionally administered the ordinance of the Lord's Supper to the members at present attached to Coultart Grove, who reside in that district.

The total number of children in our day-schools is 253, and in our Sunday-schools 1243.

The foundation-stone of our new chapel at Ocho Rios was laid on the 1st of June; and the building, which is neat and substantial, 80 feet by 40 feet, was opened for public worship on the 7th and 8th of December.

The Mission premises at Stacey Ville, in Clarendon, were set apart for the worship of God, by brother Reid, on the 7th of July.

Thus has our merciful God enabled us to provide additional accommodation for those who desire to sit under the sound of the Gospel, and to lend our feeble aid in promoting the triumphs of the Cross. He has mercifully blessed us with uninterrupted peace: a spirit of harmony and love has prevailed at all our church-meetings, and characterized our intercourse with each other; and we are left to mourn only that we are not, individually, more fully conformed to the mind and will of our blessed Redeemer, and to pray for a spirit of unreserved devotedness to his service and glory. Pray for us, dear sir, that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

I cannot omit recording, with feelings of lively gratitude, that another year of freedom has passed away, without any of those evils occurring which our enemies predicted would be the result of emancipation. Peace and prosperity have invariably attended a kind and equitable system of management. There has not been, to the best of my knowledge, one person, in connexion with the churches under my care, convicted of any crime; not one vagrant; not one who would rather beg than work; not one who has applied to the parish for relief; and, I believe, most of my brethren can say the same. These are pleasing features in the history of a newly-emancipated peasantry, and to their instructors form a delightful source of encouragement.

CALCUTTA.

WE have great pleasure in inserting the following letter from our esteemed brother, the Rev. Francis Tucker, to the church meeting in How-street, Plymouth, under the pastoral charge of the Rev. Samuel Nicholson, in connexion with which Mr. Tucker made his Christian profession.

Calcutta, April 15, 1840.

My dear Christian Friends,—Allow me, from this distant land, to send you a slight expression of my Christian remembrance. Having been known to many of you from my infancy; having made my first profession of faith among you, and feeling convinced that the spiritual welfare of India lies near your hearts, I have resolved to send you a brief account of what has fallen under my own observation, and of what I myself have been called on, in the providence of God, to undertake. I will not allow myself to doubt that you will receive this communication kindly.

You are aware that our missionary party safely reached Calcutta at the end of September. For a few weeks we remained together, and made ourselves familiar with all the novelties of this intensely novel land. We lost no time, however, in meeting with our dear missionary brethren who were previously here, and deliberating with them on the departments of labour which it seemed best for each respectively to occupy. At this conference were present our dear brother Mr. Yates, the oldest of our missionaries in India,* who has, for many years, been employing his talents in the translation of the Scriptures into various languages, and in preaching to an English church; Mr. Thomas, who has been superintending the printing-office during Mr. Pearce's absence, and taking care of all the correspondence; Mr. Ellis, who has the care of a number of children of native Christians, amounting to fifty-four, of whom twenty-one are members of his native church, and seven students for the Christian ministry; Mr. Bayne, who is pastor of the church in Bow Bazaar, partly European and partly native; Mr. Parsons, who had only arrived a few months before, and had been engaged in English preaching; and ourselves, including Messrs. Wenger, Phillips, Morgan, and Tucker, beside Mr. W. H. Pearce.

After earnest prayer for Divine direction, it was then decided that Mr. Pearce should resume the management of the printing-office, as well as the pastorate of a small native church; Mr. Thomas preside over the Bible Depository correspondence; Mr. Ellis and Mr. Bayne continue in their stations; Mr. Parsons proceed up the

* The oldest in Calcutta. Mr. Moore, of Monghyr, and Mr. Robinson, of Dacca, were both in India several years before Mr. Yates.—*Ed. Mis. L.*

river 300 miles, to Monghyr; Mr. Phillips 500 miles further, to Agra; and that Mr. Yates should resign the pastorate of the English church, Circular Road, and devote his time to the important work of translation; in which Mr. Wenger should assist him, and at the same time take the superintendence of a neighbouring village church. With regard to myself, it was resolved that I should be recommended to the Circular Road church, and should become, if they invited me, their pastor. All these arrangements were subsequently carried into effect. The spirit of union and Christian kindness that reigned among the brethren I never saw exceeded; so that all these matters, of such serious moment to every one of us, were decided with perfect unanimity.

It would take up too much time for me to speak at length on all the departments of labour which the brethren occupy; but I ought to express to you my sincere belief that all the means which are employed are in accordance with the word of God; and adapted, with the blessing of the Holy Spirit, to enlarge the Redeemer's kingdom.

You will, perhaps, have observed that I have made no reference to any one of our brethren being engaged in direct preaching to the heathen, except in connexion with three of the churches. This, I must inform you, is owing, not to the want of inclination among the brethren, or of conviction of its importance, but to the fact that every missionary's time is already fully and most usefully occupied. But you must not suppose that this post is neglected; on the contrary, there are assistant missionaries, born in the country, and therefore better able to stand the climate, engaged in this work every day. Still I have no doubt it will seem to you, as it does to us, that English missionaries should be engaged in this branch of labour. And here I would found an appeal to you, dear friends, and to your fellow-Christians in England, to send out more missionaries. Not to refer to the hundreds of millions in this immense country, but to the hundreds of thousands in this swarming city, we want more missionaries here, and for another reason.

I mentioned just now Mr. Ellis's Native Institution: it is the most interesting object I have seen in India. The fifty-four boys are kept apart from the corrupt heathen around them, and lodged in neat straw huts, within the

walls which inclose the missionary's house. They are assembled every day for family worship, and instructed in religious as well as secular learning. Of these, as I said, twenty-one give evidence of real piety, and seven are studying theology. I wish you could see these seven young students: they cannot speak English very intelligibly, but can give most intelligent answers to many a puzzling question. And then they are truly pious. Oh! I have looked down upon them on a Lord's day evening, (for several of them attend my ministry,) and my heart has been ready to leap at the thought that some one of them may prove, through the grace of God, a Whitefield or a John Knox among his countrymen, and be honoured to turn many to righteousness.

Now, besides giving attention to all these youths, and to the church to which so many of them belong, Mr. Ellis has just opened a day-school for the common street children. Already he has more than 200, who all, of course, are instructed gratuitously. The school-room is a noble building, 90 feet long by 40 wide; and near it is erected a very neat and commodious chapel, also for natives, 53 feet by 45. Both these were built by the munificence of a single Christian in England, who has given more than 1000*l.* for this purpose. All this is under the charge of Mr. Ellis; and, as might be expected, he is rapidly wearing himself out in the midst of his busy occupations. Another missionary is wanted immediately to come to his assistance.

And then there is another and very solemn call. You have already heard, I have no doubt, of the death of Mr. Pearce. This is a very great loss to Calcutta, and to India at large. There is great reason for gratitude, however, that he was spared so long. He had spent nineteen years in most diligent and useful labour; then had revisited England, where he endeared both himself and the cause he supported to many Christians; brought back with him a reinforcement of missionaries and the promise of a few more; and, just as he had seen the new brethren fairly located in their spheres of duty, was called away to his rest and his reward. This event has, of course, disturbed, in some measure, the former arrangements. Mr. Thomas has removed to the printing-office, and Mr. Yates has taken the superintendence of the widowed native church; while the remaining duties must be divided among the rest of us.

But you will expect me to say a little about myself. Since I have become pastor of the church in Circular Road, God has been pleased to favour us with most undeserved and unexpected blessings. The congregation has so much increased that we are obliged to enlarge the chapel; and, which is far better, some are being added to the church. I had the pleasure of baptizing three young persons the first Lord's day of this month, and expect to baptize four next month; while there are, beside, four inquirers now visiting me. It will interest many of you

to know that the four present candidates for baptism are two of them daughters of the late missionary Mr. Lawson, and two the grandchildren of Dr. Carey. Our prayer-meetings and church-meetings all show symptoms of revival.

Dear friends, implore for me the grace and wisdom that come down from heaven, that I may be enabled to feed the flock of God, and guide many more wanderers to the fold.

Beside the engagements of the pastorate, which you may suppose are not few or unimportant, I have also the office of secretary to the Calcutta Auxiliary to the Baptist Missionary Society, so that at present I cannot undertake any native work. But I am slowly acquiring the Hindustanee language, and hope yet to be able to declare to these poor heathens, in their own tongue, the wonderful works of God.

I may mention, before I close, something about these heathen people. Their first appearance struck me very favourably; not only is their attire so interesting, but there is so much gentleness and cheerfulness in their manners; nor have I ever yet seen the slightest symptom of that awful impurity which they are well known to commit in secret. In lying and dishonesty, however, I soon detected them; and these sins they commit without the slightest compunction.

I was present last Saturday at one of their festivals,—that very cruel one which goes by the name of Charruk Puja, or swing-worship. Walking out just before sunset, about one hundred yards from my house, I came to an assembly of people in an elbow of the open street, above whose heads a man was swinging round violently, suspended, as if at one end of a balance. A bandage was round his waist; but as he swung past me I could distinctly see the two hooks in his back under it. He did seem to be in pain, but he was probably very much intoxicated. While I was looking on, two or three of Mr. Ellis's young men came up, each with a bundle of tracts under his arm, and while I was conversing with them, Sujatali, the converted Mussulman, of whom you have read in the *HERALD*, (a lovely Christian,) and Gunganarayan, another native preacher, joined us. I wanted one of them to have mounted a low wall near which we stood; and, like Whitefield at Bartholomew-fair, to have proclaimed to them that what they were doing provoked the wrath of God; but this could not be done: all they could do was to speak to any individuals in the crowd who might be inclined to listen, and to distribute tracts; and my eyes filled with tears while watching Sujatali's striped turban, as he passed from me slowly through the crowd, pausing now and then to tell the poor idolaters of a better way of salvation. You may at first think my allusion to Bartholomew-fair inappropriate, but, in reality, it is a very fit one; for it was this impressed me most deeply while attending this heathen ceremony, that none of the people present seemed to remember that it was in-

tended to be a sacrifice for sin. Their shasters declare it to be so; but I could discern none of that seriousness or solemnity which I might have expected when men were making atonement for their transgression to an offended God. The poor swinger appeared to me just like one of those men whom I had seen in the streets of London passing their feet over hot iron, or dipping them into melted lead, in order to get money; and the spectators, except that they did not seem half as much interested, behaved just like the crowd who cluster around the juggler on such occasions. The resemblance is the more accurate, that the Indian swingers are all paid for their performances. I must confess this very much checked my sympathy for the poor people; but, on reflection, what is there which should excite a Christian's sympathy more deeply than the fact that the most affecting rites of that wretched system which forms the only religion of millions of immortal souls should be thus perverted by the worshippers to purposes of show and gain?

But I must not enlarge. To those of you, dear brethren, who give liberally of your substance, for the proclamation of the Gospel in this country, I would only say, by way of encouragement, that I have not the slightest doubt that their contributions are acceptable to God, and will be, sooner or later, honoured with his blessing. It is but the seed-time at present with India, but the harvest will surely come. To all of you I commend the interests of these deluded and perishing souls; and should any one of you, qualified for the work, feel a desire to come hither and labour for their salvation, I may simply express to him my own conviction that there is no spot on the surface of the globe where the hope of real and extensive usefulness can be more confidently indulged.

The Lord bless you, dear Christian brethren, and increase you a thousand fold!

Believe me yours in Christian affection,

F. TUCKER.

Under date of 15th April, Mr. Bayne mentions the recent decease of a native teacher, who resided at one of the village stations:—

I wrote you a long letter in the beginning of the year, giving an account of the village stations, which, I trust, you duly received. Lately we have suffered a great loss there, by the death of one of our preachers called Naryan. He was a worthy man, full of simplicity, affection, and zeal, so that all the Christians loved him, and the heathen respected him. As death approached he was calm and happy: he said he had no fear, he knew he was going to his Saviour. He had no wish to live, but rather desired to go to him. The faith of the brethren who witnessed his last moments was greatly strengthened by his dying expressions. The news of his death just reached me when a much heavier stroke was falling upon us.

What a blow has the death of our dear brother Pearce been to us! It staggered us all—it overwhelmed us all; but as you have received full intelligence of the distressing event, I will not dwell upon it.

It is pleasing, however, to compare the death-bed scene of these two Christians. The one was possessed of a refined, cultivated mind, richly furnished with various stores of knowledge, so

that he was adapted to shine, if he had chosen, in the most enlightened circle. The other was a plain countryman, brought up in utter ignorance, knowing nothing of the world beyond his own paltry village: yet both were Christians. But, even here, what a contrast! The one was the son of devotedly pious parents, and brought up in an enlightened Christian land; converted to God in his youth, and favoured with all the advantages of good example and a religious education. The other the son of heathens, himself for many years a heathen, busy in the service of idolatry; a singer of the wanton songs in honour of wanton deities; yet, like the other, he obtained mercy. Here was the only point of resemblance; they had been both renewed in the spirit of their minds, and had come to the cross for salvation. And what was the consequence in the hour of death? They had both the same cheering hope, the same delightful assurance that Jesus was theirs, and they were his; the same desire to depart and be with Christ. Like the thief on the cross and the apostle Paul, they could both look on death with composure, resting simply on Jesus.

It will interest some of our readers to learn, from their own pens, what is thought, by intelligent natives, of the efforts made for the benefit of their countrymen, by missionaries, and others like-minded. Thus writes the editor of the *Sampurnachandroday*, one of the native journals of Calcutta, in an article severely reproving the selfish indifference of his wealthy countrymen to objects of public utility:—

The natives of this country, generally, know but little of English beneficence: such, however, as have acquired a taste for the literature,

and thereby become acquainted with the history of the English, will be able to verify our statements. We have, then, no hesitation in ascert-

ing, that so far from equalling those foreigners in generosity and public zeal, our native gentry cannot pretend even to approach them in those admirable qualities. Do not Englishmen compass sea and land to search out and remedy the evils that every where afflict mankind, and this with a vast expenditure of labour and property, and at hazard of life itself? As instances of this general statement take the following:—

The Christians of Europe, believing (we say not justly or unjustly) that their religion is the only true one, and destined for all mankind, expend amazing sums, from both public and private funds, in sending out men to preach and propagate their faith among all nations. Nay, many of those agents themselves, being in possession of personal resources, and independent of charitable support, have gone forth on the same errand at their own charges, taking not a cowrie from those who commissioned them. Our readers are not to imagine that these Christian missionaries are the paid servants of the Company: no, they are sent out by distinct Societies, purely of a religious character and constitution, whose means are the accumulation of multiplied free contributions from the pious and charitable among their countrymen. We are unable to say to what amount the expenditure of these proselyting enterprises may extend; but, judging from some particulars that have come under our own observation, there cannot be less than some lacks of rupees disbursed yearly upon these objects in India alone. We know even of individuals coming to our shores who have been made the almoners of private bounty; and have heard of similar cases with reference to other countries. These individuals have been intrusted with large sums, to

be discretionally employed in the relief of suffering humanity, in instances which they had themselves been the means of bringing to the knowledge of their friends and others in Europe. We lately heard of a gentleman who was the bearer, in this way, of 10,000 rupees, which he was charged to expend for the benefit of the natives of India, in such way as might best approve itself to his judgment.

Nay, more than this, the very wives and daughters of Europeans in England, not willing to be outdone in these benevolent exertions by their husbands, fathers, and brothers, have carried their generous zeal to a very great extent. Young women, or married females, while enjoying every comfort of life themselves, and freed from all necessity of labour or toil of any sort, are yet found devoting their time, and strength, and skill to charitable purposes, in a vast variety of employments; as in preparing a thousand neat little trinkets, &c., by the sale of which to furnish the means of giving education to Hindoo females. The same gentleman already referred to brought out articles thus prepared, which produced no less a sum than 2000 rupees, which, too, he was commissioned to expend in the support of orphan and other schools in this city.

And although the ultimate object proposed by these benevolent people, is to make their scholars Christians,—an object which we, of course, by no means approve,—still, considering the substantial benefits, of a temporal and physical kind, in food, raiment, and education, which our children obtain through their liberal benefactions, we cannot but be grateful to them. The tribute of honest thankfulness trembles on our lips.

CEYLON.

THE following extracts from the Report of this Mission, drawn up by Mr. Harris, and read at the Annual Meeting, held in Colombo on the 2nd of December last, will be gratifying to our readers. By the time this sheet leaves the press, it is probable our friend Mr. Dawson will be on his way to strengthen that very promising Mission.

The Report notices, in the first place,—

The State of Education.

During the past year our Society has had, in different parts of the island, 29 schools, containing 1050 children; 2 in Colombo, 6 at Hanwella, 4 at Byanville, 7 at Kottighawatta, 8 at Matelle, and 2 at Aloot-gama.

The small number of our schools in Colombo arises from the greater lack of instruction which is discernible in the villages. We cannot extend our labours without some limitation: would to God that nothing could stop us, but a cessation of the ignorance and miseries of man! This will

one day be the case; but until more distinct signs of its approach shall be apparent, we must be content to lay out most prudently the sums entrusted to our disposal: for these reasons most of our schools are planted in the interior.

A most seasonable assistance is rendered, under this head, by the liberality of Her Majesty's Government, which has caused a considerable increase of scholastic labour. His Excellency the Governor, in addition to the sum of 35*l.* allotted to the schools in the Matelle district, has been pleased to put at our disposal a sum not exceeding 60*l.* Of this sum 30*l.* has been ex-

pended: the remainder is needed to meet expenses in progress. With this auxiliary supply 10 additional schools have been set up, containing about 260 children.

It will not be uninteresting nor inappropriate to mention, that during the year a Rodya school has been begun; the first attempt, we believe, to communicate instruction to that despised and outcast tribe. One of the Society's missionaries recently saw them, and, by interpretation, had a long conversation with them. He regrets the necessity to which they are driven of begging for their subsistence, as such a life must have a tendency to counteract the better principles which a knowledge of Christianity always brings. It cuts the sinews of independent industry, and so far operates as a drawback in leading them forward in the race of civilization: at present, however, it seems unavoidable. When the prejudices of caste shall be worn out they will be thought worthy of engaging in industrious labour, and so at last find their level amongst the human family.

The school-room devoted to their instruction serves as a place of public worship; and parents and children meet here together, to listen to the words of eternal life. Without hazarding the loss of other hearers, or creating confusion in the assembly, they are likewise permitted now to stand under the veranda of the Matelle chapel; and even this removal of prejudice brings many to the regular Sabbath service.

To merely English ears these remarks will sound curious, not to say repulsive; but man naturally tyrannizes over his fellow-man: it is the Gospel alone that teaches us that in Christ Jesus we are all one,—that there is neither barbarian nor Scythian, bond nor free.

If his Excellency saw these people in his recent journey, he must have felt deep compassion for them, and have been struck with the evil of their eleemosynary life; and if it be practicable, we doubt not of his disposition to attempt a cure. The district judge, Mr. Mercier, has set a good example by visiting these people, and takes care to let all see that he thinks no less of them than other men.

Preaching.

We come now to the more direct object of our Society,—the preaching of the Gospel to the heathen nations. This is our commission, given to us by our Master, with the annexation of the promise of his presence; and we hope that we can say that we have always felt the cause to be his, and not our own; it is, therefore, with pleasure that we give an account of our proceedings as “stewards of the manifold mysteries of God.”

And, to begin at Colombo and its vicinity. In ten different places the religion of the cross has been regularly published and explained, and this in four different languages,—the English, the Portuguese, the Singhalese, and the Tamul.

The latter was undertaken by solicitation, and a blessing seems to rest on the result.

The places are Slave Island, the Fort, two in the Pettah, one in Chequo-street, the Grand Pass, the Leper Hospital, Moderah, Matakooly, and Hendella. At most of these places sinners have been brought to abandon their evil courses, give up their false hopes, and take refuge in the sacrifice of Christ, and shape their lives agreeably to his laws and example.

The number of persons admitted to the privileges of the Christian church by us, after a minute examination of their cases, and a diligent inquiry into their lives, amounts, during the past year, to one hundred and thirty-one. These have been baptized, on a public avowal of their faith, and are considered by us members of the respective communities to which they belong. This observation, of course, includes all our stations.

Hangwella.

The next point to which attention is directed is Hangwella. Though one of the oldest stations, circumstances had rendered it almost extinct. Left necessarily to the care of an old Singhalese proponent, seldom visited by a European, the members of the church were reduced to seven. As soon, however, as additional help arrived from England, pains were taken, by the removal of the former resident missionary of Colombo thither, to effect a revival. He has represented the district as very deplorable, the worst marks of heathen sin and superstition abounding; the people having “gods many, and lords many,” but ignorant of the only Lord God, and of Jesus Christ, whom he hath sent.

On his arrival there, not a public school could be found within twelve miles in one direction, and fifty in another, where evangelical knowledge was communicated. Now six schools are planted. They, as well as the public duties connected with the worship of God in the village, are under the inspection of Mr. Daniel, who only leaves this spot of his labour when affairs connected with the Mission require his attendance at Colombo.

At first the attempt to remove the mass of evil was discouraging; but the faithfulness of the Divine promise, “In due time ye shall reap, if ye faint not,” has been strictly verified. The number of adherents to the cause of Christ has increased from seven to thirty-five. Such persons have been thought fit to commemorate the death of our common Lord, by participating in the celebration of the Lord's Supper; and, after renouncing solemnly their idolatrous practices, were baptized into the faith of Christ. Nor is this all,—rather, we would hope, the beginning of good things in that district. In several adjoining villages prayer is wont to be made to Him alone who is able to help; and the folly of idol worship is becoming daily more apparent. The preaching of the Gospel has been extensively

carried on, and the seeds of a future harvest, we are induced to believe, sown.

Byamville.

Since our last Annual Meeting we have ordained over this church a pastor, keeping in mind the apostolical directions that such an one "ought to be an ensample to the flock." His labours have been very successful. Twenty-three natives have humbled themselves under the mighty hand of God, and sought refuge from the storm of Divine anger in the atoning blood of the Son of God. Of these some were Buddhists; some nominally Christians, but ignorant of that faith which they professed, and enemies to God by reason of their wicked works. One, an aged woman, having lived nearly seventy years in the world, was an obstinate persecutor for some time after this branch of our Mission was established, and strove to hinder its growth, and render its members contemptible.

Interesting Fact.

Another interesting fact connected with this place we cannot forbear relating, if it be only to say to others, "Go thou, and do likewise."

A poor native, who had come a distance of twelve miles, to hear words whereby he might be saved, obtained all for which he was anxious by his journey. He repented of his sins, was baptized, admitted into Christian communion, and bidden to come as often as he could, that he might get nourishment for his soul, and so be prepared for death. He found it difficult to attend every Sabbath, and so confined his visits to the first Sabbath in the month, when the Lord's Supper is celebrated; taking care, in the interim, to open his house for the worship of God in his own village, and to get together as many of his neighbours as he could, to join him in his humble attempts to praise God for his manifold mercies in Christ Jesus our Lord. About twelve of his neighbours were wise enough to listen to his voice, and to be influenced by his example. He has had the satisfaction to see them cast idolatry behind their backs, and they are now candidates for baptism.

How might the practical effects of the Gospel be increased, did all imitate the conduct of this humble disciple, who proved himself indeed "a light shining in a dark place!"

Kattighawatte.

Here, likewise, we have ordained a native to the office of the Christian ministry. Like all of us, he itinerates; but he has his stated place of worship, his flock, gathered every Sabbath, and his fixed place of residence. In no less than seventeen villages he lifts up his voice like a trumpet, to warn his fellow-men of the error of their ways. In ten of these he preaches regularly, viz., once every fortnight; in the other seven only occasionally.

On Wednesday last eleven additional members were added to this church, making a total

number of thirty-six communicants, all of whom (with one exception, by reason of sickness,) sat down, on the occasion, to celebrate the Lord's Supper.

It is pleasing to be able to state, that since the foundation of this interesting station not one instance of immorality or inconsistency has occurred, among those deemed fit for baptism and the communion of the Lord's people.

The place of worship is too small for the accommodation of the hearers; and when the minister's new residence is erected, it is in contemplation, by some means or other, to build a new and larger place of worship, and appropriate the present to the purposes of a school-room.

Two or three more schools are likewise beginning to be established, the result entirely of the benevolent and sympathetic suggestions, and supplications, we may add, of the pastor himself. Trusting in God for supplies, we have permitted him to extend the educational branch of his duty; and, among other efforts he is making, that of bringing into operation a female school is not the least. Twenty female children are at the present moment under tuition; and more are expected, if the funds of the Society are adequate to meet the expenditure, and we see no reason to doubt of this.

Matelle.

Matelle is one of the most delightful parts of the island of Ceylon. Its lofty mountains and picturesque scenery make one devoutly and earnestly wish that all its inhabitants knew and adored the common Creator; and bringing them back to this happy state is not so difficult a task as many imagine. They attach much less importance to Buddhism than the residents of the maritime districts; and have escaped, in a great measure, the contagion of European evil example. Never, amidst all their labours in England, did the missionaries discover so much readiness to receive Divine truth in the love of it, nor so much thankfulness for the least ray of heavenly light darted into the mind.

On a recent visit there, the missionary went from village to village, into places almost inaccessible, over craggy, rocky mountains, up steep places, down declivities, through the thick overgrown jungles, and through the rapid streams which poured down from the heights above; and in all the places, when he gained access to the inhabitants, they left their agricultural employments, came in multitudes to hear the intelligence that unto them a Child was born, that unto them a Son was given, that he should be called the Mighty God, the Everlasting Father, and that the government should be on his shoulder. Convenient places were fitted up for the missionary's reception, fancifully adorned, after the native fashion; while the rites of hospitality were performed with a glow of gratitude that showed that spiritual blessings were highly appreciated. Every place was crowded with hear-

ers; and in some places people went away without hearing.

Candidates for baptism were examined with care and scrupulosity; and fifteen were admitted, by that holy rite, into the fellowship of the Christian church. Of these one was formerly a Buddhist priest, or rather high priest. He exercised his impious functions at Matura, and thence led multitudes the downward road that endeth in destruction. Convinced of his folly and wickedness, he most resolutely threw aside his robes of office, gave up his calling, which was somewhat lucrative, and embraced, with zeal and eagerness, the sublime and saving truths of Christianity. Now he is endeavouring to counteract the mischief he formerly did, by teaching his pupils, by letter and orally, the worth and preciousness of the Gospel; and along with him were baptized two, who had formerly been misled by him in his inculcation of Buddhist tenets.

In another instance, two persons, who had heard of our proceedings, and that we were about to baptize, came eighty-six miles, so to fulfil the law of Christ. They had been awakened to a sense of their sinfulness some months before, had left Matelle, and dwelt on the road to Trincomalee; where, having no opportunity of attending public religious ordinances, they kept up private religious exercises, family prayer, and the observance of the Sabbath; and by their growth in grace evinced that the sanctifying power of God's Spirit is not confined to fixed rules of action, but that he can suit his benevolent agency to the wants, the circumstances, and the destitution of man.

On the Sabbath day upwards of 200 people attended at Matelle to hear the word of God; and in the evening, a mixed congregation of English descendants and native Singhalese, when alternate services were carried on by Mr. Silva, the pastor, and the visiting missionary.

Aloot-Gama.

During the course of the year, a fresh Missionary station has been attempted at Aloot-

Gama, about twenty miles from Colombo, on the high road to Kandy. No attempts to introduce the Gospel there had been previously made, except an occasional effort or two from our Society.

Part of the money granted by Government for the purposes of education has been expended in forming two schools in this village. The native teacher placed there regularly visits adjoining places; but we regret to state that this spot is at present very discouraging. From whatever cause it arises, the people are represented as indifferent to the word of truth, stupid and senseless in regard to religious feeling, and, in many instances, show opposition instead of attention. The schools, likewise, are little heeded; the number of pupils daily diminish, and every thing, at present, looks forbidding.

In recapitulating the detail of means employed, it appears that our Society has 6 stations, 8 missionaries, and 29 schools, containing 1050 children, male and female. During the year 3 communicants have died, 3 have been excluded, 3 restored, and, as before stated, 131 added, after a careful investigation of their cases. The Gospel is regularly preached in about 107 villages, including Colombo and its vicinity.

The expenditure has been nearly 1000%; and, independently of the school grants from Government, the money given or promised, on behalf of our Mission, by persons in the island, amounts to about 80%.

In conclusion, we beg leave to offer our prayers for the universal establishment of God's throne in righteousness; and for the acceleration of that blessed time when Truth shall reign in quiet possession of her rights, and when all kingdoms shall be lost in the heavenly and everlasting one of the Messiah. Amen and amen.

H O N D U R A S.

ALTHOUGH we have not yet been able to supply the urgent wants of this station by sending a missionary thither, it will appear, from the extracts below, taken from the letters of our esteemed friend Mr. Henderson, that the work of God is not at a stand there.

Under date of March 13th he remarks,—

We have much to admire and be thankful for in the Divine providence toward us. The church has nothing in it remarkable: we have some awakenings amongst sinners, enough to answer the question, whether the Lord be among us or not. Piety is by no means of a shining kind, neither are we without cause for disci-

pline here; yet it is gratifying to observe the genuine fruits of the Spirit where Satan lately reigned.

One of our female aged members is in the frequent habit of sitting in the very midst of the market with a basket of tracts, Scriptures, and useful books to sell. I find more access to

the Spaniards by her than all other means. Her patience in the midst of much scorn is often admirable; and some of the more respectable, who know her, are in the habit of casting a five-penny piece into her basket on passing, as they know she has no profit by her sales, which she is not above accepting.

We have had more than common encouragement to visit the places on the river banks, though my health has not, of late, permitted me to give that department much attention.

At a place about twenty miles from Belize, called Baker's Bank, some six or eight miles beyond where the Wesleys built a chapel, the proprietor, a Mr. G. Tillet, has been in the habit of accommodating us with a house to preach in, and much kind attention. The seed begins, I hope, to appear. Mrs. T. has been, for some time, among the number of my inquirers, and is now a candidate for the ordinance of baptism. Another female, in the same place, ma-

nifests a concern for her soul's salvation. Mr. Tillet himself is no longer content to allow us to share his house with him when we visit him; he has engaged to give us an ample space of ground, the frame of a house, 30 feet by 20, with the roof. To complete it we shall require boarding outside, floors, windows, doors, &c. Toward this another friend has given four glass windows; and, with the jealousies taken out of the Mission-house, where glass windows were put in, we shall be able to meet the light department. A third has given 500 feet of board, and 50 lbs. weight of nails; so that, with a little management, we expect to be able to put the house in a habitable state by the month of June. May God be glorified!

We wait and pray daily for your messenger or missionary. O that he may come in the fullness of the blessing of the Gospel of Christ! Pray for us.

By an announcement in the *Belize Advertiser* it appears that the little chapel at Baker's Bank was opened on Wednesday, the 1st of July, and that a balance of about 100*l.* only remained due on the erection.

A subsequent letter, dated 30th May, mentions that Mrs. Weatherall, who had till then remained at Belize, and rendered assistance in the schools, had left for New York on the 13th of that month, on her way to her native land. The Superintendent, or Governor, had kindly presented the Mission with a piece of land for a burying-ground; and Mr. Adams, the worthy deacon of the church, had made a similar donation of a lot, contiguous to the Mission premises, anticipating the probability that a new house would be required for the second missionary, whenever he may arrive. It is painful that our kind friends should be kept so long in suspense. May our anxiety on this point soon be brought to a satisfactory termination!

J A M A I C A.

SPANISH-TOWN.

OPENING OF SLIGOVILLE TOWNSHIP.

At a period when calumnious fabrications, originating, there is reason to believe, in the focus and hot-bed of American slavery, New Orleans, have been, with ungenerous haste, caught up and circulated through our own country, to the disparagement of Baptist missionaries, it will not be deemed unseasonable to present a specimen of what is really the kind of influence which our brethren in that island are exerting. We give, therefore, an account of the opening of Sligoville Township; which, as our readers are aware, has originated in the wise and benevolent energy of our esteemed friend Mr. Phillippo. Our limits render it necessary considerably to abridge the narrative, which is contained at length in the *Colonial Reformer* of Saturday, June 20.

This novel and interesting ceremony took place on Friday, the 12th instant, pursuant to advertisement. At about half-past ten o'clock A. M., a large concourse of people having assembled in the chapel and school-room, Mr. Phillippo commenced the series of interesting engagements by giving out a hymn. Portions of Scripture applicable to the circumstances of the

occasion were then read, followed by a prayer for the special blessing of God upon the inhabitants of the township, and upon those of the world at large.

Subsequently a statement of the origin and progress of the township was read, from which we gather that it comprizes about fifty acres of land, particularly oblige for a village settlement, as being near Kingston and Spanish-Town, with good roads, a beautiful prospect, and very healthy climate.

When the land was first purchased, a few dilapidated negro-huts and garden-plots excepted, it presented the appearance of an unreclaimed wilderness. It was covered with masses of rock, and with a rank luxuriance that obstructed the prospect. It was wholly without inclosure, and was, moreover, abandoned by its former cultivators as exhausted soil, and seemed to possess no attractions to the landed proprietors around.

The foundation of the first building that was erected on it, and which comprised a dwelling-house, a chapel, and a school, beneath the same roof, was laid by Mr. Phillippo, in October, 1835. A few months subsequently to the opening of this building for the worship of God and the operation of schools, it was found necessary, from the rapid increase of attendants, to erect a distinct building for their accommodation. This building, now occupied as the chapel and school-room, was opened in July, 1838. In the following June, two months before the proclamation of the entire freedom, the first lot of land was purchased by Henry Lunan, formerly a slave and head man on Hampstead plantation adjoining.

The township now contains about 100 families. All the allotments originally designed for sale are disposed of; and when all the purchasers shall have provided the accommodation requisite for their entire households, the number of tenancies will probably be increased to 200.

The actual commencement of the township may be dated from the 1st of August, 1838; and, notwithstanding the settlers have had to struggle against peculiar difficulties, they already realize a degree of comfort to which, in their former condition, they were strangers, and which presents the prospect of future intelligence, industry, and happiness, which cannot fail to be conducive to the interest of the colony at large, all the labourers and artizans being employed, for moderate wages, on the properties around.

God Almighty grant that these expectations may be realised to their fullest extent, and He alone shall have the glory!

The present inhabitants are principally agricultural labourers; but the township contains, also, one schoolmaster and mistress, one shop-keeper, two butchers, four masons, one blacksmith, one straw-hat manufacturer, two garden-

ers, one tailor, four carpenters, one farrier, and two sawyers, exclusive of apprentices.

It is a gratifying fact that most of the adult inhabitants of the township are members of Christian churches: all are professors of religion, regularly attending Divine worship on the Sabbath, and generally once on a week-day evening; that it has never yet been desecrated by a vendor of spirituous liquors; and that the peace is so well preserved that policemen and constables are unknown to the community.

The premises belonging to the Baptist Missionary Society, and which range nearly in a line, at convenient distances on the summit of the mountain in the rear of the town, contain a dwelling-house for the missionary and family, a chapel and school-room, a residence for the schoolmaster and mistress, and three or four other cottages.

From its commanding and otherwise beautiful situation, the sea being visible from the whole elevation, on both sides of the island, the chapel is named Mount Zion. The church meeting within its walls, from 200 members and upward, which were dismissed to it at its commencement, from the church at Spanish-Town, is now increased to 493; whilst such continue to be the additions to the stated congregations, at first numbering only about fifty individuals, that it is absolutely necessary to enlarge it to twice its present size.

The schools here in operation contain four distinct departments, superintended by Mr. and Mrs. Ogborn, and Mr. J. O'Meally; the day or Oxford school, annually assisted, in a pecuniary way, by kind friends in that city, through the instrumentality of Miss ———; the adult evening, or Peckham Commemorative institution; the Sabbath-school; and a School of Industry. In these, besides the acquisition of the common rudiments of lettered knowledge, the girls are instructed in needle-work, and the boys in several useful arts.

All these departments, as to numbers and efficiency, are in a flourishing condition, and have been, during the comparatively short period of their existence, a blessing to the neighbourhood, the extent and degree of which it would be difficult to estimate, there being, at the present time, few children in it, of five years of age, who are not able to read the Holy Scriptures.

The preliminary services being closed, the large company present perambulated the town, describing its boundaries, naming the various streets, which are chiefly designated after the most eminent philanthropists of the day. The main road, being the entrance from Spanish-Town, is styled Victoria Road, in honour of our gracious Sovereign; and loud and hearty were the loyal exclamations of the multitude, when this name was formally announced. Prizes had been offered for the best cottages and grounds; and these having been thrown open for inspec-

tion, the prizes were awarded accordingly, by the judges previously appointed.

These interesting matters having been settled, the company returned to the chapel, where Mr. Phillippo delivered an address, bearing more especially upon the temporal interests of the agricultural classes, both labourer and employer; enforcing the several duties of honesty, industry, economy in domestic expenditure, prudent provision for the exigencies of sickness and old age, together with exhortations to a faithful and conscientious discharge of the mutual obligations of masters and servants, husbands and wives, parents and children; illustrating particularly the impolicy, as well as sin, of dishonesty in every form; the evils of idleness, and the advantages of industrious habits; the guilt of intemperance, and folly of extravagance in dress; the benefits afforded by the institution of Savings Banks; and the disgrace and misery almost inseparable from depending, in sickness and infirmity, on public or private charity; concluding the whole with an earnest recommendation to the culture of feelings of piety and gratitude to God for the distinguished blessings mutually enjoyed.

Immediately on the conclusion of the address

the whole congregation rose up, and sang, with great delight and animation,—

“ Joy! for every yoke is broken,
And the oppressed all go free:
Let us hail it as the token
That our much-loved land may be
Blessed of the Lord Most High,
Ruler of the earth and sky.”

The interesting occurrences of the day were closed by the formation of an Agricultural and Horticultural Society; a measure which arose from the deep interest manifested, especially in what related to the cottages and grounds. A doxology was now sung, and the meeting separated.

But it was to meet again, for a purpose now become no less necessary than agreeable. Leaving the chapel, therefore, all moved off towards the area in the centre of the town, where a steer having been kindly presented as a gift for the purpose, most of them participated in a public entertainment. All conducted themselves in the most becoming manner, and, in less than two hours afterwards, the busy and joyous scene had passed away, leaving behind the cheering hope that beneficial results will be seen in future years.

Some days afterwards Mr. Phillippo received the following note, in reference to the proceedings we have described, from a gentleman deeply interested in the prosperity of the island, and not a ‘sectarian.’ Mr. Phillippo will, doubtless, be surprised at its publication; but it seems only what is due to our vilified missionaries to show what is thought of their operations by the parties best able to judge:—

To the Rev. J. M. PHILLIPPO.

Spanish-Town, June 24, 1840.

My dear Sir,—Permit me to assure you that I have read, with indescribable gratification, the very interesting account of your proceedings at Sligoville on the 12th instant. I hasten to request permission to enrol myself, if consistent with your rules, as a member of your Horticultural and Agricultural Society; and I shall be very happy to pay you the subscription-money when we meet, and I will endeavour not to be an useless member.

I solemnly declare that I do not think a scene so interesting to every Christian feeling (always

excepting those which belonged to the *great measure*,) ever occurred in this island. The village will indeed be, to you and those who are interested in you, a source of never-failing pleasure in the recollection; and a monument of enterprise, perseverance, and philanthropy which will preserve your memory. God bless you, dear sir, and prosper you!

Pray accept, for Mrs. Phillippo, yourself, and family, every sincere good wish and respect on my part; and believe me always, with unfeigned esteem,

Your obliged and faithful servant,

SOUTH AFRICA.

ON the 6th of February last, the deacons of the church at Graham's Town forwarded a remittance of 50*l.*; and remark, at the same time,—

We trust we are deeply sensible of the great obligation we are laid under to the Committee for their great kindness in so readily complying with our wishes in obtaining for us Mr. Aveline; whose ministry, we are happy to state, continues to be increasing acceptable to the church.

We think the number of hearers is rather on the increase; but the situation of our chapel is certainly very unfavourable, being a considerable distance from the centre of the town and principal streets; we have, therefore, purchased a piece of ground in a very central situation, and

have commenced a subscription among ourselves. We hope the great Head of the Church will smile upon our efforts, and enable us to erect another chapel, as we trust our only object in the undertaking is the promotion of his glory, and the best interests of our fellow-creatures.

By a few lines from Mr. Aveline, accompanying the letter of the deacons, we learn that he was well, and had lately visited Salem and the station at the Karega. He expected to take a longer excursion soon.

Home Proceedings.

DEPUTATION-ARRANGEMENTS FOR SEPTEMBER.

LIVERPOOL.—The Mission-meetings of this District commence on the first Lord's day of September, and are held at Liverpool, Lancaster, Chester, Preston, Wrexham, and other neighbouring towns. Deputation, brethren Carey, J. J. Davies, Burton, and Knibb.

MANCHESTER.—These Meetings commence at Bolton, on the 18th of September, and are held at Manchester, Oldham, Stockport, Ashton, Rochdale, Heywood, and Ogden. Deputation, Dr. Cox, Mr. Knibb, and Mr. Clarke.

LEEDS and the WEST RIDING.—The Meetings of this District are held at most of the large towns of the Riding, and begin at Leeds on the 20th September. Deputation, brethren Knibb and Carey.

HULL and the EAST RIDING.—The Meetings begin at York, and include most of the towns of the East Riding. Deputation, brethren Giles, Clarke, Swan, and most of the brethren of the respective localities.

NORTH of ENGLAND Auxiliary.—The Meetings of this District, which are now, by the kindness of friends there, held annually, begin at Newcastle on the 20th of September, and include most of the towns in the four Northern counties. Deputation, brother Burton, of Amersham, and the brethren of the district.

OXFORDSHIRE.—The Meetings of this District begin at Bourton, on the 27th. Deputation, brethren Pearce, Salter, and Knibb.

WALES.—The Meetings of the South West Wales begin at Talybout, on Thursday, the 17th of September. Deputation, brethren Upton, of St. Albans; and Jones, of Carmarthen; and, for part of the journey, Mr. Knibb.

IRELAND.—The Mission-meetings of Ireland begin early in September, at Dublin. Deputation, brethren Steane and C. E. Birt, of Bristol.

The Committee earnestly request that in every place there may be Sermons on behalf of the Mission, followed by a Mission-meeting in the week.

The Secretaries will derive great advantage in their arrangements from Association Letters, local Missionary Reports, and other statistical information; and would feel obliged to the friends of the Mission if they will kindly forward them to Fen-court.

DEPARTURE OF MISSIONARIES.

ON Saturday, July 25, Mr. J. E. Henderson, late of Stepney College, and Mrs. Henderson, embarked on board the *Camilla*, Capt. Burton, bound for St. Ann's Bay. Mr. H. will supply the church at Falmouth during the absence of their pastor, Mr. Knibb; and afterwards, most probably, take charge of one of the country stations which have grown out of it.

On Monday, Aug. 10, Mr. and Mrs. Small left London for Portsmouth, to embark on board the *Mary Ann*, Captain Tarbutt, for Calcutta.

These missionary friends are commended to the prayers of our Christian friends. May they be preserved in safety in proceeding to their different spheres of labour, and made extensively useful there.

ARRIVAL OF A MISSIONARY OUTWARDS.

OUR dear friends, Mr. and Mrs. Capern and family, reached Nassau, New Providence, in safety, on the 11th of June, after a voyage more favourable than they had anticipated.

Mr. Leaver left a few days afterwards, for the United States, and may be shortly expected in this country.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 1st to August 1st, 1840.

Our country friends will observe that we have this month adopted a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expense of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.

SUMS RECEIVED AT FEN-COURT.		£ s. d.		£ s. d.	
Subscriptions.		Buckinghamshire.		Harrington Wesleyan	
W. Taylor, Esq.	1 1 0	Amersham, on account	49 5 10	Chapel.....	1 4 5
Rev. W. Weare, Epping	2 2 0	Buckingham.....	23 14 7	T. H. Graham, Esq.....	1 0 0
Rev. R. Hogg, Kimbolton	2 2 0	Chenies	20 1 9	Newcastle—J. C. Lamb,	
Rev. S. Tomkins, 2 years	2 0 0	Chesham, by Rev. E. Carey	18 10 0	Esq.....	1 1 0
Mr. Fountain, Kensington	1 1 0	Cuddington	0 3 1	Rowley and Bomley ...	10 15 6
Mrs. Christie, ditto.....	1 1 0	Haddenham	8 12 0	Workington—Collection	
Alfred Ward, Esq., Thornbury	1 1 0	Long Crendon	2 2 8	and subscriptions.....	7 17 7
		Quainton	1 6 8	Sunderland—Dons.—T.	4 0 0
		Taversey	1 16 0		
		Speen	6 11 1	Northamptonshire.	
Donations.		Waddesdon Hill, by Mr. Granger	17 7 11	Clipstone, by Rev. T. J. Gough.....	40 10 0
J. and J. Colman.....	5 0 0	Cambridgeshire.		Letting, by Rev. W. Knibb	21 4 3
S. S.....	2 0 0	Cambridge.....	105 0 10	Northampton, for Africa	40 0 8
B. Risdon, Esq.....	10 0 0	Cottenham.....	24 1 2	Road	13 0 0
Miss Angas, Tavistock,		Melbourne	13 13 8	Thrapstone	25 15 0
T.	10 0 0	Shelford	13 5 1	Norfolk.	
Rev. E. Carey	5 0 0	Willingham	8 9 6	Aylsham.....	3 5 0
J. G.	5 0 0	Devonshire.		Dereham	12 16 0
Miss A. Marsh	5 0 0	Paignton—Friends, by Mr. Troward.....	9 4 6	Fakenham	11 10 3
Friend, by Rev. J. Dyer	1 0 0	Kingsteignton—Collected by Miss Pinsent	1 18 0	Foulsham	21 7 10
P. Y. T. G.....	50 0 0	Hertfordshire.		Ingham	25 16 4
Friend, near New Mill.	2 0 0	Hemel Hempstead	23 6 10	Kenninghall	13 10 0
M. E.	3 0 0	St. Albans—Collection, &c.	42 17 2	Marthan	2 12 6
Miss Gutteridge	10 0 0	Ditto, towards press for Colombo, by Rev. W. Upton	30 0 0	Neatishhead	5 8 10
Mr. and Mrs. Lillierop, Dover	1 0 0	Kent.		Northwich:—	
London Auxiliaries.		East Kent:—		St. Mary's	68 14 9
Brompton, Alfred-place:—		Canterbury—Collection	7 0 0	St. Clement's	25 18 8
Balance	19 9 2	Deal—Collection	2 6 7	Oxford Hill	1 11 5
Devonshire-square:—		Eythorne	37 14 9	Salehouse	4 16 9
Collection	40 0 0	West Kent:—		Swaffham	6 6 0
Ditto, on account.....	30 0 0	Chatham, on account	45 8 0	Worstead	15 3 2
Mear's Court—Rev. J. Stevens	30 0 0	Maidstone	24 2 5	Yarmouth	8 2 4
Staines collection	4 0 0	Sandhurst, by Mr. Gates	2 13 0		213 9 10
Windmill-street collect.	4 0 0	Lancashire.		Somersetshire.	
Prescott-str. Auxiliary, on account	40 0 0	Lancaster—T. Eskridge, Esq., by Dr. Cater	3 0 0	Bristol, on account	350 0 0
Waterloo-road, collection	3 10 0	Manchester—George-str. Juvenile Society	29 6 0	Suffolk.	
South London Auxiliary, on account	39 13 7	North of England Auxiliary.		Becces	21 16 6
Jamaica-row—collection	6 0 0	Broughton—Subscription	0 17 0	Bury	43 0 0
Unicorn-yard—ditto	7 0 6	Carlisle:—		Dis	20 10 2
COUNTY AUXILIARIES.		Collection	1 4 0	Ipswich	94 7 7
Bedfordshire.		Donations	14 8 0	Sussex.	
Dunstable	59 9 0	Warwickshire.		Brighton — Rev. W. Savory	8 12 0
Ditto, for Africa	5 5 0	Birmingham, on acct.,	341 14 4	Warwickshire.	
Houghton	20 13 0	Rev. T. Morgan, for India	6 0 0	Mr. Timmis, ditto	5 0 0
Berkshire.		Rugby.....	6 12 0		
Beach Hill.....	3 3 0				

	£	s.	d.
<i>Wiltshire.</i>			
Salisbury	24	6	8

FOREIGN.

Salter's Hill, Jamaica.....	100	0	0
Netherlands Auxillary, by Rev. S. Muller.....	125	0	0

LEGACIES.

Miss H. Wright, <i>Harlow</i> , by Rev. T. Finch	10	0	0
Rev. S. Green, <i>Cambridge</i>	5	0	0
	15	0	0

SCOTLAND.

Deputation. — Rev. Dr. Hoby;
Rev. J. H. Hinton, M.A.; Rev.
J. Sprigg, M.A.; Rev. R. Pen-
gilly; and the Rev. J. Clark, of
Jericho, Jamaica.

The Committee beg to return
their thanks to the friends of Mis-
sions in Scotland for the uniform
kindness with which the Deputa-
tion were received; and they
trust that those who are not al-
ready pledged to support other
Societies will kindly aid them by
annual contributions.

Aberdeenshire.

Aberdeen:—			
Collected at			
Baptist Chapel, Silver- street	13	2	6
Ditto John-street.....	5	0	0
George-street	3	8	0
Blackfriars-street.....	3	0	0
Frederick-street	1	10	0
Relief Church	3	0	0
Public Meeting.....	4	17	6
Aberdeen Missionary Society	20	0	0
	53	17	0

Fraserburgh:—			
Collected at			
Independent Chapel .	3	3	6
Mr. John Park	5	0	0
Mr. John Wemyss	5	0	0
	13	3	6

Huntly:—			
Collected at			
Rev. Mr. Hill's.....	5	17	0
Mission Prayer-mect- ing	2	1	0
Youth's Missionary Society, by Mr. Mor- timer	1	10	0
J. Robertson, Esq.....	1	0	0
	10	8	0

Insch:—			
Collected at			
The Hall in Insch	1	13	6

New Deer:—			
Friends at, by Mr. G. Leslie	1	0	0

Rhynie:—			
Collected at			
Rev. Mr. Cruikshank's ..	1	7	½

	£	s.	d.
Tough:—			
Collected at			
Rev. Mr. Robb's	2	0	7
Donations	1	11	0
	3	11	7

Angusshire.

Arbroath:—			
Collected at			
Independent Chapel	1	10	0½

Dundee:—			
Collected at			
Baptist Church.....	6	0	0
Dr. Russell's.....	10	18	0
Public Meeting.....	11	15	0
Prayer-meeting at Mr. M'Cheyne's	0	14	7½
Auxiliary Society.....	18	10	11
Donations	6	15	0
	54	13	6½

Forfar:—			
Collected at			
Independent Chapel .	1	15	6

Montrose:—			
Collected at			
Independent Chapel .	13	0	0

Ayrshire.

Ayr:—			
Collected at			
Independent Chapel .	1	2	8
Donation	1	6	0
	2	8	8

Cumbræ:—			
Cumbræ Mission As- sociation	2	0	0
Ditto for W. I. F.....	2	0	0
Millport Baptist Chap- el	1	2	0
	5	2	0

Irvine:—			
Collected at			
Baptist Chapel	9	4	0
Parish Church	3	5	6
Donations	13	2	0
	24	11	6

Kilmarnock:—			
Collected at			
Parish Church	1	15	1
Messrs. Stewarts	5	0	0
	6	15	1

Kilwinning:—			
Collected at			
Parish Church	0	14	8
David Muir, Esq.....	1	0	0
	1	14	8

Saltcoats:—			
Collected at			
Rev. Mr. Ellis's	0	18	6
Saltcoats Missionary Society	2	10	0
	3	8	6

Stevenston:—			
Collection	0	5	0

	£	s.	d.
Stewarton:—			
Collected at			
J. Cunningham, Esq. .	4	0	0

Banffshire.

Banff:—			
Collected at			
Independent Chapel .	4	1	
Donations	2	1	
	6	2	

Berwickshire.

Berwick:—			
Collected at			
Baptist Chapel	25	0	0
Mission fund.....	5	0	0
	30	0	0

Coldstream:—			
Relief Church	2	10	0
Female P. Meeting ...	0	5	0
Dr. Thompson's	6	11	0
	9	6	0

Hawick:—			
Collected at			
United Secession			
Church	6	0	0
Independent ditto ...	3	10	3
Relief ditto	6	0	10
Temperance Society .	0	4	6
	15	15	7

Dumbartonshire.

Dumbarton:—			
Collected at			
Secession Church.....	1	0	8

Bonhill:—			
Mr. D. Barr	0	10	0

Dumfriesshire.

Annan:—			
Donations	0	7	6

Dumfries:—			
Collected at			
Rev. R. Machray's ...	8	5	6
Rev. W. Dunlop's ...	4	9	0
Rev. W. Blackwood's .	1	12	7
Donations	1	5	0
Glennæ, Major Dalzel's	3	10	1
	19	2	2

Sanquhar:—			
Collected at			
Rev. R. Simpson's ...	1	0	0
Mr. J. W. Macqueen .	0	5	0
	1	5	0

Edinburghshire.

Edinburgh:—			
Bristo-street Chapel .	9	1	0
Brou-hton-place ditto	4	11	0
Charlotte Chapel	92	12	6
Ditto Public Meeting	13	0	0
Elder-street Chapel ...	52	7	1
Ditto Mission-fund ...	5	0	0
Nicholson-street	11	9	9
Donations.....	38	6	6
Inverkeithing	2	10	7
Leith (Mr. Harper's) ...	3	6	8
Ditto Missionary Society	10	0	0

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<i>Fifeshire.</i>		<i>Inverness-shire.</i>		<i>Donations and Collecting Books</i>	
£	s. d.	£	s. d.	£	s. d.
<i>Anstruther:—</i>		<i>Inverness:—</i>		<i>Kingessie</i> 9 16 5	
Baptist Chapel	2 12 1	Collected at		<i>Blar Athol</i> 1 5 0	
Independent ditto	1 15 0	Rev. Mr. Kennedy's . . .	2 5 0		0 15 11½
		Rev. Mr. Scott's 3 5 0			30 17 3
	4 7 1	Rev. Mr. Sutherland's 5 2 8			
		Donations	1 6 0		
<i>Anchtermuchty:—</i>			11 18 8	<i>Tullimnet:—</i>	
Collected at		<i>Kinross-shire.</i>		Collected by	
Rev. Mr. Taylor's.....	1 6 6	<i>Kinross:—</i>		Rev. J. Thompson ... 2 17 9½	
		Mr. Thompson..... 0 5 0			
<i>Cupar:—</i>		<i>Kirkcudbright-shire.</i>		<i>Renfrewshire.</i>	
Baptist Chapel	9 0 0	<i>Kirkcudbright:—</i>		Greenock:—	
Relief Church	1 10 0	Collected at		Collected at	
Missionary Society ...	5 0 0	Rev. G. Wood's 1 5 1		Baptist Chapel	
Collected by		Donations		United Secession	
Mrs. Sturrock	3 5 0	4 2 6		Church	
Donations	1 10 0	5 7 7		Donations and sub-	
	20 5 0			scriptions	
				20 11 2½	
<i>Dunfermline:—</i>		<i>Lanarkshire.</i>		<i>Paisley:—</i>	
Chalmer's-str. Chapel	5 0 0	<i>Glasgow:—</i>		Collected at	
Queen Ann-str. ditto	4 8 0	Collected at		Baptist Chapel, for	
Baptist ditto	7 0 6	Rev. Dr. Wardlaw's 18 0 0		translations	
Mrs. J. Inglis ...F. E.	20 0 0	Grey-friars' Church... 3 17 6½		5 6 0	
G. Inglis, Esq.....	1 1 0	Rev. G. Ewing's 7 8 6		<i>Port Glasgow:—</i>	
	37 9 6	Rev. Mr. Patterson's 12 0 0		Collected at	
		Rev. Dr. Beattie's ... 3 13 7		Secession Church ... 1 14 7½	
<i>Elie:—</i>		Rev. Mr. M'Leod's ...10 7 0			
Rev. Mr. M'Kenzie's	2 16 10	Portland-street..... 4 16 7			
Missionary Prayer-	2 0 0	Subscriptions		127 6 6½	
meeting	4 16 10				
		<i>Murrayshire.</i>		<i>Selkirkshire.</i>	
<i>Kennoway:—</i>		<i>Elgin:—</i>		Galashiels:—	
Collected at		Collected at		Collected at	
Dr. Fraser's	1 2 0	Baptist Chapel		United Secession	
		Independent ditto ... 5 0 0		Church	
<i>Kirkaldy:—</i>		11 0 0		3 10 0	
Collected by				<i>Selkirk:—</i>	
Rev. W. Innes	3 1 0			United Secession	
				Church	
<i>Leslie:—</i>		<i>Forres:—</i>		2 8 0	
Collected at	0 17 0	Collected at		<i>Stirlingshire.</i>	
Missionary box.....	0 12 0	Baptist Chapel		Falkirk:—	
	1 9 0	Independent ditto ... 5 0 0		Collected at	
		7 0 0		Secession Church..... 1 14 0	
<i>Leven:—</i>		<i>Nairnshire.</i>		<i>Stirling:—</i>	
Rev. Mr. Cornwall's .	1 2 0	<i>Nairn:—</i>		Collected at	
		Collected at		Baptist Church..... 4 15 6	
<i>Newburgh:—</i>		Independent Chapel . 2 1 4		Secession ditto	
Collected at		Donations		2 0 0	
Mr. Johnstone's	1 12 6	2 9 10		Donations	
		4 11 2		Secession Church,	
<i>Pittenween:—</i>		<i>Perthshire.</i>		<i>Bannockburn</i> 3 5 ½	
Rev. Mr. Kerr's	1 14 0	<i>Auchterarder:—</i>		Donations ditto..... 1 1 0	
		Collected at		16 1 7	
<i>St. Andrew's:—</i>		Rev. Mr. Pringle's		<i>Wigtonshire.</i>	
Rev. Mr. Taylor's	1 14 6½	Church		Garlieston:—	
Missionary Society ...	10 0 0	1 18 0		Collected at	
Donations	2 19 0			Rev. T. Young's 1 0 7	
	14 13 6½	<i>Perth:—</i>		<i>Newton Stewart:—</i>	
		Collected at		Collected by	
		Baptist Chapel		Rev. J. Towers..... 1 0 0	
		Auxiliary Society..... 5 11 0		<i>Wigton:—</i>	
		Public Meeting..... 3 8 2		Collected at	
				Rev. J. Towers's 8 0 0	

NOTICE TO CORRESPONDENTS.

THE thanks of the Committee are returned to Mr. Samuel Beddome, for fifty copies of "Beddome's Scripture Exposition," for the use of the missionaries in Jamaica.

By a communication from the surviving sisters of Dr. Carey, we learn that we were led into an error respecting the house of which we gave an engraving in our Number for June. It seems that eminent man was born before his father went to reside on those premises, where his son William lived from the seventh to the sixteenth year of his age.

IRISH CHRONICLE.

SEPTEMBER, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

Mr. GREEN writes to a friend in the Committee, in reporting part of his tour in Ireland, as follows:—

Killarney, August 11, 1840.

MY DEAR FRIEND,—My journey in this interesting but afflicted country is drawing towards its close. I have a few minutes to-day to spare, as the rain is falling in torrents, and it may not be uninteresting to give you some account of the impressions made on my mind by what it has fallen to my lot to observe. You know that my object was chiefly to see and converse with, and if possible cheer, the brethren who are labouring here in different capacities in connexion with our Society.

Truly they need to be thus cheered. If there be a country whose condition and circumstances make it almost afflictive to labour in it for the spiritual welfare of men, that country is Ireland; so few has a brother here, especially in country places, to sympathize with him—so few has he with whom to exchange expressions of Christian affection, and so small seems to be the result of his labours in converting souls to God, that but for occasional visits of this kind his heart would fail him, and the field must be deserted.

Of the schools conducted in connexion with our Society I shall say nothing now. My plan has been to visit as many as possible, and to make such observations as their state respectively, found on examination, appears to call for. These I have made, in a character not legible to the masters, on the roll-paper of each school, which in due course will come soon into my hands, when a connected report of all the schools may be given. I will for the present confine myself to the preaching and reading labours of the Society.

My visit to the north was in some respects exceedingly gratifying. At Conleg, a populous and increasing manufacturing village, about two miles from Newtown Ards, our friend John Young seems to be labouring with success. The very name of

Baptists, a short time since, was almost unknown to the people; now he has a church of twenty-six members, and an increasing congregation of from seventy-five to one hundred, several of whom appear to be inquiring after truth. Unhappily, they have no place of worship, an inconvenience which Mr. Young is seeking to remedy. He preaches in several other towns and villages, and is aided by the labours of a Mr. Swaine, a reader, who seems to understand the gospel, and to be able to explain it to others. So far as we—my friend and myself—could judge, he appears also to be a man of great candour, and of generally correct and scriptural views of the truth.

From this place we proceeded through county Antrim to Tubbermore, wishing to have an opportunity of conversing with Mr. Carson, who for many years has been labouring in that village, and whose writings, especially on baptism, have made him widely known. It was gratifying to learn, wherever we went, that he is held in very high esteem by all parties who know him; a fact which involves no ordinary testimony to his excellence, as there is perhaps no country in which religious prejudices run higher than they do in Ireland—in the Protestant north as well as the Catholic south. You will not expect that I should describe Mr. C. except in the general terms, that whatever had been my ideas of his deep piety, his good sense, and extensive information, these were greatly exceeded by what we found him to be. He is not enough known to our body. We were delighted with his urbanity, communicativeness, and perfect freedom from everything like assumption; with the strength of a giant, he is meek, bland, docile as a child. We obtained, before reaching his place, very interesting information as to his congregation, church, &c. It was described as consisting of from 700 to 1000 persons, or very nearly that number,

coming from all parts of the vicinity. His church, open in its communion, has somewhere about three hundred members in it, almost all of whom, indeed, are very poor, but they seem, from the representations made to us, rich in knowledge, and faith, and spiritual excellence. We found the good man in a cottage situate near a bog, on a gently rising ground, and in the midst of fields cultivated, and not scantily planted with trees, by his own hand. He has contrived here to bring up a large family, consisting now I believe of ten children, all of whom know and love the Saviour. Most of them occupy respectable stations in society. A friend described to us the services of public worship in Mr. Carson's congregation. I believe you know that in the north of Ireland the Baptists mostly hold with the practice of mutual exhortation; Mr. C.'s people do, though it is by no means constant. The people assemble from all parts of the neighbourhood on Lord's day morning, I forget whether at eleven or twelve o'clock; such as approve the practice, at the opening of the worship, salute each other with the kiss of charity "in the name of the Lord," a hymn or psalm from the Scotch version is then sung, Mr. Carson prays, and afterwards portions from the scripture are read, one of which, or sometimes both, becomes the subject of an expository lecture, of about an hour and a half in length. The Lord's supper is then administered, and if brethren exhort, this immediately follows the hymn with which that part of the service concludes; if not, and this is most common, Mr. C. concludes the first part of the service. An interval then occurs of a few minutes; the people cannot go home, they are too far away; they wait therefore, refreshing themselves somewhat, till again Mr. C. commences a service like ours in England, in which he commonly preaches: both the expository lecture and the sermon, my informant told me, being distinguished by sound scriptural acquaintance with the truths of religion, by deep piety, and eminent adaptation to feed the listening multitudes with knowledge and understanding. This I could easily believe, from a lecture which it was our good fortune to hear from Mr. Carson on the following Lord's day. It was distinguished by child-like simplicity and transparent piety. How shall I describe his place of worship? In form it resembles the letter T, the pulpit in the back wall being at the point of junction; no plaister adorns its walls, no ceiling indicates the regard of the worshippers for splendour; at the ends of the horizontal line are galleries, the perpendicular of the T has been recently added as enlargement. The people, many of them, come shoeless to meeting, of what use

would be flooring? All is simple as you can conceive. There are marks of poverty which I wish the wealth of some of our English Christians would enable Mr. C. to remove. One of Mr. C.'s hearers, employed by the Society as a reader, is evidently a man of superior understanding, a fair specimen, I learned, of the men members of his church.

At Coleraine, to which place Mr. Carson accompanied us, we found a flourishing Baptist church; but of this, and of other parts of our tour, I shall be able to give you account in a future letter.

I am, my dear friend,

Yours very affectionately,

SAMUEL GREEN.

Mr. DENNIS MULBERN writes, under date of July 31—

Another month has passed into eternity, during which I have been mercifully spared, and enabled to continue my feeble efforts in the cause of God: as usual, families have been visited, the scriptures read, and the gospel preached, as I could. Besides filling up my usual engagements in the town, I have preached at Polladivin, Leflany, Mountain River, &c. The congregations continue steady and attentive, and the gospel is evidently gaining ground at each of these stations; and while the least advance of divine truth is encouraging, still it is lamentable to see how slow is the progress. When, in the hour of calm reflection, I look around me among my Roman Catholic neighbours, I still see darkness, gross darkness, and deep rooted prejudice covering the mind, and repelling the light of the knowledge of the glory of God; among nominal Protestants I also see darkness that may be felt, combined with careless indifference. Among the former there is a considerable share of zeal, though blind and misguided, while among the latter Laodicean lukewarmness is extensively prevalent. I rejoice, however, that the gospel presents blessings equally adapted to all, and I find it a delightful situation to take my stand behind the cross of Christ, and direct my fellow-sinners of every class, denomination, and feeling, to him whose blood cleanseth from all sin, and whose Spirit can illuminate the darkest mind.

During this month I have extended my labours along the skirt of the mountain that runs through the next parish, and I know not when I have felt more real pleasure than while preaching the gospel for the first time, for a good congregation in the village of Doonowley, where the sound of mercy is seldom heard. While I was preaching, I noticed three or four of the congregation turning in their Bible to the passages I quoted, and marking them. After the service

was over I entered into free conversation with the people; they asked many very interesting questions, which I endeavoured to answer in a scriptural way. One young man, who seemed to be the head and shoulders above the rest in point of scriptural knowledge, asked to what Christian denomination I belonged; when I told him, he said that he witnessed about three years ago the baptism of three persons in the United States of America, but never had an opportunity of hearing from a Baptist their reasons for differing from all other denominations of Christians with regard to their views of this ordinance. This afforded me an opportunity of stating our views of the ordinance of baptism, while I was attentively heard, and considerable interest excited. They said they should feel very happy if I could come to visit them occasionally, but did not think it advisable to establish regular preaching, lest it should excite the enmity and hostility of some of their Roman Catholic neighbours, from whom their persons and properties would stand in danger. They told me that a pious gentleman, some years ago, tried to introduce the gospel in this village, but that the man in whose house he lectured had his property injured, and his life threatened. Under these circumstances, I promised to come sometimes when they would collect as many as they could in rather a private way.

Notwithstanding all that we have to contend with, we are not left without some tokens of the divine approbation resting on our labours. We have some that we can look upon as the trophies of redeeming love, who have, through the agency of the Baptist Irish Society, been emancipated from the yoke of spiritual slavery through the belief of the gospel, and others are giving some evidence that a work of grace has been commenced in their hearts, which I hope ere long will be manifested in a public profession of Christ crucified.

Mr. Green's visit to this place has excited great interest, and will I hope prove a real blessing to ourselves and others. We feel refreshed, strengthened, and encouraged. Such visits show to those around us that we do not stand so much alone as many are inclined to suppose—that we have some great and good men who care for us.

G. MOORE writes, under date of July 31— Throughout this month I have endeavoured, through divine assistance, to make known the name of Jesus, and the design of his mission into this world, to various classes of my fellow-countrymen. On the 15th inst. I visited a Roman Catholic family, and as usual, I explained the way whereby a sinner can be justified before God. The father of the family said that he

entertained some doubts respecting the doctrines which his church taught, and that if he had known which was the true church of Christ, he would immediately forsake his present connexion. I showed them that the blood of Christ is able to wash us from all our sins, and that there is no other name in heaven, or given out amongst men, whereby we can be saved, but by the name of Jesus; showing at the same time the impossibility of our being saved through our own works or deservings. Wherever I know it to be allowable, and deem it expedient, I treat of doctrines unreservedly. I left them with a cordial invitation to visit them again, which I did a few days ago, when one of his sons who can read asked me how I could establish the doctrine of free grace, whereas the Saviour himself said that he would render to every man according to his works. As soon as others in the vicinity knew of my arrival, they immediately came to hear, so that I found myself surrounded with eight or nine Roman Catholics, all willing and wishing to hear the word of life. I tried with much simplicity and great earnestness to lead them to the knowledge of the truth as it is in Christ Jesus, and after descanting for a long time on the nature and design of grace and works, he who proposed the objection acknowledged that he was fully satisfied with my explanation. It was truly cheering to hear, instead of reproaches, the blessings which these poor creatures prayed that I might enjoy. I hope the Lord will make me useful among them.

I have had several interesting interviews with Roman Catholics, which I hope will prove beneficial to their immortal souls, but of which at present I deem it tedious to give you a detail.

I have endeavoured to be useful among many young men in the town. In some of them, who have been quite indifferent, I have excited a desire to seek for the one thing needful; others, who have been allied to false systems of religion, I have induced to examine the word of God attentively, and I hope they will be able to discover the straight road to Zion. I have read the word in a few country villages, where it has been gladly received; and on a few occasions I have addressed sinners in their collective capacity, exhorting them to repent and believe the gospel. May the seed which I have thus scattered in hope prove very productive, and bring forth even a hundred fold!

O that I may become more zealous, faithful, and laborious! I cannot express how much I have been encouraged during the visit lately paid to us by the Secretary of our Society. His humility, fraternal sympathy, and the heart-stirring exhortations he delivered, have stimulated me exceedingly.

Receipts to the end of July, 1840.

Bucks, as per account.....	1 15 8	Newbury—	
Miss Ann Marsh..... Donation	5 0 0	Mr. J. Brown.....	1 1 0
Paington, Mr. Troward.....	1 1 0	Mr. J. Asprey.....	0 10 6
A Friend, near New Mill.....	1 0 0	Mr. Hedges.....	1 0 0
Thrapston, by Mr. Baines.....	5 0 0	Mr. J. Elkins.....	0 5 0
Sandhurst, by Mr. Gates.....	2 3 0	Mr. Graham.....	1 0 0
Roads, by Mr. Hands.....	3 10 0	Mr. H. Flint.....	0 10 0
Amersham, by Mr. Burton.....	5 0 0	Mr. H. Keens.....	0 2 6
N. J. R. 45661.....	5 0 0	Mrs. Coxeter.....	0 2 6
		Mr. Payne.....	0 2 6
‘Collected by Rev. S. Davis.		Mr. W. Keens.....	0 5 0
Saffron Walden—		A Friend.....	0 2 6
Collection at Rev. J. Wilkinson's.....	6 6 0	Mr. Gale (2 years).....	2 2 0
Newport, Essex—		Mr. Harbert.....	1 0 0
Friends at Rev. Mr. Hopkin's.....	1 4 9		<hr/>
Mrs. Hopkins.....	1 0 0	Whitchurch—	
	<hr/>	Mr. Scorey.....	1 0 0
St. Ives—		Mr. and Mrs. Netherclift.....	1 2 6
Mr. Day.....	1 1 0	A Friend.....	0 2 6
Mr. Paul.....	1 0 0	Rev. P. Davies.....	1 0 0
Mr. J. B. Ulph.....	0 10 0	Mrs. Davies.....	0 10 0
Mr. Upsher.....	1 0 0	Miss Scorey.....	0 2 6
Mr. Corthorne.....	0 5 0	Mr. Chappell.....	0 10 0
Mrs. Goodman.....	1 0 0		<hr/>
Mrs. Ulph, sen.....	0 5 0	Andover—	
Mrs. Beetles.....	0 5 0	Mr. and Mrs. Hill.....	2 0 0
Mr. Robinson, jun.....	0 5 0	Mr. Millard.....	0 10 0
Mr. J. Johnson.....	0 5 0	Mr. Baker.....	4 0 0
Mr. Knightley.....	0 5 0		<hr/>
Mr. Ashton.....	0 10 0	Longparish—Mr. and Mrs. Fletcher.....	1 10 0
	<hr/>	Messrs. Hearn and Veary, by Secretary.....	2 10 0
Cambridge—		M. B. ditto, one quarter.....	0 2 6
Collection at Rev. R. Roff's.....	25 0 0	Bluntisham, Hants, by Rev. J. Simmonds.....	7 0 0
At Rev. H. Battiscombe's.....	0 18 9	Lymington, by Rev. Jas. Millard.....	5 0 0
	<hr/>	Produce of Fancy Work sold by Mrs. Bar-	
	25 18 9	tram, Northampton.....	1 10 0

Omitted in June—Mrs. M. Teacher, Ivinghoe, £1 1 0

Note—In the Chronicle for August, in Mr. J. Young's Letter, 80L is mentioned as about the ascertained cost of the new Meeting at Conlig, whereas it should have been 180L.

In consequence of Mr. Green's visit to Ireland, the usual monthly letters from the ministers and readers have not been forwarded. Our friends will therefore excuse a smaller Chronicle than usual.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

NO. XVII. NEW SERIES.

SEPTEMBER, 1840.

SINCE the Annual Meeting, the labours of the agents of the Society have been conducted with vigour, and in several parts of the country, especially in the northern district, with great success. Special meetings, for the revival and extension of true religion, are being held by the Evangelist and other missionaries, from which the most important results are anticipated. In our next, we hope to give a somewhat detailed account of them. The following communication from our excellent friend Mr. Barnes, of Thrapstone, who recently visited the northern district with Mr. Roe, will be read with deep interest:—

MY DEAR BROTHER.—Having completed my tour in the north, I now lay before you a brief account of it. I spent my first sabbath at Borobridge and Dishforth. These stations are four miles apart, but are both occupied by our brother Johnston every Lord's-day. At the latter place I preached in the morning to an interesting village congregation, and at Borobridge in the afternoon and evening to thin congregations, owing partly to the weakness of our denomination there, but more perhaps to the unfavourable weather. The night I spent at Balderston, at the hospitable home of Mr. Morley, a deacon of the church at Borobridge. In this village, Mrs. Morley is doing a good work among the children, whom she assembles every Lord's-day in considerable numbers and instructs in the way of salvation. The preaching-house of the hamlet is occupied alternately by Mr. Johnston and a clergyman.

The next day, June 15, I proceeded through Thirsk and Darlington to Middleton-Teesdale, where I was to meet brother Roe and the ministers of the northern association. I was first in the list of arrivals, but self-introduced. I met with a cordial reception into the mansion of R. Stagg, Esq., whom I had seen at Dishforth, and who had desired me during my stay in Middleton to take up my abode with other ministers and friends at his house. When the brethren assembled, it was a subject of universal regret that Mr. Stagg himself could not be with us, owing to the delicate state of his health. That evening I attended a preparatory prayer-meeting in the sweet little chapel, the architectural gem of the delightful valley of the Tees. I found it good to be there. The pastor elect, Mr. Kempton, was surrounded by a group of disciples who were no strangers to the spirit of grace and supplication. That meeting was a pledge and earnest of what followed. The next morning there was an early prayer-meeting; another service at half-past ten, when I preached a short discourse: in the afternoon the letters from the churches were read, which were generally of a pleasing character; some of the churches reported large additions, and the average increase in the whole association was twenty-two, an average scarcely equalled in any association in the empire.

The brethren who could compare the present state of the northern district with what it had been within their recollection, seemed overpowered by their feelings of gratitude to the Father of mercies for what they saw and heard. Our revered brother Pengilly, the secretary, told us, that he well recollected when the northern association comprised but three small churches, and for years, said he, every minister of the united churches had to preach at the anniversary. He himself preached sixteen years in succession, there being during that long period no brethren who could be exempted from giving an annual sermon. The ministers, and messengers, and visitors, all rejoiced together at the change, and magnified the grace of God. A heavenly feeling pervaded the meeting, a chastened smile of gratulation lighted up each countenance. Hearts devoted to God were beating there under the vibrations of whose piety many a chilly district of the north was waking up. I felt that that one meeting was worth all my long journey. In the evening a sermon was preached by brother Ling, of Stockton. Next morning an early prayer-meeting; and at half-past ten commenced the ordination service of dear brother Kempton. The order of the service was, an introductory discourse, and the questions by brother Pengilly, the ordination prayer by brother Roe, the charge by brother Sample, and in the afternoon, a sermon to the church devolved upon me. The impression of the morning's service was deeply solemn. Our warmest sympathies gathered round the newly-designated pastor, who, after having passed through the University of Cambridge, with the fairest prospect of preferment in the church, and having a wife, and five or six children to care for, had conscientiously renounced infant baptism, and with it his worldly expectations, and had given himself over to the service of Christ in "the sect which is everywhere spoken against." Who could help loving him? who could doubt his ardent piety after his having passed through such an ordeal. May the God he loves and serves ever stand by him in his duties, and give him a multitude of souls for his reward! At the meeting for business between services, one of the resolutions passed was in favour of the "Bible Translation So-

ciety"—a society that all the brethren were most cordial in wishing "God-speed" to. On the cessation of business, the meeting retained its sitting, to hear from an independent minister a narration of the exercises of his mind on the subject of baptism, about which ordinance he had been in much perplexity for twelve-months past. The narration and the conference upon it closed by a determination on the part of our brother to submit to baptism forthwith. In the evening we held a missionary meeting, when the chapel was crowded. Brother Roe had consigned to him nearly the whole weight of this service, and the audience were chained down in breathless attention (except when relieved by the speaker's good-natured personalities) to the close. The finish was given to this *Baptist* association by the immersion of the before-named independent brother (Mr. Bilston of North Shields), and another friend, who was an acceptable local preacher among the Independents. Mr. Bilston gave an interesting address at the water's side, and brother Sneath, of Brongh, baptized. So terminated the public exercises of a day of no ordinary interest. The next evening found us at Hamsterly, where we held a pleasing meeting on behalf of the Home mission. This is consecrated ground—rendered so by a long succession of servants of the most high God, having been here 'afore prepared unto glory.' Brother Douglas is looking out on both sides of his chapelry, resolved on each hand to send forth the tidings of salvation. From Hamsterly, we went forward to Newcastle through Bishop Auckland and Durham, passing in all that distance no resting place of our denomination. In this journey brother Roe became very unwell, and by the time we reached our destination he was a perfect invalid. Medicine and nursing under the kind superintendence of Mrs. H. Angus, removed our worst anticipations by the morning. This morning (Saturday) I proceeded to Carlisle, where I preached on the sabbath, and being joined here at the beginning of the week, by brethren Roe and Pulsford, meetings were continued until the following Saturday morning. Each morning we met for prayer at five o'clock; and in the evening at eight. Until Wednesday evening, we continued in our own place of meeting, but then it became so inadequate to the congregation, that we found it necessary to seek a larger chapel, and we were very kindly admitted into that of the secession church, under the pastoral care of the Rev. Mr. Hunter. Here again the place was too straight for us, and for the last evening, we applied for the use of the spacious Wesleyan chapel, which was freely conceded to us. As the time of assembling drew nigh, we approached the chapel with some concern lest our congregation should present a meagre aspect in so large a place, especially as the notice had been only a few hours in circulation. But our fears speedily dispersed: hearers rapidly multiplied, and we had the pleasure of "holding forth the word of life" to such a mass of human beings as is rarely seen in a place of worship in a week-day-evening in Car-

lisle. The next morning, after the five o'clock prayer-meeting, we proceeded to the banks of the Eden, in whose smiling current brother Pulsford immersed several persons in the name of the Father, and of the Son, and of the Holy Ghost. Brother Roe's address before the administration was listened to with fixed attention although it rained the whole time. Thus closed our labours at Carlisle. The Baptist church in this city consists of more than sixty members, and has but just passed the first year of its existence. If they had a good chapel there is every reason to suppose, that in a short time, a most important interest would be raised here. O that the wealthy would invest some of their property in the cause of God in Carlisle! The population is exceedingly depraved, and I never saw in a provincial town such open and flagrant profanation of the Lord's day. Our friends preach to the wanderers at the market cross, but they have no chapel to which to invite them. Their place of meeting is an upper room, which is filled with attendants, notwithstanding its inconvenient and uninviting construction. The brethren are sighing, and longing, and praying for a chapel; they are ready to do all they can towards it, but are unable of themselves to erect such a building as our denomination ought to have in Carlisle.

Lord's day, June 28th, brother Roe and I spent at Newcastle and North Shields, where a deep interest is felt in the Home mission. On Monday evening a public meeting was held at New Court chapel. At this meeting, Mr. Fisher, of Bromley, gave an account of the work of God, which is going on among his people. For several years nothing had been effected in the way of conversion. This want of success had led the pastor and church to humble themselves before God, and to resolve to use every means to awaken their ungodly neighbours. In this state of things, Mr. Pulsford visited Bromley, and preached morning and evening for a month. During that time many undecided persons were brought to give themselves to Christ in baptism, and many who before had been dead in trespasses and sins, were made alive unto God. Fifty have been baptized into Christ in this awakening, and the work is not yet stayed. A number of Methodist friends have had their attention called to the subject of believers' baptism, and seventeen of them are among the fifty already immersed. One whole household, a mother and three daughters, have been baptized in this revival, and all the previously unbaptized members of another large family, have now submitted to the rite. Thus, in one church and on one occasion, are furnished two instances, exposing the weak position of paedobaptists on the baptism of households. I refrain from adding more on the revival at Bromley, as doubtless either brother Fisher or Pulsford will give you a full account. I closed my labours in the North at this favoured spot, leaving brother Pulsford there strong in hope, and hard at work.

Dear brother,

Ever your's

WM. BARNES.

As this Paper is read by many who are actively engaged in the service of God, as far as their circumstances will permit, and who cannot afford to purchase such books as the Essays on Lay Agency, we propose to quote occasionally from these valuable works such paragraphs as may appear best adapted to promote the various branches of Home Missionary operations. The following extract from "Our Country" is on the important subject of Tract distribution:—

"ANOTHER branch of lay agency is the systematic lending of religious tracts. This has only come into general operation during the last ten or twelve years. Before that time, they were, in most cases, given away. The existing plan is, comparatively, an easy method of doing good; at least as far as the mere lending of the tracts is concerned. Yet to do this well, it is one of the most important and difficult duties. It has been hinted already, that considering the many thousands of tracts in circulation, and the many hundreds of excellent persons, male and female, regularly and perseveringly engaged in lending them for a great length of time, the result has been very trifling. This subject has long engaged my attention. I have tried to ascertain from the agents themselves, in various places, how they managed the business; and I have no hesitation in saying, that in general the duty has been performed too hastily—without conversation—and too often without the spirit of prayer. The important object to be attained was too little realized, and consequently the necessity of divine influence was not sufficiently felt. In many cases the districts were too large; and where so many houses were to be visited, there was no time for personally addressing the consciences of individuals. Besides, inquiry was seldom made, whether the persons receiving the tracts attended an evangelical ministry; or even if this point were ascertained, they were still lent to all, without discrimination, in that particular district. It might be, that one-third of the families visited were hearing the gospel every Sabbath-day; while families in some other part of the town, living in the neglect of all ordinances, were overlooked. Supposing this to be the case, then we may say, that one-third of the agent's time and energies were misapplied; or, as far as concerned the persons entirely destitute of instruction, lost. I do not say that the visits of a judicious tract-lender might not be highly beneficial, even to those who have other opportunities of instruction. I speak only in reference to the existing deficiency of means, to reach the case of those who "care for none of these things." The grand defect, however, (so far as regards the manner of execution) is, that the agents do not spend enough time in each house. Into some dwellings, perhaps, they cannot obtain admission; but in others, a few kind words would soon secure an entrance, as well as an attentive hearing. It may be generally expected, that success will be in proportion to the care bestowed by the visitor on each particular case. Two minutes' or five minutes' serious conversation, founded upon the tract, or arising out of the circumstances of the family, would do more to interest and impress the minds of the careless, than the reading of many pages. Where this duty is attended to, there is a greater probability that the tract will be read, and that the visitor will perhaps become acquainted with facts calculated both to direct

and to encourage him in his labour of love. This is highly important; for where there is no appearance of success, he is apt to become discouraged, heartless, and irregular in the work, if he does not give it up altogether. A better acquaintance with individuals, might discover to him where good was doing, or where opportunities of doing it were most favourable. At all events, it would deepen his feelings of interest in each family: and render his prayers on their behalf more minute, specific, and important. He would also be enabled to find and to improve occasions suitable for praying with the persons visited. And besides the blessings to be expected in answer to fervent prayer, we are all aware how impressively it conveys to the minds of the impenitent the deep sense of their misery and danger, which dictates such supplications. I do not think it is too much to say, that if one fourth of the families now visited by tract-distributors were thus individually and deliberately attended to, the results would be much greater than they have ever yet been. I admit that this plan requires a considerable degree of tact and prudence, as well as Christian zeal, on the part of a visitor; but nothing is so likely to invigorate these qualifications as a sincere and diligent exercise of them, so far as they may be already possessed. The self-denial required will be amply rewarded. The attempt might at first be made in those houses where there was the greatest readiness to admit him, and by degrees it would be found that the very persons who hold the door ajar, and seem to dread intrusion, would be disposed to invite his entrance. Many important collateral objects would also be promoted. The persons destitute of the Holy Scriptures—the number of children attending no week-day or Sunday school—adults neglecting public worship, might all be ascertained, and suitable rooms obtained for holding prayer-meetings. Thus the lenders of tracts would become auxiliary to Bible and School Societies; to benevolent institutions for the sick and the poor; and even to the multiplication of places for the worship of God. The New York Tract Society, our own Christian Instruction Societies, have been successful in all these different ways. Is it not therefore desirable, that in every town and village where tract lending is in operation, the same plan should be pursued, which has been found so efficient in other places?

"There is one interesting feature in this branch of lay agency—I refer to the employment of Christian females. Without departing from the delicacy and propriety of the female character, they can in this way promote the best interests of their fellow-creatures. It may be said that the co-operation of private Christians in the spread of the gospel is one of the improvements of modern times, yet it seems to bring us back to the days of the apostles. And though our Phebes and Priscillas may never

have their names recorded on the page of history, not one of them is forgotten before God. Many who are now forsaken, ignorant, and wretched, will bear witness at the last great day to their friendly visits, their Christian converse, and their sympathizing kindness. A prudent and experienced Christian woman can render invaluable service in the tract department. She may not have talents or opportunity for Sunday-school labour, but an hour or two in a week she can spare without neglecting other duties. To the afflicted of her own sex especially, she is well able at once to communicate the knowledge of salvation, as well as soothing and relief to their bodily wants and distresses.

"It does appear to me, that the system of tract visitation deserves the patronage of every Christian, either by his personal services or pecuniary aid; and every church that desires the

character of a missionary church, should organize either a Christian Instruction or a Loan Tract Society. In no other way can its members so easily and safely co-operate, in diffusing around them the truths of the Gospel. There is nothing here to stir up jealousy, to foster ideas of pre-eminence, or to inflate with pride. There is no part of the duty that has a tendency to raise one above another—no room for invidious comparisons—all are equal—they are workers together, and nothing more, while the scenes they are called to witness, and the very nature of their employment, are fitted to promote their own spiritual improvement. This agency is already at work; what is required is, to extend it to every place where it is needed, to systematize and make it more efficient; while, at the same time, we are satisfied with nothing less as the result, than the conversion of many sinners to God."

Monies received at and since the Annual Meeting.

£. s. d.		£. s. d.		£. s. d.	
By Rev. J. Edwards.		Slade, Mr. 2 years....	2 0 0	Public Meeting.....	36 3 4
Abergavenny.		Small sums.....	0 14 7	Sarl, Mr. J., Donation	10 0 0
Colld. by Mrs. Daniels	2 7 4	Wall, T. Esq.....	1 0 0	Walworth,	
Friends.....	1 0 0	Swansea.		Coll. Rev. — Lemaire	4 0 0
Aberystwith.		Friend at.....	0 10 0	Alie Street Auxiliary..	4 0 0
Collection.....	5 0 0	Hitchin.		Church Street ditto...	33 2 7
Brecknockshire.		Bowyer, Mr.	1 0 0	Kappel Street ditto...	2 13 3
Colld. at Association	5 0 0	Brindley, Miss	0 5 0	Berks—Wokingham.	
Cardigan.		Friend.....	0 2 6	Milnes, Mr.	0 5 0
Col. at Rev. Mr. Rees's	3 10 4	James, Mrs.....	1 0 0	Woodrow, Rev. W....	0 10 6
Brown, William, Esq.	0 10 0	Ditto.....	0 5 0	Essex.	
Davies, Mr. D.	0 10 0	Palmer, Mrs.....	0 10 0	Gould, Mr. G.	1 1 8
Evans, Mr. B.	0 10 0	Parks, Mr.	0 10 0	Kent—Crayford.	
Friends.....	0 10 0	Lymouth, per Rev. S.		Ladies of.....	4 0 0
George, Thomas, Esq.	0 10 0	Nicholson,		Dixon, Mr. S.	0 10 0
Jones, Mr. J.	1 0 0	Milcham, Mrs.	1 0 0	Lincoln.	
Lloyd, Mr.	0 10 0	Harlington, per Rev. Mr.	George.	Collection.....	6 15 0
Rees, Mr. William...	1 1 0	Friends.....	4 5 4	Craps, Rev. J.	0 10 0
Thomas, Mr. J. M. ..	0 10 6	High Wycombe, per		Doughty, Mr. J.	0 10 0
Thomas, Mr. Isaac...	0 10 6	Rev. C. Stovel,		Jelley, Mr. J.	0 10 0
Carmarthen.		Fearue, Messrs.....	2 10 0	Hickson, Miss.....	1 0 0
Small sums.....	0 12 6	Sawbridgeworth, per		Hickson, Miss S.	1 0 0
Carnarvon.		Rev. J. Dyer,		Hill, Miss M. A.	0 5 0
Small sums.....	0 10 6	Hogg, Rev. Reynold..	2 2 0	Paethorpe, Miss	0 5 0
Denbigh.		Stewart, — Esq....	1 1 0	Penny, Mr.	1 0 0
Small sums.....	0 15 0	Leicester, per Rev. S. J.		Summerscales, Mrs..	0 5 0
Monmouthshire.		Davis,		Grimsby.	
Association.....	15 0 0	Charles Street Collect.	8 8 0	Collection.....	7 1 0
Ruthin.		Bailey, Mr.	0 10 0	Rev. S. Marston	0 10 0
Collected at.....	4 0 0	Ditto, Donation.....	0 10 0	Horncastle.	
Jones, Edward, Esq..	1 1 0	Beales, Mr.	0 10 0	Collection.....	
Pembrokeshire.		Carrier, Mr.	1 1 0	Killingholme.	
Associa. at Haverford-		Cort, J. Esq.	1 0 0	Collection.....	1 11 0
west.....	16 32 0	Gould, Mr.	0 10 0	Partney.	
Griffith, James, Esq.	1 0 0	Harris, R. Esq.	0 10 0	Collection.....	
Morgan, —, Esq. Don.	0 10 0	Harris, Mr. R. jun. .	0 10 0	Spalding.	
Rees, Wm. Esq. 3 yrs.	30 0 0	Harris, Mr. J. D.	0 10 0	Collection.....	
Walters, John, Esq..	1 0 0	Thompson, Mr.	0 5 0	Stockton Yarm.	
By Rev. H. Burgess.		Coxely, Darkhouse.		Collection.....	1 6 6
Caerleon.		Friends.....	1 8 10	North Shields.	
Jenkins, John, Esq. .	1 0 0	Cradley,		Collection.....	13 0 0
Jenkins, William, Esq.	1 0 0	Friends.....	0 13 9	Tutthill Stairs.	
Jenkins, Mis Sarah ..	0 10 0	Dudley.		Collection.....	8 8 0
Jenkins, Mr. W. and		Friends.....	1 5 9	Mr. Fenwick Dyer ..	1 0 0
Friend.....	0 10 0	Rogers, Rev. W.	1 0 0	Newcourt.	
Jones, Mrs.	0 2 6	Netherton.		Collection.....	12 3 3
Thomas, Mr. T.	0 5 0	Friends.....	0 13 10	Carlisle.	
Small Sums.....	0 11 6	Woodall, Mr.	0 10 0	By Miss Hislop.....	0 8 0
Newport.		Walsal.—Friends	0 12 2	Collection.....	0 18 0
Crossfield, A. Esq....	1 0 0	West Bromwich.		Sharnbrook.	
Evans, Mr. W.	0 10 9	Friends.....	0 12 6	Collection.....	6 1 1
Gatling, G. Esq.....	1 0 0	Willenhall.		Boroughbridge.	
James, Mr. and Friend	0 5 0	Friends.....	1 5 2	Collection.....	4 8 0
Phillips, Mr. S.	0 5 0	London.		Sheffield,	
		Aldersgate Street.....	0 14 8	Collection.....	10 0 0

THE
BAPTIST MAGAZINE.

OCTOBER, 1840.

MEMOIR OF MR. JOHN WATTS,

LATE DEACON OF THE BAPTIST CHURCH SALHOUSE, NORFOLK.

BY THE REV. A. POWELL.

THE subject of this memoir was born at Buxton, in Norfolk, in the year 1758. His father was an ungodly man, very much opposed to religion. His mother was a decided Christian, and suffered greatly from the opposition of her husband; but she was careful to hold fast the truth, and to 'keep a good conscience,' for the sake of both herself and her children. She taught them the fear of the Lord, exemplified her instructions in her conduct, and accompanied both with earnest prayer. To what extent her efforts were successful, only the last day will reveal. In the case of our departed brother we have a clear and decided proof that her "labour was not in vain in the Lord." Her counsels and conduct towards him made upon his mind deep impressions, which a long life, replete as it was with many and peculiarly painful trials, could not obliterate. During even the last week of his earthly sojourn, he referred with emotions of devout gratitude to the fact, that when about seven years of age, his mother embraced him in her arms, and with tears prayed that the Lord would make him a subject of his grace. This petition was answered. Her own efforts were made the means of preserving him from the snares and dangers to which he was constantly exposed, and of leading him in a course of conduct which not only secured to him many earthly comforts, but also kept him under the sound of the gospel.

At an early age he was truly converted to God, under the ministry of the Rev. Mark Wilks of Norwich, by whom also in the year 1802 he was baptized,

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and immediately after became a member of the Baptist church at Salhouse, then recently formed. His subsequent conduct was such as to gain for him the esteem and confidence of his brethren, who in the year 1816 unanimously elected him to the deaconship, which office he honourably sustained until his death.

Of his character much might be said. It was the fruit of unaffected piety—the legitimate offspring of true religion in the heart. He was remarkable for "a meek and quiet spirit," and though only a labourer, yet, by "sobriety, gravity, temperance, soundness in the faith, charity, and patience," he commanded respect from even his superiors. Levity and foolish jesting retired on his approach, and dared not intrude into his presence. His usual method to put away worldly conversation, and to secure that which was profitable, and calculated to minister grace to the bearers, especially on the Lord's day, was to caution his friends thus, "Do not lose your precious time," and then to enter upon some religious topic. Few could be in his company long without learning something of the practical influence of the gospel.

Integrity and uprightness preserved him. He walked in love towards Christians of every name. He followed peace with all men, under all circumstances, and declared plainly that he lived and rejoiced in hope of eternal life. These features were conspicuous in his character, and not only endeared him to his brethren, but put to silence the ignorance of foolish men, stopped the

months of gainsayers, and extorted from them expressions which were both true of him and honourable to the cause of God—"many saw his good works, and glorified his Father which is in heaven."

He had a deep sense of the exceeding sinfulness of sin, and of its defiling effects upon his own mind. He often exclaimed with heartfelt bitterness, "O wretched man that I am! who shall deliver me from the body of this death?" But Jesus was very precious to his soul. On him he relied implicitly, and with delightful satisfaction. His regular and punctual attendance upon the public means of grace evinced that he loved the habitation of his house, and the "blessed provision it affords." He was by no means a *selfish* hearer. His soul yearned over the souls of men. And while he sought and obtained profit to himself, he thought of others, and prayed for them. Many times has he taken his pastor by the hand, immediately on his descending from the pulpit, and with a countenance indicative of appropriate thoughtfulness, expressed himself in such language as the following, "The Lord bless your labours of love! The Lord bless you and make you a blessing! May the Lord give you seals to your ministry, and souls for your hire!"

This is the course he pursued, and the conduct he maintained, during the whole period of his connection with the church.

He had to sigh over many that he left behind in his Christian course, who became ensnared by the world: and he passed by many that at first outran him, but who made shipwreck of faith and of a good conscience. Yet, no words were more frequently on his lips than those of the apostle Paul, "By the grace of God I am what I am." And all his conversation during his last illness proved that his heart was established in grace, and that he believed,

"Grace all the work shall crown."

His affliction was long, and at times very painful, but it was borne with Christian fortitude, patience, and hope; and characterized by an experience and behaviour exactly corresponding with the general tenor of his life. He died in peace at the advanced age of eighty-one, in May, 1840.

A funeral sermon was preached for him by his pastor, according to his own request, from the words of Job xix. 25, "I know that my Redeemer liveth,"—a text frequently mentioned by him, and strikingly expressive of the great truths which supported his soul, and to whose influence alone, by the blessing of God upon them, can be attributed those excellencies of his character which shone with such instructive brightness, and marked him out as a pattern worthy of imitation.

THE CHURCH'S DUTY, AND ITS GLORIOUS RESULTS.

BY THE REV. JAMES SMITH.

"As soon as Zion travailed, she brought forth her children."—ISAIAH lxvi. 8.

It is deeply affecting to a spiritual mind, to witness the indifference manifested by many professors of religion, and members of churches, in reference to the conversion of sinners; they seem to take it for granted that they have nothing to do with it, that, according to the old Antinomian proverb, "God will have his own," and they need not trouble themselves with the matter. But, is there a solitary professor who is justified in speaking, or feeling, or acting thus? There is not. There cannot be.

Every Christian should let his light so shine as to attract, instruct, and draw souls to Jesus: he should hold forth the word of life, and endeavour by all means to save some, 1 Cor. ix. 22. Means are to be used in faith, for the means and the blessing are connected; "they who sow in tears shall reap in joy;" and "in due season we shall reap if we faint not." In the passage at the head of this paper it is declared, "That *as soon as Zion travailed she brought forth her children.*" Let us,

First, look at what is intended by Zion's travail. Zion is the church of God. "We are come to mount Zion," &c. Heb. xii. 22, &c. Her travail is for souls. Jesus travailed for their redemption by price, and the church is to travail for their quickening and deliverance by power. Paul travailed in birth for the Galatians, until Christ was formed in them. Gal. iv. 19. To travail is to agonize for their salvation; and when a church of Christ travails for the conversion of sinners, success is certain. But what is necessary in order to a person, or rather a people travailing for souls?

1. A vivid sense of the value and danger of souls. We must realize that every soul is of more value than a world. The value of the soul must be kept before the mind's eye, and must lay as a burden on the heart. And, realizing the value of an immortal soul, we must realize its danger; that it hangs over the ever-burning lake by the brittle thread of life; that an accident, a fit, or a stroke, may in a moment plunge it into irremediable woe; that this is just the state of our children, relatives, neighbours, and fellow-hearers in the house of God, who are in an unconverted state. Beloved, have you this vivid sense of the value and danger of the souls surrounding you; do you look upon your relatives and neighbours thus? Or, can you look upon them with indifference and unconcern? If you realized their danger, and felt as you should do, you would wrestle, plead, and pray for their conversion; and using every means in your power, you would mentally exclaim with Esther, "How can I endure to see the evil that shall come upon my people? or how can I endure to see the destruction of my kindred?" Oh! the horrors of a soul under everlasting punishment! The soul of a dear child, of a near relative, of a neighbour; a neglected soul, neglected by *you*, which as it sinks under the fierce wrath of God exclaims, "No man cared for my soul." May the Lord give all our church members a vivid sense of the value and danger of the soul, which will—

2. Produce an ardent love to, and burning thirst for, their salvation. Love is the spring of successful exertion. If we love souls, we shall be active for their salvation. If we say we love souls, and do not sigh and labour for their salvation, we lie, and the truth is not in us.

If we love souls according to their value, we shall labour in some proportion to their danger. It is because church members do not love souls, that they are lifeless, dull, inactive, and comparatively useless. If we loved souls as we should, there would be a burning thirst in the heart for their salvation; a thirst which nothing but their conversion would allay. And if this was felt, felt by every Christian, how lively would our prayer-meetings be, and our church-meetings would be like heaven on earth, for there would constantly be "joy over sinners brought to repentance." O for an ardent love to, and burning zeal for, the salvation of souls! This would lead us,—

3. To be willing to do, suffer, or give any thing for their salvation. No duty would be considered too difficult, or too arduous; no sacrifice would be thought too great; no demands upon our purse too heavy. We should cheerfully give, that others may work; suffer, that they may be supplied; and, not satisfied to work by proxy, we should go forth and use our own little talent, expecting the Lord to bless. Is it not our one business to please God? Should we not in all things aim at his glory? And is he not glorified by our self-denying efforts, entire consecration to his service, and willing contributions to his cause? Beloved, what are you willing to do, or suffer, or give, for the conversion of a soul to God? What do you do, suffer, or give? What have you done to-day—this week—this month—this year? All you could do?—all you profess to do?—all you ought to do? Can you reflect without shame? Do you feel ashamed without penitence? Can you be really penitent without confessing your sin before God, and adopting a different course of conduct? O, may the Holy Spirit lay these inquiries upon your heart, and keep them before your minds! This will produce,—

4. A spirit of prayer—ardent, painful, persevering prayer. Ah! it will not do to *say over* our prayers, as we too frequently have done; as many of our dear brethren at our prayer-meetings still do. They pray for souls; but do they realize the value or danger of souls? Oh, no! If they did, their prayers would not be so cold, so lifeless, so formal. Would they speak as they do, if they were pleading with an earthly monarch for the life of a beloved child, a valued friend, or a dear wife? No, indeed

they would not. And yet, what comparison is there between the sparing of the life of a relative or friend for a few days on earth, and the eternal salvation of an immortal soul? If, when some of our brethren are *dawdling* out their *winter-day* prayers for souls, we were to shout, "Brother, souls are of more value than a world, *they are perishing*, hell from beneath is moved to receive them, but 'the *fervent, effectual* prayer of a righteous man availeth much,'" would they not be startled?—must they not feel reproved; yea, condemned? Dear brethren, do we agonize at a throne of grace for souls? Are our prayers the ardent longings and vigorous desires of our minds? Does not our language and manner upon all other subjects exhibit the state and the feelings of the mind upon the subject? But what does your language, your manner, when praying for souls evince? Does it not say, the man is not sincere? He does not feel the value of the soul! He does not perceive its danger! He knows nothing of the meaning of Jude, "Others save with fear, *pulling them out of the fire!*" If you were about to pull a child out of a literal fire, would there be that dull, drowsy, slow-paced manner? And if there was, should we not condemn you as unfeeling and inhuman? And is it only upon subjects of undying interest, upon subjects of everlasting importance, that we are to be lifeless and deficient in energy? Oh, beloved, let us take shame and confusion of face to ourselves, that our prayers have been so few, so lifeless, so faithless, upon so solemn, so important a subject! Let us search and try our ways, and turn again to the Lord. Let us endeavour to realize the value and the danger of souls; and *persevere* in prayer for their conversion.

5. Depending on Jesus and his word, looking for the promised Spirit, with feelings similar to those of Rachel when she cried, "Give me children, or I die!" For, however earnest our souls may be in the work, or however fervent our prayers at the throne, our dependence must be placed on Jesus, and on Jesus only. The "residue of the Spirit" is with him. He has "received of the Father the promise of the Holy Ghost." But, depending on Jesus, we cannot fail; his business as Mediator is to save souls, he came to save, he lives to save; and he has promised the Holy Spirit "to

them that ask him." The object we have in view is salvation; the agent who washes, sanctifies, and justifies, is the Holy Spirit; the giver of the Spirit is Jesus; and the promise of the Spirit is made to prayer. Thus we should pray for the Spirit, depending on the Lord Jesus, and disappointment is impossible. But we must ask as if we desired, as if we really meant what we say; and not *mumble* out a *few dry, mouldy* petitions, which have been repeated a thousand times without either feeling or fervour. O for that yearning over souls which Jesus felt when "he beheld the city and wept over it!" that intense desire that Paul felt when he exclaimed, "Brethren, my *heart's desire* and prayer to God for Israel is, that they might be saved!" O for such feelings in the pulpit, and in the pew, and then,—

6. There will be *union* between the preacher and people; union of motive, purpose, effort; union for the very purpose of increase, of increase because God has promised. Zion cannot travail except there is a close, sensible, active union between minister and people; unless the love of Christ influence and constrain them; unless the conversion of souls be the object nearest their hearts; unless they unite their efforts for this desirable end. When the warm, inspiring petitions of the preacher in the pulpit, or the brother at the prayer-meeting, find a response in every heart, and are sent up to heaven as the united desire of the whole body, we may expect that God will fulfil his word, "If two of you shall *agree* touching anything to ask it of the Father, *it shall be done.*" Union is strength—union in prayer—union in purpose—union in effort—union of determination. O may Zion soon "look forth as the morning, fair as the moon, clear as the sun, terrible as an *army* with banners!" going forth against sin, and for the *immediate* conversion of sinners, with,—

7. A deep anxiety that God may be glorified in the conversion of *many* souls. We talk much and often of the glory of God, but what is it glorifies him? Is it not the sinner crying for mercy? the rebel suing for peace? the heart submitting to the righteousness of God? Is he not glorified when his people sympathize with him as the insulted Lawgiver and the gracious God?—when they tes-

tify against sin, and to sinners?—when the daily anxiety of the soul is, how can I be useful in “destroying the works of the devil?” how can I be instrumental in bringing souls to Jesus? Beloved, Zion will not be “a praise in the whole earth” until she travails; nor will she travail until her members have a vivid sense of the value and danger of souls; an ardent longing and burning thirst for their salvation; a readiness to do, or suffer, or give anything that is required for their conversion; a spirit of earnest, painful, persevering prayer; a dependence on Jesus and his word, looking for the promised Spirit, exclaiming, “make me useful to sinners, or I die!” Until there is a union of motive, purpose, and effort between preachers and people; a union for the very purpose of increase, of increase because God has promised; and a deep anxiety that God may be glorified in the conversion of many souls. But when this is the case we shall see glorious days: for “the arm of the Lord is not shortened, that it cannot save;” “the Spirit of the Lord is not straitened, the low state of the church is not his doing;” but it is owing to our carnality, unbelief, dissensions, self-dependence, and distance from God. May Zion hear the voice of her God, who is saying, “Awake, awake, O Zion; put on thy beautiful garments,” &c. But now let us consider.—

Secondly, Zion’s deliverance, or success. “As soon as Zion travailed, she brought forth her children.” The Lord has promised in his word that he will convert souls, establish saints, and beautify his church, Ezek. xxxvi. 25—36; but he adds, “Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them; *I will increase them* with men as a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts,” &c. He will increase them as the flock which appeared at the temple at the solemn feasts, when all the males appeared before the Lord, and every one brought his offering. He is faithful to his word, he cannot deny himself. He will hear prayer, approve

of our desires, answer our requests, and fulfil his word. Prayer cannot be in vain, believing effort will be crowned with success. The text was fulfilled at Pentecost—again in the house of Cornelius—again at the Reformation—again at the revivals in Scotland, London, and elsewhere. Zion will bring forth whenever Zion travails. And what will be the result? Joy to the church; employment for the church; praise ascending from the church; honour put upon the church.

Well, dear friends, How is it with you? Are you travailing in birth for souls? Were you ever the means of converting one soul? Can you be satisfied without? Do you believe that prayer founded on the promise *must prevail*? Are you putting up such prayer? What says your closet? your family altar? the prayer-meeting? Do you “draw near to God” on this subject “with a true heart in full assurance of faith,” as Paul directs? Do you “ask in faith, nothing doubting,” as James exhorts? Can you look back on the past with satisfaction? Are you not verily guilty concerning poor sinners, in that you knew the value and danger of their souls, and yet have been at ease, allowing them to go to hell under your own eye, without a heartfelt prayer, a solemn warning, or one single well-directed effort to bring them to Jesus? Can you be satisfied that things should go on as they have done, “every one seeking their own, and not the things which are Jesus Christ’s?” O that your consciences may be aroused, and may a voice, still and powerful, awake every faculty of your souls, and stir you up to duty, until you can honestly and heartily say, as your Master did, “My meat is to do the will of him that sent me, and to finish his work.” Then “the wilderness and solitary place will be glad for you, and the desert rejoice and blossom as the rose.” “Then shall the earth yield her increase, and God, even our God shall bless us, God shall bless us, and all the ends of the earth shall fear him.”

Cheltenham.

THE ADVANTAGE OF PRAYER FOR OTHERS, ILLUSTRATED IN
THE CASE OF JOB.

BY THE REV. STEPHEN DAVIS.

THE conference between Job and his mistaken and ill-judging friends was ended, and if anything had been wanting to complete the good man's misery, they had supplied it most completely. The young man Elihu had also, with quite sufficient self-confidence, volunteered his opinion, not at all to Job's consolation; and he must have been most truly glad to be freed from the intrusion of the whole four, who had proved themselves such miserable comforters in his affliction. He must, indeed, have heartily wished they had kept themselves away altogether; nor could he possibly desire to have any more of their company, for nothing can be so aggravating to the spirit overwhelmed with accumulated suffering, as to be obliged to hear unmerited reproach from individuals from whom only sympathy and the endeavour to alleviate sorrow are anticipated. The intensity of his feelings, when he was left by himself, can only be imagined by those who at any period have known what it is to be completely broken-hearted.

But all was not yet over. Now God presented himself to him in terrible majesty; but no accents of kindness were heard from him who comforteth his servants generally in all their earthly tribulations. All appeared to be a whirlwind of fury, and the speech of the Almighty corresponded with the terror which the whirlwind was calculated to inspire. All was apparent reproof, and only adapted to show him his own utter insignificance and nothingness. He felt most completely the entire justness of the instruction, and again and again he acknowledged the impropriety of all his complainings, and the righteousness of the discipline with which he was exercised. This conference was also terminated, and again he was left to himself, surrounded only by his miseries, and his most deeply humbled self-reflections.

At length the morning dawned, and a day was presented which appeared only likely to be the counterpart of the preceding, when to his astonishment his three friends again appeared, not to

overload his oppressed spirit with reproaches, but to entreat his prayers upon their behalf, that their injurious treatment of him might be pardoned! Who can imagine the greatness of his amazement when they informed him that God had appeared to them, and had reproved them for their conduct towards him, and assured them that it should be visited with his displeasure except Job interceded upon their behalf, through the medium of the blood which figuratively made an atonement for the soul! He did not reproach them for their cruelty; he knew it proceeded altogether from mistake, and his love to them was not destroyed by the distressing harshness of their unjust censures. At once he set himself to fulfil their request. An altar was erected, and the appointed sacrifices were immolated upon it, and his knees, sore with the loathsome and distressing boils which completely covered all his skin, were bowed in supplication, not for himself, but for them, as God had ordered, and they desired. But, what again was his astonishment, when he felt his own flesh being once more completely healed, while he was pouring forth his ardent prayers on their account! "The Lord turned the captivity of Job when he prayed for his friends." He rose from the ground as if he had never been afflicted; and God's favour to himself was made as completely manifest as that he had heard with approbation the petitions he had been presenting. Thus was his righteousness brought to the light, as he had before predicted, and he was made honourable before his former acquaintance, in proportion as, to subserve the designs of infinite wisdom, he had just been afflicted; and to the end of the world he is set before all that are indulged with God's holy oracles, not only as an example of a good man suffering affliction, and exercising patience under it, for our instruction and consolation, but to prove to us also, among other things, the self-advantage of prayer for others, how distressing soever may be our own condition.

There can be no question, that in all

his after life Job was most abundantly satisfied with all that he had before considered painful mystery, and if we could have heard his exhortations to his neighbours and his children, we should have found him constantly inculcating, first, the entire devotion of their hearts to the great Author of their being, and to cherish at all times a contented and believing resignation of themselves to every part of the divine disposal. How earnestly would he warn them against pre-judging providence, and complaining, as he had done, when under the cloud, and before he was acquainted with "the end [design] of the Lord;" and how would he encourage them in affliction to lay hold upon the divine strength, in humble fervent supplication, and to keep fast to God's blessed assurance to all that truly fear him, "I will never leave thee nor forsake thee." Like the apostle, he would constantly assure them, "All things work together for good to them that love God."

"Make you his service your delight,
Your wants shall be his care."

And this is the lesson which, being dead, he, through the grace of the Holy Spirit in favouring us with his history, is still giving to every individual Christian, and the whole family of mankind. O that we were more imbued with the spirit of the instruction!—it would be a most happy means of support to us under every description of adversity; and, instead of hanging our harps upon the willows, and allowing ourselves to indulge in fretting against the Lord, if we did not actually rejoice, we should be piously resigned in tribulation, and the language of our hearts would be constantly, "It is all right, he doth all things well."

Other instances of the self-advantage of prayer for others might easily be enumerated, and it might be proved from the cases of Abraham, Moses, David, Daniel, and Paul; but we should not confine ourselves to the stars while we are indulged with the sun, in the person of our adorable Redeemer. Were his devout and affectionate prayer for his apostles, and those who should believe on him through their word, or for his cruel murderers upon the cross, without

advantage to himself in his mediatorial character? Look at the Pentecost, and observe the visions in the fifth and seventh chapters of the Revelations! It was engaged to him by an irrevocable decree, that he should see the travail of his soul to satisfaction; and to eternity his prayers for others will be always redounding to his increasing glory.

It is not an extraordinary case for even real Christians to be most distressingly shut up in prayer for themselves; circumstances sometimes arise in their experience by which their spirits are completely bewildered, and they know neither how nor what to pray for as they ought; but if our mouths are open in sincere and fervent prayer for others (though we have no selfish object, and should assuredly lose the reward if it were so), it is impossible for us to be without self-advantage. And how many are the cases, and how great is their variety, if we exercise reflection, that should bring us to our knees before God, in our closets, and amidst our families, as well as in the public congregation. Our partners, our children, our servants, our acquaintance, both believers and unbelievers, our ministers, our churches, our country, our missionary societies, and the world lying in wickedness, &c., &c. We can never be at a loss for a subject if our hearts are in a proper state; and if we imagine we have enemies, this, with a proper conduct towards them (without which all prayer is a pretence and an abomination), is the surest way to have them turned into friends; and, if the matter of our prayers be not granted, we shall, like David and his great Antitype, have our prayer returned into our own bosom, with an interest that will be most fully to our satisfaction; for God will be debtor to no man, and he has never said to the seed of Jacob, under any circumstances, seek me in vain. We either have not because we ask not, or because we ask amiss; and he that is able and willing to do exceedingly abundantly above all we can ask or think, has himself assured us, "Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

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NOMINAL MEMBERSHIP.

PASSING through Finsbury Square, a few days ago, I was accosted by a respectable looking young man, who inquired respecting my welfare. "You do not know me, Sir, I dare say," said he, "but I was a scholar in your Sunday School." Some conversation ensued respecting his family and connexions; after which I said, "Well, do you think you derived any important advantage from being in the Sunday-school?" "Yes," he replied, "I hope I did. I shall never forget one sermon you preached; it was from these words, 'O taste and see that the Lord is good: blessed is the man that trusteth in him.' That text has often been a comfort to me since. It was under that sermon that I was first led to see what I was, and to seek salvation from the Lord Jesus Christ." "And where do you worship now?" "Not at any one place regularly: I attend at different places." "But it is a pity you have not united with some body of Christians." "Oh, I have," said he, "years ago. I was baptized by Mr. —, and became a member of his church." "But, if you live in London, you had better join one of the churches here." "Not," said he, "while the old gentleman lives." "Why," said I, "living here, you can get no good from his relation to you, and you can be of no advantage to him." "No," said he; "but it always grieves the old gentleman so much to lose any of his members, I cannot remove my communion while he lives." "You had better not walk alone; you will be more useful, and more safe, if you unite yourself with some church here." "No," said he; "not while the old gentleman is alive."—We parted, and I can go no further with that tale:—but I can append to it another.

Not very far from the same place I met another young man, whom I immediately recognized. I had baptized him about two years ago. He had been a professor of religion previously, and he was very zealous and active. He taught in the sabbath-school at home, visited villages in which endeavours were made to gather children together and distribute tracts, and in some cases he made attempts at public speaking. Business had, however, called him to London, and he brought with him thither the

advice of his pastor respecting the ministers whom it was desirable to hear, in order to determine to what congregation to attach himself. To the inquiries which I now made, however, the replies given were quite unsatisfactory. He had not delivered a letter of introduction with which he had been furnished to a London minister, whom it was thought most likely he would find it advantageous to unite with, nor had he made himself known to any fellow-professors. Deprived of the advantages of Christian intercourse, and having occasion to mingle with young men whose habits were worldly, he had gone with them in the pursuit of pleasure; he had spent sabbath after sabbath in this guilty course; he had for many weeks together forsaken public worship; and, according to his own confession, he had abandoned himself to dissipation and immoral practices. Now, he regarded himself as an apostate; he listened to the counsel addressed to him by his former pastor, but it appeared to be impossible to excite Christian hope in his desolate heart. Should he be brought back to the fold, through the enduring mercy of the heavenly Shepherd, it will be wounded and bleeding; and, even then, who can estimate with accuracy the extent of the peril through which he will have passed, or the amount of the mischief accruing to others through his misconduct?

The reluctance which is often manifested by members of churches, when permanently removed from their former connexions, to unite themselves with a church in the district in which they reside, seems to indicate inadequate views of the advantages of a merciful institution, and of the wisdom of him to whom it owes its origin. Personal attachments are allowed to exercise undue influence, in some cases, but in more, it is to be feared, the cause is to be traced to indisposition to be watched over, and to an unhealthy love of independence. The weakness of our nature, requiring those arrangements which divine goodness has made for our preservation; the effect of our example upon others who may perhaps need the support derivable from Christian fellowship more evidently than ourselves; and the desirableness of giving our whole influence to the mainte-

nance of those parts of the Christian economy which can only be upheld by means of churches, should however induce us, when placed in such circumstances, to sacrifice our own predilections to the general good ; and surely it becomes Christian ministers, as they value the souls of those whom they have

introduced to the fellowship of the gospel, and as they desire to see the efficiency of the church at large, to counsel all who are in providence removed from their religious connexions, to unite themselves speedily with some Christian community, with whom they can have real, not merely nominal communion.

GAMMA.

THE UTILITY OF CHRIST'S INSTITUTIONS.

Good men, whose educational prejudices have led them to practice pædobaptism, have often felt that an institution similar in its tendency to believers' baptism would be beneficial to young converts. It is strange that they should not have seen, that the most direct way to secure this advantage would be to return to the primitive practice ; but, supposing this to be impossible they have adopted a variety of expedients. The following recognition of the utility of scriptural baptism is from the pen of a clergyman of the established church. It occurs in the memoir of the late Rev. Daniel Rowlands, and it shows that a perception of the expediency of the arrangement, led him and other excellent men who acted with him, unawares, to something very nearly akin to the institution of Christian churches.

“As soon as any number of people, in any place, became concerned for their souls, and were brought to the knowledge of the truth, it was customary for them to have a private society formed ; which was found to be a bond of union and a means of mutual benefit. The advantages were peculiarly felt where preaching could not often be had, as was the case in many places at the beginning, and continued so in some, for a considerable period. This society was the church ; the fold of the sheep. None but those who were deemed “the faith-

ful,” were admitted as its members. It served the purpose of separating the church from the world ; the professing believers from those who were manifestly unbelievers. In the earliest ages of Christianity, when true religion was persecuted, and the generality were idolaters, baptism formed the boundary between the saints and the world. But in a Christian country, where baptism has become general, and where the major part of the baptized are evidently irreligious and ungodly, belonging really, though not professedly, to the world that lieth in wickedness, some measure of this kind, some mode of associating together, seems desirable and useful, and in a manner almost necessary. It serves to separate the religious from the irreligious, the servants of God from the servants of the evil one, the godly from the ungodly ; which appears not only desirable, but also conducive to spiritual nurture, and to the preservation of such as are religious from the friendship and contamination of irreligious people.”

The testimony is true and important. Pædobaptism and national churches have superseded, in what are called Christian countries, the original institutions of Christ, and have left his disciples destitute of that aid and protection which his simple but effective ordinances were adapted to afford.

SUPPLY OF WATER IN JERUSALEM.

FROM DR. ROBINSON'S TRAVELS IN PALESTINE.

ANOTHER object of our attention was the supply of water in and around the city. At the present day, Jerusalem is supplied almost wholly by rain-water, preserved in cisterns cut in the rock on which the houses stand. Almost every

house has one or more cisterns ; that in which we resided had no less than four very large ones. The ancient city was probably supplied in the same manner. Indeed, with a little attention, there can never be a want of water within the walls.

RECORDS OF THE POOR.

BY MR. THOMAS RAGG.

THE SLEEPER.

HIGH on a rocky precipice
A heedless child was playing,
And in pursuit of every toy
Which promised him a moment's joy,
Still near its margin straying.

Some hundred fathoms deep below
A fearful gulf was yawning,
And night came on in darkness drest,
Yet reckless still the earth he pressed
To sleep till break of morning.

The rock a pillow for his head,
The tempest roaring round him,
Awhile he lay, though all their rage
The wind and thunder seemed to wage,
Combining to astound him.

All heedless of the mingled roar,
Of bliss still fondly dreaming,
He saw not the blue lightning's train,
Nor felt the heavy beating rain,
From heaven in torrents streaming.

At length with deeper, hollower sound,
A louder peal burst o'er him;
He woke—all heaven seemed wrapt in light,
So wide the coruscation's flight
That brightly danced before him.

Waked from his slumber, he arose
And flew he knew not whither.
Heaven's black artillery gathered near,
The margin of the steep seemed clear,
And impulse urged him thither.

The utmost edge at length he gained,
And trembled at beholding,
Behind the tempest's gathering power,
The dreadful dark abyss before,
Sad choice of fate unfolding.

His head turned giddy at the sight,
A chilling sweat came o'er him,
When, from behind, his father's arm
Snatch'd the poor trembler safe from harm,
And thence securely bore him.

'Tis thus we gaily dance along,
In sinful pleasures wallow,
And sleep secure on danger's brow,
Regardless of the gulf below
That opens wide to swallow.

Thus, when Mount Sinai's thunders roar,
And heaven's just law confounds us,
From that condemning scene we fly,
Still to destruction rushing nigh,
Till death on all sides bounds us.

And when our every hope is lost,
Nor one bright charm can ease us,
Our Father's voice soft whispers peace
Bids all our sad forehodings cease,
And leads us safe to Jesus.

THE INFANT MONITOR.

"Out of the mouths of babes and sucklings thou hast perfected praise."—MATT. xxi. 16.

A WIDOW poor in this world's goods,
Who gained her daily store
By nursing others' little ones,
And seldom wished for more,

Was so contented with the lot
Her Saviour's will ordained,
That she could bless his holy name
For every good obtained.

And oft amid her daily toils
Her heart was raised above,
And "Oh, the grace of God!" would burst
From lips that owned his love.

A little imitative child
Who heard the sentence oft,
As fondly to repeat it tried
In accents sweet and soft.

And when at length 'twas taken home
And rich apartments trod,
Amid the busy circles still
Cried, "Oh, the grace of God!"

The sentence touched the father's heart,
And He, whose wondrous ways,
Inscrutable, from man demand
The highest notes of praise,

Through what appeared a mean so small
Performed a Saviour's part,
And by his pure converting grace
Called back the wanderer's heart.

Then taught to raise his thoughts above
This perishable clod,
He too could cry with heart and voice,
"Oh, the rich grace of God!"

R E V I E W S.

General History, briefly sketched, upon Scriptural Principles. By the Rev. C. BARTH, D.D., late Pastor of Möttingen, in Wirtemberg, Translated by the Rev. R. F. WALKER, A.M., Curate of Purligh, Essex, and formerly Chaplain of New College, Oxford. London: 1840. 18mo., pp. 480, price 4s.

Outlines of Church History. By the Author of "Early Recollections," &c. London: 1840. 32mo., pp. 367, price 4s. 6d.

ALL history needs to be re-written. With the exception of the inspired penmen, whose vocation was peculiar and limited in its purpose, the most popular historians of every age and every nation have been the hired servants of him who boasted that the kingdoms of this world were under his control, and their honours at his disposal; and the principles of the empire of darkness are the principles which they have eulogized. Who have been the men that they have delighted to honour; whose steps they have traced with the greatest minuteness, whose achievements they have represented as the most heroic? Have they been men who by patient continuance in well-doing have sought for glory, honour, and immortality, bearing more resemblance than their contemporaries to the meek and lowly man of Nazareth; or have they been unyielding, overbearing, ambitious conquerors? What has been the code of morals which has constituted their standard of excellence? Has it been the sermon on the mount? Has it been the morality of either Testament? Has it not been such as accords with the declaration that the things that are highly esteemed among men are abomination in the sight of God? What has been the piety which they have held forth as exemplary? With some, it has been a superstitious regard for fabulous deities, to whom were ascribed atrocities which would render any man infamous. With some, it has been obedience to the dictates of an encroaching priesthood, and readiness to contribute to their power and wealth. With others, it has been devotedness to the state religion, be it what it might. No popular writer of general history can be pointed out who has taken New Testament principles as the basis of his philosophy; and has

judged of persons, actions, and events, as they would have been estimated by an apostle. The balances they have used have not been the balances of the sanctuary. The light that has been in them has been darkness. They have put bitter for sweet, and sweet for bitter. They have looked on the things that are seen, but the things that are unseen they have utterly disregarded.

Should any reader suppose that it is of little consequence what the principles of an historian are, as he has to do with stubborn facts which will not be altered by his opinions, let it be remembered, that his opinions and tastes will affect his perception of facts and his judgment respecting the weight of evidence, and influence his mode of telling the story. How difficult is it in many cases to learn the truth respecting political occurrences happening in our own country and in our own times! How different is the version given of an event in one newspaper from that which is given in another! How opposite the estimate that will be formed of a public man as to his integrity, his patriotism, and his skill, if it be deduced from one of the daily journals, from that which would be acquired from the habitual perusal of another! If this be the case now, when society is advanced, when the means of ascertaining facts are more than ever abundant, when opportunities for correcting misrepresentations are multiplied, how greatly must the tale of darker and more prejudiced ages have been affected by the prepossessions of the relator, and the impressions he wished to produce! The Greek and Roman historians were idolaters or sceptics. The historians of the middle ages were Romish priests. The modern English historians have been,—some infidels, who must write either as hypocrites or as unbelievers; and others, adherents of state-churches, who have seen all objects through the coloured glass of some cathedral window. We want history so written that that may be called virtue which the Judge of all will approve, and that religion which coincides with the New Testament, and that prosperity which is accordant with the true interests of man. We want those lessons to be derived from past events

which God intended them to teach; and those lessons can only be deduced by one who sees things in the light of revelation, and who regards the work of the Lord and considers the operation of his hands.

Every attempt to write history thus is commendable, and should be regarded with candour. The undertaking is not easy; it requires correct and comprehensive views of the Christian system, and ability to renounce the impressions of youth, and to look at everything anew, taking the perspective of every object from the heights of Zion.

The work of Dr. Barth now before us, as translated and modified for the use of the Religious Tract Society, under whose sanction it is published, does not come fully up to our views of what is desirable, but it approximates to them more nearly than any other work of the kind that we have seen. We cordially recommend its adoption in schools, it being immeasurably superior in spirit and tendency to the histories in general use. It is not written specifically for children, but it is suitable for any young persons whose education is respectably advanced, and for others who having terminated their scholastic studies are seeking an increase of knowledge. It gives a condensed account of the history of mankind from the creation to our own times; and goes sufficiently into detail to be a convenient book of reference, as well as of primary instruction. We extract, as a specimen, the account given of that important change that took place in the affairs of the Roman world, at the close of the fourth century, when the emperor Constantine renounced the paganism of his ancestors and professed the Christian faith.

“Whether Constantine was induced to become the protector of the Christian church solely by an impression he had of the great power of Christ, or merely by the prudent consideration, that Christianity had a great number of adherents in the Roman empire, whom he might thus gain over to his cause, we are not disposed to determine; probably he was influenced by both. With him commences the succession of Christian emperors, and, at the same time, a new form of administration to the empire itself and to the Christian church. Constantine removed the seat of government to the ancient city Byzantium, at the entrance to the Black Sea; he rebuilt this city, and gave it the name of Constantinople. Christianity, from being a persecuted and oppressed religion, was constituted by him the dominant religion of the empire; and the influence of the military, which

they had hitherto exercised in choosing the emperors and in governing the state, began from his time gradually to pass into the hands of the clergy, whom he and his son Constantius raised to great temporal dignity and power. Thus the Christians, from having hitherto, even in places where they formed the majority of the population, been only tolerated at best, and often misrepresented and abused, according to the humour and opinion of the emperor, or of some provincial governor, were now everywhere invested with the precedence; while the pagans became in their turn oppressed and persecuted: and whereas the church assemblies of the Christians had hitherto in many places been holden in secret and quiet, and even their simple oratories or houses of prayer had been generally constructed of slight materials over the graves of their martyrs, their meetings now assumed the imposing aspect of public solemnities, their oratories were converted into sumptuous temples, and the heathen temples fell into contempt and ruin, or were razed to the ground at once. The Christian priests were invested with honour and importance, and were now arranged into different orders and degrees; public worship was made splendid and imposing, and more alluring to the senses of worldly men; and thus was it endeavoured to make the heathen some amends for the loss of their own pompous rites and ceremonies. But as the rose in a rich soil, and under the careful nursing of the gardener, exhausts all its strength in double flowers, and forms no more blossoms into fruit; so it was much the same now with Christianity. The more it tended to unfold itself in exterior formulary and colouring, the less power and life remained within it: and whereas, in the wintry times of oppression and persecution, its life was ever driven back again within itself, it lost, in the season of worldly prosperity and security, more and more of its essential qualities, which dwindled away into mere external forms. The distinction between reality and appearance, life and formality, true and nominal Christians, became more and more necessary to be observed than ever; and the rise of the hermit and monastic life is to be regarded as an attempt, though not altogether a successful one, to express this distinction to the senses. Those Christians who took offence at the outward condition of the church, as remaining not wholly free from mixture of heathenism, and at its increasing corruption of morals, withdrew from the midst of its worldly din, and desired to serve their God more purely in the quietness of solitude, and to redeem the precious jewel of faith from temporal defilement. But a life of solitude has its temptations no less than a life spent in the very midst of the world; and heaven kept apart in the chest can never answer the purpose for which it was intended, namely, that of leavening the whole mass of mankind. And even though the inhabitants of the cloister had not brought thither along with them their own naturally corrupt hearts, still it was impossible for them to prevent themselves from being invaded by the increasing corruption of the world around them; inasmuch as their own numbers had ever to be filled up by persons coming to them from such a world. The kingdom of God should have been developed from within, by the convic-

tion and regeneration of its individual members; its more immediate intent, appointment, or constitution, was not for nations or states in the gross, but for *persons, for human souls*; and it was designed, as thus commencing with individuals, to gain the ascendancy over mankind in no other way than this of degrees, by communicating itself from one to another. It was to rule in human nature, rather than by any external influence at once over a whole mass of men. Instead of which, however, from the time of Constantine, it was regarded and made use of only as a new form of worship, which might be imposed upon all nations like the putting on of a change of garments. The heartfelt conviction, the free and unconstrained assent and consent of harmonious individuals with respect to its fundamental verities, was henceforth not so strenuously insisted on. Externals took place of the soul's everlasting concerns; and God's great hospital for the spiritually sick was converted into a general dwelling house, into which multitudes came to lodge, who had not yet become conscious of their disease. The spiritually redeeming power of Christ being no longer wholly looked to as the source of all health and salvation, and the people wanting patience to be ever intent upon the Lord's gradual but effectual deliverance, hence human power and external arrangements were called in to help his cause, and depended on; so that this was only 'the old man' clothing itself in a new dress, and then imagining that all things were become new. The word of God was now not enough regarded as the only source of all truth and wisdom, nor valued as the instrument of all life and renewal; heathen philosophy was considered as necessary to supply its deficiencies; heathen laws and ordinances were retained; and, above all, the scripture doctrine of faith became disfigured and adulterated by human additions. Thus it came to pass, that even to this day our whole common life still contains a great variety of heathen matter, because the Christians could never come to understand how to recognize fully and entirely the original intent of the Scriptures, namely, as having been given by inspiration of God for the purpose of regulating, pervading, and sanctifying our every relation and concernment of life and knowledge. Christianity has thus all along remained too much mingled with heathenism, and has never been as yet generally made use of as the only foundation of the world's reform, and of human happiness. Between the kingdom of God, as it formed itself in the time of the apostles, and the heathen world as utterly without Christ, there hence arose a third party, namely, the *external church*. And it has been ever since necessary quite as carefully to distinguish from it the communion of true Christians, as not to confound with it the heathen nations. The history of the church is properly concerned about real Christians: the heathen nations have no proper history at all, because with *them*, as long as they are without Christ, there can be no development to look for, no tendency labouring towards a fixed object; for this alone deserves the name of history. The history of the world limits itself to that course of development, which the nations, either as included in the external church, or as standing in some relation to it, have taken from time to time. It

is only so far as any nation has come into some contact or connexion with Christ, that it can form any part of the world's real history, whose centre is no other than Christ."—pp. 170—175.

The "Outline of Church History" appear to be designed specifically for the use of the young. This small volume is apparently the work of one who is strongly attached to evangelical truth and to the principles of Protestantism; and who does not wish to obtrude objectionably the peculiarities of the church to which he belongs, or to derive materials exclusively from its writers. The style is lucid and agreeable, and the information such as all the members of our families ought to possess.

Decapolis, or the Individual Obligations of Christians to save Souls from Death. An Essay. By DAVID EVERARD FORD. London: 24mo. pp. 108. Price 2s.

The author of this little work is an estimable Independent minister at Lymington, Hants, whose mind having been deeply convinced of the individual obligations of Christians to employ their talents in attempting by all possible means the conversion of sinners, has sought by this essay to awaken similar convictions in the minds of others. Feeling strongly, he has expressed himself forcibly and impressively. Anxiously solicitous that the followers of Christ should be actuated by a hallowed zeal—burning as their Lord's—to arrest the perdition of souls, he has evidently written under the influence of strong emotion. And should a perusal of this essay fail to produce a feeling of condemnation, from a sense of past unprofitableness, and more earnest desires for greater usefulness, it will bespeak in the reader a state of heart most unenviable, and deeply to be deplored.

That the condition of unrenovated men is one of appalling peril is most obvious from the statements of divine truth. Estranged from God, alienated from his life-giving presence, in a state of malignant hostility to his authority, they are incurring a fearfully aggravated guilt, and accumulating the elements of an enduring wretchedness which no tongue can describe, no heart conceive. For this condition of things Christianity reveals the only antidote; it is a system of truth, worthy of all acceptance, disclosing the grand fact, that Jesus Christ came into the world to save sinners. It

is announced to men as capable of understanding it, believing it, feeling its influence, and conforming to its dictates. It appeals to them by motives the simplest but the strongest, derived from every source that can possibly supply an inducement calculated to affect a rational, considerate mind; motives which the most unlettered Christian may employ and press home on the attention and the consciences of men, if he will; and not to do it can be regarded in no other light than as a practical contradiction of the merciful spirit of Christianity, thus bringing into suspicion, in reference to such an individual, the reality or the vigour of religion in his heart. "If thou forbear to deliver them that are drawn unto death; and those who are ready to be slain; if thou sayest, behold, we knew it not; there is One who pondereth the heart who will consider it, and will render to every man according to his works." And yet, notwithstanding this awful statement, is it not a fact that there are numbers in connexion with our churches, professing to be "led by the Spirit of Christ," who make no effort, render no assistance,

utter not a word, for the purpose of rescuing sinners from impending death; who pass along their course apparently without a spark of pity, or a feeling of sympathy with the crowds perishing around them, as if they never for a moment thought that they had any thing to do in religion but just to take care of themselves. This revolting selfishness, so utterly at variance with the spirit of incarnate love, must be purged from the church, and be succeeded by a benevolence resembling that which conducted the Redeemer through a process of self-denial, and labour, and reproach, to the cross, before we can expect any very large success in the conversion of men, or a rapid extension of the kingdom of Christ. O that the time were come when every disciple of Jesus, under the influence of gratitude to his Lord, and an undying concern for the salvation of others, should, according to the circumstances in which he might be placed, imitate the conduct of the delivered demoniac, who, having departed from his Benefactor, began to publish in Decapolis how great things Jesus had done for him!

BRIEF NOTICES.

Historic Illustrations of the Bible. Principally after the Old Masters. Division I. London: Quarto. Price 9s.

THIS is part of a series, which is in course of publication. It comprises twelve exquisite engravings from pictures on biblical subjects, by Rubens, Poussin, Franklin, Houbraken, Copley, Melville, Overbeck, Mola, Spada, and Rembrandt, accompanied with the texts of scripture to which they refer, elegantly printed in the English, French, and German languages. In the works of the Italian masters, a want of acquaintance with the details of the scriptural narrative is frequently observable, and often appendages are introduced which do not accord with our views of propriety. "In these illustrations," the publishers state, "corporeal expression of spiritual beings is carefully avoided, as well as every thing that appeared to approach the great Author of our being with familiarity. In order to accomplish this desirable object, the whole range of the scriptural works of the ancient masters has now been carefully examined, and a selection made for this uniform, continuous Biblical Series, comprehending illustrations of nearly every book in the Holy Bible." The work is also issued in monthly Parts, but this Division comprehending four of them, being bound in cloth, embossed and lettered, is to be

preferred for the drawing-room table. As a work of art, it merits the highest commendation.

The Mineralogy and Botany of the Bible. By E. F. C. ROSENMULLER, D.D. Translated from the German, with additional notes, by T. G. REPP, and the Rev. N. MORREN. Edinburgh: pp. 342. Price 6s.

THE author of this work, who died in 1835, was Professor of Oriental Languages in the University of Leipsic. He intended to embody the results of his long and diligent course of study in a comprehensive treatise on Biblical Antiquities; but he lived to complete only those portions which related to Geography and Natural History. An important part of the former has been presented to the English Reader in two earlier volumes of the Biblical Cabinet; and now, a portion of the latter is laid before us, in this, the twenty-seventh volume of that useful series. It treats of earths, rocks, precious stones, metals, flowers, shrubs, trees, resins, grain, kitchen vegetables, and other kindred topics; and, in doing so, applies extensive learning to the elucidation of the sacred pages. To all students of divinity, and especially to all who engage in the work of translation, it will prove a valuable acquisition.

A Memoir of the Rev. DANIEL ROWLANDS, late of Llangeitho, Cardiganshire. With an Introduction, containing a brief account of the chief supporters of religion in Wales; from the Reformation to the beginning of this century. By the Rev. JOHN OWEN, Curate of Thrussington, Leicestershire. London: 1840. 12mo. pp. 238.

DANIEL Rowlands was one of those extraordinary men who were raised up at the commencement of the eighteenth century, to awaken the lethargic churches of Britain, and force upon the attention of perishing multitudes the things belonging to their everlasting peace. Energetic, laborious, devout, and bold, he so proclaimed the terrors of the law, and the glories of the gospel, that thousands of his hearers condemned themselves, and prayed for mercy, while others who judged of him by report, and compared him with the clergy of their acquaintance, pronounced him mad. For many years he was a minister of the establishment; but at length, for preaching in unconsecrated places, and travelling about to preach through the country, he was honoured with expulsion from the two churches which he had occupied. But, whether in or out of the enclosure, Rowlands was the same indefatigable and uncompromising man. A large chapel was built for him at Llangeitho, and there he laboured twenty-seven years with great success. His biography is written in a candid and enlightened spirit, and it contains many remarkable anecdotes, and interesting details respecting the progress of the gospel in the Principality.

Memoirs and Select Remains of the Rev. Thomas Rawson Taylor, late Classical Tutor of Airedale College, Yorkshire. Second Edition; with an Introduction, by JAMES MONTGOMERY, Esq. London: small 8vo. pp. 290.

THIS account of an estimable and gifted young minister, who died in the thirty-second year of his age, though it may not command very general attention out of the circle in which he moved, will, doubtless, be valued by his acquaintance. Appended to it are about fifty poetical pieces, of one of which Mr. Montgomery says: "It proves that had the author devoted his fine talents wholly to poetry, as he most conscientiously did to that which is above all poetry, there is no strain of meditative verse to the height of which he might not have ascended when his powers had been matured."

Heber; Records of the Poor; Lays from the Prophets; and other Poems. By THOMAS RAGG, Author of "The Incarnation," "The Deity," "The Martyr of Verulam," "Sketches from Life," "Lyrics from the Pentateuch," &c. &c. London: 12mo. pp. 236.

THE specimens on page 518 will give a favourable idea of this volume, which proceeds from the pen of one who has appeared before the public formerly as a "Nottingham Mechanic." The principal poem, Heber, is in blank verse. Much of it has reference to scenes in futurity, and the bard has amplified the indications of unfulfilled prophecy in a manner which does not harmonize so well with our theology, as with his poetic tendencies. It is highly imaginative, and contains many thrilling passages.

A Chronological and Genealogical Lineage of our Lord Jesus Christ; also an Ecclesiastical, Statistical, Historical, and Geographical Chart of the Worship of God, the origin, progress, and present state of other Worship, Subdivision of Power, and a short History of the Bible, with a Corollary. London: Simpkin, Marshall, and Co.

A Key to the Ecclesiastical, Statistical, Historical, and Geographical Chart, with Observations. London: Simpkin and Co.

THE author is a zealous Baptist, and he does us the honour to quote our pages; but we cannot say that we understand his plan, and if we did, we fear that we should not be able to applaud the execution. If his information were more accurate, and his acquaintance with the grammar of the English language more complete, the industrious habits which he apparently possesses, might be rendered conducive to the public welfare.

The Sidereal Heavens, and other subjects connected with Astronomy, as illustrative of the character of the Deity, and of the infinity of Worlds. By THOMAS DICK, LL.D. Author of "Celestial Scenery," "The Christian Philosopher," &c. &c. London: 12mo. pp. 584. Price 10s 6d. cloth.

IT will afford pleasure to all who have studied Dr. Dick's book, entitled *Celestial Scenery*, in which he has unfolded the wonders of the Planetary system as developed by modern philosophy, to learn that he has furnished a worthy companion to that work. Together they form an *Astronomical Encyclopedia*, presenting a comprehensive view both of the principles of the science, and of the recent discoveries of its professors. After giving a general view of the starry heavens, in this volume, Dr. Dick treats of the arrangement of the stars—their distances—their magnitude—new stars—variable stars—double, treple, quadruple, and multiple stars—the milky way—clusters of stars—nebulae—comets—and many kindred topics, all of which are illustrated by plates, which will at once interest and assist the student. We hope that this work will afford pleasure and instruction to hundreds of intelligent young persons during the ensuing winter. It cannot fail to augment the knowledge of those who render themselves familiar with it, and to enlarge their minds; and if properly used it will excite admiration of Him whose works are great and marvellous, and who in wisdom has made them all.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings, by W. H. BARTLETT. Engraved in the first style of the art, by R. Wallis, J. C. Willmore, Brandard, Bentley, Richardson, &c. The Literary Department by N. P. Willis, Esq., Author of "Pencilings by the Way," "Inklings of Adventure," &c. Part VI. London: Virtue.

EXTRACTS from letters, which have recently occupied our pages, exhibit Canada as a country which needs, and which implores the aid of British Christians. The fine engravings in this work will deepen the interest of those of our readers who obtain them, in that extensive region whose romantic beauties they portray,

and at the same time show that the men by whom it is to be evangelized must be men prepared to "endure hardness, as good soldiers of Jesus Christ."

The Works of Josephus. Translated by W. WHISTON, A.M. Part V. London: George Virtue.

NUMEROUS illustrative engravings add materially to the value of this edition of the Jewish historian's works. The Part before us gives impressive representations of the intrusion of Pompey into the Sanctuary—the precipitation of the robbers from the rocks of Galilee—the earthquake in the seventh year of Herod—the assassination of Malichus—and the Feast of Tabernacles.

Aids to Preaching and Hearing. By T. H. SKINNER, D. D. Revised by the Author. London: Svo. pp. 57. Price 1s. 4d.

To another edition of this judicious work, we directed the attention of our friends last December. It now lies before us as a part of Ward's Library of Standard Divinity.

The Backslider. By ANDREW FULLER. With Preface by the Rev. John Angell James. London and Ipswich: 24mo, pp. 98.

WE are glad to see this neat and portable edition of one of the most useful of Mr. Fuller's works. It might be perused with advantage by every professor in the world who can read the English language.

Chivalry and Charity; illustrated by the Lives of Bertrand du Guesclin and John Howard. London: C. Knight and Co. pp. 198.

BERTRAND du Guesclin was a celebrated French soldier of the fourteenth century. His history is full of extraordinary scenes, and his character exhibited, in combination with great daring and military skill, a frankness and magnanimity which excited the admiration of those who dreaded his prowess. It is as a contrast, we presume, to the exploits of this adventurous warrior, that the volume is made to include a narrative of the equally adventurous deeds of the philanthropic Howard, who visited all Europe, "to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain, to take the gauge and dimensions of misery, depression, and contempt, to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distress of all men in all countries." This publication is issued by the Society for the Diffusion of Useful Knowledge, and is got up in a style of great elegance.

The School Girl in France. A Narrative addressed to Christian Parents. London: 1840. Small 8vo. pp. 379.

THE author states that this is not a work of fiction, but a collection of facts, thrown together into one tale, with scarcely any additions, and few other alterations than those which were absolutely necessary, in order to disguise names, places, and dates. As a tale it is deeply interesting, and as an admonitory manifesto it is deserving of the serious perusal of every parent and guardian to whom advice respecting continental education can be practically important.

Brown's Royal Victoria Primer; or Child's First Book. London: Price 6d.

SOME thousands of mother's can testify that when the dear little one was of an age to be taught to read, they sought in vain amidst all the booksellers' stores, for one small work which they could put into his hand with perfect satisfaction. This is not the *beau ideal* of Primers, but we have seen many worse, and we do not remember that we have seen a better. It may be rendering a service to parents to commend it to their attention.

RECENT PUBLICATIONS

Approved.

Ward's Library. God, the Author of Reconciliation. By the Rev. STEPHEN CHARNOCK, B. D. Sometime Fellow of New College, Oxon. Reprinted from the edition of 1699. London: Imperial 8vo., pp. 108. Price 2s. 4d.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XIII. London: C. Knight and Co.

An Address on the subject of Baptism, showing that its primitive meaning is Immersion, and that Believers are its only proper Subjects. *Leicester: pp. 24. Price 2d.*

Abridgment of Sir T. FOWELL BUXTON'S Work on the African Slave Trade, and its Remedy. With an Explanatory Preface, and an Appendix. Published under the sanction of the "Society for the Extinction of the Slave Trade, and for the Civilization of Africa." *London: 8vo. pp. 68. Price 1s.*

It is well with the Lad; Or some Account of the Christian Experience, and Happy Death of John Corban Norgrove, who departed this life June 5, 1830, aged 12 years, 6 months, 24 days. Written by his Father, J. C. NORGROVE, Minister of the Gospel. *London: Wightman. 32mo. pp. 59.*

Glad Tidings for the Greatest Sinners. By J. C. NORGROVE, Minister of the Gospel. *London: Wightman. 16mo. square. pp. 48.*

The Afflicted's Refuge; or Prayers adapted to Various Circumstances of Distress. *Edinburgh: Johnstone. 12mo. pp. 146.*

Memoir of Paul Cuffe, a Man of Colour. Compiled from authentic sources. By WILSON ARMSTEAD. *London: Fry. 24mo. pp. 64.*

The Changes of Ephraim, or the Backslider's Warning. By the Rev. JOHN MACGOWAN. Second Edition. *Brighton: Tyler. pp. 26.*

Papal Persecution in France, or Memoirs of Marolles and Le Fevre, two French Protestants, who were sentenced to the Gallies, and died in Dungeons, at Marseilles. *London: (Tract Society) 18mo. pp. 72. Price 6d.*

Hints on Self-Examination. By the Rev. HUGH STOWELL, M. A. *London: (Tract Society) 32mo. pp. 32. Price 2d.*

Lecture on the Glory and Spiritual Nature of the Kingdom of Christ, contrasted with the Old Dispensation. In substance, as delivered in the Baptist Church, Dunfermline, on the evening of Lord's-day, 21st April, 1839. By JAMES BLAIR, Minister of the Gospel, Ayr. Parts I. and II. *Dunfermline, 12mo. pp. 32.*

INTELLIGENCE.

AMERICA.

AMERICAN BAPTIST ANTI-SLAVERY CONVENTION.

At the first session of this body, held in the city of New York, on the 28th, 29th, and 30th of April, 1840, the following address, which we copy from the *Anti-Slavery Reporter*, was adopted.

To the Baptist Slaveholders of the Southern States.

Fathers and Brethren,

We have assembled, to the number of one hundred and ten persons, at the written call of seven hundred Baptists, from thirteen of the United States. Of this number about four hundred are accredited ministers of Jesus Christ.

A conviction of duty, which we humbly conceive is based upon the fear of God and the love of our fellow-men,—whether bond or free, oppressors or oppressed,—constrains us to submit a few thoughts for your special and candid consideration. In doing so, we appeal with the firmest confidence to the Omniscent God for the rectitude of our intentions. We solemnly profess a prayerful and submissive reverence for the principles of his recorded will. We feelingly avow a tender sympathy, not only for the *slave*, but also for you, upon many of whom slavery is entailed by heritage and enforced by law; while inexorable habits formed in the passive state of infancy, as well as universal usage, impose bonds upon yourselves scarcely less strong or less oppressive than the fetters of the slave.

Hear us, then, with patience and kindness. It is our firm conviction, that the whole system of American slavery, in theory and practice, is a violation of the instincts of nature, a perversion of the first principles of justice, and a positive transgression of the revealed will of God. For man instinctively seeks happiness and repels outrage; while slavery compels him to forego the former and endure the latter, for himself and his posterity, until the end of time. Justice, in its very nature, assumes the existence of free moral agents, mutually bound by established principles, and acting towards each other with perfect reciprocity. We do not speak of justice towards a "chattel personal," a horse or a swine. But the statutes of the south pronounce a slave "a chattel personal to all intents and purposes whatsoever;" and thus set him beyond the pale of justice, as utterly disqualified to assert a right and to redress a wrong.

VOL. III.—FOURTH SERIES.

Divine revelation, as committed to Moses and expounded by our Lord, teaches that pious self-love is the only proper measure of our love towards others. Does slavery, especially its laws which quench or smother in the slave the light of the mind, which tear from his agonized bosom the dearest objects of his natural affection, conform to that rule of holy writ?

We believe that God only has the right to take away the health, the wife, the children, or the life of men guilty of no social crime. When man, single or associated, uses his power for such ends, he appears to us to arrogate to himself the prerogatives of the Almighty, and to assume a responsibility under which an archangel would stagger.

God, it is true, made use of the Jews to exterminate certain heathen tribes, and to inflict upon others a mild servitude, carefully defined and restricted. To employ this mode of punishment, or any other that he chose, was his unquestionable right. But where is the scripture warrant to apply this special license of Jehovah for the extirpation of the human race at large, or the enslavement of any nation in particular? This specific direction to his oracular people is but an exception that confirms the general rule of his Son, "Thou shalt love thy neighbour as thyself."

The heart of the blessed Jesus was, indeed, an overflowing fountain of the tenderest sympathy for human woe. Food, health, and life, were his boon, never withheld when solicited; and the gospel preached to the poor was the peculiar and characteristic proof of his being the Son of God and the Saviour of the world. No evidence exists that he ever witnessed a scene of slavery. It is not shown that Hebrews of that day trafficked in human flesh. The chained coffin—the naked gang of the cotton field—the exposed female reeking under the lash—the child torn for ever from its mother's breaking heart—these, and worse acts of slavery's tragedy, were not performed, so far as history speaks, before the face of Jesus. But his warmest, almost his only burst of indignation, is against those who devoured the helpless widow's substance, and for a pretence made long prayers and liberal contributions to the cause of God.

His itinerant inspired followers were too busy in draining off the universal deluge of idolatry, explaining the nature of the one living God, and establishing the claims of Jesus as the true Messiah, to define or to condemn in form every species and variety

of crime in every age, that hell, fruitful of inventions, might suggest, and fallen human nature perpetrate. Hence, horse-racing, gambling, piracy, the rum traffic, and the African and American slave-trade, remain ungraduated in the scripture scale of human sins. Paul, however, exhorts the servants of *heathen* masters to respectfulness and patience, for the reason that the name of God be not blasphemed; and advises them, while patient under bondage, to prefer freedom. He enjoins *Christian* masters to give their servants what is just and equal. Do the slaves of American Baptists obtain justice and equity? He implores his brother Philemon to receive again the converted fugitive, not, as he probably had been, the heathen vassal of a heathen lord, but as a beloved brother in Jesus Christ. Thus we behold in all the scriptures a virtual and total condemnation of American slavery.

Besides, American Calvinistic Baptists, as a whole denomination, have been hitherto regarded by the Christian world, as *responsible for the sins of Baptist slave-holders, and the sufferings of one hundred thousand Baptist slaves*. And if we fail, as many do, to testify our abhorrence of a system that allows a fellow-Christian to sell his brother, or his brother's wife or child, or to dissolve the marriage tie at pleasure, we see not how to escape the merited contempt of mankind, the reproaches of conscience, or the displeasure of God. For the followers of Jesus are ordained the light of the world, and *his witnesses of the truth* until the end of time.

Further, in the exhaustion of your once teeming soil—the non-increase and in some parts the diminution of your white population—the depreciation of your staple products, and the competition of British enterprise in India—the jubilee shout of West Indian emancipation, rousing the dormant spirit of your slaves to assert the rights of man—your intrinsic incapacity of self-defence in case of foreign aggression—your constant exposure to servile insurrection and massacre—and the general reprobation of republican slavery throughout the rest of the civilised and Christian world—we behold indications that God attests by earthly signs the precept of his heavenly oracles, to “let the oppressed go free.”

Again, if you have heard us thus far with candour, you may perhaps inquire, “What would you have us do?” We answer—at once confess before heaven and earth the sinfulness of holding slaves; admit it to be not only a misfortune but a crime; remonstrate against laws that bind the system on you; petition for the guarantee to all of “natural and unalienable rights.” If your remonstrances and prayers to man are disregarded, cast yourselves on the God of

providence and justice; forsake, like Abraham, your father-land, and carry your children and your households to the vast asylums of our prairies and our wilderness, where our Father in heaven has bidden our mother earth to open her exuberant breast for the nourishment of many sons.

Finally, if you should (which heaven avert!) remain deaf to the voice of warning and entreaty; if you still cling to the power-maintained privilege of living on unpaid toil, and of claiming as property the image of God which Jesus bought with precious blood; we solemnly declare, as we fear the Lord, that we cannot and we dare not recognise you as consistent brethren in Christ; we cannot join in partial, selfish prayers that the groans of the slave may be unheard; we cannot hear preaching which makes God the author and approver of human misery and vassalage; and we cannot, at the Lord's table, cordially take that as a brother's hand which plies the scourge on woman's naked flesh—which thrusts a gag into the mouth of man—which rivets fetters on the innocent—and which shuts up the Bible from human eyes. We deplore your condition; we pray for your deliverance; and God forbid that we should ever sin against him by ceasing so to pray.

ELON GALUSHA, *President*.
O. S. MURRAY, *Secretary*.

SOUTHERN REJOINDERS:

The *Worcester Christian Reflector*, a copy of which we have just received from the Editor, the Rev. C. P. Grosvenor, contains some curious, but affecting illustrations of the spirit in which this Address has been received by southern slaveholding Baptists. The following is a specimen:

Fellowship, Wilcox Co., Ala. July 6th, 1840.

A meeting of members of the Fellowship Baptist Church, together with a number of brethren from neighbouring churches, and some gentlemen of the vicinity, was this day held at the Fellowship Church, to take into consideration, “An Address to Southern Baptists,” issued by the “A. B. Anti-Slavery Convention,” holding its session in New York, April, 1840.

Elder K. Hawthorn was called to the chair.

Mr. — Jenkins, *Secretary*.

The “Address” above alluded to was read, and a number of speeches delivered expressing our sincere disapprobation of the sentiments contained therein. After which Eld. Jesse Hartwell introduced and advocated the following

Preamble and Resolutions.

Whereas a paper called “The Christian Reflector Extra,” has been forwarded to

many among us, as pastors of churches;— which paper contains sentiments abhorrent to our views, and certain threats against us, as *holders of slaves*, we feel that it is our duty to express our views on this subject. We think ourselves more especially called to speak, because the President of the Convention, issuing the "Address," is one of the vice-presidents of the American Baptist Board of Foreign Missions. The sentiments contained in the said Address are such as to present insuperable obstacles to further co-operation in the foreign missionary department.

While we assert our *unabated ardour* in the cause of missions, both foreign and domestic, we are constrained to seek some channel for our benefactions, besides men who misrepresent and slander us, who charge us with crimes of which we are not guilty, who represent us as tragical tyrants and bloody murderers, and who, on these accounts declare us *out of their Christian fellowship*.

Therefore, resolved 1st, that we hereby express our utter detestation of the principles, accusations, and threats, contained in the Address to Southern Baptists, believing them to be *unkind, untrue, unchristian, and unscriptural*.

Resolved 2nd, that we recommend to our brethren of the south to adopt measures for opening a channel by which our cheerful benefactions may be carried to the perishing heathen, that they may receive the word of life.

Resolved, 3d, that we think that Elon Galusha, O. S. Murray, and Cyrus P. Grosvenor, and their co-adjutors in the society self-styled "The American Baptist Anti-slavery Convention," should share the same excommunication which they have so *freely and unfeelingly* exercised towards their southern brethren.

Resolved, 4th, that we recommend to our brethren at the south to *speak out their sentiments fully* on this subject, and let the northern Baptists know *distinctly*, that we *cannot co-operate with those who thus stigmatise and excommunicate us*.

A committee of seven was appointed to carry into effect the above resolutions; viz., Elders J. Hartwell, Wm. Kirven, L. Lindsey, K. Hawthorn, J. J. Sessions, and Brethren T. Jefferson and J. W. Campbell.

Resolved, that the Committee publish these resolutions as they see fit. Adjourned.

K. HAWTHORN, Ch.

REPORTED ADVANCES OF POPYRY.

"Although Dr. England has admitted the loss of between two and three millions of Roman Catholics, who have since the

war of the Revolution left the sect of Rome, still their increase has been most alarming. There are now engaged in earnest operations against our holy religion, and our free institutions, no less than 1,500 ecclesiastics of Rome; namely, 800 priests, and 700 of what are called clergymen. There are now in our Republic, 500 chapels and 300 other mass houses. There are nineteen colleges, chartered and unchartered, belonging to this dangerous sect of men, in full operation! And since 1831, they have as a body, increased in population, by emigration, from 600,000 to about 1,800,000!"

We copy the foregoing from *The Christian Secretary*, in order to express our dissent from the views which it contains. It is the *interest* of Catholics to represent their cause as prosperous, for prosperity with many people is the sure road to popularity. But for other denominations to give currency to such statements, especially before the most critical examination, is inconsistent and pernicious. We are aware, indeed, that somewhere about the period mentioned, a cry was raised by those who call themselves Protestants, that the Catholics were rapidly increasing in the United States, and were likely soon to acquire the supremacy; and we know also that the Catholics eagerly reiterated that cry, and, according to obvious principles, did thereby secure an actual increase; but it will require more than the boastful reports of Dr. England to convince us that, allowing for the *numerous* conversions from the Catholic faith, their augmentations of numbers has *averaged* more than *one hundred and thirty thousand a year*. From what we have seen, we are convinced that, in our city, as Catholics rise in intelligence, the larger portion become infidels, or unite with other denominations; and even those who adhere to their own sect, are in little danger of countenancing those practices which in other countries have rendered this people so dangerous. The increase of colleges and other literary institutions among them, we regard with peculiar gratification. Educate the people, and you break the power of the priests. Think of Ireland with an enlightened population, and you behold at once a nation emancipated from the thralldom of spiritual despotism. Go on, then, we say to Catholics, increase your colleges, increase your schools; and we say to all other denominations, do the same, and we apprehend no danger. Roman Catholicism can flourish only in the midst of ignorance. It is a plant that loves the shade. The light and heat of intelligence wither its blossoms, and dry up the moisture that supports its existence.

New York Baptist Advocate.

NEW YORK.

The following extract from a letter to Mr. Lewis, of Colchester, from his brother who is a member of the church in New York of which Mr. Sommers is pastor, with which we have been favoured, gives a cheering view of the progress of divine truth in that city.

"We are going on in our church very well, although there is room for much improvement. We have about six or eight baptized each ordinance day; the last we had fourteen. I saw over one hundred persons receive the right hand of fellowship at one time, in one of our Baptist churches in New York. About four hundred had been received into the same church in three months. The means used for such pentecostal results was pentecostal preaching. The pastor impressed on the members of the church the importance and necessity of humbling themselves before God, on account of the desolations in Zion, and the awful condition of the impenitent all around. The church met and humbled themselves by prayer and fastings. They were encouraged to confess their sins one to another in meetings in the church; they sought the general, yet powerful, influences of the Holy Ghost, to actuate them to such a course as God would own and bless. The members of the church, as well as the pastor, went from house to house, conversing with the impenitent, and enjoining upon their attention the concerns of the soul, the danger of delay, the certainty of heaven, hell, and future judgment, their unavoidable obligations to believe the gospel, and repent of their sins, trusting in Jesus Christ alone for salvation; while the house of the Lord was opened every day for solemn appeals to the Spirit of grace, for its mighty influence to quicken dead sinners, and revive his saints. The plain, simple, yet pointed solemn word of gospel truth, was sent home with searching force to the hearts and consciences of sinners; the prominent sins of the day set forth in all their enormity, and charged home on the heads of the guilty; the only remedy for lost and ruined sinners held forth on the gospel pole; the rest and peace of the sanctified made known; the duty of the final perseverance of the saints explained; while the church continued in labouring and praying the Lord to bless his own most solemn truth. Sinners then flocked by thousands to the solemnities of God's house; Satan began to rage, the impious to blaspheme, and those who came to curse remained to pray. And thus they went on from day to day, till all New York seemed turned upside down, and religion was the theme of every tongue; and some who had not been inside of a place of wor-

ship for ten years, confessed the power of the Spirit's workings within, and said it was the work of God."

MONTREAL, CANADA.

The following extract from a letter to the Rev. J. Davis, Secretary to the Baptist Colonial Society, from the Rev. E. Davies, D.D., of Montreal, dated Aug. 27, 1840, will be read with lively interest.

"I hope this time to furnish you with intelligence that will interest the Committee and move the churches to lend a more powerful aid to the feeble cause in this land. As I intimated in my last, the students have been out in various directions, publishing the gospel, and taking careful notice of the destitution of the country, and of every favourable opening; and now I have the pleasure to transmit to you the results of the labours and observations of as many as have returned and given me information. Some important intelligence, not now in my possession, may be expected in my next, as every student will by that time have furnished his narrative.

"Let me, however, first call your attention to the *Institution*. With its history during the past year, you and most of the members of the Committee have been made acquainted by means of the printed sheet which I sent to nearly all the friends. I think that facts which have since occurred justify me in now stating, that we have a cheering prospect before us. The Institution appears to be striking its roots further and deeper into the Canadian soil. Prejudices and jealousies seem to give way to good-will and confidence, and more symptoms of co-operation are observable in our body. Several in Upper Canada, who were formerly indifferent or jealous, have lately contributed to its support, and one Association in Upper Canada recently passed a resolution approving of the undertaking, and recommending it to the favour of the churches. A great number of young men might have been admitted at this time, if we could have listened to all the desires expressed and the applications made. Three new students have been received on probation, making up twelve for the next session, which is as great a number as our arrangements and means will at present allow. We have heard of three or four more who would be glad to prepare for the ministry.

"You will be pleased to learn that this town has been lately canvassed for aid by a friend and myself. We sent round the annual report, and at the back of it made our suit for help. The result amply rewarded our toil, for we collected upwards of £40, and hope yet to make it up £50. The students also obtained during the vacation se-

veral small sums in aid of the Society. Their success in this first attempt establishes the propriety of employing as many of them as possible in the same way during every future summer recess.

"Our truly laborious brother, McPhail, is still preaching with the happiest effect in his region, which is extensive and very benighted. He has not sent me any recent account, but I expect one soon. He was for a season literally worn out with toil, but his Master has given him renewed strength. Mr. McEwen, our missionary at the Indian Lands, has been encouraged by lately baptizing four repenting sinners. This brother contemplates a removal to Beckwith, a more inviting and important, though not more destitute field of labour. I have not written to Mr. Horn, as I know that both Milne and Tapscoth have done so. I could not add to his information, after what he has learned from those friends and yourself. I admire your plan of reading T.'s letters at the church-meetings.

"Let me now call your attention to the accompanying statements, furnished by the students. I send three different accounts for your use, but I forward one of them through Mr. Edwards, who is familiar with the region to which it refers. After you have read them, you will not question our wants, nor, I hope, turn a deaf ear to our entreaties. On the Ottawa river, where Mr. Klütz has been preaching with great acceptance, a devoted labourer is urgently needed to cultivate a field which is in many respects very inviting. *Godmanchester*, also, described by Mr. Gillies, is worthy of our notice, since a Baptist minister would find there, and in the region about, ample scope for doing good. But the *Eastern Townships*, visited by Messrs. Topping and Bosworth, absolutely demand immediate missionary help. The narrative of the two young brethren cannot fail to impress the reader with the necessity of our coming immediately to the help of the Lord in that vast region. Brethren in England! will you suffer the feeble churches in that region to languish and eventually to perish, while it is in your power to help and rescue them? Is it nothing to you that the Baptists, who were pioneers in evangelizing these parts, should be driven from them by the zealous labours of other Christians, while a small effort on your part may enable our brethren not only to maintain their ground, but also to make advances, in the work of moral and spiritual illumination? Now is the time to help, before the hearts of our brethren are broken, and their churches scattered. Small help rendered now will do more good than three times as much will do a few years hence. Two ministers are now required; one must be sent

there without delay. The station is most important, and full of encouragement, and a preacher may be found in our humble seminary; but the means are wanting for his support. Brethren in Christ! we look to you for the means; and you will not allow us to look in vain. Is there no wealthy Christian who will give £20 a year towards this object? or is there no church that will, like that in Church Street, engage to support a missionary in the Eastern Townships?"

EASTERN TOWNSHIPS, LOWER CANADA.

Some Account of a Missionary Visit to these Parts by Messrs. Topping and Bosworth, Students in the Theological Institution, in the Months of July and August, 1840.

The Eastern Townships lying contiguous to the State of Vermont were for the most part originally settled by Americans. The founders of the Baptist churches were from the States, as are most of their ministers. Their position naturally led them to associate with their friends on the south of the line; but since the troubles consequent on the rebellion there has been a dislike on the part of the American ministers to settle in Canada, and consequently a wish on the part of our people for supplies from the province. The intercourse between Montreal and that section of the country is daily increasing, which renders a friendly communication with our brethren very desirable. It was our pleasing duty to visit them for the purpose of learning their state, and of establishing such a friendship as might be mutually advantageous. The first church we visited was situated in the township of Eaton. One of the first settlers there was a Baptist, and for many years his family was the only praying family in the neighbourhood. Frequently did his fellow settlers request him to leave off duties which condemned themselves. Often did they seek to crush every appearance of godliness by destroying his; but still the good man was steadfast and immovable. Nor was his faith in vain. Nor were his prayers unanswered; for he lived to see all his children consistent followers of Jesus, and some of his children's children too. He lived to see the work of the Lord gloriously prosper in his hands; and just before his death, his heart was gladdened by witnessing a time of refreshing from the presence of the Lord; when it was hoped about seventy persons commenced to live a life of faith on the Son of God. All classes of society, all Christians, speak well of him. He was the founder of the Baptist cause in Eaton, and for many years acted as deacon. While he lived, prosperity seemed to attend the church; but at his death it declined. The church consists now of about

sixty members, most of them very poor. But once in two months a minister comes forty or sixty miles to administer the ordinance of the Lord's Supper, and this is the only public service they have. There is a Congregational church in the township, which has been established about four years. It is increasing, having a settled pastor. But the Baptists are as sheep without a shepherd; and yet in that place they were the first disseminators of the truth, and the first professors of religion. The materials for a flourishing church are at hand. Piety is there—activity is there—liberality is there, as far as their means will allow; but, alas! they have no pastor, and cannot support one without aid; they have done their utmost, and now they mourn to see that insufficient. Oh! it is distressing to see a flourishing church decay—to witness ruins where there ought to be stability and beauty. And are there none who will, despite all discouraging circumstances, fill such a place? There are. Canada will find men, and just the men, to labour in her own forests, among her sons; but Canada cannot find money. A few miles from that place, in the township of Clifton, is a small Baptist church of fourteen members; they have no regular preaching, while they are earnestly desiring it. In Barford there is a church which has recently been organized. Brother Ide preaches there. The people are so limited as regards their means, that were it not for the support he derives from the Vermont Baptist Convention, he could not continue with them; and even that assistance is very inadequate and uncertain. The church at Bamston is the largest in the township, and perhaps the most wealthy. Being destitute of a pastor, they were very desirous of procuring one from England; but they are now temporarily supplied. There is much need of preaching round this neighbourhood; a desire to hear is also manifested. In Compton there is a small Baptist church which is very seldom supplied with preaching. On Beeber Plains a church has been recently organized, but they have no regular preaching, though they have a temporary supply for one sabbath in the month. The state of things in the Georgeville church is encouraging, but the field traversed over is too large to be filled up by the indefatigable exertions of brother Mitchell.

Wherever we have been we have noticed great anxiety manifested with regard to the concerns of religion. Many young persons have lately been added to the churches. But we plainly see that, in a section of the country where loose ideas as regards religion are prevalent, where Universalism and Unitarianism find many advocates, well informed, active pastors are much wanted, are even absolutely necessary to give stability

to the truth, and, in imitation of their Lord, to lead the halting and strengthen the feeble. The Vermont Convention, which has afforded much aid to the brethren in the townships, will, we are led to expect, find it inconvenient to render them much more assistance, and then what shall be done? What, indeed? They cannot in most cases support their ministers. Is there then to be a famine—a destitution of the preached word? We, in behalf of our brethren, look to England. Shall we look in vain? Here are Baptist brethren; organized, yet (in many instances) destitute churches; over-worked ministers calling loudly for assistance; besides many parts of the country where little has been done to stem the torrent of vice. Our friends at home have little idea of the hardships some of the ministers in these townships endure; many of them are obliged to be actively engaged in manual labour through the week for their own support, and on the sabbath-days are called upon to preach at different stations, perhaps three times. Those who are not thus engaged in secular employments are employed in traversing the country, preaching at different places during the week, sometimes every day. As the field of exertion is large, the labour is exhausting; nor does it satisfy the growing wants of the people.

We discovered that Baptist sentiments are widely spread; converts mostly preferring to be immersed. On a recent occasion eight persons were baptized by a Methodist minister, seven of whom were immersed.

Out of thirteen churches, situated in a tract of country containing two hundred square miles, there are but five supplied with pastors, and they are inadequately supported, and over-worked. The probable number of members belonging to these churches is between six and seven hundred.

From our friends, the Free-will Baptists, we received much kindness. They are rather numerous in these parts. We have not their statistics at hand, but from personal inspection and derived information we are led to conclude they number nearly one thousand members. They have many small, feeble churches; six ordained ministers, and six licentiates. We found them to be an active, faithful, and zealous people. They have been of much use in this part of the country. Although their ministers are very poor, and receive very little support from their people, and are obliged to labour with their hands to supply the necessaries of life, they strive industriously for the salvation of souls; some of them performing five days' manual labour each week, and preaching from five to eight times; which, from the distance between their appointments, is attended with much toil. They are in much need of well trained ministers.

Never did we see such attention manifested to the preaching of the word as in these townships; never beheld the effects of the gospel of peace more visible than in the conduct of very many of our friends. We were welcomed to their houses, and treated with all the kindness Christianity inculcates, and were received as those whose object it was to preach Christ crucified. We hope mutual good has been the result. As regards ourselves we can say, Sweet is the remembrance of their kindness, precious the reminiscence of our mutual love to things unseen, and dear to our hearts the anticipation of eternal union in the regions of purity and peace.

A Visit to Godmanchester, by Mr. Gillies, Student in the Theological Institution.

Godmanchester, on the shore of Lake St. Francis.

As it regards evangelical preaching, this section of Canada may be said to be destitute. I do not mean by this, that those who occasionally visit them are not evangelical; but that their visits are so rare, that it may in truth be said of them, they are a people destitute of the preached gospel. The Rev. Mr. Dobie, of Huntingdon, has preached to them a few times during the past year. I am not certain that there have been any others who have favoured this people with their stated or occasional visits in the capacity of preachers. I had the pleasure of spending the second Sabbath in July with them; and, although I did not arrive until Saturday evening, we had a crowded meeting of attentive and interesting hearers. In this section there are seven Baptists; they are at present in connexion with the Baptist church at Fort Covington, New York, being the nearest, though at a distance of about twenty miles. The rest of the inhabitants are mostly Protestants, though there are a few French Papists. This portion of Canada, if not extensive and important as some other destitute parts, is still sufficiently so not to be forgotten, and its claims disregarded. May it, then, share largely in the prayers and efforts of the friends of Zion, that the precious souls which are ready to perish may be saved from the ravages of a "famine, not of bread nor of water, but of the hearing of the word of God."

ASIA.

RANGOON.

Letter from Mr. Kincaid.

Rangoon, Nov. 24, 1839.

As there has been little missionary labour performed in Burmah Proper for a long time, you will be happy to learn that Mr. Abbott

and I have come round to Rangoon on the express invitation of the viceroy, and have been received by him and other local officers in the most kind and urbane manner. For some months past, we have been determined on re-entering Burmah at the close of the monsoons, unless hostilities should actually commence. The disposition of the new king and court, however, has been such, that it has appeared extremely doubtful whether we should be allowed to prosecute our work in a manner satisfactory to ourselves, or beneficial to the natives. Yet, as there are between three and four hundred converts left as sheep without a shepherd, besides many unbaptized believers and heathen inquiring what they shall do to be saved, nothing short of actual hostilities between the English and Burmans seemed to be sufficient reason for further delay—at least an effort should be made. Just at this time, when our minds were oppressed with no little anxiety on the subject of our future course, the urgent and in some respects extraordinary invitation of the governor reached us. We regarded it as an interposition of Divine Providence in favour of his persecuted people, and as a manifest token of his approbation upon our entering that great field, to publish again the word of God.

We took passage in the Ayrshire, and on the 4th inst. anchored before the city. Our arrival was immediately made known to the governor, who expressed a wish to see us as soon as convenient; but it being near evening we called on Capt. McLeod, the English resident, visited the old mission-house, and returned to sleep on board the ship. The day following we visited his excellency, who received us in the most bland and courteous manner. I had known him in Ava—had been with him in the prisons when crowded with state prisoners—had seen him one of the most active and energetic in the king's court, when the government was being remodeled, but had received a most unfavourable impression of his disposition and moral feelings. He has a bold, independent mind, with a quick apprehension; is energetic, yet unpolished in his manners, and savage in his temper.

He treated us as old friends; inquired after our families, and expressed much pleasure in seeing us in Rangoon. He inquired with apparent anxiety, why we had not brought our families with us, but when I informed him that they would soon follow, and that it was our most ardent desire to remain in the dominion of his majesty, if permitted to prosecute our appropriate work, he replied that "he should do every thing in his power to render our situation comfortable—that he would not allow of any annoyance—that it was unbecoming and disgraceful, after the American teachers had

resided so long in Burmah, that they should be under the necessity of remaining in Maulmain." This, and much more to the same import, he said in the kindest and most unostentatious manner. We cannot doubt his sincerity in desiring us to remain in Rangoon. He wishes as far as possible to allay the agitated feelings of the public, and he is well aware that nothing will contribute more directly to promote this object than to see the American teachers, as formerly, engaged in their appropriate work. This is an undesigned tribute of respect to the gospel of our divine Redeemer, for we cannot doubt that this man, or almost any other native, would turn the whole weight of his authority against us, if at any time such a course would promote his individual interest. Self-interest is the highest motive which ever presents itself to the mind of a heathen, and when this is at stake, the ties of relationship, the charities of life, and the rights of men, are sacrificed without hesitation, and apparently without remorse. It is consoling, however, to reflect on that divine wisdom which superintends the affairs of this world, and so controls the actions of men, that "the wrath of man shall be made to praise God."

LETTER FROM DR. YATES TO MR. SOMMERS, OF NEW YORK.

Calcutta, Jan. 13, 1840.

MY DEAR BROTHER SOMMERS,—Yours of June 10th, 1839, came safely to hand, accompanied by the annual report of the American and Foreign Bible Society, for which accept my best thanks. From this letter I learn you are anxious to obtain information on three points. The state of the heathen, and their need of the scriptures; the distribution of scriptures among them; and the progress made in the preparation of the scriptures for distribution. I have requested brother Pearce to write you on the first of these topics, and brother Thomas on the second, and have engaged myself to write on the third; from all I hope you will obtain the information required. Our bible operations are confined chiefly to us three. I am responsible for the *preparation* of the versions; brother Pearce for the *printing* of them; and brother Thomas for the *circulation*. While the versions are passing through the press, I receive assistance in the way of remarks from the other brethren acquainted with the language in which the version is printing. To enable me to do justice to this important branch of labour, the brethren have exempted me from all other engagements, believing that I shall best subserve the cause of missions by giving my whole time and attention to this object. With the exception, therefore, of one sermon a week,

in Bengali and English, I am wholly devoted to the work of translation. My daily prayer is, that I may be a fit conduit through which the waters of life may flow without receiving any dark tinge or infectious taint, and I rejoice to think that there are some thousands in America who will unite with me in this supplication.

You say that you have heard that I am preparing a new English version of the bible, and would be glad to know my reasons for so doing, and the principles on which I proceed, also what progress has been made. It is perhaps too much to say that I am preparing a new version, though it may turn out ultimately to be so. I had no such design, however, when I commenced my labours. The simple story is this—I had to prepare the best version I could of the whole bible in Bengali, and it occurred to me that it would be desirable from the originals, first to make the English exactly what I should attempt to make the Bengali, allowing for the variations of idioms in the two languages. This led to the preparation of the English, and the alteration of such passages as by the common consent of the best critics required alteration. Some further trifling alterations were produced in the English by the actual experiment of translating; by this, defects were made visible which would never have appeared without such experiment. As we go on with the Bengali through the press, it is probable that some other improvements may strike us, which we shall make as we pass along. Our English, therefore, will not be complete till the printing of the Bengali is finished. When completed we have no desire of offering it as a new version, but shall not object to publishing it, if thought necessary to furnish to the world a correct idea of *exactly* what we are doing in our oriental translations.

We have begun this month with the printing of the Bengali bible, and as this proceeds, my alterations are to be copied on an interleaved English bible, and submitted to all the brethren for their remarks and further suggestions. You may, therefore, expect to hear of our progress from year to year for the next three or four years, if our lives are spared.

I remember with much pleasure the time when I saw you in New York, and walked with you to the meeting of the American Bible Society. Though separate from that society, I rejoice that we are both still engaged in the bible cause. May the Lord give us strength to serve him faithfully in that cause while we live, and give us to meet together in his heavenly kingdom when our work is done!

Affectionately yours,
W. YATES.

NEW CHAPELS.

DOVER.

Salem Chapel, Dover, was opened for divine service on Thursday, the 27th August, when two sermons were delivered; that in the morning by the Rev. N. M. Harry, of London; and that in the evening by the Rev. W. Brock, of Norwich. The attendance both parts of the day was very encouraging, especially in the evening, when friends from nearly all the dissenting places of worship in the town were present. The Rev. Messrs. W. Copley, H. Bevis, J. M. Daniell, J. Cramp, and J. Osborne, took part on this interesting occasion. On the following Sunday, three sermons were preached in aid of the building fund, by the Rev. J. P. Hewlett, minister of the chapel; the collections after which, and on the day of opening, amounted to £79 4s. The cost of the ground (which is freehold), and of the neat and commodious edifice erected upon it, is about £2800. Contributions have been collected and guaranteed to the amount of above £900, and a promise of £500 has been made by a friend who has already nobly subscribed, when the sum of £2000 has been raised.

The church for whose use Salem Chapel has been erected, is on the open communion principle; and was formed a year since, when sixteen persons were joined together in christian fellowship; through the divine blessing it now numbers forty-five.

The bible and hymn-books for the use of the pulpit were kindly presented by christian friends at Kingsbridge, Devon, the former scene of the Rev. J. P. Hewlett's labours.

BRIDPORT, DORSET.

The foundation-stone of a Baptist chapel was laid in this town on Tuesday, Sept. 8, 1840. The Rev. A. Wayland, of Lyme, implored the divine blessing, and the Rev. T. Clarke, of Chard, addressed the spectators. In the evening a public meeting was held in the town-hall, when addresses were delivered explanatory of the views and objects of the friends engaged in promoting the erection of the chapel. On these occasions it was pleasing to witness the assembling together of persons of different denominations.

PATTISHALL, NORTHAMPTONSHIRE.

On Wednesday, Sept. 9, 1840, a new chapel for the use of the Baptist denomination was opened for divine worship in the large and populous parish of Pattishall. Sermons were preached on the occasion by the Rev. F. Wheeler, Moulton, the Rev. T. T. Gough, Clipstone, and the Rev. J. H. Brooks, Ridgmount. The congregations were numerous through the day, so much so that the worship in the afternoon was held in an adjoining field.

VOL. III.—FOURTH SERIES.

The gospel was introduced into this village, August, 1833, by the Rev. T. Marriott, of Milton, preaching in the open air. Our friend obtained a cottage, in which the gospel has been preached with pleasing success, in the conversion of souls up to the present time of opening the chapel. And the friends of Christ in this village desire to express their obligations and thankfulness to their generous friend, the Rev. T. Marriott, for the kind and liberal support which he has afforded, and still continues to afford to this infant cause. The expense incurred in the erection is £170; towards the payment of which £30 were collected at the opening, and £70 before.

NEW CHURCH.

HEDGE END, NEAR BOTLEY, HANTS.

Fourteen members, resident in this vicinity, having been dismissed from the Baptist church at Southampton, a church was formed here, by the Rev. B. H. Draper, on Aug. 27th. On the following day Mr. John Oughton was ordained as their pastor. The Rev. John Clay, of Portsea, began the interesting services of the day with reading the scriptures and prayer. The Rev. T. B. Burt, of Bewley, described the constitution of a church, according to the New Testament. The Rev. Thomas Morris, of White's Row, Portsea, asked the questions, and received the confession of faith; the Rev. John Shoveller, of the same place, prayed the ordination prayer; and Mr. B. H. Draper, of Southampton, gave the charge, from 2 Tim. ii. 15. In the evening the Rev. C. Room, of Portsea, addressed the church, from 2 Pet. iii. 18.

A tea party, for the benefit of the Sunday school, added to the enjoyment of this delightful day. It was held in a large marquée in the front of the chapel.

The Rev. C. Cakebread, and the Rev. Samuel Oughton, the father of the friend who was ordained, and others, engaged in the devotional services. Many persons could not get into the meeting-house, though not a few who were most friendly to the cause were engaged in the labours of the harvest.

Mr. Oughton's prospect of usefulness is very pleasing.

ORDINATIONS.

BRAMLEY, NEAR LEEDS.

Aug. 12. The Rev. Charles New, late of Horton College, Bradford, was ordained to the pastoral office over the Baptist church at Bramley. The Rev. Mr. Clowes, classical tutor of Horton College, commenced the service by reading the Scriptures, and prayer. The Rev. J. Acworth, M.A. Theological tutor, delivered the introductory discourse on the principles of dissent, and asked the questions. The Rev. C. Larom,

of Sheffield, offered the ordination prayer. The Rev. I. New, Salisbury (brother to the young minister), delivered the charge. In the evening, the Rev. James Edwards, of Nottingham, commenced the service, when the Rev. J. E. Giles, of Leeds, preached to the people. The Rev. Messrs. Girdwood, of Manchester, Fox, of Wakefield, and Yeardon, of Leeds, took part in the services, which were numerously attended.

LIVERPOOL.

On the 25th of August Mr. R. B. Lancaster, student of Horton College, was ordained pastor over the Baptist church (recently under the care of the lamented Rev. Moses Fisher), assembling in Soho Street, Liverpool, when, in the morning, the Rev. James Lister delivered the introductory address. The Rev. C. M. Birrell proposed the questions. The Rev. J. H. Thomas offered the ordination prayer. The Rev. J. Acworth, A.M., President of Horton College, gave the charge to the minister. In the evening, the Rev. J. E. Giles, of Leeds, preached to the people. The devotional services was conducted by the Rev. J. Girdwood, of Manchester, the Rev. Mr. Cope, Independent, Woodside, the Rev. H. Crichton, A.M., the Rev. D. Rees, of Sheffield, and Mr. Maclay, of New York. After the morning service the ministers and friends adjourned to dine at the Adelphi Hotel; and in the afternoon a large party took tea together in the school room under the chapel; after which, speeches were delivered, breathing the sympathy of the speakers with the newly ordained minister—expressing their hope that the life and health of the young pastor might be long preserved, and their belief that with the blessing of the Great Head of the church on his labours, the Baptist interest in Soho Street, would improve and prosper, and the name of the Lord be magnified.

GARN, CARNARVONSHIRE.

On the 26th and 27th of August a public meeting was held at Garn, when Mr. Enoch Williams, late of Waenfawr, was publicly recognised as pastor of the baptized churches there, and at Capel y beirdd. Two sermons were delivered on the previous evening, by Messrs. W. Lewis, of Holyhead, and John Jones, of Llanrwst. At 10, Mr. O. Owens, of Beaumaris, introduced the services, and Mr. D. Rowlands, of Pullheli, briefly stated the nature of a New Testament church, desired the brethren to intimate their acceptance of Mr. W. as their pastor, which they did by lifting up their hands, and afterwards supplicated the blessing of the Great Head of the church, upon the solemn transactions which had taken place

“on earth.” Mr. R. Jones, of Llanllyfui, addressed the minister, and Mr. John Evans, of Bangor, the church, upon their respective duties, in very appropriate terms. At 2, Mr. Jones, of Portmadoc, read, and prayed, and Messrs. O. Owens, and John Evans, preached. At half-past six Mr. John Jones, of Llanberis, commenced, and Messrs. D. Rowlands, and W. Phillips, from Anglesey, preached. It was at this place that our aged and respected brother Evan Evans, had spent such an unusual number of years in the ministry of the word, with great consistency of character, purity of doctrine, and benefit to those who would taste and digest the bread of life, and drink the waters of a perennial and free salvation. The state and prospects of the cause in this locality are very encouraging, and our brother's labours have not been “in vain in the Lord.”

CARLISLE.

The Rev. Francis Johnston, formerly of Edinburgh University, and Bradford College, has resigned the pastoral charge of the Baptist church at Boroughbridge and Dishforth, Yorkshire, and accepted the charge of the recently formed church in the city of Carlisle, where he commenced his labours on Sabbath, the 20th of September, with a pleasing prospect of usefulness.

GUILSBOROUGH, NORTHAMPTONSHIRE.

We received and published last month a statement respecting this church, which was incorrect. Mr. Cubitt did not accept the invitation which he had received. Subsequently, the Rev. Thomas Griffin, late of Hitchin, formerly of Prescot Street, London, has accepted an invitation to the pastorate, and entered on his labours.

RECENT DEATHS.

REV. JONATHAN CARVER.

The sudden death of this venerable minister occurred on Thursday, the third of September. He had been the esteemed pastor of the Baptist church at Necton, in Norfolk, thirty-six years, and was revered among his connexions as a man of undissembled piety, and unimpeachable character. Within the last few months he had resigned his pastoral charge, and it was his anxious wish to see a successor appointed, and the cause of God sustained in the church with increased vigour. One of the last letters he ever wrote was an invitation to a minister at a distance, to visit them, with a view to settlement; but the messenger who was sent to meet him was also the bearer of the intelligence of the decease of his aged friend. At the time of his death he was visiting a friend, at a short distance

from home; he retired to rest in his usual health, but in the morning, as he was dressing, he was suddenly taken ill. Medical help was immediately procured, but it was in vain. Mr. Carver was in the 72nd year of his age. Mr. Puntis, of Norwich, officiated at the interment, and we have reason to hope that he will furnish a memoir of the deceased for publication in our pages.

REV. PHILIP DAVIES.

Died, on Monday, September 7, the Rev. Philip Davies, for about twenty years the faithful and diligent pastor of the Baptist church at Whitechurch, Hants. Mr. D. previously stood in the same relation to the church at Oakingham; and in each of these places, as well as at Reading, where he resided when serving the interest at Oakingham—he was uniformly respected as a man of transparent integrity, and great benevolence. In him religion was rendered additionally attractive by the habitual cheerfulness of his manner, evidently proving that the gospel furnished him with a perennial spring of holy delight. A widow and five children remain to mourn his loss, all of whom are *written among the living in Jerusalem*, and are cheered by the delightful hope of rejoining their beloved parent in a better world.

REV. JOHN ROGERS.

This worthy and successful minister, who was pastor of the Baptist church at Eynsford, near Farningham, Kent, was removed from the present state of existence on Lord's day, Sept. 22, 1840.

MISCELLANEA.

REGISTERS OF BIRTHS AND DEATHS.

In consequence of the recent Act of Parliament by which non-parochial registers are (after examination by the commissioners) made receivable as evidence in courts of justice, the registers of births and baptisms which for nearly a century have been kept at Dr. Williams' Library, in Redcross Street, London, have been removed from thence; and are now deposited with the Registration Commissioners, Rolls Yard, Chancery Lane. As the commissioners are empowered to receive (at any time previous to the 9th of Nov.) any non-parochial registers of births or baptisms, deaths or burials, and marriages, which have not yet been transmitted to their office, and are directed to deposit in the General Register Office all such registers as they may find to be accurate and faithful, we recommend every congregation that may still have a register-book in its custody, to transmit the same to the commissioners without delay, as the withholding any from their inspec-

tion will deprive them of the benefit conferred by the Act, and may diminish their present value by raising a suspicion as to their genuineness and authenticity.

BAPTISM OF THE REV. W. CROWE.

The Rev. W. Crowe, pastor of the Independent church in Wells Street, Hackney, having adopted the distinguishing views of our denomination, has resigned his charge, and united himself with the church at Mare Street, Hackney, under the care of Dr. Cox. He was baptized by Dr. Cox on the 3rd of September, communed with the church on the following Lord's-day afternoon, and in the evening occupied the doctor's pulpit. From the accounts which we have heard of Mr. Crowe's character and attainments, we are persuaded that he will be welcomed among us with great cordiality.

CONFIRMATION OF THE REV. RICHARD KNILL.

It must gratify our pædobaptist brethren to learn that a man so estimable as Mr. Knill, whose ingenuity and good humour are always pleasing, has recently felt more convinced of the propriety of their practice in respect to baptism. He has announced this to the world; and it may be interesting to many to learn by what means this augmented conviction has been effected. It may especially excite the curiosity of baptists, as they are not accustomed to receive accounts of variation of feeling on this subject from their own pastors; a minister, once a baptist, is generally a baptist so completely that he never thinks of issuing a bulletin respecting the state of his mind in reference to baptism; but it is remarkable how frequently our brethren communicate to each other new discoveries in favour of their practice. The confirmation of Mr. Knill is, however, no ordinary occurrence; and it is the more worthy of notice, as it furnishes incidentally a reason for performing the affusion on the face, rather than on any other part of the body. We never knew before why this was; but now we are initiated into the reason, or at least a reason, why the water should be applied not to the feet of the subject but to the face.

This important event, which is recorded in the Home Chronicle of the Evangelical Magazine, for September, page 441, and authenticated by Mr. Knill's own signature, took place on the 24th of July, 1840, on the lake Windermere, along which Mr. Knill was sailing. The process by which it was effected is described by himself, partly in Roman type, and partly in italics, thus:

"As the rain descended, and the winds blew, and the waves dashed upon us, I *felt* one of the finest illustrations that was ever

given of the *baptism* of the children of Israel, when they passed over the Red Sea. 1st, *They were all baptized*, and so were *we*. 2nd, *They were all baptized in the cloud and in the sea*, and we were all baptized *in the cloud and in the lake*. 3rd, *They all went over dry shod*, and so *did we*. 4th, The application of the water was chiefly to *our faces*, as it was, I doubt not, to *theirs*; though I confess some went through my hat, and a little ran down into my neck; but *our feet* were quite dry. I *felt more* convinced, but *not less kindly than ever*, on that grand, dividing question, '*The subjects and the mode of baptism.*'"

A correspondent has transmitted to us the following remarks on Mr. Knill's statement:—

"In running the parallel between this voyage and the passage of the Israelites as mentioned by the apostle in 2 Cor. x. 1, 2, there can be no doubt upon the first point mentioned, namely, the universality of the respective cases, as "*all*" who followed Moses through the channel of the Red Sea were really there in the circumstances described; so "*all*" who were in the steamer on the lake were really there in the circumstances described. But, besides this one point of coincidence, I confess myself at a loss to trace any further analogy or resemblance. It is highly improbable, for instance, that any rain fell from the cloud that overshadowed the Israelites; and quite as improbable that the waves of Windermere rose up like a wall on either side of the vessel. As to being "*dryshod*," on which great stress is laid, perhaps it can as little be proved, that there was no moisture from the sands, or earth, that formed the bed whence the waters had so recently rolled off, as it can that there was any water applied to their faces, whether from the sprinkling of the cloud, or from the spray of the sea. Upon the whole, the great importance attached to *dry feet and wet faces*, is amusing in no ordinary degree, inasmuch as it seems so highly probable, that while such was undoubtedly the predicament of the Lakers in their boat, the very reverse was the condition of the fugitives from Pharaoh, who while trampling along the channel of the sea, would, I have no doubt, be mercifully spared from the inconvenience of both rain and spray. So far, therefore, as this term "*baptized* unto Moses in the cloud and in the sea" is illustrative of mode, it seems to me expressive of the position of the people in relation to these elements, namely, they were enveloped, compassed about."

That boat, to which our correspondent refers, in which Mr. Knill and his companions were, might be convenient at the time to keep the feet dry and prevent immersion, but it sadly mars the analogy. So, after

reading and considering what has been written on both sides, we are convinced, as much as ever, though not more, that immersion is baptism, and that baptism is immersion,

PERSECUTION OF BAPTISTS AT HAMBURGH.

The following Memorial has been transmitted to the British Consul at Hamburgh, for presentation to the Senate. It might be advantageous if the inhabitants of other large commercial towns were to follow the example of our friends at Newcastle.

To the High and Learned Senate of the Free Hanseatic City of Hamburgh.

The Memorial of the Baptized Church of Christ meeting for worship in New Court Chapel, within the Town and County of Newcastle-upon Tyne,

Sheweth,

That your Memorialists have heard with unmingled feelings of regret, that in the free city of Hamburgh, the civil authority has been, and is now, evoked, to prevent the Baptist Church under the pastoral care of Rev. Mr. Oncken, from publicly worshipping Almighty God, and administering the ordinances of religion agreeably to what the said Church considers to be the rule of holy scripture, and to the conscientious conviction of its pastor and members.

That your Memorialists, professing the same faith and order as the Baptist brethren at Hamburgh, deeply sympathise with them in their afflictions, and feel themselves called upon to memorialise your high and learned Body on the subject, in the hope that on a calm and deliberate review of the case you may reach the conclusion, that the interference of the civil power in matters of religion and conscience—unless for the protection of the people, so long as they do violence to no man, nor break in upon the public peace—is as repugnant to the principles of the Christian religion, as it is contrary to all sound policy.

On the first particular, your Memorialists with confidence refer your high and learned Body to the New Testament of our Lord and Saviour Jesus Christ; from which it appears, that neither the Saviour of the world nor his commissioned apostles resorted to the temporal sword either to propagate or to maintain the Christian verity; that the only means put in motion by them for the diffusion of the faith was moral suasion, the foolishness of preaching; and the only sanctions resorted to by them for its maintenance and purity, spiritual censures. Hear the commission of our Lord and Master, "Go ye into all the world and preach the gospel." Listen to the testimony of the apostle of the

Gentiles, "The weapons of our warfare are not carnal." Read the history of the first centuries of the Christian era, when, despite the opposition of imperial Rome, our holy religion triumphed throughout the empire, and gloried in having thirty Christians for one pagan.

On the second particular your memorialists might refer your high and learned body to the experience of all ages and of all history, but they confine themselves to two recent instances.—First, To the conduct of the princes of the house of Stuart, in Britain; and, Secondly, To that of Louis XIV. in France. The persecuting spirit of the Stuart family brought the first Charles to the scaffold, and finally drove that dynasty from the throne. The revocation of the Edict of Nantes by Louis XIV. despoiled France of her moral and industrial power, and led to that frightful revolution, the recollection of which even yet causes trembling to take hold on our flesh. Your own beloved city cannot have forgotten the iron hand that grasped her lovely form, and subjected her children to violence and oppression. Shall these truths be buried in oblivion? Shall these lessons be productive of no wisdom? Your memorialists devoutly say, forbid it, merciful heaven!

In conclusion, your memorialists would recall the attention of your high and learned body to the golden rule of Christianity, a rule as applicable to states as it is to individuals, "As ye would that men should do unto you, do ye also to them likewise." Your ancestors nobly shook off the trammels of the church of Rome, and listened to the voice of the glorious reformer, Luther. That liberty which your fathers asserted, and which you yourselves enjoy, freely concede to others; and let no longer the waters of the Elbe roll to our happy shores—happy in the enjoyment of civil and religious freedom—the mournings, the lamentations, and the woes of our brethren in Christ which are among you. Believe us, they are men who, if only tolerated, will prove a blessing

to your commonwealth, and rank among the firmest pillars of your state.

Praying that the God and Father of our Lord Jesus Christ may, by his good Spirit, guide, govern, and direct you in all things, and bless your city with all temporal and eternal good, we affectionately and respectfully bid you farewell.

Done at our Church-meeting this seventh day of September, 1840, and signed by us in the name and on the behalf of the Church,

GEORGE SAMPLE, Pastor.
JAMES BAKER, Deacon.
HENRY ANGUS, Sen. Deacon.
HENRY ANGUS, Deacon,
JOHN FENWICK, Deacon.

SUNDAY-SCHOOL TEACHERS' AND SENIOR SCHOLARS' INSTITUTE, FISHER STREET SCHOOL ROOMS, RED LION SQUARE.

This institution has been established for the promotion of the Religious and Intellectual Improvement of its members, by the formation of Evening Classes; the reading of Essays for Discussion; and the delivery of Popular and Experimental Lectures on subjects connected with Biblical Literature, Sacred Biography, History, Geography, Ecclesiastical, Ancient, and Modern History, the Evidences of Christianity, Authenticity of the Scriptures, and general Science. In short, that they may have all the advantages of a Literary Institution, apart from the evils that exist in some of our Mechanics' Institutes.

None are eligible to be members but those who have been or are connected with Sunday-schools. Members to be admitted by ballot. Subscription for members, 1s. per quarter. Tickets for the Lectures, 2s. 6d. per quarter, for persons who are not teachers or scholars. President, Mr. GULLIFORD; Treasurer, Mr. GARDNER; Secretary, Mr. BURBIDGE; Librarian, Mr. SMITH.

CORRESPONDENCE.

ON THE PROJECTED BAPTIST NEWS-PAPER.

To the Editor of the Baptist Magazine.

DEAR SIR,—As a Baptist, and as possessing considerable experience in relation to what are called "religious newspapers," I beg leave to express my entire concurrence in the judicious advice which you gave to those of our brethren who are said to be contemplating a denominational newspaper. I advert to the subject, not to supply any imagined deficiency in the dissuasive argu-

ments which you have urged, but to confirm your remarks, by reference to my own practical knowledge.

I can assert with confidence—

1. That the publication (not to say *establishment*) of a religious newspaper, is an expensive and a hazardous undertaking.

2. That there is no room at present for a second metropolitan Dissenting newspaper;

And I think I can also show—

3. That the Baptist denomination are unable to maintain a newspaper of their own;

4. That, if they were able, they have no need of one: and.

5. That the publication of one would be injurious to the cause of Dissent, without being beneficial to that class of Dissenters to which we belong.

1. That the publication of a religious newspaper is an expensive and a hazardous undertaking, I too well know. But let us first inquire of others. There are now three such newspapers published in London. It may be that two out of the three are paying, but I question whether the third is, although its circulation, number for number, is ostensibly greater than that of either of the other two. We must compare the *advertisements* which appear in newspapers, and that in point of *character* as well as quantity, if we would form a just notion of their relative incomes. But, be this as it may, the question is, how much money has been spent in the establishment of the *Record*, the *Patriot*, and the *Watchman*; and how much influence has been required to bring each of them up to its present point of prosperity. I will not undertake to answer my own question categorically; but I will venture to affirm that our sanguine brethren would, in every case, find the money to be more than they would care to risk, and the influence greater than they could possibly command. If the Baptists are as numerous, are they as rich, as liberal, and as public-spirited as the Evangelical Church party? Can they be compared with the Wesleys in any particular involved in the question—in numbers, in wealth, in *esprit de corps*, or, above all, in ministerial influence and opportunities for exercising it? And, to repeat your own interrogatory, if in combination with the Congregational body, the Baptists, less numerous and less wealthy than they, have barely been able to support efficiently a journal common to the two denominations, what prospect is there of one of these denominations, and that the less numerous and less wealthy, though not indeed the less energetic of the two, sustaining a journal of its own? I think these questions, duly reflected on and ingeniously answered, should deter men of prudence from meddling with so unpromising a design.

There are several criteria which give warning. For instance, as the circulation of the *Wesleyan-Methodist Magazine* is to that of the *Watchman*, or as the circulation of the *Evangelical Magazine* and the *Baptist Magazine* united is to that of the *Patriot*, so is the circulation of the *Baptist Magazine* to that of a Baptist newspaper. Again, as the annual income of the Wesleyan Missionary Society is to the circulation of the *Watchman*, or as the annual income of the London and Baptist Missionary Societies united is to the circulation of the *Patriot*, so is the

annual income of the Baptist Missionary Society to the circulation of a Baptist newspaper. Lastly, as the Wesleys are to the circulation of the *Watchman*, or as the Congregationalists and Baptists united are to the circulation of the *Patriot*, so are the Baptists to the circulation of a Baptist newspaper. The project resolves itself into the rule of three, and that infallible test condemns it.

Crede experto. What it has cost to establish the three newspapers referred to, I do not pretend to know; but I am familiarly acquainted with the history of one religious newspaper which cost full ten thousand pounds, and never was established; while, from my own painful experience, I can declare that five hundred pounds may be lost in the most economical conducting of a weekly religious newspaper in the ninth year of its existence!

To all this it may be answered that the projectors of a Baptist newspaper are prepared to lose any sum of money in establishing it, from a conviction that the loss will be counterbalanced by the advantage. I am tempted to cite a very homely proverb in anticipation of such an answer; but, instead of doing so, I will proceed to state why I think disappointment awaits the experiment in point both of circulation and of moral results.

2. There is no room at present for a second metropolitan Dissenting newspaper. Of this I am thoroughly persuaded. It is but a few weeks since I had occasion to visit many of the large towns north of London, in which lie the strongholds of dissent, whether Baptist or Pædobaptist; and my errand was of such a nature as to put me in possession of the best and the amplest means of deciding this question. Wherever I went, and of whomsoever I inquired, the result was the same; and, without any reference to the particular subject before us, I returned to town with these convictions, amongst others, deeply rooted in my mind,—that subscribers cannot be obtained to a second Dissenting newspaper, without diminishing the circulation of the one which now exists; and that that journal is too firmly established, and too generally approved of, to render the attempt other than futile in the extreme. Of course, a large capitalist might get a journal into circulation by giving away a few thousand copies every week; but I do not believe that a clear circulation of 1500 a week (and less would be useless) could be obtained by the most liberal and judicious outlay in the ordinary manner.

3. The Baptist denomination are unable to maintain a newspaper of their own. I say this from no disrespect to the body of which I have the privilege to be a member; and I think I have already advanced too

many proofs of the assertion to render one word more necessary.

4. The Baptists have no need of a separate journal. I venture to make this assertion, because I happen to be well aware that if the existing Dissenting newspaper does not contain sufficient Baptist news to please us, it is our own fault. For a year past I have had peculiar facilities for ascertaining the disposition of its conductors, and I can confidently assure my brethren, the Baptists, that the columns of the *Patriot* are as freely and as fairly open to them as to the Congregationalists. In fact, I believe a twelve-month's file of that journal might be searched in vain for any evidence on which a presumption could be founded of the editor's denominational prepossessions. We ought to be able to point to something of this kind, to something implying a bias, some rejection of Baptist intelligence, some palpable manifestation of hostility, or, at least, neglect, before we talk of setting up a journal of our own. I am taking for granted that for what (without offence) I may designate sectarian denominational purposes, the periodical under your able superintendence, Mr. Editor, is deemed sufficient. If, indeed, we have interests which cannot be sustained without calling into existence an accredited newspaper organ, the case is altered; but I know of no such emergency; and no one, I presume, is so unreasonable as to expect that a journal which enjoys at least as much support from another denomination as from us, should lend itself to any of our interests, except on those broad catholic and Dissenting principles by which it is pledged to that other denomination equally with ours.

5. The publication of a Baptist newspaper would be injurious to the cause of dissent, without being beneficial to the Baptists. Its effect upon ourselves would be to give colour to an imputation which I trust we really do not deserve; namely, that we are growing more sectarian; while I fear it would materially tend to make us so. The experience of those who have had to do with party newspapers, and the observation of those who have had nothing to do with them but to read them, join in attesting this probability. Whenever a party, in church or state, possesses an exclusive organ, farewell to moderation in the maintenance of their own opinions, and to candour and charity in judging those of their antagonists. Now, I, for one, want not to become more wedded to my distinguishing religious tenets than I am already; for, indeed, I am so satisfied of their truth, and with the plain, simple, and decisive evidence of their truth, that I feel sure nothing but a meek and brotherly carriage on my part (so far, at least, as I am concerned) is requisite, in order to the adop-

tion of them by my friends of other denominations. For these reasons, I conclude that the issuing of a Baptist newspaper would do our denomination no good. And I feel strongly persuaded that it would be positively injurious to the common cause of dissent.

I have already remarked on the bad influence of party journals with respect to their own adherents. We Dissenters and our *Patriot* are no exception. Of party journals I know none so free from the bad symptoms of a party spirit, which I attribute in a great degree to the benign and courteous temper of its excellent editor, but more to the universal and essentially just and benevolent principles that bind together the party which he represents. Dissenting principles (in spite of the unpromising epithet) intend not the selfish interests of a faction, but the welfare, moral and spiritual, temporal and eternal, of all mankind. Still, in advocating them, and striving to infuse them into the minds of our countrymen and the spirit of our laws, we do not altogether escape from the ordinary effects of party warfare upon the disputants. If this is unavoidable, and perhaps it is, we have some compensation for it in the tendency which the circumstance of our party being composed of two denominations has to mitigate their differences on other subjects.

But the cause of Dissent would sustain positive injury. The friends in Parliament of Dissenters are even now so little impressed with a conviction of their strength and unitedness, that they can scarcely be prevailed upon to attempt anything in their behalf. The loss of the Unitarian alliance is not to be regretted, but yet that schism inflicted a severe blow upon the parliamentary interests of Dissent from which they have not yet wholly recovered; and when would those interests recover from the injury of which an open rupture between the two great denominations of Dissenters would be productive? Besides, at present we have one very efficient advocate of our common principles and interests; whereas, in the case supposed, we should have two inefficient advocates, pursuing independent lines of policy, often clashing in their modes of attaining the same object, and frequently forgetting their common aim, in the polemical disputes which the exclusive and sectarian character of each would inevitably engender.

In short, I can conceive of nothing so pernicious to the cause of Dissent as any attempt, under present circumstances, to set on foot a second Dissenting newspaper, whether Baptist or not; and I trust every such attempt will be discouraged. Let us be reasonable. None but an editor knows an editor's pains; but every man of sense

and reflection will perceive, if he takes time to think, that it is impossible for one mind to fit itself in every point and particular to ten thousand minds; and yet because *they* differ in shades of opinion, *he*, poor wight! must bear the blame! It is the height of folly. We should count ourselves very fortunate if we can meet with a journalist who, upon the whole, expresses our views; and on this ground I venture to challenge for the *Patriot*, the vigorous, hearty, and undivided support of all Dissenters.

I am, dear Sir,
Yours, very truly,
J. M. H.

To the Editor of the Baptist Magazine.

SIR,—I have been requested, as Secretary to our West Riding Baptist Association, to address to you a few lines relative to your remarks in last month's postscript, dissuading from the attempt to establish a Baptist newspaper. The friends who took the chief interest in the subject, remain fully satisfied that a religious newspaper as an organ of the denomination, would very materially subserve its interests. They think that we need means of quicker and fuller communication on denominational matters than we at present possess. The Independents have the *Patriot* devoted almost exclusively to their interests; the Methodists, and each party in the Established Church have their weekly periodicals; and many friends here conceive that it would be well for the Baptists to have theirs also: and they feel little doubt that a Baptist newspaper would be fairly and, probably, well supported.

Since, however, the proposal became known, a deputation from some brethren in the midland counties, who have nearly completed arrangements for setting on foot a new paper, the "Nonconformist," has visited the parties most active in endeavouring to originate the Baptist paper.

All whom the deputation saw cordially agreed to waive, FOR THE PRESENT, their own design, in favour of the effort to be made by the "Nonconformist" for uniting all thorough-going Dissenters into one vigorous body for the overthrow of church and state abominations.

The fullest assurances were given by the deputation that no *denominational bias* should be discoverable in the columns of the "Nonconformist," and that Baptists should, to the extent of the accommodation afforded by the paper, enjoy equal space with their brethren of other denominations.

On these grounds all who have yet been communicated with on the subject are desirous to give the whole weight of their in-

fluence, for the present at least, in support of the "Nonconformist."

I remain, dear Sir,
Your obedient humble servant,
FRANCIS CLOWES.

MISSIONS TO AFRICA.

To the Editor of the Baptist Magazine.

DEAR SIR,—From an American newspaper, dated Aug. 19, 1840, which I have just received, I copy the following notice, which cannot fail to be gratifying to the numerous Christian friends who enter into the views of our esteemed brother *Knibb*, in reference to the evangelization of Africa. Our brethren on the other side of the Atlantic will immediately have their agents on the banks of the Niger; and I trust the great encouragements the English Baptists have met with in the West Indies, will induce us without delay to extend our missionary efforts to the sable tribes of Africa, in the heart of their own country.

"*Missionaries to Africa.*—The Rev. Messrs. Fielding and Constantine, with their wives, sailed from Norfolk, on Monday, in the packet ship *Saluda*, bound to Africa. These intrepid evangelists go out under the patronage of the Baptist Foreign Missionary Society, and it is understood are destined to labour in the valley of the Niger. Previous to their departure a large number of persons assembled on board the ship, and religious services, appropriate to the occasion, were performed by the Rev. Mr. Breed and the Rev. Mr. Hume.—*Norfolk Beacon.*"

If you can find a corner for the above intelligence it will be gratifying to many of your numerous readers.

Yours, very sincerely,
THOMAS MORGAN.

Sept. 19, 1840.

EDITORIAL POSTSCRIPT.

We regret to learn that no missionaries are to be permitted to accompany the intended expedition up the Niger, excepting two from *The Church Missionary Society*. It had been hoped that this expedition would have afforded facilities for our intended deputation of inquiry to ascertain the stations that may most suitably be occupied on that continent.

From a New York paper which has just come to hand we learn that the Rev. Howard Malcom, not having recovered the free use of his voice, and having accepted a situation which promises usefulness without the necessity of public speaking, has resigned his Secretaryship to the Baptist Board of Foreign Missions.

THE
MISSIONARY HERALD.



GREGREE MEN OF WESTERN AFRICA.

GREGREE MEN OF WESTERN AFRICA.

As the attention of our friends has of late been directed to Western Africa, we have prefixed to the present Number, an engraving which has reference to that long-oppressed and deeply-injured country. It represents what are called Greegree men, dressed out in various forms, suited to inspire terror into the minds of the poor ignorant people, and thus to perpetuate their great influence. The name is given them because of the supposed connexion of their authority with the Greegrees, or charms, which, throughout the coast, have such a powerful hold on the minds of the natives.

The figure on the left is that of a Greegree Man, met with by Major Gray at a place called Kayaye, and is thus spoken of by him:—

“A man, covered from head to foot with small boughs of trees, made his appearance in the afternoon near the town, and gave notice to the young women and girls that he would pay them a visit after sunset. At the appointed time he entered the village, preceded by drums, and repaired to the assembly place, where all were collected to meet him with music and singing.”

His object in coming, he said, was to caution the women to be circumspect in their conduct. Major Gray adds,—

“He related some circumstances, with which he said he was acquainted, little to their credit; but, as it was his first time, he would neither mention names, nor inflict the usual punishment, namely flogging: he would take advantage, however, of the first opportunity which they should be imprudent enough to afford him. All that he said was repeated by the girls in a sort of song, accompanied by music and clapping of hands.”

The middle figure is that of another Greegree Man, met with by Major Laing at Ma Yerma. A gun having been missed, Major Laing says,—

“The guide insisted on seeing the Greegree Man of the town; which demand being acceded to after violent opposition, a man, dressed as is represented in the accompanying drawing, made his appearance. His head supported an enormous canopy of sculls, thigh-bones, and feathers; and his plaited hair and beard, twisting like snakes, appeared from beneath it. His approach was notified by the tinkling of hawks’ bells and the gingling of pieces of iron, which, suspended to his joints, kept time with his motions. He made several circuits round the assembly; and then, approaching the middle, demanded the cause of his summons; with which being made acquainted, he waved his rod several times in the air, and made his way into the bush, where he remained nearly a quarter of an hour. On his return he spoke at some length, and concluded by naming the man who had stolen the gun; but was sorry that it could not be recovered immediately, as the thief was by this time half way to Mabung with his prize. I gave the Greegree man a head of tobacco for his skill, and furthermore gave him credit for fabricating the whole story; but in this respect I was wrong, as, on my return from the interior, I found the gun, which had been recovered from the man in question, waiting my arrival.”

The figure on the right hand was met with by Major Laing at Rodoma, and was called Ba Simera’s Greegree Man; Ba Simera being principal chief or king of that part of the Timmauce country. Major Laing says,—

“An African, habited in the extravagant manner represented in the accompanying drawing, attended by about a dozen men, rushed into the town, and made an attempt to seize some articles of raiment belonging to my people; who were, fortunately, however, sufficiently on the alert to disappoint them.”

By such means as these the people, and particularly the females, are kept in a state of slavish and superstitious fear; for, however the visits of these Greegree Men may be sometimes made a sort of amusement, it is obvious that a tyrannical and inquisitorial power is hereby exercised over the mind.

From this tyranny, and every other, may these numerous tribes of our fellow-mortals be speedily delivered; and may it please the Father of Lights to bless the humble attempts we may make, as a part of the agency employed to dispel the worse than midnight darkness!

CALCUTTA.

MONGHYR.

EXTRACT OF A LETTER FROM MR. LESLIE,

Dated April 6, 1840.

It is, indeed, a very long time since I wrote you; but my reasons have been that I had nothing of any moment to communicate, and that I knew Mr. Parsons had written you; you could not, therefore, be ignorant both of my state and of the state of the station here.

You will, no doubt, before you receive this, have heard of our great loss in the removal of our beloved brother Pearce. It is a loss indeed, but God has done it; what, therefore, should we poor short-sighted and ignorant mortals say? It becomes us to hold our peace, and be resigned to his most blessed will. The flower of our Mission has been plucked; but the root remains, and it possesses the capability of producing other flowers. O that it may soon send forth ten instead of one! The Lord hasten it in his time! The two dearest friends I had in the Mission are now both gone—Penney and Pearce; it well becomes me to think of following them. O may I grow more and more like them here, and be permitted to unite with them hereafter! Amen and amen.

The last year was a very barren year with us at this station: we had not a single addition; and we lost five or six by death, and one or two by removals to other stations. But the seed sown was not lying dead; it was vegetating; and we are this year called upon to reap a few handfuls. The last week we had six added by baptism to our little church, five of whom are natives. One of the latter is a young man who seems fitted by God for usefulness; and we intend, after giving him some additional instruction, to set him apart for his Master's service as a native preacher. Thus, we hope, the work of God will be continued and extended. One or two others have solicited baptism, but we have thought it right to delay them for a time.

But, though we had no additions to the church last year, we had a very interesting baptism. Another of Mr. Start's German missionaries having had his eyes opened to the truth of believers' baptism, came boldly forward, and, in the midst of us, put on Christ in his own appointed way. May many more soon follow his example! His name is Heing.

The church, I am glad to say, remains at peace, and is, I hope, walking in love, and in the

comfort of the Holy Ghost. One native woman, whom we had, some years ago, to put aside for non-attendance upon the ordinances, has returned to us with weeping and supplication, and been received in among us again with joy. She met with a severe affliction, which brought her back to her right mind; and, as far as we can judge, she seems right-minded indeed. During the whole time of her exclusion we never knew any thing wrong in her conduct; and we have some reason for thinking she never abandoned secret prayer to Christ. Her abstinence from the ordinances seems to have been somewhat of a mere whim, but it was a whim of that kind that the church felt it could not overlook. The command is, "Forsake not the assembling of yourselves together."

I am glad to say, that, as it regards health, I am greatly recovered. I am afraid to say that my long-continued fever has left me; but I have not had an attack of it since January last, and have become as strong as ever I was. I had a very severe attack last September, and was upon the point of returning home; but Mr. Parsons having resolved on coming to Monghyr, I felt that it would not be right, with his inexperience and feeble health, to leave him alone, and therefore made up my mind to abide the consequences of remaining. Should my fever return with its usual violence next rains, as, from frequent symptoms, I fear it will, I suppose I must come home. This is now the fourth year of its continuance, and there is no hope for me but in a change.

During the last cold season I was able to resume my itinerating excursions in part; and although, in the midst of one of them, the fever laid hold of me, and compelled me to return home; yet, in the other, a journey of twenty days, I enjoyed remarkable health, and visited many villages, as well as stayed four days proclaiming the Gospel in a large town. In the course of our journey, too, we distributed many tracts and single Gospels; and though nothing very remarkable occurred, yet we were exceedingly gratified to find, in very many places, persons who knew something of the Gospel, they having heard it in our little chapel at Monghyr.

P A T N A.

EXTRACT OF A LETTER FROM MR. BEDDY,

Dated Feb. 20, 1840.

I HAVE a Hindoo, of the Rajpoot caste, who has lately come among us. He has renounced caste, and appears a promising and interesting, as well as intelligent young man.

There is also a Mohammudan, who reads and writes English well, and is employed as an English writer at Dinapore, who has also renounced caste, and professes his belief in Christ for salvation.

I have also great joy in having to notice that Roopdas, after having been excluded for upwards of two years, was restored the latter end of last November. The whole of his conduct previous to his restoration was truly gratifying, but in a more eminent manner since; and I may truly say, he rejoices my heart.

Hindustance services, in and out of doors, continue much as usual; and those persons of whom I have written as having hopes, are still

hanging about, "halting between two opinions."

Brother Lawrence has returned to Digha. I saw him yesterday. All there are tolerably well. Brother and Mrs. Phillips are here, living near me, for the present. They are a most amiable couple, and I would rejoice if they remained here, where there is sufficient work for one more at least; but I believe he is not decided as to what he will do yet.

I had a note from Mrs. Leslie the other day. Brother Leslie has had another attack of fever; not severe, however.

Some days have elapsed since writing the above, during which time brother Phillips and his wife have left, and arrived at Agra.

Dear brother Pearce has died of cholera, universally regretted,—a man loved by all. When will his place be filled up?

A G R A.

EXTRACT OF A LETTER FROM MR. PHILLIPS,

Dated April 20, 1840.

YOU see that at last we have arrived at the scene of our labours, for which we wish to be very thankful. Our journey has been longer in distance and time than that of any of the brethren who came out with us. I suppose you have heard from the Calcutta brethren the reason of our being delayed so long. We remained one month in Calcutta, one was spent in travelling by boat with brother Parsons to Monghyr; we remained there one month, and then moved on to Patna, where we remained till the 20th of March. From Dinapore we came to this place by dawk, in nine-days, a distance of 526 miles. We travelled thus rapidly to avoid being exposed to the hot winds, which begin to blow here about the middle of this month.

On our arrival here, we received painful information both from the spot and from Calcutta. The news of the death of our dear leader, and father, and friend, came upon us with almost stunning violence. Dear brother Pearce has done his work, just seen the last of his plans carried into execution by my location at Agra, and then gone to receive the approving smile of his Saviour, and the embrace of his earthly father, now that the son has done what the father wished to do.

Besides this, we were informed of the illness of dear brother Williams, for on the day of our arrival he had broken a blood-vessel; which cir-

cumstance made it necessary for him to go at once to Simla, on the Himalaya, for the next six months. During his absence his duty will devolve on me, so that I shall have to preach once on Sabbath evening, and once on Wednesday, at the chapel in the military lines, and on Thursday at brother Gordon's house, in the civil lines. At both places the attendance is very good. Last Sabbath the number was very great, both of soldiers and civil servants, Englishmen and East Indians. We have taken a bungalow belonging to Mr. Wright, in the military lines, in a very healthy spot, surrounded by a large garden.

I am thankful to say that our health has, with few exceptions, been good. I have had two attacks of bilious fever, and my dear wife has but lately recovered from illness, but at present we are as well and strong as the heat will allow us to be. By the use of tatties we can keep down the heat a little. My thermometer ranges now, in the commencement of the winds, from 80° to 84° F., but all tell us that the heat will soon be much greater.

With respect to the language, I am happy to say that I know enough of it to converse with moderate ease on every-day topics; but it will cost me several months of study, and constant talking with the natives, before I shall be able to address them fluently on religious subjects.

The work, however, of preaching to the heathen, is carried on by our native brother Gunpat, who was a Koolin Brahmin, by brother Greenway, and one or two others.

The brethren, of various denominations, are about to establish here a Missionary Society, of a catholic nature. They will endeavour to obtain native preachers of every denomination, and send them into the villages around, which are very numerous.

I suppose you have heard enough of Agra, and therefore need not any description from me. The greater part of the ancient city is in ruins, which are very extensive. The chief objects of interest are the fort, the Taj, and Secundra.

The Taj, or crown, is certainly one of the wonders of the world; but I was sadly disappointed in it; for, after having read the most splendid descriptions, I found that all was not true. The gate-way is composed of very elaborately carved marble, covered with flowers, and sentences from the Koran, cut in the solid marble. On entering you find yourself surrounded by tasteful gardens, through the centre of which, in an avenue leading to the tomb, is a row of fountains which, on great occasions, are made to fling up their sparkling waters. The body of the tomb is composed entirely of white marble, and bears a slight resemblance in shape to St. Paul's Cathedral. After having wandered under fruit-trees of the most delicious kinds, you ascend the immense terrace before the tomb, and then are led to see the low vault in which Noor Mahali (the light of the harem) was laid by her imperial husband, who now sleeps by her side. The tomb, however, has been sadly robbed of its treasures, by those who in turn conquered the

country, and therefore its golden doors and precious stones, set in the marble, have vanished. Much remains to show what it was. The covering to the vault is very splendid now. The interior of the dome, the walls, the screens, are covered with beautiful flowers, so neatly done that you would think the white marble painted; but, on inspection, the flowers are found to be made of inlaid stones. Now, it was with respect to these stones I was deceived, for every body calls them precious stones; but, alas! they are only agates, cornelians, garnets, blood-stones, and lapis-lazuli.

On each side of the tomb is a fine mosque, built of red stone, surmounted with domes of white marble.

In the fort there is a mosque of singular beauty. It is more like the gate called Beautiful, of the Temple at Jerusalem, as painted, I think, by Rubens, than any thing besides. I cannot describe it; but I could not help feeling that it was a place admirably adapted for solitary devotion.

The work to be done in this neighbourhood is immense. In the whole space between Allahabad and Agra, I believe, there is not a single missionary; and, besides brother Thompson at Debli, I think, if you search the country round, for hundreds of miles to the north and the west of Agra, you will find no missionary. There are, I believe, missionaries at Cawnpore; and towards the hills are a few American missionaries; but after all, the labourers are much fewer in proportion than in the Bengal, Bahar, and Allahabad districts. In fact, the farther you retire from Calcutta, the less is the number of missionaries.

D I G A H.

MR. LAWRENCE, our esteemed missionary at this station, in writing to the Rev. Samuel Brawn, under date of October 25th last, thus describes a

Conversation with Brahmins and others.

You have asked me to give you some particulars of what I do and say in the bazaar: you may take the following as a specimen of my general proceedings.

Went into the bazaar in the afternoon. Observing a Brahmin sitting, unemployed, in the front of a shop, I addressed him. "Well, Brahmin, you are sitting here at your leisure, I wish to ask you a question: can you tell me any thing about a way of salvation?" He answered, "No, no!" "Why, this is strange: is it not the business of the Brahmin to instruct the people in holy things, and teach the way of salvation? If you do not know, how ignorant must the poor sudras [people of the lowest caste] be!" He said, "The Pundits, who read the shastras, can tell you about these things, I know nothing

about them." "You a Brahmin, and know nothing about these things! Why, then, where is the difference between you and the sudras? What is the advantage of being a Brahmin, if you are ignorant like all the rest around you?" He replied, "I cannot read. I am a landholder, and attend to the cultivation of my land, what else should I know?" Here another man said that it was an honour to be a Brahmin, for every body respected the Brahmins, just as the Feringis [Englishmen] respect their padris, or ministers. I said, "The English do not respect their ministers, unless they are men of piety and intelligence; but you Hindoos pay respect to, and even worship, men who are both ignorant and wicked. You know them to be so, and yet you reverence them. They teach you to forsake God, and to worship those things which are no gods, such as idols of wood and stone; and

to repeat the names of Ram and Krishna, who were mere men, and great sinners, like yourselves. In these things you suffer yourselves to be deceived, and to be led into the way of destruction. Upon these all-important concerns you do not think for yourselves. In worldly concerns you are sngc enough; why are you not as careful about the salvation of your never-dying souls?"

Here a Mussulman thought proper to express his approbation of what was said against the Hindoos, and to condemn them for their blindness in worshipping idols, &c. "And whom do you worship?" I asked. "God," he replied. "Well, you and I are great sinners, and we have deserved nothing but God's anger; can you tell me how we may find acceptance with God, and obtain salvation?" He acknowledged his inability, which was rather unusual for a Mussulman. "Then," I said, "I will tell you. Believe on the Lord Jesus Christ, and you shall be saved." He said he believed Jesus Christ was a prophet. "But this," I answered, "is not sufficient; you must believe that he is the Saviour, the only Saviour who died for our sins, and that it is through faith in him that you can obtain salvation." He replied at some length, the purport of which was, that if he believed on God and his own prophet, he thought that was enough. He then left me.

I then addressed another Brahmin, who was standing before me, repeating what I had said to the Mussulman, that Jesus Christ is the only name through faith in which man can obtain salvation, and that he is the Saviour of the whole world: "Whosoever believeth in him shall be saved." He said, when God had mercy on him, and inclined his heart, he should then believe. I replied, "God has had mercy on you, and he has sent his Gospel to you, and he has sent me to invite you to come to him through Christ. There is nothing to hinder

your believing but your own hardness of heart, and, therefore, if you perish it will be your own fault. Remember this, I beseech you, and come now to Christ; why should you perish?"

I then addressed the whole crowd,—a pretty large one by this time assembled,—on the love of Christ in coming into the world, and suffering and dying for sinners. The whole congregation were exceedingly attentive, and remained quiet till I had finished my address. Many then went away, saying, "These are true words and worthy to be received." Oh that the Spirit of God may incline their hearts to receive them indeed!

In this way I converse and speak to the people at three or four different places, in the course of the afternoon. In commencing my address I seize on any little incident or circumstance that I think may engage their attention. On some occasions I succeed beyond my expectations, whilst at other times I meet with opposition and abuse.

The following case is interesting. A lad whom I took three or four years ago, an orphan, has for some time past manifested concern about the salvation of his soul. He has lately asked me to baptize him, and I have reason to hope there is something good in him: he must, however, wait a little longer, until he becomes somewhat better acquainted with his own heart. If he should prove a true convert, his case will be very remarkable. In a flood which swept away the whole of the village in which he lived, his parents and friends were lost. He saved himself by climbing up a tree. Having lost his friends he became a servant to a European, who brought him to Dinapore; and there, either for some real or supposed negligence, severely chastised the boy, and turned him adrift. In a half-starved condition the poor fellow found his way to me. I have taught him to read, &c., and have employed him in my garden ever since.

D A C C A.

COMMUNICATIONS for December, 1839, have been received from each of the brethren labouring at this station. The following is from Mr. Leonard:—

Jan. 3, 1840.

My dear Brother,—I feel much pleasure in being able to inform you, that a goodly number of new fields, wherein the precious seed has never before been sown, have opened to us during the past month. The disposition of the people to hear the word, ignorant as they are, and to receive with thankfulness the Gospels and tracts which we had to bestow, afforded us ample encouragement, and cause for hearty thankfulness and praise to the Lord of the harvest, and excitement to fervent prayer that "he will send forth more labourers into his harvest," for the harvest

is indeed truly "plenteous, but the labourers are few."

We are often much perplexed and crossed in our plans through the difficulty of procuring boats, even to cross the river, as there are none for hire here as in Calcutta, neither land conveyance; so that we often find our journey inland rather fatiguing, although brother Robinson is an old campaigner.

We visited the following villages during the month, and, without exception, have had a quiet, attentive hearing. Indeed, disturbances or impertinent cavils are almost unknown to us; which, I need scarcely say, adds to our encou-

agement; more especially as it regards our native brethren, considering what a large proportion of the population consists of turbulent Mohammedans:—

Nawab Ganj, a large population: the word preached, and a number of Gospels and tracts distributed.

Kali Ganj: an attentive congregation, mostly Hindoos, heard and received with desire the word of life, and parted with us in a friendly manner.

Kotabar Chur. Could do but little here, as the males of the village were mostly out on business; however, a few tracts were distributed, and the word spoken to a few who were present.

Narrindia: addressed about forty attentive hearers, and distributed some tracts.

Visited a few villages on the opposite side of the river, and spoke to a numerous congregation, scarcely one of whom could read any language, and hardly knew the meaning of sin and salvation; or, if they had any imperfect notions of either, they appeared to be matters of mere indifference to them.

We visited a pretty large bazaar, to the north of Diaganj, for the first time, and collected a small congregation. One or two persons made an attempt at something like argument in defence of their religious tenets, but were easily silenced, and readily received the Scriptures.

Applications for the word of life continue to

be made daily, by intelligent young men of the Government school, to which their teachers are far from objecting, as there is reason to hope that the majority of the latter regard it as a message from God themselves. Gospels and tracts have been liberally circulated throughout the city and the surrounding villages, and thousands more are requisite to supply the demands of this vast population.

Our stated worship in English and the native languages continues as usual, and it only remains that we should pray with increased fervour for the outpourings of the Holy Spirit, that the seed which has been so long sowing in this barren soil, may be watered by his precious influence, and made to "bud and bring forth fruit, that it may give seed to the sower and bread to the eater, and that it may prosper in the thing whereto he hath sent it." I am,

My dear Brother,

Yours sincerely,

O. LEONARD.

P.S. We fell in with a number of inferior villages in the course of our journeys to the larger ones, where a goodly number of tracts were given away, and the people conversed with upon the important interests of their souls; and the gracious plan of redemption through a crucified Redeemer was explained to them.

J A M A I C A.

KINGSTON.

A LETTER from Mr. Oughton, dated the 27th July, mentions that he was released from confinement on the Wednesday preceding, bail having been given for his appearance in the Supreme Court in the following month, when it was expected that the most determined opposition would be made to his liberation. The Attorney General had behaved with much respect and kindness towards Mr. Oughton, and offered himself to become bail for him to the amount of 500*l*.

Mr. Oughton says,—

My poor dear people were almost mad with joy at my deliverance: they assembled in crowds about the Judge's house, and lined the streets. Indeed, I was almost overcome with their simple but ardent expressions of delight and affection. In the evening I preached from Acts vii., middle clause of the last verse. The chapel was crowded to excess, and several hundreds outside, who could not gain admittance.

I had almost forgotten to say, that, in the

morning of the day, prayer-meetings were held at the members' houses all over the city to entreat for my deliverance. Indeed, I understand this has been done several times during my confinement, and one whole day was set apart by the church for fasting and prayer; so you may judge that, although they are so despised and abused, they know well where to go in their distress, and from whom to seek deliverance."

Just cause of complaint has been given to all ministers in Jamaica, not of the Established Church, as well as to their numerous flocks, by the provisions of the new Marriage Act, which has just passed the House of Assembly. On this subject Mr. Burchell observes, under date of July 11,—

The new Marriage Act, which passed our legislature in April last, is a most iniquitous and invidious bill. At the very time the House brought in a bill to allow an annual amount in commutation for the fees of the clergy, they passed this act, compelling Dissenters to charge fees, to be paid to the Island treasury, to meet the commutation amount. For every offence of which we are guilty under this act we are liable to twelve months' imprisonment. Every marriage will involve about a dollar's expense; and to render valid our past marriages, we must record the whole by the 11th of October; which will involve us in an expense of 1s. 8d. stamp for each marriage, and 2s. 6d. recording each; i. e. 4s. 2d. each marriage. Now, I suppose that I have about 2000 marriages to record, for which I never received one penny, and that to record the same I must pay the sum of 413l. currency, or the marriages are invalid, and the families of 2000 marriages pronounced illegitimate. Are these things to be so?

We are sorry to add, that at the date of our last letters from Kingston Mr. Tinson was alarmingly ill. Even should his life be spared, there is little hope of his being able to continue in the island. This appears the more afflictive, as, at the request of his brethren, our respected friend was about to take charge of the instruction of a few good men belonging to their several churches, with a view of preparing them for the service of the Gospel in Africa. But it is the work of the Lord, and he will provide.

BROWN'S TOWN.

By the subjoined letter from Mr. Clark, of Brown's Town, to Mr. Dyer, it will be seen that the Divine blessing continues to be experienced, in a very eminent degree, at the various stations under his direction.

LETTER FROM MR. CLARK TO MR. DYER,

Dated July 24, 1840.

MY DEAR FRIEND,—In some of my last letters I adverted briefly to the work of God in this neighbourhood. Supposing you might be interested with a more detailed account, I shall give you the particulars in as few words as possible.

Last year, as you will remember, we erected a large addition to our chapel, enabling it to contain 2000 persons, with a Sabbath-school-room for 600 children.

From November last, although far from being completed, we have been enabled to use the new part of the building. It has been generally crowded to excess, and many unable to gain admittance.

The word was made effectual to awaking many sinners. We had a time of refreshing from the presence of the Lord: before the close of the year more than 100 persons formed our classes as inquirers, while about 200 applied to me for baptism. We thanked God, and took courage.

Yet there was much cause for humiliation and anxiety, especially on account of the carelessness and unconcern manifested by the young, who, although long under the sound of

the Gospel, were yet unconverted. Also, numbers of inquirers, who had a name to live, but were dead; and others who attended, like Ezekiel's hearers, repented not at the command of God; while many persons in our neighbourhood never attended the means of grace, but were trifling on the brink of hell.

This state of things distressed many of us. Some, I believe, wrestled mightily with God that he would open the windows of heaven, and pour out copious showers of his Spirit upon us.

About the latter end of January, or beginning of February, I preached, on a Sabbath morning, from "Seek ye the Lord while he may be found, call ye upon him while he is near." I dwelt particularly on the thought that God was near, that he was in our midst, waiting to be gracious; but that if the season of mercy, with which he was graciously visiting us, was suffered to pass without yielding to the Gospel, the Spirit would be grieved, the heart hardened, the impenitent might never again be favoured with an opportunity of turning to God. Deep feeling appeared to pervade the congregation: I never before witnessed such a scene. There was no noise,—no external excitement, but anxiety on

almost every countenance. I paused in my sermon, and we spent five minutes in silent prayer and meditation. I then resumed. At the close of the sermon we held a prayer-meeting, to entreat of God to deepen the feelings awakened, and complete the work apparently begun in many. Times were appointed to meet individuals who were anxious to escape eternal wrath. I met the deacons and leaders of the church on the subject: they, for the most part, entered earnestly into the plans suggested. During that week about 150 persons came to converse with me, under anxiety about their souls, and, among them, many young people. I also met the young men of the congregation, and Mrs. Clark the young women, to urge upon them to turn from their sins to God. These meetings were most solemn and affecting; and, I believe, several who had been "halting between two opinions," determined to be on the Lord's side. For weeks after, a day seldom passed without several coming to me, inquiring what they must do. One of my deacons, James Finlayson, could scarcely attend to his business: his time was almost entirely taken up in conversing with anxious inquirers. His heart was overjoyed,—he thought that we were about to have a day of Pentecost.

In the midst of this interesting work brother Dutton most opportunely arrived, and at once cordially entered into our plans, and participated in our feelings. His assistance was most valuable; and his unwearied efforts have been greatly blessed in carrying on this work, especially at Bethany and Clarksonville stations, which he has had almost entirely under his care since his arrival.

The blessed work is still going on. The congregations have so much increased that we are compelled to have services on the Sabbath at Sturge Town, to draw off the surplus congregation from Brown's Town. From 1000 to 1200 assemble there, and Brown's Town chapel is yet well filled; while at Bethany we have been compelled to stop building, and pull down part of the walls, to make the chapel much larger than was at first deemed necessary. The Clarksonville congregation is also gradually increasing; and now, I rejoice to say, there are few of the black population in this district but attend the means of grace, either at our stations or those of other denominations.

The Sabbath-schools have also increased. At Brown's Town there are 1000 children and adults under instruction every Sabbath-day. We have 30 Testament classes, containing 400 persons, capable of reading the sacred volume. Upwards of 300 are reading in the first and second class-books; the remainder are learning the alphabet. I have reason to believe that the teachers, 66 in number, are, with few exceptions, converted persons: of the rest we have hope, or we could not allow them to sustain the office. We have teachers' meetings for prayer and instruction every week. There are pleasing

indications of piety in several of the children, a kind of first-fruits, I trust, of an abundant harvest.

The day and Sabbath-schools at the other stations will, I hope, be nurseries to the church of God. In that at Sturge Town several of the children, we have ground for believing, have passed from death unto life.

I must not omit to notice the arduous, self-denying efforts of many members of our churches. They consider no trouble too great to bring sinners to Jesus: they travel great distances to hold prayer-meetings, of which we have upwards of fifty, well attended, on almost every property from which people attend our places of worship. They go from house to house, to talk to people about their souls; and it is mainly through their efforts, and in answer to their earnest prayers, that so many have been brought under the sound of the Gospel, and that the Spirit has been poured out from on high.

One circumstance has, I think, greatly contributed to the success of the Gospel: nearly all the people connected with these congregations abstain entirely from the use of intoxicating liquors.

After close and repeated examinations, and the most diligent inquiries respecting every person, we baptized and added to the church at Brown's Town 109 individuals, in March. In May 103 were baptized, and added to the churches at Bethany and Clarksonville. In June another addition was made to the Brown's Town church, of 172 persons. In all, 385 have been added to our church this year. Since these baptizings have taken place many more have come forward, confessing their sins, and wishing to make a public profession of their love to Christ; at Brown's Town 257, and at Bethany and Clarksonville, 120.

When I look at these results my heart is overwhelmed with gratitude—762 sinners, within a few months, professing to have been brought out of darkness into light,—from the bondage of Satan into the liberty of the children of God! O for a few more showers of blessing, then will the whole 5000 souls, composing our congregations, be converted to God, and all the people in the district turn to him with purpose of heart!

It may be said of some, that their professions of piety are not to be depended upon,—that we shall find many hypocrites and self-deceivers. This may be: I cannot search the heart, therefore I rejoice with trembling; but this I can honestly say, the utmost caution has been used. Every person has been closely examined by Mr. Dutton or myself, two or three times, besides being examined by the deacons of the churches. Messengers have been sent to make the most diligent inquiries at the places where the candidates live respecting their moral and Christian character. When any thing has been discovered affecting the Christian character of any of the candidates they have not been baptized, unless

the matter has been satisfactorily cleared up. One case, and only one, of hypocrisy has come to light. The person will be excluded at our next church meeting; besides whom we have but one member to exclude this year, and only one during the whole of last year. Therefore, while I am willing to admit that we may be de-

ceived by some, and that others may deceive themselves, yet I am firmly persuaded that what we are privileged to witness is "the power of God unto salvation." I remain,

My dear Friend,
Yours in the Gospel of Christ,
J. CLARK.

L U C E A.

It will be remembered that Mr. Francies and his people are engaged in the very onerous undertaking of building a large chapel. In answer to an appeal on this subject, which was inserted in the *HERALD* some months ago, contributions to the amount of 55*l.* were received, and forwarded to Lucea. No sooner did the members of the church hear of this assistance than they appointed a meeting, of their own accord, for the purpose of expressing their gratitude, at which the following Resolutions were proposed, and heartily assented to by all present:—

1. That the thanks of this church are due, and are presented, to those kind friends in England who have so kindly remembered us in the time of need, and who forwarded, through the Baptist Missionary Society, the sum of 55*l.* sterling.
2. That we request our beloved pastor to send word to the Society, and to our friends, that we do thank them from our hearts; for we really need a large house, and are too poor to do all for ourselves.

Further help for these grateful people will be received with much pleasure.

B A H A M A S.

TURK'S ISLANDS.

EXTRACT OF A LETTER FROM MR. QUANT,

Dated April 7, 1840.

SOON after writing to you last month, I started for Henegua. The weather was very boisterous crossing the channel. We stopped at one part of the Caicos, where I left a mason and carpenter, to go on with our chapel work. I spent two evenings with them, and preached to the people on both of them; married one couple, and then pursued my way, as I supposed, for Henegua; but soon met with a long and unforeseen disappointment. At another part of the Caicos we found a stranded Spanish brig; and though I had hired the boat, the people were determined to go and work at the wreck; so I was obliged to give up the bargain with them, and let them do as they chose, while I got home again in the best manner I could. Here I was detained a week, as no vessels would leave the wreck till she was worked out, or till they had saved all they could save. I succeeded, however, in collecting the wreckers together on the Sabbath-day, to the number of nearly fifty, and preached to them morning and afternoon. Had not been there, many, and perhaps all of them,

would have been working all day; but we had a tent rigged on the Saturday, with one of the brig's sails, which left them without excuse for not attending, and nearly all were there. We spent, on the whole, a day as pleasant and comfortable as we could expect. Our congregation was composed of some of the roughest sons of human nature, many of whom, from their indisposition to religious things, united with their calling to live upon the waters, attend no place of worship from one year's end to another.

The island where we assembled, and on which we pitched our tent, is called Dun-bobbin. Before we got down to the wreck we had a very stormy passage; especially in entering one cut of the reef, where there was so tremendous a swell that I expected our little boat would be swallowed up, and I felt very glad that I had my life-preserving jacket with me. I had it on, and expected I should have had to depend upon it for my preservation; for, as we entered the cut, a heavy sea broke over our stern, and set all things afloat on deck. The man at the helm,

in trying to ease the boat in the sea, broke the tiller or rudder handle, and, for a few minutes, we were at the mercy of the waves; but the Lord was merciful to us, and we got through our danger. I did not feel much alarm, as I had previously tested the properties of my jacket by jumping overboard with it on, and found that I could not sink.

Since this, however, I have ventured again, and have had a most delightful and pleasant trip: I am sure I never should have one more expeditious, were I to take fifty. I was away from home but a week, and spent four days out of that time at Henegagua. I married five couples, received four persons into the church, preached at some part every night, and twice on the Sunday, and on Sunday evening administered the Sacrament to the church. A fair wind sprung up just as we were ready to leave, and we had the pleasure to run back in twenty-six hours a distance which would have taken us six or eight days with the usual trade wind. This was a very happy circumstance for me, as I had to hire the boat on purpose to go down, and was glad to get home as quickly as possible.

I am very happy to tell you that we have been enabled to recommence our Infant School.

Mrs. Taylor, the widow of Mr. Archibald Taylor, who died in Nassau, is our teacher. After her husband's death she wrote to me, stating, that in consequence of his illness and death, she was in very straitened circumstances, and I directed my agent in Nassau to give her a donation for present use, and then proposed that she should come to Turks' Island to commence a school for us. She lives in our family; and for her husband's, as well as her own sake, we try and render her home as comfortable as we can. She assists Mrs. Q. in sewing, &c., for her board, and receives the proceeds of the school for her trouble in the school, in which we have about sixty children, as many as we can accommodate. It is conducted in an outbuilding in our own yard, and under my immediate inspection.

We have but little to say about our church affairs. I hope we are not retrograding, but we are not making much progress. Our prayer-meetings and religious services are well attended, and a few are inquiring the way to Zion; but in this small community you cannot expect so plenteous a harvest as larger fields of labour present.

Home Proceedings.

HOME ARRANGEMENTS FOR OCTOBER.

- WALES.**—**GLAMORGANSHIRE** Meetings begin at Merthyr on the 10th, and continue till nearly the end of the month. Deputation, Rev. J. Edwards and brethren of the county.
- The Meetings of the three **SOUTH-WESTERN COUNTIES** continue to the middle of the month. Deputation, Rev. W. Upton, and Rev. W. H. Jones, Carmarthen.
- MONMOUTHSHIRE** and **NORTH WALES.**—The Meetings of this District begin about the end of October.
- LINCOLNSHIRE.**—The Meetings of this county are to be held at Horncastle on the 4th, and at Boston on the 11th. Deputation, brethren Carey and Briscoe.
- LEICESTERSHIRE.**—The Meetings of this county begin at Leicester on the 17th. Deputation, Rev. J. Angus and Rev. E. Carey.
- A series of Meetings to be hold at Banbury, Buckingham, Aylesbury, Stoney Stratford, Tring, Windsor, and most of the towns of Bedfordshire, begin on the 25th. Deputation, Rev. J. H. Hinton, Rev. J. Thomas, and (if possible) Rev. W. Kuibb.
- HUNTINGDONSHIRE.**—The Meetings of this District begin at Spaldwick, on the 29th. Deputation, brethren Clarke and Pearce.

ADDITIONAL MISSIONARIES TO JAMAICA.

We are glad to learn that the appeals of our brother Knibb for additional labourers in Jamaica are so successful. Birmingham has promised 200*l.*, Liverpool 200*l.*, Leeds 200*l.*, Bradford 100*l.*, Hull 50*l.* Coleford has sent 100*l.*, and various other places sums to the amount of 100*l.* more; in all about 1000*l.*, while about 2000*l.* will be wanted to send out the ten.

Two missionaries and their wives, Mr. and Mrs. Henderson, and Mr. and Mrs. Millard, have already sailed. Others are accepted; and, by the end of the year, it is hoped that money enough will be raised to send out the whole.

We trust that the places that have engaged to subscribe a definite sum will forward it as early as possible; and that others, which Mr. Knibb is unable to visit, will aid, promptly and energetically, this great cause.

It is expected that the support of these missionaries will be given by the churches of Jamaica themselves.

It would very materially help this work, if two or three friends, in each district which Mr. Knibb has not visited, would canvass their respective localities, and send donations and collections to Fen-court by the beginning of November

EDUCATION.

As several friends have kindly promised to aid in the promotion of Female Education in Jamaica, the Rev. W. Knibb respectfully requests that any donations for this object, with any boxes of useful articles for sale, be transmitted to Fen-court by the end of October. It will give him pleasure to be the bearer of any to any of his brethren in the island.

Any useful books, or specific donations towards the Theological Institution for the training of Native Missionaries in Jamaica, will be most thankfully received.

SUSSEX AUXILIARY.

THE Annual Meetings of this Auxiliary were held at the close of the past and the commencement of the present month. Sermons were preached at Brighton and Wivelsfield, August 16th; Shoreham, 17th; Worthing, 21st; Rye and Newick, 23rd; Uckfield, Lewes, Wadhurst, and Hastings, 30th. Public Meetings were held at Chichester on the 18th; Midhurst, 19th; Horsham, 20th; Rye, 24th; Battle, 25th; Newick, 26th; Uckfield, 27th; Hailsham, 28th; and Lewes, 30th; on the morning of which day there was a Public Breakfast at Hastings.

The Sixth Anniversary of the County Auxiliary was held in the Town-hall, Brighton, on Tuesday, September 1st; when J. Foster, Esq., of Biggleswade, though labouring under indisposition, most kindly and ably presided.

Great interest was excited at the various meetings by the presence and addresses of the brethren Pearce, from India, and Knibb and Beckford, from Jamaica. The receipts of the Auxiliary are expected, this year, to be more than double the amount of any preceding year. An extra effort is also making towards sending additional missionaries to Jamaica.

Mr. Knibb having stated, at Brighton, in the course of a most powerful address, his intention to form a Normal School for female Africans, especially such as may be obtained from captured slave-ships, the chairman, with his accustomed liberality, immediately gave 10*l.* to this

important object; to which, also, other friends have subsequently contributed.

It is a cause for devout gratitude and joyfulness that a holy and tender interest in missionary efforts is pervading the churches of this county, most promising in its aspect on the Redeemer's kingdom, both at home and abroad. There might seem invidiousness in mentioning particular churches; but of some of them it may be truly said, "Their deep poverty abounded unto the riches of their liberality."

One delightful fact, in relation to our late Missionary services, deserves especial notice: we refer to the fraternal and Christian kindness of our Pædobaptist brethren; who have not only attended our meetings, coming from considerable distances to give us their valuable aid, but who, in some towns, in which the Baptists have no sectional fellowship as a distinct body, granted us, with the greatest readiness, their pulpits and their chapels, to place before the Christian public the claims of our Society.

Among the many incidental benefits resulting from the cause of Missions, it is not the least, that it often exhibits zeal in association with that charity by which alone its Christian character can be made manifest.

W. SAVORY, }
P. J. SAFFERY, } *Secretaries.*

Sept. 15, 1840.

LETTER TO THE EDITOR.

Hastings, Sept. 15, 1840.

MY DEAR SIR, — In my recent journey through the county, with the Deputation on behalf of the Mission, Mrs. Smith, the excellent wife of our esteemed brother at Rye, put into my hand a female ornament, which was given to her that it might be sold, and the proceeds appropriated for the spread of the Gospel. The individual who gave it accompanied it with this most emphatic and instructive remark, "I have Christ now, and do not want this."

On my return home I was much gratified by finding a letter, of which the following is a copy:—

"My dear Sir,—I have long had a wish to write to you, as there is existing between us a spiritual relationship which neither time nor circumstances can destroy. I look back seventeen years, and bless God that you ever came to ———, and that, through your preaching, I was led to Jesus Christ, the Saviour of sinners. Your attention to my spiritual welfare at that time I shall ever remember with the warmest gratitude; and I must now thank you that, with my first religious impressions, you always endeavoured to cultivate in my mind an anxious concern about the perishing heathen, and gave me a Collecting Card, that I might do something for the Missionary cause. You will be glad to hear that I have continued to collect for that glorious cause.

"After hearing Mr. Knibb at ———, Mrs. F. and myself resolved to try and get a Bazaar for him to take back to Jamaica. We consulted with Mr. M., and hope we shall succeed in getting a box of fancy and useful articles. One gentleman has sent his gold seal: will it be equal in value in that country? Will you be

kind enough to write me a line and tell us; and likewise what time the box will be wanted to go?

"As you are at a great distance from me, I would say, for the encouragement of others, if you please to make use of my poor feeble remarks, that about nine years since I was married to a young man like-minded with myself. We commenced business, not with large property, and with a borrowed capital. The Lord was pleased to bless our labours, and we agreed to give 10*l.* to the Missionary cause as first fruits. God was still gracious. We removed into a larger shop; and we thought, if prosperity attended our efforts, we should give the first fruits in the new house. We did so, and presented ten pounds in November, 1833. And now I am doing all I can for the Bazaar; and I would say to any young person, Be just, and then never fear to be generous to the cause of God.

"I hope, my dear sir, you will pardon my freedom, and favour me with a line as soon as convenient.

"Present my kind regards to Mr. Knibb. Mr. C. unites with me in Christian affection. We wish for you every blessing for this life, and life eternal.

"Your unworthy friend,

"D. C."

I think you will agree with me that this is a light which ought not to be put under a hushel, but into a candlestick, that it may give light to all. I am,

My dear Sir,

Very affectionately yours,

P. J. SAFFERY.

DESIGNATION OF A MISSIONARY.

ON Monday evening, the 14th of September, Mr. Benjamin Millard, of Stepney College, was designated for Missionary service to Jamaica, at Prescott-street Chapel. The service was commenced with reading and prayer, by the Rev. Samuel Tomkins; the introductory discourse by the Rev. John Dyer; questions and ordination prayer by the Rev. Charles Stovel; and the charge by the Rev. Dr. Murch. A brief address was then given by Edward Barrett, one of our negro friends from Jamaica; and the service was closed in prayer, by the Rev. J. H. Hinton.

Mr. and Mrs. Millard have since sailed from Liverpool in the *Kingston*, together with the worthy deacons, Messrs. Barrett and Beekford. They had begun to feel much incommoded by the comparative rigour of our northern climate, so that it became quite necessary, for their health's sake, that they should return without delay. We believe that these brethren have, during their short sojourn, "obtained a good report" as humble, consistent, useful servants of the Redeemer. May their lives be spared for much usefulness in future years, among their own countrymen!

MISSIONARIES OUTWARD BOUND.

WE have been gratified by the reception of intelligence from our dear friends, Messrs. Evans and Parsons, who left Liverpool in July, by the *Jessie Logan*, Captain Major, for Calcutta. At the date of their letters, 7th of August, they had just passed the Cape de Verd Islands, in circumstances of health and comfort. Mr. Evans remarks,—

You will be glad to learn, that since we left Liverpool our voyage has been pleasant and prosperous, so that at the present date we are several degrees south of the Verd Islands.

Our health has, on the whole, been good, and we have had very much of a providential character to excite our constant gratitude. In religious things God has been very gracious to us. In the captain we have not only a kind friend, ever ready to anticipate our wishes and promote our comfort, but “a brother beloved.” Under his patronage and sanction we have established a series of religious services, both public and social, which have greatly contributed to our growth in grace and personal happiness, as the children and servants of God. The officers and men attend the services on the Sabbath, and on Monday and Thursday evenings, with great re-

diness and apparent delight. It is our earnest prayer, as I am sure it will be yours, that these services may be productive of much spiritual good.

On last Lord's day, being the first of the month, we thought much of our beloved friends in England, and especially while we commemorated, as five of us did, the dying love of our dear Redeemer. It was a season of great refreshment and solid pleasure.

We have now been twenty days at sea, and our progress towards our destined port has been hitherto rapid and prosperous. Surely our dear friends have been much in prayer on our account; and we are all laid under increased obligations to Him who has had us in his gracious keeping.

Favourable intelligence has been received, also, from Mr. Henderson, on his way to Jamaica; and from Mr. Small, bound to Calcutta.

 ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Mr. Underwood, of Brixworth, for Magazines for the Mission; to friends at Woolwich, for a box of useful articles; and Mr. Hewitt and friends, at Swaffham, for a box of useful articles; and to Miss Rust, of Clapton, for two boxes of books, &c., for Mr. Philippo's schools at Spanish-Town; to Mr. Bigwood, of Clerkenwell, for Magazines and beads; to Mrs. Tebbut, of St. Ives, for a case of sundry useful articles; to Mr. Dearle, of Paddington, for Magazines for the members of Mr. Knibb's church; and to friends at Camberwell, for a box of useful articles, value 50*l.*, for the Camberwell School, Jamaica.

A box has likewise been received for the Rev. J. Harris, and a paper parcel for the Rev. E. Daniel, of Ceylon; a box for the Rev. J. Hutchins, from Mrs. Gardner, Luton; and a box without direction, of which no advice has been received.

Mr. Philippo wishes gratefully to acknowledge the receipt of a box of useful and fancy articles from Mrs. Millar and friends, at Hammersmith.

£ s. d.	Worcestershire.	£ s. d.	£ s. d.
Collection at Bethesda			NORTH WALES.
Juvenile Society at	Astwood, by Rev. J.		Holyhead, by Rev. W.
Back-street	Smith	24 2 11	Morgan
For education of girls	Pershore, by Rev. W.		2 0 0
in East Indies:—	Knibb	36 8 6	FOREIGN.
Mrs. Salter	Worcestershire Auxili-		Salter's Hill and Beth-
Ditto, box	ary, on account, by		tephil Auxiliary, Ja-
Subscriptions.....	Mr. Harwood	208 14 9	maica
			50 0 0

N.B. *The Secretaries are sorry to find that some Contributions, received prior to the 31st of March, have been omitted in the Appendix to the last Report. In consequence of the departure of their esteemed friend, Mr. Evans, for Calcutta, just when that document was preparing for the press, its completion necessarily devolved upon inexperienced hands. Present arrangements will, it is hoped, prevent the recurrence of similar errors.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

IRISH CHRONICLE.

OCTOBER, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 52, St. John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADROCK & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Bathmines-road, Dublin; by the Rev. C. HARCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

SPECIAL.—Our friends are aware from former announcements on the subject of funds, that the Society for a long time past has been under the necessity of retaining £450 borrowed money, for which, of course, interest has to be paid. This interest would support a reader—one of the most useful class of evangelical labourers in Ireland. At Midsummer last the Committee had to borrow £200 more; and to meet the Michaelmas payments, from all present appearances, £400, or nearly, must be added to this large debt. This statement, together with that of an increasing demand, and increasing opportunities for the labours conducted by the Society, will, we trust, be amply sufficient to arouse our friends to the efforts immediately necessary. God has mercifully influenced them to provide for the Society's wants on former occasions of similar difficulty. We dare not as yet, therefore, recal our agents, but who is ready to bid us continue and rather augment than lessen their number?

Walworth, Sep. 17, 1840.

Mallow, August 13, 1840.

MY DEAR BROTHER,—My letter of Tuesday brought down the account of our journey of observation as far as Coleraine, where we arrived on Thursday evening, 16th ult. Here neither of us knew a single individual, but having our friend Mr. Carson with us compensated for this deficiency; and within a short time, a son and son-in-law of that excellent friend waited on us to bid us welcome. Both these gentlemen are in the medical profession—the former a physician, the latter a surgeon; and both, with their wives, are members of the Baptist church in the town. Their professional character enabled them to be of considerable use, especially to my companion; for we had not proceeded so far without accident, which, but for a kind Providence, might have proved fatal. On the previous Lord's-day evening, as we were returning on an Irish car (do you know the kind of thing so called?), from a village where I had been preaching, as we were going down a hill in the town of Bangor, our horse felt something at his heels, which made him kick with considerable violence, and in a moment become unmanageable. I first per-

ceived the danger, and being the lighter of the two, with comparative ease disengaged myself from my seat, not however without a severe fall. As I got up from the ground, Mr. Watson at a few yards distance, was seen lying nearly senseless. He had fallen much more violently, and struck his head upon the ground, within a few inches of iron palisading, which, had he fallen against it, in all probability would have dashed out his brains. His head was found to be considerably bruised, his knees sorely cut, and he was otherwise almost disabled from proceeding. The kind attentions of our friends in Coleraine, however, were successful in great measure, in restoring him. I know you will sympathise in our thankfulness that this calamity was no worse.

We learned from conversation with friends in Coleraine, that the Baptist church in that town, very similar in its views and practices to Mr. Carson's, at Tubbermore, has recently enjoyed some revival. Their minister, or should I call him presiding elder, he is however, pastor, pretty much as pastors in England, is a Mr. Eccles, late Bristol student, who, with a noble disinterestedness has relinquished an excellent situation

of another kind, and flattering prospects, that he may benefit this people by watching over them in the Lord, and labouring among them. They are unable to raise beyond a very small amount for his support, yet he works contentedly, and seems anxious only that he may glorify God, and advance the cause of his master.

We had no opportunity of hearing him preach, but all that we could learn showed him admirably adapted to the station. In many of the villages around—in some to large congregations—he is constantly in the habit of preaching the gospel of salvation. Nor did it appear to us otherwise than exceedingly needful that these labours should be continued. The church is increasing in number, their miserable meeting-house was crammed on Lord's-day morning; and in the evening I preached to a pretty good assembly convened in the Town-hall.

I hope our Society will be able to do something to assist in retaining Mr. Eccles in this place, and in support of a scripture reader, greatly needed for the town and neighbourhood. One, apparently a suitable man, is ready to be engaged as soon as we can find the means of supporting him.

Our journey from Coleraine was a disastrous one. We intended to proceed by Newtown Limavaddy, Londonderry, and Donegal, to Sligo; and started early on Monday morning, 20th July, for this purpose. Our vehicle was neither a coach nor an omnibus, but an unwieldy, crazy hybrid, to which the natives can give no appropriate designation, and therefore call it a machine. Eight inside passengers, and five outside—my friend Watson of the former number, myself of the latter, composed its complement. Some two hours were expended in the first eight miles—almost all ascending ground, and in some places steep. When the top was gained, the outside passengers felt themselves amply repaid. Lough Foyle in quiet majesty lay on our right, and beyond it the splendid mountains of Donegal. On our left were the not less beautiful mountains of Londonderry and Tyrone, with those of Antrim in the distance—the slopes, almost to the summit, covered either with luxuriant verdure, or with abundant crops, almost ready for the sickle. Before us lay the neat pretty town of N. Limavaddy, on a gentle slope. Every side was rich with beauty. We were admiring the scene when a sudden jerk indicated that something in our crazy vehicle portended danger. The driver, an exceedingly careful man, succeeded in pulling the horses across the road, where he perceived a soft bank, and in a moment we were all precipitated to the ground. We, on the outside, seeing what was likely to ensue, were able to guard against mischief, by suddenly springing as the vehicle was

falling, towards the soft bank, on which most of us alighted in safety; excepting one female, I believe we all escaped with a little fright, and perhaps a few slight bruises. Not so the inside passengers, I was the first to open the door, and there a scene presented itself which I cannot describe. Two passengers seemed entirely helpless, and from the head of another blood was trickling in a stream, at first greatly alarming. This was soon perceived to be my friend. We got him out as well as we could. I bound my handkerchief tightly round his head, kept him from fainting by a tolerably liberal supply of water from a mountain stream, served in the crown of a fellow-passenger's oil-skin cap. As soon as it was ascertained there was nothing immediately dangerous, our fellow-passengers proceeded towards the town, some on such litters as could be formed of the luggage, bags, trunks, &c., on common field-carts, two of which were near. My companion, scarcely sensible from the effects of the blow, the coachman, and myself, were left on the summit till the means of removal should be sent to us.

In about an hour and a half a car arrived with a surgeon, who, as I had determined to return to Coleraine, thought it most prudent not to remove the bandage from the yet bleeding wound. In as slow and easy a manner as possible we were conveyed back to our hotel at C.; and here again the kind services of Mr. Clarke and Dr. Carson were found of great use, and with the utmost kindness they were rendered, till on the following Thursday morning they were able to place my friend on a steamer for England. I had to pursue my way alone. I need not tell you that although I felt grateful for preserving mercy for myself, my thoughts respecting my friend, mingled with the nervous apprehension of some yet coming danger, were not very agreeable.

After leaving Mr. W. in the care of Messrs. Clarke and Carson, I proceeded towards Sligo. The detention prevented my staying at some places on the road, or near it, where I was anxious to inform myself as to the religious condition of the people, and of what our own section of the church is doing towards improving that condition.

There were two things in connexion with the moral improvement of the people of the north province on which I reflected with considerable interest. These were, first, the progress being made in the cause of temperance. We attended a somewhat numerous meeting at Belfast convened to hear something about this progress, and I acknowledge I was grateful at the details presented. Yet even this cause is stained and tarnished with the party feeling, the religious animosity, unhappily so rife in almost every part

of Ireland. Advertisements everywhere met us of *Protestant* temperance societies, and of *Catholic* societies for the same purpose. The two great parties seem to have nothing common in which they can unite, and it is painful to observe the suspicion of each other's designs, and the unhappy rivalry which is cherished even in connexion with objects in which they think and act alike. How can the advocates of the better faith expect to benefit their neighbours while such a feeling is cherished?

Secondly, I was delighted to find that the Synod of Ulster had united with the national board of education. The terms of the union I need not here explain, you may be sure that the synod has not compromised its high veneration for the Word of God, and its determination that it shall be known by the people—and equally so, that the board has not departed from the great principle of non-interference with the religious creed of the people. You know my views on the question of a state-education for the poor—if provided at all it must be free from the distinctive peculiarities of religious belief—I have told you what I think of the schools under the Irish national board, but this one thing has been abundantly evident to me in the present as well as in a former journey that if they do become, as many allege, nurseries for the spread of Popish tenets, it is because Protestants stand aloof from them. If the several parts of the Protestant church acted as the synod of Ulster happily have done, such an abuse would be far, very far less frequent; and who can tell the advantage of securing to an intelligent people like the Irish an unsectarian, judicious, and liberal education, such as from investigation I can assure you that of the board is intended to be. In Catholic districts this design may be frustrated; I believe it is. Some "national" schools that I examined were conducted on the principle of giving as little information as possible except to one or two promising boys in most of them—designed perhaps for Maynooth. Nor need we wonder, the priests in whose hands these schools are left, hate knowledge—the common people must not attain it; but where ignorance and bigotry succeed Protestants of all persuasions are greatly responsible. They ought to be the lights in the dark place.

At Sligo I was received as guest very kindly, by a deacon of the Independent church. The minister, Mr. Shepherd, was out on missionary business, so that I had not the pleasure of meeting him. In a country station, not far from this town, one of our schools is situated, in which Mr. Sharman, our agent at Coolaney, preaches once a month. The congregation is not large, about 20; the station is more properly under Mr. Shepherd's care, to one of whose friends the school-house belongs, and I deemed it

advisable to request Mr. Sharman to arrange with Mr. Shepherd for its being constantly supplied from Sligo.

At Coolaney, a small town about eight miles distant, Mr. Sharman had convened a congregation of about 50 persons, to whom I was to preach. Here for a considerable time our Society has had a church, which is now in a somewhat unsettled condition, a few of the members not having quite concurred in some arrangements which Mr. Sharman deemed advisable to secure a greater degree of efficiency in the Society's labours.

The readers, four in number, connected with this station are occupied from day to day in prosecuting their work with various degrees of access to the people around. Sometimes priestly interference hinders their progress, but for which, they say, the people would be willing enough to hear the Word of God read, and to listen to conversational instruction on the things that make for their peace. On examining minutely the journals of these brethren for the first twenty-eight days of the month of June I found that they had had three hundred and sixty-four opportunities of making known the Divine Word. In a few instances they had holden meetings for prayer among their neighbours; and on a fair estimate every reader, within the month, proclaimed the truth to some one hundred and ninety persons: a gratifying circumstance, though far below what we wish, and very earnestly pray for. I was anxious to obtain evidence of their being useful in the highest and best sense of that term, and, although on this inquiry they were somewhat reluctant to say much, I find, from my notes taken at the time, one of them believes he was instrumental in the conversion of another, then sitting by him. He also mentioned three or four others, now members of one church or other, at Sligo, Coolaney, or Boyle, to whom he had been rendered the instrument of bringing out of darkness into light. Some have died, he hopes, in the faith; and many who have received the truth in the love of it, are gone either to America or some other far distant land, he hopes, to be a great blessing to all whom they may meet with there. Others are equally useful.

I am the more anxious to state these circumstances here, because, though I fancied that there was much to improve in the doings and diligence of these particular readers, they may be regarded as a fair specimen of all we employ. In speaking of other stations, I shall omit similar statements. When in future you think of an Irish reader and his work, conceive the idea of a man of undoubted piety and of a rather more than ordinary share of intelligence, well acquainted with the Bible and religious doctrine generally, mingling

with the people around him from day to day for the very purpose of communicating religious instruction. Their ingenuity in devising plans to secure the object even where opposed is gratifying. Two of them, for example, in entirely *Irish* districts of Clare and Kerry, were committing a large part of the New Testament in the native dialect to memory, that they may repeat where the sight of the book might offend. They repeated considerable portions in my hearing with perfect facility. One, a man of superior talent and of ardent piety, has succeeded in versifying several of the most important passages, and these he sings when he is not allowed either to read or repeat. By this means he generally secures attention from such as at first very strongly resist his efforts. His versifications, on being repeated, were pronounced by Irish

scholars to be in very near approximation to the language of scripture.

Readers are so employed, partly because of the difficulty of getting the people out on the preaching of the Word, and partly because a minister, recognised as sustaining that character, and preaching where he can, mostly to the Protestants, would obtain almost no access to Catholics. They are, in fact, your city missionaries, except that, in some cases where the one would be allowed freely to converse, the other has to read the oracles of truth, conversing only where by this means inquiry is excited.

I should like to have finished these notices in this letter, but I must now address myself to the remainder of my journey. You will hear again from me perhaps at Cork.

Yours, very sincerely,
SAMUEL GREEN.

Receipts to the end of August, 1840.

Collected by Rev. S. Davis.		
Colnbrook—		
Collection at Rev. W. Coleman's	5 17 8	
Mr. R. Ibbotson.....	0 10 0	6 7 8
Oakingham—		
Collection at Rev. R. Woodrow's.....	2 7 4	
Mr. Healas.....	3 0 0	
Mr. John Healas.....	2 0 0	
Rev. R. Woodrow.....	0 10 6	7 17 10
Epping, Mr. W. Weare (Donation).....	2 2 0	
Staines—		
Collection at Rev. W. Hawson's.....	3 6 3	
A Friend.....(F.A.)	0 5 0	
Miss Pope.....	1 0 0	
Mr. Edward Ashby.....	0 5 0	
A Friend.....(C.A.)	0 5 0	5 1 3
Windsor—		
Mr. Thomas Burn.....	0 10 0	
A Friend.....	0 5 0	
Mr. Portus.....	0 5 0	
Mr. Moore.....	0 5 0	
Mr. J. Wilks.....	0 10 0	
Friends at Baptist Chapel.....	1 6 0	
Mr. Chisholm.....	0 2 6	3 3 6
Bristol—		
Mr. J. Stephens.....	1 1 0	
Mr. J. C. Whittuck.....	1 1 0	
Mrs. Holland.....	50 0 0	
Mrs. Berry.....	1 0 0	
Rev. Mr. Wait.....	1 1 0	
Mr. J. G. Smith.....	1 1 0	
Dr. Bompas.....	1 1 0	
Messrs. A. and J. Livett.....	1 1 0	
Mr. Cary.....	1 1 0	
Mr. John Stephens.....	0 10 0	
Mr. G. Thomas.....	1 1 0	
Mr. S. Thomas.....	0 10 6	
Mr. C. Price.....	0 10 6	

Rev. T. S. Crisp.....	0 10 6	
Mr. Whitehorn.....(Don.)	0 10 0	
Mr. R. B. Sherring.....	1 1 0	
Mr. Chaudler.....	1 1 0	
Mr. Robert Leonard.....	1 1 0	
Collection at Broadmead by		
Rev. C. E. Birt.....	13 8 3	
Mr. G. W. Phillips.....	0 10 6	
Mrs. J. B. Sherring.....	1 0 0	
Messrs. E.R. and E.T. Ransford	1 1 0	
Mr. W. Cross.....	1 1 0	
Mr. W. Warren.....	0 10 0	
Mr. J. Clift.....	0 10 0	
Mr. Wornell.....	0 10 0	
Mr. Wade.....	1 1 0	
Messrs. Proctor and Shoard.....	1 1 0	
Mr. F. Holmes.....	0 10 0	
Rev. J. Foster.....	0 10 0	
Mr. Probyn.....	1 1 0	
Mr. M. Pratten.....	0 5 0	
Collection at Rev. Thomas Winter's.....		
	11 14 0	89 15 3
By Rev. John Dyer:—		
C.M.....	100 0 0	
Brighton, by Rev. W. Savory	5 10 0	105 10 0
Auxiliary Society, Lewes, by Mr. Button, Secretary.....		
	6 0 0	
Uckfield, part of Collection by do.....	1 5 0	
A Friend, by Treasurer.....	0 5 0	
Tewkesbury Ladies' Association, by		
Miss Jones— Mr. W. L. Smith.....	4 12 0	
By the Secretary—		
Bond Street Auxiliary, Mr. B. Lepard...	7 17 5	
Collection, Jamaica Row, Bermondsey,		
Rev. W. Dovey's.....	2 0 0	

. An acknowledgment in last Chronicle, stated Lyngington, by Rev. James Millard, £5. should have been Beaulieu Rails, by the Rev. J. B. Burt, £5.

Several articles have been received from Mrs. Bartram, Northampton, to be sold for the Society's benefit, which the Committee thankfully acknowledge.—Also a parcel, in which was inclosed the following note:—

“There are enclosed in this parcel two or three articles of clothing, either as a reward to the best child in one of your Sabbath Schools, or may be sold at a reduced price in Ireland, to clothe some one who needs them. At all events, if you will favour me by accepting them I shall feel truly thankful.

From one who has an humble hope she loves the Saviour.”

THE
BAPTIST MAGAZINE.

NOVEMBER, 1840.

THE WANDERER WELCOMED HOME.

“ RICH IN MERCY.”

AFTER the services of one Lord's day in the course of last winter had come to a close, and I had watched the congregation slowly retiring until all had disappeared, I observed a tall young man coming forward to address me. On requesting to be pardoned for the freedom he supposed he took, he said :

“ My wife, Sir, is on her dying bed, and is exceedingly anxious for a minister to visit her ; as the distance is not great, I have used the liberty to ask whether you would gratify her wish.” I instantly complied, and accompanied him through several streets until we came to his residence. As he cautiously knocked for admittance, my soul sank within me, for we seemed to stand on the very threshold of eternity. The message of God had come to that abode requiring a soul to hasten into his presence. To awaken the first accusations of conscience within it, perhaps, how difficult ! To minister even through ignorance or inadvertence to its self-deception, how dreadful ! My heart seemed to leap from my bosom as I entreated God to grant me his assistance. When the door opened, we ascended a narrow staircase to a small chamber in which a single light burnt dimly. It revealed an interesting-looking person, apparently about twenty years of age, sitting in a stooping posture in bed. Immediately, my conductor turned and said he would now leave me. He accordingly went down stairs, and we remained alone. On sitting down, I remarked to the poor invalid that she appeared very ill. She burst into a flood of tears, and exclaimed, with an expression of great agony : “ My body suffers nothing, Sir, in comparison with my

soul !” I observed, that every *unforgiven* sinner had reason to feel as she did, for God was a being of perfect justice. “ Yes,” she rapidly added, “ he is not *all* mercy, and my sins cannot be punished enough.” “ What,” I inquired, “ makes your sins appear so great ?” “ Oh,” she answered, “ I have refused all his offers of mercy. From my childhood I have heard the gospel, and have until now rejected it. Three years ago he laid me on a bed of sickness—then I vowed I should serve him—but I have sunk deeper into sin than ever. I have forsaken public worship for every trifling reason. I have hardened myself in crime !” Tears choked her further utterance. On her becoming composed, I inquired why, since she knew of the Saviour, she did not apply to him for pardon, for it was said, “ His blood cleanseth from *all* sin.” “ I do,—I do,” she replied ; “ but every time I look to him he seems to turn frowning from me. I have grieved him too long. He is determined now that I shall suffer. O that I could recall my past life ! O that I could bring back but a single sabbath of the hundreds I have broken !”

Nothing but the tones in which these words were uttered could convey to any one the impressions which they made on me. I had earnestly prayed that my natural feelings might not prompt me to offer any consolation but such as should spring from a believing reception of the gospel ; but I soon perceived that it was not in the power of the kindest earthly friend, or of the most confident priestly absolution, to convey peace to such a wounded sinner. Conscience was already too much grieved, and was scrutinizing

the past life with a too piercing inquiry, to admit of any consolation which did not arise from a view of satisfied justice combined with infinite mercy! I therefore continued, by observing that her sins did indeed seem to be very great; that it was not wonderful she should be alarmed at the probable consequences of them; but that she should not increase their number by questioning the truth of what God had said, namely, that he would pardon every sinner who humbly applied to him through his own beloved Son. "He that believeth in him shall not perish, but have everlasting life." "Come now, let us reason together; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." On hearing these words, she fixed her eyes upon me with a look of great earnestness, and said, "Are not my sins too great to be forgiven?" "They are not," it was my infinite privilege to answer; "for Christ has said, 'My blood cleanseth from all sin.'" An expression of wonder seemed to pass across her features for a moment, and then, with a tone of considerable firmness, she put this question:

"Do you know of any instance of a person being pardoned after having sinned against knowledge and light as I have done?" I answered, that the word of God informed us respecting Saul of Tarsus, who was well instructed in the Old Testament Scriptures, and had actually seen the first martyr Stephen die, while giving testimony to the power of the gospel; and that even, when in the very act of persecuting believers, he was pardoned and saved, and afterwards much honoured by God.

A considerable pause ensued, when she appeared lost in meditation. I left her to break the silence, when with equal anxiety she remarked:

"But Saul committed his sins against the people of God, whereas I have slighted and despised Christ himself; that alters the case."

"The persons," I continued, "who crucified with their own hands the very body of Christ, received, according to his own command, the offer of mercy; and when Peter preached to them he said, 'Repent, every one of you.' It is very probable, that some of these very sinners are now in heaven, if there were as many as three thousand individuals pricked in their hearts when they were

told that it was the Son of God whom with wicked hands they had crucified and slain."

"'Tis very wonderful," she exclaimed with growing interest. "I cannot understand it! It seems to me impossible! What! can I be saved? Why, my life is almost done! I now am of no use to God! Pray does the Bible inform us of any one who had spent a life of sin being saved at the last moment?" I observed, that I thought it was sufficient to know that God had expressly offered to save every soul, under any circumstances whatever, which came to him through Jesus Christ; that it was sinful in any one to discredit what he had so solemnly and repeatedly said; at the same time, that such was his great forbearance with the unbelieving, that he had given a remarkable example of the kind referred to; for, at the time Jesus was dying, there was a thief expiring too, who called out for mercy, saying, "Lord, remember me;" and that Christ, even although he knew that the person who addressed him had been a wicked man, and had only then a few hours to live, returned from the one cross to the other the gracious answer, "To-day shalt thou be with me in paradise."

"It is wonderful!" she added, "I must believe. The recollection of my sins makes me waver; but how can I doubt when Christ has such love and such power! Lord, strengthen me! O, wilt thou yet take me? What! me?"

She continued for some time expressing herself with great fervour, and in a manner which led me to hope that the blessed Spirit was indeed unfolding to her the way of life. As the interview had now lasted for a considerable time, I proposed to close it by prayer. When we had concluded, she stated that she experienced a trust in the Saviour altogether new and peculiar.

On retiring from that solemn chamber I could not but admire the goodness of God in permitting me to convey the news of salvation to one who had been made so anxious to hear them. The subject to which the attention of the congregation had been directed on that evening was founded on the questions of the prophet, "Is there no balm in Gilead? Is there not a physician there?" and it was a refreshing privilege to see that question so triumphantly answered in the manifest adaptation of the gospel to a wounded and dying sinner. But the sense

of gratitude thus produced was much deepened when I came to perceive the various steps by which the hand of providence had led me to that interview. The poor sufferer had had a dangerous illness a few years before, when a gentleman* visited her, and felt much concerned for her spiritual welfare. On her recovery to health, and when her husband's engagements required them to leave the metropolis, and to remove to a distant town, that friend requested her, if possible, to attend the ministry of the only minister with whom he was acquainted in that place. They sincerely promised compliance; but, alas! those terrors of conscience which do not lead onwards to a full acceptance of the gospel have no lasting influence! The companions and gaieties of a new sphere led her astray. Love of dress, as she repeatedly assured me, fostered vanity, jealousy, and many kindred evils. Oh, how I have longed that some Christians who are scarcely aware of the influence of their example in this respect, had heard these confessions of a broken heart! I do think that they would ever afterwards, if not for their own sakes, yet for the sake of others, have studied the utmost simplicity of attire. As if the enemy of souls had been determined to try her to the utmost, she was led into the acquaintance of a Roman Catholic family, who induced her frequently to attend the Romish worship, and almost to embrace its deceitful doctrines. It was whilst standing in the crowd, amid the splendours of one of their festivals at the close of the year, that the hand of God arrested her. She was taken home, and laid on that bed of sickness from which she never rose. Immediately the voice of conscience rolled like thunder over her trembling spirit. Her friends sent for the Romish priest, who visited her and pronounced her sins forgiven. Vain and blasphemous act! The soul of the sinner loathed the consolation. The power of God was upon her, and she panted for some other balm. For the first time since the beginning of her course of folly, the name of the minister to whom she had been recommended came to her recollection, and she anxiously entreated her husband to try and discover him; but he knew not how to comply with her wishes. He

was therefore entreated to seek for the attendance of any minister who would willingly come. Accordingly, on one Lord's day he went abroad, to enter into the first place of worship he could find. After entering one where he found the worship not yet begun, he passed by another, into which he saw an individual entering, of whom he inquired whether it was probable that the minister would visit a sick person. On being answered in the affirmative he waited until the close of the service, and by a most singular providence, found the very individual to whom his dying wife had been directed, and who immediately accompanied him as I have already described. This circumstance much strengthened me in prayer that God would have mercy on her soul.

In my succeeding interviews, it became more and more evident to my own mind that God had in his mercy plucked her as a brand out of the fire. Her convictions of sin were of the most deep and powerful kind, and yet accompanied with an humble and thankful reliance on him who died "the just for the unjust."

"Am I right," said she, on the following morning, "in supposing that neither the pains of my body, nor my great sorrow for sin, can procure my salvation?"

"Yes," I answered.

"And," she continued, "that they do not even help to save me; but that it is only for the sake of Christ?"

"Yes," I repeated.

"Oh, how wonderful," she exclaimed, "how wonderful that I never saw this before! It is so simple, yet so convincing!"

Grief for the sinfulness of her past life, instead of becoming less, grew deeper and deeper as her hope of pardon became more established.

"Do Christians," she inquired, "ever doubt their interest in the love of Christ? for when I consider the infinite holiness and justice of God, I cannot but tremble and cease to hope."

On being reminded of the perfection of Christ's offering, she added,

"If God declares he is satisfied, that is enough for me; but, oh, that must be an astonishing ransom which can not only atone for such sins, but break such a heart as mine!"

Indeed the progress of humility was one of the most interesting features of

* Connected with the Christian Instruction Association of Devonshire Square Chapel.

her apparently renewed character. Had there been a disposition to overlook the unfavourable points of her case, or to indulge in a mere general expectation that all would be well beyond the grave, there must have been little ground for satisfaction. But even the most joyous sentiment she expressed was beautifully clothed with penitence.

"Oh, can there be forgiveness for me?" she once exclaimed. "Shall I indeed see Jesus? When I do, I shall not make up to him, so that he may not spurn me away. I shall lay myself down at his feet and cover my face. The woman who wiped his feet with her tears was accepted of him!"

On another occasion she inquired whether it was my belief that there were different degrees of glory in heaven; and on being answered rather in the affirmative, she said that she had formerly been told so, and now found that the consideration was a great relief to her mind. I inquired, how it was so; and she answered: "I cannot conceive myself placed beside those who have faithfully served God during all their lives. I have forgotten and offended him all along until I came into this extremity. I have only served myself by trusting in him now. But if I could get even the meanest office in heaven, so that I could just hear the Saviour's voice, and be sure of his favour, I should feel that it best suited me, and it would be a surprising privilege."

These sentiments, not only heavenly in themselves, but often expressed with a remarkable natural eloquence, were strangely contrasted with the external misery of her situation. One evening rather late, I took a friend with me for the purpose of seeing her; when we were met at the door by her female attendant, who was quite unacquainted with her, trembling with fear. We asked what was the matter, when she could scarcely reply, but muttered only, that it was "dreadful to be alone with death."

"Where is her husband?" we asked.

"He has not been at home since morning," was the answer. Until that moment, it had not struck me that her only earthly protector had rushed even more rapidly than herself down the path of ruin. How truly desolate and deserted was she in all that related to the present world! We went up stairs, and found that she had awoke from one of

those distressing slumbers which persons in a weak state of body, and under the influence of medicines of a peculiar kind, are called to endure. A thousand drawn swords seemed to have been pointed towards her with a view to her destruction, and from which escape appeared impossible. After such a struggle, it may be conceived how haggard, wan, and anxious she appeared. The spectacle indeed can never be erased from the memory of those who saw it. After making what arrangements we could for her protection through the night, and, above all, commending her to that God who had appeared gracious to her in her low estate, we turned to depart. But what was our horror, when we met on the threshold the intelligent young man who had appealed to me on behalf of his dying wife, coming in—intoxicated! In such a scene, and at such a time! In what fierce colours did it picture the wretchedness of sin!

It appeared to us, at first, strange that she took no delight in the society of her husband; but, on further reflection, we saw in the circumstance another proof of the remarkable change in her tastes and joys which the Holy Spirit had effected. Her dying charge to him, however, was one of the most affecting incidents of her closing hours. Calling him to her side, she entreated him with the intensest earnestness to "flee from the wrath to come," saying, "O, if you knew the regrets of a death-bed repentance, you would not put off the question of your salvation for a single hour. Here did I lie, racked with bodily pain, distressed out of measure by the recollection of past sins and broken resolutions, having my memory filled with frivolous songs and exciting scenes at the theatre—all making my salvation next to impossible. God may not have mercy on you as he had on me if you trifle with the blood of Christ. You never can meet me," she added slowly and thoughtfully, "unless you come to heaven. I never can be among the damned; I love Jesus!"

This address left a deep impression on the mind of her husband; for he was afterwards very attentive and tender. He has since followed her to the judgment.

The ravages of disease continued to advance, and rendered her existence exceedingly painful and burdensome; and it would have been strange if her hopes

had not varied with the state of her sinking frame. It was delightful, however, to see them ever reviving and falling upon the sure foundation. Much of her time was now spent in meditating on the love of Christ, and in expressing her infinite obligation to him. "If the happiest hour of my past life," she expressively said at this period, "were spread over all eternity, I would not resign for it the short time which has elapsed since I knew the Saviour. Nothing can be compared with the happiness of his friendship. It is more precious than a thousand worlds."

With this joy there was united a pleasing tenderness of conscience that seemed to bespeak the spirit of adoption. As she drew near to the gates of death, we were rather startled by hearing her say, "I almost wish that God would remove my reason."

"Why?" we asked.

"Because then I could not sin against him by murmuring over my sufferings."

Being reminded that God would grant all that was truly needful, even in the hour of death, she added, "O yes; I am willing to wait. God will explain his reasons above. I have found him a God of infinite mercy. I believe he is a God of perfect justice, and he will not try me one moment too long!"

While thus speaking she was agonised with pain, and, waving every one to a distance from her, in the hope of breathing with greater freedom, life speedily ebbed away, until it was evident that she had "fallen asleep."

Does not this short account prove, beloved reader, how full and free is the salvation of the cross? Whom has the Saviour ever turned away? Where is the sinner who has perished at his feet? Hell can boast of no such victim. The world never witnessed such a wretch. No! "Whosoever cometh unto me, I will in no wise cast out." Hast thou then ever come to him?

Perhaps these lines may fall under the eye of one who has lived a life of much rebellion against God, and is now laid upon the couch of sickness, without hope for eternity. Oh, be entreated to make immediate application to him who alone can forgive thy sins. See, how

promptly, how perfectly he pardons. Hear his tender voice chiding your delay—"Come unto me; come unto me;"—"Behold I stand at the door and knock."

It may be, dear reader, that thou art in the midst of health, spending thy days without thought, storing up for a dying bed materials of self-reproach, perhaps for the flames of hell fuel for bitter remorse! Ah! be warned to repent without an hour's delay. No season, even of sickness, may be granted thee for reflection; by some sudden accident, by some secret breaking asunder of the cord of life, thou mayest be hurled into eternity. Flee, then, as if already standing on the brink of eternity—as if already in the arms of death. Flee unto the only Saviour of guilty sinners. "Whosoever believeth in him shall not perish, but have everlasting life."

Lines which afforded consolation to the Subject of the preceding account.

"O Thou from whom all goodness flows!
I lift my soul to Thee;
In all my sorrows, conflicts, woes,—
Jesus, remember me.

When on my aching, burdened heart
My sins lie heavily,
Thy pardon grant, new peace impart,—
In love remember me.

When trials sore obstruct my way,
And ills I cannot flee,
Oh, let my strength be as my day!—
For good remember me.

If, for thy sake, upon my name
Shame and reproach shall be,
All hail, reproach, and welcome, shame,
If thou remember me.

When worn with pain, disease, and grief,
This feeble body see,
Grant patience, rest, and kind relief,—
And, Lord, remember me.

When in the solemn hour of death
I wait thy just decree,
Be this the prayer of my last breath,—
O Lord, remember me.

And when before thy throne I stand,
And lift my soul to Thee,
Then with the saints at thy right hand,
Still, Lord, remember me."

THE LORD'S JEWELS.

THOUGHTS ON MALACHI iii. 17.

"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

THE times in which the prophet Malachi lived were very depraved. The sentiments and the conduct of the people were alike corrupt. They said, It is a "vain thing" to serve God, and that there was "no profit" in keeping his ordinances. But the experience of God's people, and the declarations of Scripture, amply prove, that "godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come." Innumerable voices declare the tabernacles of the Most High to be exceedingly amiable, "his ways to be ways of pleasantness, and his paths to be paths of peace." The people pronounced the proud happy; though nothing can be more plain than that they are miserable; for that which will not even disturb the peace of the humble individual, will break a proud man's heart.

In the time of this prophet, they who did wickedly "were set up" on high, and honoured; and when such men rule, all that is vile and detestable may be expected to abound. But there were some in this afflictive period "who feared the Lord, and spake often one to another,"—"a good man out of the good treasure of his heart does bring forth good things;" "and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Jehovah is "the hearer and the answerer of prayer; this is his name for ever, and this is his memorial to all generations." "His eyes are ever on the righteous, and his ears are ever attentive to the voice of their supplications;"

"Lo! to the social band he bows,
His still attentive ear;
And, whilst his angels sing around,
Delights their voice to hear."

And what did he say of these despised people? What! why, listen; "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

OBSERVE, how the blessed God himself describes his people. Indeed, the Holy Spirit has portrayed their characters by a pleasing and instructive variety of

metaphors. They are pilgrims, and are on a journey to eternity; nor will they be fully at rest till they reach their Father's house in glory. They are a peculiar people; they "dwell alone among the nations," and are, in principles and in conduct, unlike the men of the world. They are God's witnesses; and are bearing a faithful testimony for his glory, in the church and in the families and neighbourhoods where they reside. They are the precious grain which alone shall be gathered into the garner of the skies. They are the good soldiers of Jesus Christ, who are contending against all that is opposed to the will of the Most High. They are children of God, "the sons and daughters of the Lord Almighty." And here, Jehovah expressly calls them his jewels.

Jewels are beautiful ornaments of great worth; of gold, or silver, or precious stones. The very mention of them suggests the idea of *rareness*; they are by no means common, or to be found in every place. This view is descriptive, in some respects, of the characters of God's people. At an early period of the history of the world, there was but one who "walked with God," and God took him by miracle, to shine in his palace in glory. At a similar time, there was but one righteous man, and God preserved him in an ark, when, in his righteous displeasure, he destroyed the world. The populous cities of the plain could only present one godly person; but God sent his holy angels to save him as "a brand from the burning." When the apostle John wrote his epistles, he said, referring to the few of the servants of the Most High, "We are of God, and the whole world lieth in the wicked one." But all are not jewels which appear to be such; not a few shine, but it is with an artificial, and not with a native lustre. Where ten of them have been found together, five of them have dazzled the beholder with a false brilliancy; so that, comparatively speaking, the real jewels are but few. Though, perhaps, they are more than we imagine; for the Lord has very many who are "hidden." O my God,

through the riches of thy grace, put me, I pray thee, among thy shining ones!

The Lord's people are his jewels. The metaphor suggests the idea of *general excellence*. God's people, with all their faults and flaws, are a most excellent people; they are the excellent. "My goodness," says the psalmist, "extendeth not to thee; but to the excellent of the earth, in whom is all my delight." "The righteous," says the wise man, "is more excellent than his neighbour." Who could make up the loss of the sunshine and of the showers to the natural world? And the loss of God's jewels to the spiritual state, would be irreparable. If they were removed, there would be no divine light or glory left in our world. Not that they have anything of which they can really boast. The great God, the omnipotent lapidary, made them what they are. They were originally but common stones, taken from the common quarries of nature, only fit to be broken to pieces, and to be cast as worthless objects into the highway, to be trampled under foot. They were indeed altogether unworthy of his notice, they were so mean, and so much akin to the rubbish around them. Every ray by which they shine, they have received from their gracious owner's all-polishing hand.

No language can describe the *preciousness* of the Lord's jewels; yet there are not a few who regard them as but of little worth; the estimate they form, however, is unworthy of notice, as they are incapable of making a just appreciation of their value; God, the great and the only true judge of excellence, has purchased them at an infinite price:—

"Their value was paid down; the fund of heaven,
Heaven's inexhaustible, exhausted fund,
Amazing and amazed, poured forth the price,
All price beyond!"

He estimates them so highly, that he watches over them with unremitting care. He preserves them as "the apple of his eye," and keeps them as in "the hollow of his hand." He has left them for a season to shine as "the lights of the world." O thou, Lord of these gems, help me perpetually to shine to thy praise and glory!

They are the *Lord's* jewels, and he has set them apart as his treasures. "The Lord's portion is his people." "This people," he says, speaking of his jewels, "have I formed for myself, to show forth

my praise." He justly claims them as his. And they have engaged, and in the most solemn manner, to be his. Ah, did you not do so in your secret retirements? Do not the walls of your closets bear witness that you have said many times, Lord, we will be thine; in body, soul, and spirit, we will be entirely and for ever thine? When devoted, especially, in the solemn ordinance of baptism, to the service of the Father, the Son, and the Holy Spirit; when partaking of the precious elements of redeeming love, did you not utter the language of entire consecration? Have you not often made the sanctuary resound with the noble, the animating sentiments,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all?"

Then, forget not that the vows of the Lord are indeed upon you!

They are the *Lord's* jewels, for he disposes of them as he pleases. He determines what part of the world they shall adorn, and how long they shall shine; how they shall be removed, and at what period; whether early, or at a more advanced season, to be added to the gems which are destined to shine forth as the sun in the eternal palace of the great King!

They are the *Lord's* jewels, for he will claim them as his, when all worlds shall be assembled at his tribunal. With emphasis we may exclaim, he "will make them up in that day!" Mighty sovereign, I pray thee to grant, that I may shine, through thy rich grace, among them there!

The happy day will arrive *when the Lord will make up his jewels*. Enoch, Noah, Abraham, Moses, Joshua, Hezekiah, Josiah, Isaiah, Malachi, Peter, Paul, Stephen, and John, and multitudes of lesser name, have lived and shone at *different periods of time*; but when the Lord shall "make them up," they shall all shine in one collective blaze, to the honour and glory of him whose hand has formed them with so much beauty, and who, though infinite in magnificence, deigns to call them his.

He will assuredly "make them up." They are now *scattered among people of every clime*, and of every colour, and they are to be found among the different denominations which divide the Christian world. But when God shall "make them

up," they shall constitute one glorious nation, such as the sun never shone on before; they shall compose one blessed communion, each of whom shall shine as "the stars in the firmament for ever and ever."

As yet the Lord's jewels shine not in one casket; but this shall be the case when the Lord shall "make them up." Indeed, in the present state there are no such things as mines of jewels and precious gems. They are *found mingled with rubbish and common stones*, which do not emit a single ray of glory; which are even black and unsightly, and have no kind of comeliness. The great prophet has described the Lord's jewels, as found among things which are of little or no worth, in figurative but expressive language, as "wheat" among the good-for-nothing tares; as "sheep" among the goats; and as people divinely "wise," among the foolish. But when he shall come to "make up his jewels," he will separate the precious from the vile. The wheat will be no longer with the tares, nor the sheep with the goats, nor the wise with the unwise; nor will the precious gems of the great King, be found any more among the common rubbish of the world. Nor will the divine gatherer of these treasures make any mistake; none, however bright they may be, shall pass for real gems, who are not really such. "He shall send his angels, and they shall gather his elect jewels" "from the four winds, from one end of the heavens to the other." They will gather none but the true jewels. O my God, give me the honour and the happiness of being an interested spectator of that blaze of glory.

Yes, he will "make up his jewels." *He will put his finishing hand to them, and cleanse them from all their imperfections and defilements.* At present none of them shine with an entire lustre. Little flaws are found in the best of them, and great ones in very many. Nor can

it be said of any that they shine with unvarying brightness. Indeed, there are many dark and cloudy days in which they scarcely seem to shine at all. It is recorded of one of the noblest of the Lord's gems, that it was far from being perfect, and that its brightness was often greatly obscured;* but when the Lord "shall make them up," he will put his finishing hand to them; and the most penetrating eyes shall not be able to discover in them—no, not even the tiniest flaw.

The Lord will make up his jewels "in that day" for which "all other days were made." Then he will say to the world, which shall be assembled at his tribunal, "These are mine!" and who will dare to dispute his claim? Who will dare to despise, reproach, and trample on them any more? Yea, who will not admire them when God shall own them, and they shall all shine forth with beauty and splendour unchanging and immortal?

"The *Lord of hosts*," whose power is uncontrollable, has engaged to accomplish this great work. He is fully able to effect it. "Thousand thousands stand before him, and ten thousand times ten thousand minister unto him." How happy they, who shall be gathered among his jewels in "that day!" And all who are found among them now shall be found among them then. And are we shining now to his praise, in the church, in the family, and in the world? How should each, with a fervour which to be known must be felt, lift up his heart and eyes to the throne of mercy, and say,

"Let me among thy saints be found,
Whene'er the archangel's trump shall sound,
To see thy smiling face;
Then, loudest of the crowd I'll sing,
Whilst heaven's resounding mansions ring,
With shouts of sovereign grace!"

Southampton.

B. H. D.

* Phil. iii. 12. Rom. vii.

HIGH PULPITS AND THE BRONCHITIS.

From the New York Baptist Advocate.

IT is well known that a number of ministers have been arrested in their labours by a disease of the throat, called the *bronchitis*. Some have supposed that this disease is contracted by the practice of taking cold water when engaged in public speaking; that the cold water, taken into the throat, heated and

irritated by action, causes inflammation.

I am not about to controvert this opinion, which, I believe, has the authority of some respectable physicians, as it appears likely the practice may have such a tendency. But as this complaint, as far as I know, is almost exclusively confined to ministers, and scarcely, if at all, known among other public speakers, I have had a query whether there were not other causes. Lawyers, and parliamentary orators, are in the habit of addressing large assemblies, in large houses, with great vehemence, and often great length, and frequently amid considerable noise and interruption. And many of them are in the habit of taking cold water at very frequent intervals, while speaking. The Representatives Hall in Congress is, at least, ninety feet in diameter, and requires great effort of a speaker with an ordinary voice, to be distinctly heard; and yet I recollect but one or two members for a third of a century, who have suffered any essential inconvenience from speaking in it, and these were cases unlike the Bronchitis.

I have therefore been led to believe that this disease is occasioned principally by the construction of our meeting-houses. Until recently they were built with high pulpits, and side galleries; and, notwithstanding modern improvements, many of these old-fashioned houses remain.

Now, as sound naturally ascends, the speaker, from the high pulpit, is under the strong temptation, if not absolute necessity, of leaning forward, in order to send the sound downward, that the people may hear upon the floor; and in thus leaning over the pulpit, he bends his neck, compresses the lungs, and places himself in the worst possible position for easy, natural elocution. For every orator knows that, to speak easily, naturally, forcibly and safely, the body must be so erect, and the shoulders so far thrown back, as to give the lungs and throat, all the organs of speech, their natural unembarrassed position; and that consequently, this bending and curving position of the neck while expelling vehement sound must have a powerful tendency to irritate the throat.

This, though one, may not be the sole

cause of this complaint. Speaking to large assemblies, in large houses, without proper care to exclude the cold, especially the evening air, from the throat and lungs after speaking, may be one cause.

And the reason why lawyers and statesmen suffer less in their profession, probably is, they are not placed in such an unfavourable position. Such is the construction of our halls of legislation, and courts of justice, that every speaker may not only follow nature in this respect, but seems to be compelled to do it. Lawyers, in addressing the court, stand erect and look up to the bench. In addressing the jury, they necessarily assume the most favourable position for elocution. And the court, when addressing both the jury and the bar, are so slightly elevated as to experience no inconvenience. Much the same may be said of deliberative assemblies.

I have only to add, what, probably, few have not observed, that a great part of the natural effect of good speaking is lost when the speaker occupies a high pulpit. No lawyer on earth would argue an important case from such a place—he would be sure to lose it if he did. No intelligent layman will deliver an address from a high pulpit if he can well avoid it. If he does, he always seems conscious of the disadvantage of his position. I have lately seen a test; one addressing an assembly from a high pulpit, and the other took the platform before it. The former, much the best speaker, fell short in effect; for he was so high up, and so far off, that the soul of his eloquence seemed not to reach his hearers; and the effect seemed much the same as coolly reading the facts he uttered. The latter being very near his audience came directly home to their “business and bosoms.”

A benevolent and discriminating public need only to appreciate these facts, it is believed, to relieve their ministers and benefit themselves, by substituting low pulpits for high ones in churches where they exist.

THORAX.

June, 1840.

P. S. Since writing the foregoing I have heard of some new cases of Bronchitis—all of ministers occupying high pulpits.

OBSERVATIONS ON PARTS OF THE PENTATEUCH.

BY THE LATE REV. JOSEPH KINGHORN.

Genesis v. 24.

And Enoch walked with God: and he was not, for God took him.

What is recorded concerning Enoch, is a strong evidence of the doctrine of man's immortality; and it deserves consideration, that the history of the fall supposes man was immortal before he had sinned, and that, by sin, he lost his immortality. Knowing, then, what had been his condition, he would the more easily understand and believe in a future state of existence, in case God distinguished any eminently good man with an extraordinary departure from this world. And, though a separate unknown state of being may be thought hard to be conceived, and unlikely to enter the minds of men, yet the contrary appears, not only from the belief of many nations respecting it, but from the case with which a notion of a future state may be impressed upon the minds of children.

Genesis vi. 15.

"The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits."

The proportions of the ark are good, as has been shewn by experiments made in Holland. Michaelis says, the *naves Noachidæ*, (as those ships were called which were built on the proportions of the ark,) would not carry cannon well, but, as he observes, that is certainly no objection to Noah's ship. The tonnage of the ark was very great; it is difficult to calculate, but it appears that it could not have been less than 10,000 tons. One way of calculating makes it 15,000. An 80-gun ship is about 180 feet in length, and carries about 3,600 tons. The ark was 450 feet in length, in breadth 75, in depth 45. On the whole it must have been about equal to three 80-gun ships.

Genesis xlix. 24.

But his bow abode in strength, &c.

Herder (*Briefe*, &c. p. 84.) says, Jacob recurs to the history of his life: he had wrestled with the Mighty, who had given him the name of Israel. He who was the strong God of Jacob, had strengthened Joseph. The good God of Jacob, who had watched over the naked

stone, when he was persecuted, alone, and in a strange place, was the guardian God of his son, in similar circumstances of desertion, solitude, and absence from home! Hence, on this idea, he renders the passage, ver. 24:

Yet his bow abode firm,
His hands and his arms were strengthened
By the hands of the Almighty God of Jacob,
By the name of Him, who watched
Israel on his stone.
By thy father's God, who helped thee,
By God the Shaddai, who further blesses thee
With blessings of heaven from above, &c.

Genesis xlix. 33.

And was gathered unto his people.

This passage seems to refer to a future state of existence. It did not mean *death*, for the word to expire preceded it. It did not mean *burial*, for that followed it. It was not then *being placed in the sepulchres of his fathers*, but something more. The same expression is used of Abraham, where also *death, being gathered to his people, and burying*, are distinctly spoken of, as here, and, as to Abraham, *being gathered to his people*, must be something more than *resting in the sepulchres of his ancestors*, for his bones were laid in a strange land, far from home. No reason can be found for the use of this phrase, but on the supposition that it refers to a future state: see *Michaelis, Supp. ad Lex. Heb.* no. 129, p. 107.

Exodus ix. 15, 16.

And in very deed for this cause I have raised thee up, &c.

If now I had stretched out my hand to smite thee and thy people with pestilence, (i. e. at the time when he smote the cattle with the murrain,) but truly I have raised thee up, (made thee to stand, to continue in being,) for to shew in thee my power, and that my name may be declared throughout all the earth.

The utility of the opposition made by the civil power, both to the religions of Moses and Christ, has been very great; it has set the evidence of both in a different light from that of all *false religions*.

Leviticus xvi. 16.

And he shall make an atonement for the holy place, &c.

Patrick and Gill think this was done

by sprinkling of the blood of the bullock and the goat, as in the atonement for the altar, ver. 18, 19.

The sins of the people defiled the holy places, so that, until atonement was made for them, they were not fit to be the residence of the visible display of deity. This shows how the cleansing of the tabernacle was for all their sins: and also, how strongly every sentiment of religion was joined with that of atonement.

Numbers xxii. 5.

He sent messengers therefore unto Balaam, &c.

This man came to curse Israel, prophesied for them, tried to ensnare them, fought against them, and was slain by them. A thoroughly bad man, with a gleam of conscience now and then shining through his mind.

Deuteronomy vi. 25.

And it shall be our righteousness if we observe to do all these commandments, &c.

If the Israelites observed to do all the commandments of the Lord their God, and especially the first and great command (ver. 5), on which hung all the law and the prophets, they would live up to the spirit of that dispensation, be enrolled amongst them who wrought righteousness, and obtain a good report through faith, although they received not the promise: God having provided some better thing for us, that they, without us, should not be made perfect: Heb. xi. 39, 40; note, Gen. xv. 6.

So far as faith in God and in his promises relative to futurity, and in the system of sacrifices which he appointed was in exercise, their righteousness would proceed from faith. The end of many passages in the New Testament is to take away the false idea of *merit* from obedience, but not the necessity of obedience to the will of God; in which sense, obedience was, or might be called righteousness, as it was the evidence of faith in God, and of devotedness to him. Thus *the man that doeth these things shall live by them*, not by the merit arising from them, but as evidences of a state of mind which God accepted. Such was the way of salvation under the law; but under the gospel, the principles of the same salvation were clearly revealed, the system explained, and the people (liberated from the burden of the ritual of Moses) were directed to Christ; and, in opposition to the proud idea of merit, told that their justification in all things was of grace, both in its provision and its application: see Rom. x.

Deuteronomy xii. 13.

And it shall be righteousness unto thee before the Lord thy God.

That is, it shall be very acceptable to God; so Abraham's faith was counted to him for righteousness, and was esteemed very acceptable before God. So Phinehas's anger was counted to him for righteousness, unto all generations, i. e. was very acceptable to God, and shown to be so to all generations, by the approbation with which God marked it.

ILLUSTRATION OF PROVERBS XXVI. 22.

*"Where no wood is, there the fire goeth out;
So where there is no tale-bearer the strife ceaseth."*

A DEACON in a town of the United States went to his minister, and professing to speak the sentiments of the congregation, began to complain of the style of his preaching. "I do not say these things for myself," said the deacon; "I am not at all dissatisfied; but the people are very uneasy, and I am afraid we shall have trouble."

"How is it," inquired the pastor, "that *you* hear all these complaints? No other member of the church seems to be so familiar with them as you are."

"Oh," said the deacon, "they all know that I am on terms of intimacy with you, and they make me *the tunnel* into which they pour every thing which they wish you to hear."

"Yes, yes," replied the pastor; "and it is *because you are a tunnel*, that they use you as such."

In many such cases, in truth, according to one of the principles of political economy, the demand regulates the supply.

REVIEWS.

The History of England under the House of Stuart, including the Commonwealth. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. London: 1840. 8vo. pp. 935. Price 16s.

VIGILANT critics are not more necessary for any class of books than for those which are published under the auspices of voluntary societies. These associations, united for the promotion of specific purposes, and composed of persons who have been attracted to each other by similarity of taste, are peculiarly liable to become sectarian; and whether their sectarianism be political, philosophical, or religious, they are able to propagate it very extensively. They can command for their works a certain circulation; their sanction is regarded by a large portion of the public as a guarantee of excellence; and writers of talent are easily found, ready to perform any task that may be assigned to them in the required style and temper. Much has been done in this way, during the last few years, in the dissemination of high church prejudices under the garb of general literature, and especially of history.

It is gratifying to find, therefore, that the compilation of a history of England, during the reigns of the Stuarts—the most important and delicate portion of British history—has been confided, by “The Society for the diffusion of useful Knowledge,” to a gentleman every way qualified to render the work subservient to the best interests of the country. The name of Dr. Vaughan, which, though it does not appear on the title-page, is appended to the preface, is a sufficient guarantee that it is executed with skill, with fidelity, and under the influence of a sound attachment to the principles of civil and religious liberty. A work on the subject which he published some years ago prepared him for the undertaking; but in this we have the result of subsequent studies, combined with the knowledge which he had previously acquired. The author describes the manner in which he has treated his subject in the following terms:

“The condition of England under the House of Stuart exhibits that point in our progress as

a nation, toward which all the previous changes in English history converged, and from which the leading events of subsequent times have derived their complexion. If well understood it leaves little to be explained in relation either to the past or the present. The interval from 1603 to 1688 was marked by the appearance of great men, by great events, and above all by a protracted struggle in the cause of great principles. It has been my aim that the present publication should not be deficient in any matter properly belonging to a complete history of that period; but my special attention has been directed to the history of political and religious parties, and to the progress of affairs as affecting the settlement of order, law, and liberty, at the Revolution. It is now more than ten years since I began the study of this subject with a view to authorship. In committing the result of my labour to the judgment of the public, I should have less anxiety if I could feel as satisfied with the execution of the work, as with the extent of my efforts to acquaint myself with the best sources of information, and the sincerity of my solicitude to make a candid and a wise use of the knowledge thus obtained. No attempt has been made to conceal my own views with respect to the great questions at issue in those times; but in defending principles which I believe to be of the greatest importance to our social welfare, I have been anxious to avoid all unfairness toward the parties by whom those principles have been assailed. In this spirit my labour has been prosecuted,—not with the expectation of giving entire satisfaction to thorough partisans of any class, but in the hope of producing a work which might contribute, however imperfectly, toward a more general diffusion of sound views with regard to the great facts in our national history.”—*Preface.*

If any other evidence were needed than that which the nature of the case presents, of the evil accruing from the propensity of princes to regulate affairs which pertain to the worship of God and to the rights of conscience, it might be found in any one of the thirty-nine chapters into which this work is divided. The conceited professor of “kingcraft” who was the founder of the Stuart dynasty, had no sooner taken possession of the English sceptre than he began to brandish it with great complacency at the best men in his dominions, and to commence a course, the continuation of which brought his son to the scaffold, and sent his grandsons into banishment. Next to his vanity of being thought an absolute king, was that of being esteemed a profound theologian; and those scenes in which he fancied that he exhib-

bited at once his acuteness, as a divine and his power as a monarch, were the scenes in which he took the greatest delight. At the Hampton Court Conference, though about twenty of his own prelates were present, James chose to be chief and almost sole speaker against the four puritan ministers, and, according to his own account of the matter, he "peppered them soundly."

"In the last reign there were certain meetings of the clergy for conference on religious subjects called prophecies, which Elizabeth, with her wonted jealousy of freedom, had seen it expedient to suppress, but which, as exercises admirably adapted to train the clergy to proficiency in their vocation, found a strenuous advocate in no less a personage than the wise and cautious Sir Francis Bacon. The matter however was no sooner broached than James exclaimed, 'If you aim at a Scottish Presbytery, it agrees as well with monarchy as God and the devil. Then Jack and Tom, and Will and Dick shall meet, and at their pleasure censure me and my council. Therefore I reiterate my former speech, *Le roi s'avisera*. Stay, I pray you, seven years before you demand that of me; and then if you find me grow pursy and fat, I may perchance hearken unto you, for that government will keep me in breath, and give me work enough.' Having thus informed his auditory, with more freedom probably than was intended, of the devout motives which had induced the preference of an Episcopal to a Presbyterian church, the king diverged to the question of the supremacy of the crown in ecclesiastical affairs, and for reasons which the following extract will sufficiently state: 'After Queen Mary had overthrown the reformation in England, we in Scotland felt the effect of it. For thereupon Mr. Knox writes to the Queen Regent, a virtuous and moderate lady, telling her she was the supreme head of the church, and charged her, as she would answer it at God's tribunal, to take care of Christ's evangel, in suppressing the Popish prelates, who withstood the same. But how long, trow ye, did this continue? Even till by her authority the Popish prelates were repressed, and Knox with his adherents being brought in were made strong enough. Then they began to make small account of her supremacy, when, according to that more light wherewith they were illuminated, they made a further reformation of themselves. How they used the poor lady, my mother, is not unknown, and how they dealt with me in my minority. I thus apply it. My lords the bishops, (this he said putting his hand to his hat) I may thank you that these men plead thus for my supremacy. They think they cannot make their party good against you but by appealing to it; but if once you are out and they in, I know what would become of my supremacy, for *no bishop, no king*. I have learned of what cut they have been, who, preaching before me since my coming into England, passed over with silence my being supreme governor in causes ecclesiastical.' It was not without reason, that Sir John Harrington, himself no Puritan, described the king as using 'upbraidings' rather

than arguments. 'He told them,' says that writer, 'that they wanted to strip Christ again, and bid them away with their snivelling. The bishops seemed much pleased, and said his majesty spoke by the power of inspiration. I wist not what they mean, but the spirit was rather foul-mouthed.' In conclusion the king, turning to Dr. Reynolds, the most considerable of the Puritan clergy present, said, 'If this be all your party has to say, I will make them conform themselves, or else herry them out of the land, or do worse.'—pp. 24, 25.

Despotism in the church is closely connected with despotism in the state; and it is important that it should be known to all Englishmen, and especially to all the younger members of dissenting families, that it has been by the suffering and self-denying advocates of religious liberty that those civil privileges which we now possess have been secured.

"We have dwelt the longer on the circumstances and the exact nature of the controversy between the court and the Puritans at this crisis, as a distinct acquaintance with their particulars is strictly necessary to an accurate knowledge of English history under the house of Stuart. It is the confession of their enemies that to this people 'we owe the whole freedom of our constitution;' and the character of that religious struggle, which has given this secular importance to their history, is but very partially and imperfectly exhibited in our most popular histories. The principles which made them Protestants made them Puritans, teaching them to regard oppression as an evil to be resisted, whether practised by popes, by princes, or by a Protestant clergy. Animated by these principles, and persecuted by the crown and the court clergy, the Puritans not only became connected with every popular movement, but gave to every such movement the peculiar energy of religious motives. The interests of religion and of civil freedom were seen to be everywhere interwoven, so that to forsake either would be to give an ascendancy to the enemies of both; and, what affected the Puritans greatly more was, that by such conduct they would expose themselves to those penalties in a future world, which they feared much beyond any that could be inflicted by man. It is confessed that their views of freedom, especially in regard to religion, were not in all respects equally enlightened; but they were views sufficiently just to render these persons the great conservators of English liberty as then secured by law, and the means of transmitting it to future generations in a form still more safe and ample."—pp. 45, 46.

We rejoice that the illustrations of these remarks contained in these volumes will be read by thousands of our countrymen, adapted as they are to guard them against violent and unrighteous methods of seeking political advantages, as well as against a guilty acquiescence in civil or ecclesiastical tyranny.

The Evangelical Magazine for October, 1840.
 Article IV. *Is Water to be applied, in Baptism, to the Subject, or the Subject to the Water?*

A FEW weeks ago, a paper containing arguments in favour of religious sprinkling was sent to us by an unknown correspondent, who requested its publication in our pages. It was the production of a friend, he said, and he himself was unable to answer it. Had he favoured us with his address, we should have informed him, that if any respectable pædobaptist would put his name to it, it should be inserted, together with remarks on its contents; but, as its intrinsic qualities appeared to us to be of an inferior order, we did not feel it incumbent to notice it while it remained anonymous. Had we done so, we should have laid ourselves open to the suspicion of having brought forward, not a true knight but a mere follower of the camp, that we might gain an easy victory; and when we had taken the trouble to disarm him, we might have been told that the spoils we had won were of no value. Now if we do occasionally take up the glove, it is because some eminent champion has thrown it down before us. It is with chief men among the brethren that we find the greatest pleasure in exchanging thought, and we had no inclination at all for the exercise to which we were on this occasion invited. But, lo! in October the article appears in the pages of the Evangelical Magazine. Revised and enlarged, it stands prominent as an essay deserving the attention of the thousands into whose hands it is thus honourably conveyed. What we had regarded as worthless paper is endorsed by our brother, the editor of that popular work. Meanwhile the challenge that had previously been given is privately renewed, and we suppose we must accept it. It is not for us to object to the recruit who is brought against us, or to say that he has no blazonry on his escutcheon; it is not for us to cry *non tati auxilio*, or to judge of the exigence which may require even this man to be put on active service; he has been placed by an able general to defend a certain post; there he stands—and we must either dislodge him or leave him in possession.

The document shall therefore be presented to our readers in all its plenitude, that they may see a specimen of what our brethren now deem it expedient to

put forth. We will omit nothing; but, as it may lessen the necessity for lengthy comment, we shall take the liberty in some cases to print in small capitals a word or two, to which we may desire to direct special attention.

“AN IMPORTANT QUESTION ON BAPTISM.

Is not the proper order of this ordinance reversed, by applying the subjects to the water, instead of applying the water to the subjects?

IF THIS PROPOSITION can be substantiated, the mode of administration by immersion can no longer be contended for as emblematical and appropriate. That the proper order of baptism is reversed by immersion will appear, if we consider the two principal things signified, viz.: The blood of our blessed Saviour by which we are justified, and the Spirit by which we are sanctified and made meet for heaven. If both of these are implied, then all must admit, whether baptists or pædobaptists, that these must be the two principal things, the most interesting and important, without which there is no salvation for either party.”

If what proposition? the reader will perhaps inquire, observing that the only antecedent sentence is a question. Now it is a little ominous to find at the outset that we have to do with a writer who, if he knows the difference between a proposition and a question, does not practically regard it, but in this case it is possible to ascertain his meaning: he means evidently, “if this question be decided in the affirmative.” The word *IF* occurs here, however, very appropriately; “*IF* this proposition can be substantiated;” “*IF* both of these are implied:” but there is some confusion in the second sentence introduced by *IF*. Does he mean that *IF* these two things are implied in baptism they are necessary to salvation? We suppose not, but rather that as these are necessary to salvation, *IF* they are implied in baptism, they must be the principal things implied. But even when we have made his meaning clear, we have not made his logic sound; for it does not follow as a necessary consequence that they are the two principal things signified in baptism. These, however, are minor matters, let us proceed to the greater.

“Let us then with all due reverence and solicitude attempt to prove:—

I. That the blood of the Saviour, by which we are pardoned and justified, is signified in baptism. John the Baptist preached baptism for the remission of sins. Luke iii. 3. Peter preached the same doctrine, Acts ii. 28, ‘Repent, and be baptized in the name of Jesus Christ, for the remission of sins.’ Ananias said to Paul, Acts xxii. 16, ‘Arise, and be baptized

and wash away thy sins.' Here, then, our baptist friends must acknowledge with us that the blood of Christ is signified, for nothing short of this can actually wash away sin. Now, if the blood of Christ be thus signified, another important question will arise, How are we washed and made clean by this blood? Not by being immersed, plunged, or dipped into it. There is not a single passage where this can be even fairly inferred, but numerous where it is said we are sprinkled by it. We need not stop to prove this, for our Baptist friends will readily admit it. Here observe, that the believer, or the subject, is not applied to the blood, but the blood is applied to the subject; but how applied? By sprinkling. Now, if this be positively signified in baptism, what will answer as a sign or emblem? Will immersion or plunging? Impossible. We therefore fairly infer, if the blood of Christ is thus signified, no mode can be properly emblematical but the application of water by sprinkling or pouring."

Our readers will observe the words containing the gist of the argument: "How are we washed and made clean by this blood? Not by being immersed, plunged, or dipped into it." Did this writer ever unite with a Christian congregation in singing Cowper's words,

"There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains?"

If he has, we presume he will do it no more. But shall we have an expurgated edition of the Congregational Hymn Book? And what is to be done with Watts's verse,

"Come and he'll cleanse our spotted souls,
And wash away our stains,
In the dear fountain that his Son
Poured from his dying veins?"

Or what shall be said to Doddridge, who sings,

"Behold a torrent all divine
Flows from the Saviour's side,
And strangely bears a crystal stream
Amidst the purple tide.
Here will I bathe my spotted soul,
And make it pure and fair;
Till not the eye of God discern
One foul pollution there?"

Or, if all these be discarded, what shall be done with the texts which these pædobaptist poets have paraphrased, or whose spirit they endeavoured to express in their stanzas? In what solitude has this good man passed his days, a stranger to the current phraseology of our devotional writers, that he should tell us with so much simplicity, that "if the blood of Christ is thus signified, no mode can be properly emblematical but

the application of water by sprinkling or pouring"?

But, in truth, the *if* comes in here admirably, for the whole argument is without a foundation. Any representation of the application of the blood of Christ to a believer or of the believer to the blood of Christ is metaphorical. The figure is derived in either case from the Mosaic institutions. In some of the Levitical ordinances sprinkling was undoubtedly used, and in others immersion. The book of the covenant, the mercy-seat, the tabernacle, and the people were in some cases sprinkled with blood; utensils, and priests, and people, were in other cases bathed in water. There is that in the spiritual results of the blood of Christ which answers to each; but this does not prove that baptism refers to both, or to either. Much less can it show that one is the proper form of administering the ordinance, and the other improper.

"II. Another important and essential point is, that the *Spirit* by which we are sanctified and made meet for heaven, is also signified in baptism. John the Baptist proves the fact by his baptism, Matt. iii. 11. Peter proves the blessed truth in Acts ii. 38, 'Repent and be baptized, and ye shall receive the gift of the Holy Ghost;' and on another occasion, he said concerning some who had received this blessing, 'Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?' Acts x. 47; and St. Paul, in Titus iii., saith that 'God hath saved us by the washing of regeneration, and renewing of the Holy Ghost.'"

Had the language of John been adduced as evidence that he disclaimed the impartation of the Spirit in baptism, we should not have been surprised; but that it should be brought forward as evidence that in his baptism the communication of the Spirit is signified does astonish us; his words being, "I baptize you with water unto repentance, but . . . He shall baptize you with the Holy Ghost." We are not sufficiently acute either to see that Peter teaches that the reception of the Spirit is signified by baptism, either in the passage first quoted, in which he assures his hearers, that when they were baptized they should receive the Holy Ghost, or in the second passage, in which he declares, that as they had received the Holy Ghost there was no objection to their being baptized. Neither of these passages says any thing of the reception of the Holy Ghost *in* baptism, or of

baptism as a figure of that reception. But the inferences drawn from the supposition are strange indeed.

"In the saving and purifying influences of the Spirit is [are] thus signified in baptism, let us inquire in what way this is done. Is it by being dipped or plunged into the Holy Ghost? Nothing so inconsistent can be found in the Holy Scriptures; but we repeatedly find that the Holy Spirit is applied to us by pouring, and even by sprinkling too, by which we are effectually cleansed from the defilement of every sin. The work of the Holy Spirit is thus illustrated in Ezek. xxxvi. 25, 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart will I give you, and a new spirit will I put within you.' With this agrees the work of the Spirit in the New Testament, John iii. and Titus iii. Now, if the saving and purifying influences of the Spirit are thus applied by pouring and even by sprinkling, too, can any one presume to say that immersion, plunging, or dipping can be a sign or emblem of this? Does not this prove that our Baptist friends have been mistaken? That they have overlooked in a great measure the two principal things signified, the sprinkling of the precious blood of the Saviour by which we are justified, and the outpouring of the Spirit by which we are made clean every whit? Have they not completely reversed the proper order of baptism by applying the subjects to the water, instead of applying the water to the subjects? Did John the Baptist, in whom they so much glory, apply his subjects to the water? Most assuredly not, for only observe what he positively says in Matt. iii. 11, viz. that he baptized not *in* water, but *with*; and this exactly corresponds with the baptism of the Holy Ghost, which is not *in* but *with* the Holy Ghost. We are never said to be applied to the Spirit, but the Spirit to us."

In this paragraph, if we understand it, the argument is this: 1. The communication of the Spirit is signified in baptism; 2. The phraseology in which that communication is described elucidates the mode of baptism; 3. That phraseology gives the idea of sprinkling, but excludes the idea of immersion. From the first proposition we have already expressed our dissent, and now we shall take the liberty to deny the second. The mode of baptism is not to be learnt from the phraseology in which the communication of the Spirit is described. That phraseology is necessarily figurative, and different metaphors are employed to convey the idea; some of them such as even this writer would not, we apprehend, deem applicable to baptism. Will he take them all? If not, on what principle will he make his selection? One of the most common is that used by our Lord when he says, "If any man thirst let him come unto me and drink;" this,

we know, "he spake of the Spirit which they who believed on him should receive;" but who would argue thence that drinking water is a mode of baptism? The use of oil in baptism, as corresponding with the unction from the Holy One of which Christians are partakers, has been defended by Romanists on the same principle. Yet, if the principle were admitted, we should not allow that it would exclude the practice of immersion. This writer asks, "Can any one presume to say that immersion, plunging, or dipping, can be a sign, or emblem of this? Had he honoured the review of Mr. Beecher's pamphlet, in our number for August, with a perusal, he would have perceived that baptists can presume not only to say this, but to argue in favour of their assertion. And when he refers to the words of John the Baptist, "in whom they so much glory" according to his estimate of their habits, they need not be abashed. "Did John the Baptist," he writes, "in whom they so much glory, apply his subjects to the water? Most assuredly not; for only observe what he positively says in Matt. iii. 11, viz. that he baptized not *in* water, but *with*: and this exactly corresponds with the baptism of the Holy Ghost, which is not *in* but *with* the Holy Ghost." This is not what we call a fair way of quoting the language either of John the Baptist or of any one else. "He positively says that he baptized not *in* water but *with*." Where does he say this? We are referred to Matt. iii. 11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Now, the language of John, even thus rendered, does not amount to positively saying "that he baptized not in water but with." This writer might, however, think that it did. He does not evince in any part of his paper either such learning, or such natural acuteness, as should deprive him of the plea that he knew no better than to put this forth as fair and substantial. But a critic of no mean name, Dr. George Campbell, is rather severe on those who issue such statements with the Greek Testament in their hands. He, though a pædobaptist, in his translation, renders the passage, "I indeed baptize you *in* water that ye may reform; but he who cometh after me is mightier than I, whose shoes I am not

worthy to carry. He will baptize you in the Holy Spirit and fire." In his note on the passage referring to the rendering of the Vulgate *in aqua—in Spiritu sancto*, the learned Professor adds, "I am sorry to observe that the Popish translators from the Vulgate have shown greater veneration for the style of that version than the generality of Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek, yet so inconsistent are the interpreters last mentioned that none of them have scrupled to render *εν τῷ Ἰορδανῷ*, in the sixth verse, 'in Jordan,' though nothing can be plainer, than that if there be any incongruity in the expression, 'in water,' this 'in Jordan,' must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying, 'with the water of Jordan,' which would have made their deviation from the text too glaring. The word *βαπτίζειν*, both in sacred authors and in classical, signifies, 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the Latin fathers, 'tingere,' the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning." After a series of observations on the passage, too long to transcribe, but to which the reader would do well to refer, Dr. Campbell adds, "Had *βαπτίζω* been here employed in the sense of *ραίνω*, 'I sprinkle,' (which, as far as I know, it never is, in any use, sacred or classical) the expression would doubtless have been *Ἐγὼ μὲν βαπτίζω εἰς ὑμᾶς ὕδωρ*, or *ἀπὸ τοῦ ὕδατος*, agreeably to the examples referred to. When, therefore, the Greek word *βαπτίζω* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted," he continues, "that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the spirit by that of the party."

But, from Dr. Campbell we must turn again to our essayist, who proceeds thus:—

"If the above arguments are correct, then we
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may also assuredly infer that our *burial* with Christ in baptism cannot imply immersion, neither can the term *baptize* be employed in the New Testament to signify this mode."

So then, not only is the signification of the word *baptize* to be made to bend to the fancied analogies which this writer endeavours to establish, but also the express declarations of scripture respecting the symbolical design of the rite! If this writer's arguments are correct, he tells us the burial with Christ in baptism, of which Paul speaks, cannot imply immersion; but that it does imply immersion appears evident not only to baptists, but to the most erudite and judicious of pædobaptist expositors. Thus Professor Tholuck, in his Commentary on Romans vi. 4, interprets the language of the apostle in a manner corresponding with the scope of the whole passage, in these terms: "He had said that the rite of baptism, which takes place at the entrance into Christianity, manifests that it is the will of the Christian to conform spiritually to the death of Christ. The very obvious idea hereupon occurs to him, that the baptismal symbol itself may be regarded as a figure of the death of Christ, and accordingly he in this verse represents the Christian undergoing baptism, as being in some sort buried with his Saviour. Having proceeded thus far with the emblematical meaning of baptism and the death of Christ, it was natural for the apostle to assimilate in like manner the coming out of baptism and the resurrection of Christ, which accordingly he does. We find at another place the same symbolical allusion, Col. ii. 12. For the explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well-known circumstance, that, in the early days of the church, persons when baptized were first plunged below, and then raised above the water, to which practice, according to the direction of the apostle, the early Christians gave a symbolical import." In corroboration of his own statement, Tholuck quotes the language of Chrysostom, "For when we sink our heads in the water, as if it were in a tomb, the old man is buried, and going down is hidden entire and at once." But all this is wrong, "If the above arguments" of the essayist "are correct."

"The celebrated Dr. Owen, who is generally styled 'the Prince of Divines,' and whose ro
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searches on this subject have been considerable, is decidedly of this opinion in reference to the meaning of the word *baptize*. How it is that our learned baptist brethren will have it that the term *baptize only* signifies to immerse is truly astounding, especially when it is considered that *divers washings*, in Heb. ix. 10, signify *different baptisms*, which were administered under the legal dispensation by *sprinkling, pouring, and washing*. That baptism was *TRUTH* performed, St. Paul gives us an instance in the 19th verse of the same chapter. IN THIS WAY the priests were baptized; see Exod. xxix. 4. The Levites—Numbers viii. 6, 7. Persons and things were thus dealt with under the law—Numbers xxix. 9—19; ix. 9—22. ALL THESE were called baptisms; see Heb. vi. 2; and could not mean *plunging, dipping, or immersion*. FOR in 2 Kings iii. 11, it is affirmed that Elisha, the son of Shaphat, *poured* water on the hands of Elishah."

The celebrated Dr. Owen is decidedly of this opinion! What then? This is but saying in other words that an eminent independent minister is of this opinion. But of what opinion is Dr. Owen? of opinion that the term *baptize* cannot be employed in the New Testament to signify immersion? These are the antecedent words; but we do not know where Dr. Owen has said this or any thing like it. We do remember the sentence in which he says "Though the original and natural signification of the word imports to dip, to plunge, to dye, yet it also signifies to wash or cleanse." But the further this writer proceeds the more mysterious does he become. If it were his intention to baffle our endeavours to ascertain the connexion of his references, or discern the pertinence of his proofs, he has been eminently successful. Paul says that there were under the law "different baptisms," or, as the common version renders the phrase, *divers washings*, or, as Macknight renders it, *DIVERS IMMERSIONS*. The occasions on which the Jew was required to wash his clothes, and bathe himself in water being numerous, there is in our view nothing unnatural in the mention of *divers immersions*: but this writer, if we understand him, argues as though the phrase must mean baptisms administered in *divers modes*. Whatever application of water he meets with in the Old Testament, therefore, he exclaims, See, Paul calls this baptism! After quoting passages from Exodus and Numbers, which perhaps he may think have some bearing on the subject, though we cannot discern it, he adds complacently, "All these were called baptisms." Where? asks a baptist. The reply is

ready: in Hebrews vi. 2, which speaks "of the doctrine of baptisms and of laying on of hands." Admirably proved! This is wonderfully ingenious. The credit of originality is certainly due to the reasoner on this occasion. But the remainder of the sentence is yet better: "All these were called baptisms: See Heb. v. 2; and could not mean *plunging, dipping, or immersion*. For, in 2 Kings iii. 11, it is affirmed that Elisha, the son of Shaphat, *POURED* water on the hands of Elishah." The "persons and things" spoken of in Exodus and Numbers could not have been immersed; "for in 2 Kings iii. 11, it is affirmed that Elisha, the son Shaphat, poured water on the hands of Elishah!"

It will not be necessary to make any remarks on the closing paragraph of this extraordinary performance.

"Dr. Dwight, in his celebrated 'Body of Theology,' shows that the Holy Ghost calls *pouring* baptism, in 1 Cor. x. 2. In the 77th Psalm, v. 16—20 reference is made to the passage of the children of Israel through the Red Sea, in which the clouds are said to *pour* out water: this, St. Paul calls, by the Holy Ghost, *baptism*; for they were all baptized *sic, into* Moses, *by* the cloud and by the sea. Does not this at once decide the proper meaning of the term, at least as it is employed in the New Testament? It is true, most of our lexicographers favour our baptist friends, as the term is employed in classic writers; but it ought to be a question whether they duly considered the term as employed in the sacred writings. We believe they did not, and therefore we have offered the above interpretations for the confirmation of our own friends at least; even hoping, also, that our baptist friends will be less vehement against sprinkling, seeing that they themselves cannot get to heaven without it. We mean, without the sprinkling of the precious blood of the Lamb, which is signified in baptism."

This then is the conclusion! This is the production that the writer has been so anxious that the world should see, and that we should answer. This is the performance respecting which the author wrote thus to his friend who forwarded to us the manuscript:

"And now, my dear friend, as you have been very confident that immersion is the only one baptism, I shall fully expect a reply; but should you feel incapacitated, not having so liberal an education as the editor of your Baptist Magazine, or some of his able correspondents, who have so recently rendered themselves so conspicuous on the only one signification of the term *baptize*, I sincerely recommend you to send my thoughts for insertion in that periodical. If they will not insert it, and give it a reply, I shall then infer that I am at liberty to get it inserted elsewhere, under the title of 'A Confident Baptist completely puzzled and silenced.'"

"Puzzled," we certainly have been in our endeavour to trace the meaning of his sentences, the connexion of his remarks, and the point of his arguments;—"completely puzzled," but not yet "completely silenced." Nor are we surprised that he who could write such paragraphs should believe that they were worthy to be printed. But that they should have found acceptance with an

editor who has discrimination and good sense, who knows what perspicuity, and accuracy, and sound reasoning are, is a fact, for which we can only account on the supposition that there existed an apparent emergency, in which it was deemed advisable that something on the subject should be published, and that nothing better was at hand.

BRIEF NOTICES.

The Illustrated Commentary of the Old and New Testaments, chiefly explanatory of the Manners and Customs mentioned in the Sacred Scriptures; and also of the History, Geography, Natural History, and Antiquities; being a re-publication of the Notes of the Pictorial Bible, of a size which will range with the authorised editions of the Sacred Text; with many hundred Wood-cuts, from the best and most authentic sources. Vol. I. London: Imperial 12mo. pp. 458. Price 7s. 6d.

THE Pictorial Bible has been repeatedly eulogized in these pages. It is not doctrinal, experimental, or devotional; but as an assistant in what is called the historical interpretation of the inspired writings, it has in our opinion no equal. Its illustrations are principally, though not exclusively, oriental, and the editor possesses not only an extensive acquaintance with the modern customs, productions, and scenery of the countries in which the events recorded in scripture took place, and of what is known respecting their ancient state, but also the more valuable and rare advantage of a sound judgment to enable him to make the best use of his materials. It affords us great pleasure therefore to see this, the first of five volumes which will render the work accessible to thousands who could not avail themselves of its aid in its original form. It is without the text, and some of the engravings are necessarily reduced in size; but we believe there is no other abridgment. The number of pictorial illustrations in this volume is one hundred and fifty-eight.

Notes on the Pentateuch; selected from the Exegetical Parts of Rosenmüller's Scholia, and of Dathe's Notes to his Latin Version; also from Shrank, Michaelis, Le Clerc, Ainsworth, Poole, and other Authors. By T. BRIGHTWELL. London: 1840. 12mo. pp. 396. Price 7s. 6d.

IN addition to the learned authors enumerated in the title-page, the reader of this work will find observations derived from Patrick, Gill, Hales, Faber, Adam Clarke, Robert Hall, Charles Taylor, and the late Mr. Kinghorn, of Norwich. Specimens derived from this last writer appear in an earlier page of this number. A judicious use is made of the works of Rosenmüller and

other German critics. As a collection of explanatory remarks, the volume will be eminently useful to all who study, and especially to all who undertake to interpret the books of Moses. We hope that Mr. Brightwell will persevere in his labours, and go on to elucidate in a similar manner other parts of the Old Testament.

A Practical Commentary, or an Exposition with Notes on the Epistle of James; delivered in sundry weekly Lectures at Stoke-Newton in Middlesex, near London. By the Rev. THOMAS MANTON, D.D. London: 8vo. pp. 454. Price 5s.

GREAT learning and ingenuity are displayed in this commentary, though in subjection to that devout and serious spirit which distinguished the most influential ministers of the age in which Dr. Manton lived. It was in 1653 that it was first published, having been delivered previously from the pulpit; and it would be well for the present generation if it afforded to its preachers more encouragement to devote themselves to the laborious work of preparing such expository discourses. Men who were accustomed to listen from week to week to such instructions, would not be readily fascinated by such empty novelties as are now, from time to time, breaking up churches and leading aside many who ought to be qualified to teach, but who have need to be taught again the first principles of the oracles of God. The volume is remarkably cheap, and we shall be glad to find that the publishers receive that recompense which they deserve.

A Key to the Bible: containing a Summary of Biblical Knowledge and a Dictionary of all the Principal Words in the Old and New Testaments. By the Rev. THOMAS TILPSON, Author of the "Companion to the Bible," etc., etc. Illustrated with three maps, and a hundred and twenty-four engravings. London: 8vo. pp. cxxxv. 407. Price 14s.

MUCH valuable information, that will be useful to those who have not access to more learned and extensive works, will be found in this handsome volume. The Preliminary Dissertations contain geographical, historical, and critical remarks; serving the purpose of a brief introduc-

tion to the inspired writings. A copious dictionary of persons, places, and things, follows, in which the Hebrew or Greek original of each proper name is given, with a few elucidatory observations. The work is admirably printed, and its contents are illustrated by good maps of Canaan, Egypt, and the countries adjacent to the Mediterranean Sea, and by many well-executed wood-cuts.

The Hebrew Grammar of Gesenius: translated from the eleventh German edition, by T. J. CONANT, Professor of Hebrew in the Literary and Theological Institution at Hamilton, New York. With a course of exercises, and a Hebrew Chrestomathy, by the Translator. Reprinted from the American edition of 1839. London: Imperial 8vo. pp. 175. Price 9s. cloth.

Or the innumerable Hebrew Grammars which have issued from the press during the last half century, it is universally acknowledged that those of Gesenius and Ewald are the best. Ewald's is the more profound and philosophical; but it is somewhat obscure, and is rather adapted to the highest class of Hebrew scholars than to learners. Gesenius's is the most suitable for general use, and is now reckoned to be indispensable to the student. Stuart has incorporated a large proportion of it in his Grammar; and in America Mr. Conant's translation of it has been published in the English language, in which it has never till now appeared in this country. The publishers of the present edition, which is cheap, as well as good, deserve the thanks of every Briton who desires to cultivate a knowledge of the Hebrew tongue. The Hebrew type, though small, is clear, and the points are remarkably well defined; while the excellence of the paper conduces much to the legibility which it is so desirable, but so difficult to secure, in books of this description. The Exercises are a valuable addition to the original work.

The Church at Work: an Essay on the best Means of promoting the Increase of Places of Worship, of Congregational Hearers, and of Members in Church Fellowship. By EDWARD LEIGHTON, Author of "Joseph, a Model for the Young." London: 12mo. pp. 83.

THOUGH this work is addressed specifically to Congregationalists, and its illustrations are drawn almost exclusively from sources connected with the Congregational body, it is not sectarian in its spirit, and many of its suggestions are deserving of general attention. Its design is to induce increased effort in the appropriate work of the Christian church, the propagation of the gospel. Even in the single section in which the author treats on the obligations devolving on churches practising infant baptism, we are quite ready to agree with him that they who deem it a divine ordinance are bound to act up to their professions, and not lay themselves open to such interrogations as he addresses to them when he asks: "Does the church, in its collective capacity, or the minister, as its representative, or do the parents, as the natural guardians, feel it incumbent to instruct the child in the nature of the transaction that

has taken place on its behalf, and to which it was tacitly a party? Does the church consider itself as having a control over the education of the child, so as to call the parent to account for its entire neglect or gross misdirection? If not, of what use is infant baptism? Is it not an empty form, without either moral or use? Does not our present practice furnish our Baptist brethren with irresistible arguments against us? What can we say in our own defence when we either baptize the children of parents who are practical unbelievers, or utterly neglect the subsequent instruction of persons whom we have once baptized?" But when he adds, "When and where do we hear of pastors meeting in a special manner the children of members, and urging them by their baptismal vows to choose their father's God, and declare themselves the disciples of their father's Saviour and Lord?" he lays himself open to the retort, "When and where do we read of such a proceeding in the times of Paul and Peter and John?" How is it that in none of their epistles they remind the children whom they address of their "baptismal vows?"

Infidelity contrasted with Christianity. By the Rev. JAMES SHERMAN, of Surrey Chapel. London: 8vo. pp. 245. price 3s.

GOOD sense and piety pervade this series of discourses, delivered originally to the church and congregation at Surrey Chapel, now published "in order to strengthen their faith in the divinity of Christianity, and to increase their love to its Author." Their titles, which we subjoin, not only to incline the reader to purchase, but to assist ministers in arranging similar courses to be delivered in their own pulpits, are as follow:—1. The Principles of Infidelity contrasted with the Doctrines of Christianity. 2. The Difficulties of Infidelity contrasted with the Mysteries of Christianity. 3. The Expectations of Infidelity contrasted with the Successes of Christianity. 4. The Characters of Infidels contrasted with the Characters of Christians. 5. The Internal Evidences of Christianity. 6. The External Evidences of Christianity. 7. The Moral Qualifications necessary for studying the Scriptures.

The Awakening: a Memorial of a Year of Revived Religion, in the first Baptist Church, Sheffield. By CHARLES LAROM, Sheffield. 12mo. pp. 44.

IN our Intelligence department will be found an abbreviated account of the occurrences which gave rise to this publication. It was intended at first merely as a memorial for the use of the church to whose concerns it refers; but subsequently it was thought, and thought rightly, that it was adapted to promote the interests of other churches, and it has therefore been published. It may be obtained for distribution at the low rate of ten shillings for twenty-five copies.

Maps of the Ancient Geography of the Bible. By Rev. S. RANSOM.

WE are happy to see that the Sunday School Union has published an original series of maps which will be exceedingly useful to the elder scholars in our sabbath schools and bible classes.

The first exhibits to the eye the earliest seats of the human race, bounded by the seas of Ashkenaz and of Hyrcania, on the north, the Mediterranean sea on the west, and the land of Cush on the south-east. The second exhibits the settlements of the descendants of Shem; the third, the settlements of the descendants of Ham; the fourth, the settlements of the descendants of Japheth; and the fifth, Canaan, showing in various colours the conquests successively effected under Moses, Joshua, and David. The Maps may be had separately at the very low price of one shilling each; the size being fifteen inches by eleven.

The Book of Quadrupeds; or outlines of a Popular History of the Class Mammalia: with a particular notice of those mentioned in Scripture. London: Price 4s.

ONE hundred and twenty four imperial octavo pages, closely printed in double columns, and illustrated by upwards of eighty engravings, published for the Religious Tract Society, and containing a systematic view of the peculiarities and habits of more than two hundred animals. The arrangement of Cuvier is followed; the writings of travellers as well as of professed naturalists have been consulted; and moral and religious observations are interspersed throughout.

Mental Culture. Hints on the Best and Shortest Way of cultivating the Mind; Addressed especially to Young Men engaged in Commercial Pursuits: to which is appended a list of Works calculated for their Perusal. By a Student of University College, London. Author of "Remarks on the system of late hours in Business," &c. With an Introductory recommendation by the Rev. Alexander Fletcher, A.M., of Finsbury Chapel. Third thousand. London: 12mo. pp. 42. Price 6d.

Young men and lads may derive encouragement to seek useful knowledge, and assistance in their endeavours to gain it, from the perusal of this tract.

The History of Nelly Vanner, who died, April 26, 1839, aged ten years. Written for children of the same age. By JOHN CURWEN. Second Thousand. London: 24mo. pp. 90. Price 1s. 6d. Small edition, 8d.

THE author has laudably adapted his style to the taste of the young readers for whom the work is designed, in order to insinuate instruction into their hearts. The simplicity and liveliness which pervade it will be sure to win their approbation.

The New Excitement, or a Book to induce Young People to read. For 1841. Containing Remarkable Appearances in Nature, Signal Preservations, and such Incidents as are particularly fitted to arrest the Youthful Mind. By the Editor of "The New Excitement" for 1838 and 1839, and of "The Excitement" for the preceding years. Edinburgh: 18mo. pp. 286. Price 3s. 6d. cloth gilt.

INSTRUCTION is combined with amusement in these tales, which will be very acceptable to our young friends of ten or twelve years of age, and will furnish them with good employment during the Christmas holidays.

RECENT PUBLICATIONS

Approved.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From drawings by W. H. Bartlett. Engraved in the first style of the art, by R. Wallis, J. Cousen, Willmore, Brandard, Bentley, Richardson, &c. The literary department by N. P. WILLIS, Esq., Author of "Pencilings by the Way," "Inklings of Adventure," &c. Part 7. London: Price 2s.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XIV. London: Imperial 8vo. Price 2s. 6d.

The Works of Josephus. Translated by W. WHISTON, A.M. Part 6. London: Imperial 8vo. Price 2s.

An Essay on the Inspiration of the Holy Scriptures. By the late Rev. JOHN DICK, D.D., Minister of the United Associate Congregation, Greyfriars, Glasgow, and Professor of Theology to the United Secession Church. The fourth edition, with corrections and additions. Glasgow: 12mo. pp. 263.

A Letter to the Right Hon. Lord Brougham, and to the Educated and Intellectual Classes, on the Excellencies and Consolations of "Divine Philosophy." London: 24mo. pp. 35. Price 1s.

Historical Sketch of the Baptist Denomination. A Circular Letter, addressed to the Associated Baptist Churches in the counties of Nottingham and Derby. Derby: 18mo. pp. 23.

The Influence or Moral Effects of Poetry. A Lecture delivered at the Ipswich Mechanics' Institution. By JONATHAN CARVER. London: 12mo. pp. 58.

A Treatise on English Grammar, Style, Rhetoric, and Poetry; to which are added, preparatory Logic, and Advice to the Student on the Improvement of the Understanding. By RICHARD HILLY, Author of "The Elements of Latin Grammar," &c. Third edition, considerably improved. London: 12mo. pp. 269. Price 3s. 6d.

The Life of Jesus; and addressed to the Young, in Brief Views of the Saviour; with Reflections on his Doctrines, Parables, &c. By O. A. TAYLOR, A.M. Edited by the Author of the "Companion to the Bible." London: 12mo. pp. 236.

Cruden's Explanations of Scripture Terms, taken from his Concordance. London: (Tract Society) 12mo. pp. 392. Price 3s.

Eastern Arts and Antiquities mentioned in the Sacred Scriptures. With numerous illustrations. London: (Tract Society) square, pp. 392. Price 4s.

The Followers of the Lamb: a discourse, by the Rev. WILLIAM DYER, A.D. 1676. With an introduction, by the Rev. THOMAS PAGE, M.A., Minister of Christ Church, Virginia Water. London: (Tract Society) 18mo. pp. 72. Price 6d.

The Life of Origen. London: (Tract Society) 24mo. pp. 100. Price 6d.

The Union Tune Book; being a Selection of Psalm and Hymn Tunes, suitable for use in Sunday Schools and Congregations. Arranged by Mr. T. CLARK, Canterbury. Part II. New and improved edition. London: (Sunday School Union) Price 1s.

The Union Harmonist, a Selection of Sacred Music, consisting of Original and Standard Pieces, Anthems, &c., suitable for use in Sunday Schools, Congregations, and Musical Societies. Arranged by Mr. T. CLARK, Canterbury. Part VII. London: (Sunday School Union) Price 1s.

INTELLIGENCE.

AMERICA.

ANTI-SLAVERY DELEGATION.

In a letter to Dr. Price, dated Boston, August 29, 1840, the Rev. N. Colver writes as follows;—

“Through the kind care of a tender and precious Redeemer I am once more safe in the bosom of my family, and surrounded by my well-beloved flock, though with health not improved, but poorer than when I saw you last. Our passage home was short and pleasant (only thirteen days). A public meeting was held in Boston last week, on Wednesday, to receive and welcome my return, and to hear the account of my tour; and you may be assured that the friends of the poor slave are much encouraged by what has been done at the London meeting; but more especially by the feelings and doings of the Baptists there. It is regretted by the friends to the cause here, that my health would not permit me to remain there a few months longer, and to go through the principal places, according to your proposition; but I hardly felt that it would be right to collect funds there to help us here. We are abundantly able to raise our own funds, if we have the disposition, and have it we must, and have it I trust we shall; but we do need, and I trust we shall have, your sympathies, your prayers, and your correspondence. You will see, by the “Reflector” which I send you, that the warfare is thoroughly commenced, and that we have got a work before us. Our Address to southern Slave-holding Baptists is producing a *great effect*. What it is ultimately to be, time must determine. At present they receive it ungenerously, and threaten to abandon our missionary board, unless they will exclude the Abolitionists from it. And you will remember that the Triennial Convention meets next spring at Baltimore, in the midst of slavery; where it will hardly be safe (I speak advisedly) for the Abolitionists to attend; and they will stand some chance to effect their purpose in our exclusion; and if they do, you will easily perceive that, though our duty may be plain, yet our path will be rugged; but we shall do our best to prevent them, in hopes that they will carry their threat of retiring into effect, and leave the precious missionary cause free from the paralyzing influence of their presence; feeling sure that in every point of view we shall be stronger for the work of the Lord without them. We should be happy to save them from rushing on to their own destruction;

but, at present, they appear incorrigible, and determined to cleave to slavery at all hazards. True, we shall hear from the worst first, and may hope that there are many exceptions. Indeed, I have no doubt there will be. The Lord will save his own; and I trust that the present movement will make them manifest. We know no other way but to trust in God and go forward.

One thing let me thus early impress upon you, and that is, the importance of a *proper* delegation from England to our Triennial Convention next spring. *Come what will, some of us will be at it*, and we shall *much* need your help. If you ever mean to help us, that will be the time to do it.

Will you have the goodness to tender my best regards to all the brethren of your *respective Boards*, and all with whom I became acquainted, and for whom I entertain the highest regard, as I shall find time to write to but few of them. With poor health, my cares will be overwhelming.

Brethren Galusha and Grosvenor are well, and have gone to their respective fields of labour. I forgot to mention that twelve thousand dollars are offered for our heads, through the southern press; but there is some comfort in knowing that our enemies set a value upon us; and, if we can so conduct ourselves that our friends may not esteem us less, we shall be happy.

From the New York Emancipator.

Mr. Editor.—In accordance with the request of a number of brethren, a meeting was held in the meeting-house of the Fourth Free Presbyterian Church, on Monday evening, the 24th inst., for the purpose of listening to an address from the Rev. Elon Galusha, relative to the doings of the World's Anti-Slavery Convention, of which he was a member.

On motion, Lewis Tappan, Esq. was appointed Chairman, and Josiah Hatt, Secretary.

The Chairman made a few remarks, and called on the Rev. Elon Galusha to supplicate the throne of grace, who, after which, delivered a very able and exceedingly interesting address, treating upon the general topics of discussion before the Convention; the resolution upon church action, and the present state of feeling in England with regard to the great subject of human rights, interspersing his remarks with solemn and eloquent appeals to the conscience of the

philanthropist and the Christian, for which that devoted friend of the slave is so eminent.

The following resolutions were then presented; the first by Lewis Tappan, Esq., and the second by R. Maplesden, and unanimously adopted:—

“Resolved, That the thanks of this meeting be presented to the Rev. Elon Galusha, who has so worthily represented the abolitionists of this country in the Great Anti-Slavery Convention, held in the city of London, during the month of June last, and who has this evening presented, in so interesting a manner, a sketch of that enlightened body of philanthropists; and that our grateful acknowledgments are due to Almighty God, for the good that is resulting from the Convention, and to those brethren of different religious denominations, and politics, who have been honoured as His agents in devising and executing such noble plans for the entire emancipation of our fellow men throughout the world, from the atrocious system of slavery and its twin-brother the Slave Trade.

“Resolved, That this meeting highly approves the conduct of our brethren Galusha, Colver, Grosvenor, Birney, Stanton, and their coadjutors, who represented the abolitionists of America, in the World's Anti-Slavery Convention, and we solemnly pledge ourselves to sustain them by our prayers and co-operation, until the sun shall no longer rise upon a slaveholder, or set upon a slave.”

After some familiar remarks by the Chairman, in the course of which he requested abolitionists who wanted their *ministers* to become abolitionists to send them to England, prayer was offered and the meeting adjourned, much gratified with their evening repast.

CANDIDATES FOR THE OFFICE OF PRESIDENT.

From the Christian Reflector of Sept. 9, edited by the Rev. C. P. Grosvenor, one of the recent delegates to the Convention in this country, we extract the following paragraph.

“In view of the zeal at present beginning to be manifested by some portion of Abolitionists in favour of nominating candidates for political offices, we feel it to be a solemn fraternal duty to urge the most prayerful and clear-minded consideration of the project, before a step be taken which may be irretrievable. *Can our holy cause be safely committed to the control of political aspirants?*

“That it is our duty to vote for our rulers and to vote for God-fearing and faithful men, there seems to be no doubt; but, in the present state of the Abolition enterprise, to

organise a political party, is a question which a wise and conscientious man will carefully weigh before he decides. We do not say this from any party inclinations towards either of the prominent presidential candidates, for we do not regard either Van Buren or Harrison as a suitable candidate. They are both pro-slavery, and, therefore, unfit to govern a free people.

CENSURE ON ENGLISH BAPTISTS.

The Christian Reflector of Sept. 23, gives an account of the Baptist Association at Worcester, U. S., among whose resolutions are the following, respecting fermented liquors—

“Resolved, That we recommend to the churches to withdraw the hand of fellowship from those brethren who, after suitable labour, continue either vending or drinking, or being directly accessory in any way to the same.”

On motion of Br. Grosvenor, recently returned from Europe, after some appropriate remarks, the following was appended to the report:

“Resolved, That the very common use of wines, beer, and other intoxicating liquors by our English brethren, calls for a decided and solemn remonstrance on the part of American Christians against such practice.”

CANADA.

Mr. Coombs, in a letter from Toronto, dated July 18th, speaks in the most satisfactory terms of the reception which he has met with from the church at Toronto, and of the prospects of usefulness which are opening before him. “Of the provinces in general,” he adds, “of course I can as yet say nothing from personal observation. All the accounts that I have heard unite to state the great want in which they stand of intelligent and liberal-minded ministers. I do most unfeignedly and ardently thank God that they have some certain prospect of being supplied to a considerable extent in our denomination. My conviction is, that the greatest boon that England ever conferred on Canada, is your institution for educating ministers. I should have deemed any such institution very valuable here, but I now speak of *your* institution, as now conducted by its present sober-minded, most intelligent, peculiarly *teaching*, and most holy Christian president. I never met with an individual who is so admirably adapted in all respects for the office which he fills as is Dr. Davies; and I never knew an academy conducted in a manner so beautifully appropriate to its professed object, the preparation of Christians for the work of the ministry. I do humbly but most earnestly beseech the Committee to support that grand instru-

ment for the regeneration of our Canadian churches. It appears very manifest to me, that they can favour these provinces in nothing so effectually as in giving it their full attention and liberal aid."

NEW CHAPELS.

RAMSGATE.

A spacious and elegant place of worship for the use of the Baptist church under the pastoral care of the Rev. J. M. Daniell, was opened for worship on Wednesday, July 22; when sermons were preached by Mr. Steane of Camberwell, and Dr. Cox of Hackney. The collections made then and on the subsequent sabbath amounted to more than £300.

WREUTNAL, NEAR SHREWSBURY.

On Lord's-day, Sept. 13, this romantic village afforded an animating scene, in the opening of a new chapel in the Baptist interest. For many years, the preaching of the gospel in this neighbourhood had been confined to the private residence of Mr. Wilkinson; but J. Freme, Esq., a resident proprietor, feeling that an enlarged sphere of action would promote at the same time the usefulness of the ministry, erected at considerable expense a substantial and elegant little fabric, capable of accommodating 200 persons, with a house adjoining for a minister. Sermons were preached to overflowing congregations, by Messrs. Kent of Shrewsbury, and Francis of Pontesbury. Messrs. Freme and Wilkinson opened their doors for the reception of all strangers, and great numbers participated in their generous hospitality. The friends of the cause here regard this opening for a stated ministry as a peculiar intervention of divine providence; and, coupled with the former erection of a similar edifice at Pontesbury (three miles off), under the pastoral and promising care of the Rev. J. Francis, the village and mining population, spread over an area of many miles extent, enjoy now the faithful ministrations of the gospel at their own doors; whilst the additions frequently made to the church, by immersion, of those who are willing to follow Christ in his ordinances, proclaim that a revival of "pure and undefiled religion" has sup- planted, in a wide field of operation, the sluggish and formal services of a once dominant church.

KENNINGTON.

The church and congregation lately assembling in Benaiah Chapel, James street, Kennington, under the pastoral care of Mr

Thomas Attwood, opened their new and more commodious chapel, erected in Charles-street, in a contiguous neighbourhood, on Wednesday, Sept. 23; when sermons were preached by Messrs. D. Denham, W. B. Bowes, and C. Woolcott; and others, on the following sabbath, by Mr. T. Attwood, minister of the place, Dr. Andrews, and Mr. G. Moyll. The congregations were numerous, and the collections liberal, as upwards of £32 were collected.

It may be proper to observe, that for two years past it was in contemplation to enlarge the old chapel; but unforeseen circumstances prevented. About four months since, the providence of God was seen in giving an opportunity to erect the present place of worship, which cost about £550. The neat and substantial appearance of the building, and the economy observed by those entrusted with the management, were noticed and greatly commended by all the ministers engaged in the opening services. Although a heavy debt presses on the church and congregation, chiefly composed of the poor of this world, their prospects are highly encouraging, and their field of usefulness extensive. Several friends are waiting for admission in the church, and will shortly be baptized. In connection with this cause is a society for visiting the sick, and a sabbath-school held in their old place, which was originally built for that purpose.

TRING, HERTS.

On Thursday, Oct. 6, 1840, a new Baptist chapel (the shell of which was built by Mr. Fleet, the interior being fitted up by the church and congregation) was opened for divine worship, in the west end of Tring. Sermons were preached on the occasion by the Rev. W. Allen and the Rev. D. Whitaker, of London.

NEW CHURCH.

HOLT, NORFOLK.

The Norfolk and Norwich Association of Baptist Churches having resolved, at a general meeting held at Norwich, in 1837, to employ a home missionary in some destitute part of the county, engaged Mr. Thomas Owen, at Christmas, 1837, and stationed him at Holt, as a central spot, for his future labours, where he has been employed with some degree of success to the present time; and, as a fruit of his labours, on Wednesday, Sept. 23, 1840, a Baptist church was formed in the town of Holt, when Mr. John Bane, pastor of the Baptist church at Aylsham, and Mr. John Green, pastor of a Baptist church at Norwich, having been deputed by the Association for that purpose, attended

to assist them in the business of the day. The service in the afternoon commenced at three o'clock, when, after reading and prayer, Mr. Bane delivered an address on the nature of a Christian church, and the reasons of dissent. After which a good number of friends to the cause retired to the vestry, for the purpose of taking tea together. In the evening they met at seven o'clock, when Mr. Bane, having called over the names of such baptized believers present as wished to unite in church fellowship, required them to signify their wish by each holding up the right hand; and, after a very short address, gave to each of them the right hand of fellowship; when Mr. Green delivered an affectionate and interesting address to the newly-formed church, on the duties and privileges connected with the new circumstances in which they were placed. After which, the Lord's Supper was administered to them, with whom several members from other Baptist churches joined in commemorating the affectionate regard and dying love of the Redeemer to his disciples. The services were altogether new to many, and appeared to be very interesting to all present; and we doubt not will be long remembered by them.

ORDINATIONS.

ISLE ABBOTTS.

On the 7th of October, Mr. U. Foot was ordained over the Baptist church at Isle Abbots (where he has laboured with acceptance for three years past). A preparatory sermon was preached on the evening previous, by the Rev. W. May, of Prescott. On the morning of the ordination, the Rev. J. Price, of Montecute, delivered the introductory discourse and proposed the questions; the Rev. R. Humphrey, of North Curry, offered the ordination prayer; in the afternoon, the Rev. A. Wayland, of Lyme, gave the charge to the minister. In the evening, the Rev. J. Baynes, of Wellington, preached to the people. After which, the ordinance of the Lord's Supper was administered, when members belonging to several churches in the neighbourhood communed together. The devotional services were conducted by the Rev.—Paltridge, Independent, and brethren Baker and Hebditch. It was altogether a solemn and delightful season; a day that will never be forgotten by many who were present on the occasion.

ULEY, GLOUCESTERSHIRE.

The Rev. John Eyres, late of Otley, Suffolk, has accepted the unanimous invitation of the Baptist church at Uley, Gloucestershire, and commenced his stated labours on the 11th of October.

VOL. III.—FOURTH SERIES.

LEWES.

The Rev. Ebenezer Davis, late of Deal, having accepted an invitation to the pastoral office from the church at Lewes, Sussex, entered upon his regular duties there on the third Lord's day in October.

RECENT DEATHS.

REV. T. COLES, A.M.

This respectable minister, forty years pastor of the church at Bourton-on-the-Water, Gloucestershire, died on the 23rd of September, aged sixty-one.

REV. JOSEPH HOBBS.

At a very advanced age, after sustaining the pastoral office in the General Baptist church at Great Berkhamstead thirty-eight years, Mr. Hobbs was removed from the present state on the 19th of September.

MISCELLANEA.

REVIVAL AT SHEFFIELD.

The word of God, as administered to the Baptist congregation at Sheffield under the pastoral care of the Rev. C. Larom, having been unusually effectual for some time past, both in the conversion of sinners, and in the edification of the church, it will doubtless afford pleasure to our readers to learn the particulars of the revival. The following paragraphs, abstracted from a modest and interesting pamphlet on the subject, written by Mr. Larom, give a view of the leading features of the case, which will, we trust, encourage prayer and zealous effort in many other places.

"In the month of May, [1839.] the deacons and myself were consulting, by what means we might advance in our congregation the work of God. We had before us the names of twenty-one persons in the congregation, of whom we hoped that they had experienced the power of religion. These, it was proposed, should be visited, and with kindness and faithfulness be urged to an avowal of their faith in Christ, in order to their fellowship with his people. Ten of these have since been received into the church.

"The names of the members of the church were also looked at in the printed list, and it was concluded affectionately to admonish such as appeared indifferent towards spiritual things.

"Besides which, a weekly meeting of the pastor and deacons alone was suggested for especial prayer and consultation, with a view to the furtherance of the cause of Christ amongst us.

These proposed efforts were, however, in some degree postponed, by the immediate absence of the pastor three Lord's days, to meet engagements with distant churches; when, on his return, about the commencement of July, we heard that the Rev. C. H. Roe, the Secretary of the Baptist Home Missionary Society, was coming to preach in Portmahon chapel (the chapel of the second Baptist church in Sheffield), and to stay in the town a few days. We proposed, therefore, to the brethren there to unite with them in some special services during the stay of Mr. Roe, whom we knew to be a minister much concerned for the revival of religion. The proposal was cheerfully agreed to, and we attended meetings two or three days previous to the Sabbath, morning and evening each day; at which meetings there was much of the spirit of prayer; and the addresses by our brother Roe were listened to with great interest, and were accompanied with much power, particularly one, "On the desirableness of setting our heart and soul to seek the Lord our God." On the Lord's day, Mr. Roe preached, in the morning, in our own chapel; in the evening, at Portmahon; giving also in that chapel, in the afternoon, an address to the teachers and children of our respective Sunday-schools. We closed our chapel in the evening, and both congregations assembled in the other place. It was full. The text was—'Ephraim is joined to idols, let him alone.' The sermon was deeply impressive. At its close, I said, publicly, that if any persons present, anxious for the possession of religion, were wishful to speak with us, relative to that solicitude, the ministers present would be glad to meet them for that purpose, in the school rooms, at the close of the service. We expected some. But to our surprise and delight, sixty persons came; many of them giving utterance to their emotions in bitter tears, the general inquiry being, in substance, 'What must we do to be saved?' and the prevailing fear, that of being left of God. The brethren Roe and Rees, with myself, assisted by our deacons, conversed with these, until they had all been spoken to; after which we took down their names as anxious inquirers, appointed a time for meeting them again during the week, and gave to the whole a general address, dismissing them with prayer. Thus this good work begun to be manifested. We found, indeed, afterward, that a number of those who came to us had been awakened to a concern about religion before that time; some by what they had heard in the Sunday-school—others at a juvenile prayer-meeting that had for some time been held an hour before our public service on the Lord's day evenings; and others, by sermons they had previously heard. Two

sermons in particular of my own, preached just before the public and more general awakening, were referred to by several as occasioning their first solicitude respecting the kingdom of God. One was a funeral sermon, delivered towards the close of April, on occasion of the death of a beloved sister-in-law of mine, the late Rebecca Slater, who was unexpectedly removed from all earthly connexions in the bloom of life. Her last words, being words of holy scripture, constituted the text. They were these—'Lord Jesus, receive my spirit.' The other discourse was preached on the Lord's day immediately preceding that on which Mr. Roe addressed us; the text was, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' We did not, however, know that these persons were under religious concern until Mr. Roe came; but his sermon occasioned the disclosure of their anxiety, deepened the religious impressions made already upon their minds, and by the blessing of God, awakened numbers earnestly to inquire after religion who had never had any due solicitude about it before. Besides which, Christians were excited by it to serious self-examination, and were influenced to the more diligent pursuit of spiritual and eternal things. From that time this good work has continued to advance, new names being added to our list of inquirers down to the present day. Deeming ourselves inadequate to meet the demands of such a season of religious awakening, and our brother Roe being obliged to leave us on the Monday, we looked round for some other minister, and learning that Mr. Craps, of Lincoln, had been, on several occasions, engaged in special services for the revival of religion, we invited him to come over and help us, which he did; and his diligent co-operation with us, his excellent sermons, his affectionate appeals, and wise counsel, and fervent prayers, during the fortnight he remained with us, won for him our affectionate gratitude, and contributed to help on the work of God.

"For about three weeks, at first, the two congregations continued to assemble together in meetings for prayer and exhortation, morning and evening, daily; until this being found inconvenient on account of the distance of the chapels from each other, it was amicably agreed that thenceforth each church should labour for the continuance of the work apart. To its progress in connexion with our own place of worship, the remaining part of this narrative will principally refer.

"The spiritual improvement apparent in many of the previous members of the church is very pleasing. Though we fear that all have not received the quickening grace, yet

many have; and it is delightful to witness their renewed zeal, and to hear them in their addresses at the divine footstool, rejoice before God, that they seem to be themselves converted afresh. A love of prayer meetings has remarkably distinguished this season of refreshing from the presence of the Lord. Six or seven such meetings weekly, have for months been well attended. Our Monday evening prayer meeting in particular, that used to be, by reason of the thinness of the attendance, an occasion frequently of discouragement, is now a service at which many assemble, and seem evidently to be near to God. And even our Thursday evening lecture has for months been discontinued, being thus dispensed with so far, to give place for prayer. As to the general result of the whole with respect to the number of persons not previously professing religion, who have been benefited by this revival, we may state that, including both congregations, two hundred persons, at least, have passed under notice as anxious inquirers, considerably more than half that number have been baptized on a profession of their faith in Christ. These have been received to that ordinance, and to the Lord's table, and to Christian fellowship, with great solicitude on our parts, to ascertain that they were truly regenerate and converted to God; and, after many conversations held with them for that purpose, by the pastors and deacons, and an account of their experience, given by themselves before the members of the churches; our hope is, therefore, that they have indeed passed from death unto life, and that they will continue to give evidence of that by their continued living unto God. Into our own church, assembling in Townhead-street chapel, we have received, within the time specified, one hundred and seven persons; of whom ninety-seven were received by baptism, and the remaining ten, having been baptized upon a profession of their faith previously, were received by vote, or by letter from other churches; and about thirty stand now upon our list as hopeful inquirers.

"Such, then, is the present result with respect to individuals benefited. And when we consider the value of the soul—the importance of even but one case of conversion to God—that so many have been converted in connexion with this visitation—and that all this has been done within so short a period,—then we think ourselves justified in humbly adopting the language of the ancient church, and saying, 'The Lord hath done great things for us, whereof we are glad.'

"We rejoice the more in these things on account of certain circumstances connected with their accomplishment. The first we

mention is this:—the revival of religion we are narrating was preceded by a season of comparative non-success; and so the joy occasioned by it was rendered greater by the previous sorrow, as the sunshine seems brighter after the darkness of the summer storm. Seldom had we an apparently less successful year than the year immediately preceding last July. There was peace in the church, and the enjoyment of religious ordinances; and the usual instrumentality was at work. The superintendents and teachers laboured in the Sunday-school—the visitors of our Christian Instruction Society went their accustomed rounds—the brethren who occasionally preach exercised their gifts—the pastor supplied the pulpit, met the Bible classes, visited the members, presided in the church; yet the work of conversion did not seem to advance. It was a season of dulness; like that, indeed, which sometimes in nature issues in refreshing rain; but we did not know at the time that the shower of blessing was about to fall. No more than ten persons were received into the church during that whole year; and of those, two only were received by baptism, the remaining eight being dismissed to us from other churches; so that, but for those dismissals, our additions would have been but two. Such was our state. Some of the members kindly remarked to me, that they thought we were making no way—the deacons grieved for the want of more success—the pastor prayed earnestly in secret, and oftentimes with tears, that efforts for the benefit of souls might not be in vain,—it may be that this should not have been told,—yet so it was: we sowed in tears the seed of sacred truth and the precious seed of prayer; we went forth weeping, bearing precious seed; and now, by the goodness of God, we come again rejoicing, bringing our sheaves with us."

After mentioning as additional causes for joy, that the grace which has descended has fallen in its converting power on some who had passed the meridian of life;—that many young persons have also been included in the number;—and that many of these were the children of pious parents, Mr. Larom adds—

"Our joy is very great when we reflect upon the means by which this good work has been accomplished. No miracle has been wrought. If the work we detail had been the result of miraculous interposition, then we might have less confidence that the continuance of this mercy was within our reach; but no miracle has been wrought,—no means have been made use of that we, as a church, may not perpetuate, or that any rightly organized church of Christ may not employ,—no undue excitement has been

attempted, or has been felt to be needful. The plain, and faithful, and energetic preaching of the truth, with a careful and affectionate application of it always to the conscience; on which preaching the careless have been earnestly invited to attend, having, many of them, been visited for that purpose at their own houses,—multiplied supplications at the throne of grace—supplications presented, not in secret only, nor on ordinary occasions merely in public, but frequently also at meetings particularly convened for purposes of especial prayer—conversations on religious subjects with persons who were either unconcerned about religion or inquiring after it; for the benefit of which latter class, inquirers' meetings have been held weekly, conducted by the pastor or the deacons, or by some suitable members of the church; to which meetings, all in the congregation, anxious for religious conversation, have been invited from the pulpit;—these have been the means by which, chiefly, God has communicated all this grace; these are means that we can yet make use of, and to which we may hope that God will continue to give success. In this we greatly rejoice, because all our children are not as yet the children of God. Many persons in our congregation withhold themselves as yet from the claims of the gospel; some of our members are, we fear, lukewarm, and are not doing their first works; those recently received to our fellowship are expected to grow in grace; our inquirers need especially the teaching of the Holy Spirit; and tens of thousands, in our extensive town, through the road that leadeth to destruction.

“For these reasons, we rejoice that the means which have been made use of are means yet within our power. We humbly purpose to make continuous use of them. We have great encouragement in each department of our operations to perpetuate our efforts; for in each department, during this time of refreshing, there has been success. At our church-meetings the Sunday-school has presented its converts; our Christian Instruction Society has presented its converts; the Bible class has been mentioned as a means of grace; the inquirers' meeting has been available for the spiritual benefit of many; the public preaching of the word, both by the pastor and by honoured brethren in the ministry who have visited us, has been made successful in the conversion of sinners. By the continuance of these varied efforts, accompanied with the power of prayer, we trust we shall realize still increasing prosperity.

“This gracious visitation has been distinguished, from the beginning, by its creating in the hearts of many who have known the truth, whether but recently or for a

longer time, a great concern for the conversion of others unto God, and also a deep conviction of the prevalence of prayer; so that the case of the ungodly has been contemplated with pitying eyes and aching hearts, and has often occasioned importunate supplications at the throne of grace, particularly in our prayer meetings; at which meetings anonymous notes have not unfrequently been sent to the person presiding, by pious individuals present, requesting the especial prayers of the people for unconverted relatives, who have been pointed out in the notes without being named; and whose condition, in being without God, was thus anxiously deplored.

“It may be proper, perhaps, to state, that since the commencement of the happy facts we detail, our regular congregation has much increased, and that a goodly number of our converts are persons that were not accustomed to attend with us upon divine worship before; but who were drawn to us by the report of the revival, or by other means, and who were influenced, when they came, to say, ‘We will go with you, for we have heard that God is with you.’

“These, together with our other dear friends, who, during these months, have been received to our fellowship, continue to give pleasing evidence of grace. Their zeal for God—their delight in his worship—their love to his people—their concern for the unconverted—their fervent prayers—their happy countenances,—all indicate in them the possession and the pleasantness of religion, and remind the older members of the church of their own first footsteps on the path of life—of the kindness of their youth—the love of their espousals to Christ. The pleasantness of religion being so apparent in them, that the pastors and deacons have sometimes, as they looked upon them, standing in agreeable converse together in the school-room, or in groups about the chapel, said, ‘See how happy they are.’ Which happiness was to us who beheld it the more remarkable and gratifying, because we had witnessed their previous distress, their sorrow on account of sin. We had seen the tears of their repentance; but those tears had been assuaged. He who is anointed of the Father by the Spirit, to bind up the broken-hearted, and in whom they had believed, had given them ‘beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.’”

For further particulars we must refer to the Memorial itself, which may be obtained in London from our publisher, and only add, that having thought it desirable to ascertain, as the account was drawn up in June, whether any re-action had taken place, or whether the merciful dispensation still continued, we received from Mr. La-

rom, in' reply to our inquiries, a few days ago, a letter containing the following gratifying answer.

"I read your letter at our meeting last night. It was our usual Thursday evening service, with a considerable attendance. I thought your inquiries would be admonitory to the members, and particularly to our dear young converts: I take all such opportunities of doing them good. I stated what I meant to say to you in reply, and afterwards, in the vestry, I asked our deacons if that reply would not be the only proper one: they answered at once, and with emphasis, in the affirmative. This then is our answer to your questions—We are humbly thankful to God that we have experienced so far no reaction—that our members added to us during this visitation of mercy continue to walk in the truth—and that God is still exerting his saving power in reference to others. Our Memorial brings down the account to the month of June, in which month twelve persons were received to our fellowship. In July and August I was much from home, and the reception of candidates for communion with the church was delayed. In September nine were received into the church, and this month we have baptized four; making in the whole one hundred and twenty received as members with us in fourteen months. Besides which, we have still about thirty inquirers, many of whom give us hope that they have passed from death unto life. We have no wish to withdraw a single statement from our Memorial. Our hope is, that its introduction to other churches might stir up the members to seek a similar awakening in connexion with their own communities."

IGNORANCE OF THE ESTABLISHED CLERGY RESPECTING DISSENTERS.

In the October number of the British Magazine, a high church periodical, patronized by the clergy, the following letter to the Editor appears.

"SIR,—In Dr. Hawkins's useful and judicious Bampton Lectures, 'On the Connected Uses of the Principal Means of attaining Christian Truth,' the following passage occurs, Lect. V. p. 171.

"Nay, the Baptist himself appears to bear a reluctant testimony to the strength of that conclusion to which he is unprepared to yield a full assent. For he, too, would bring his children to Christ, but by a rite unauthorized in the Christian church; dedicating them to God, as he terms it, by aspersion with water, yet not in the name of the Father, Son, and Holy Spirit; thus, in some sort, admitting the principle [of the need of some means of admission of infants

to Christian privileges], though he does not as yet reform his practice, but rather presumes to substitute a device of human invention for a sacrament of divine institution."

To this the following note is subjoined,—

"The practical effect of this device is to make the members of a Baptist congregation consider themselves, though their minister does not, as already baptized; and the general result of the system must needs be, I fear, in too many cases, that they are deprived of the benefit of both the sacraments."

"Will any of your learned readers and correspondents inform one who confesses that the fact implied in the foregoing statement is altogether new to him, whether the practice here alluded to is really a 'system'—a general custom among the Anabaptists, or only adopted occasionally by individuals among them under the influence of special scruples and fears. Is the ceremony noticed either to recommend or to disallow the rise of it by any of their writers? Has it always existed among the members of that sect—a relic of church principles and practice, surviving their general perversion, or is it of recent growth, an involuntary tribute to the truth, and, as such, possibly a symptom of a tendency to return to the 'one faith, one baptism?' Is any particular form used in the administration of the ceremony? Is it accompanied always with prayer? And, if so, with prayer for what blessings? If water be needful to this dedication of a child to God, how is the use of it by *aspersion* only reconciled with the Anabaptist tenet of the absolute necessity of *immersion* for a valid baptism!"

"Many points of interest and of importance, in discussion with any parties inclined to Anabaptist errors, seem to be involved in the ascertainment of the full truth in regard to these particulars.—C."

What dependence can be placed on the ecclesiastical history of past ages, as written by churchmen, when such a statement as this can gain currency among them in the nineteenth century, and be transmitted to posterity in the Bampton Lectures, by the Provost of Oriel College?

SURREY MISSION.

The autumnal meeting of this Society was held on Wednesday, Sept. 30, at the Rev. J. Edwards's chapel, Kingston-on-Thames. In the morning, the Rev. I. Moss was ordained as an evangelist, to occupy one of the Society's stations. The Rev. Thomas Jackson, of Stockwell, commenced the service by reading the scriptures, and prayer. The Rev. E. Davies, of Lambeth, proposed the usual questions. The ordination prayer was offered by the Rev. J. Johnson, of Farnham. The Rev. J. Hunt, of Brixton

Hill, delivered the charge. The Rev. J. Adey, of Horselydown addressed the congregation on the claims of the county; and the Rev. S. Percy, of Guildford, closed the interesting service with prayer.

A public meeting was held in the evening, when the minister of the chapel presided, and addresses were delivered by the Rev. Messrs. Mirams, Connebee, W. Jackson, Davis, Adey, Ashton, Johnson, and Soule. The Rev. H. B. Martin commenced, and the Rev. J. Churchill concluded the meeting with prayer.

The whole services of the day were marked with tokens of the divine presence. The attendance of ministers was unusually large, twenty-four being present, seventeen of whom were pastors of churches in Surrey. It was peculiarly gratifying to witness the manifestation of fraternal affection, and of anxious solicitude for increased efforts for the evangelization of the county. This

feeling was much strengthened by an affecting statement of its spiritual destitution, which was read by the Rev. I. E. Richards, one of the secretaries. Whilst listening to the announcement of successive parishes and villages, to the number of twenty-two, with a population of 11,500, without an evangelical ministry, a feeling of deep sympathy appeared to pervade the meeting, and all seemed to be impressed with the imperative obligation of making prompt and vigorous efforts "to roll away this reproach," and make known the gospel of Christ to those who are perishing for lack of knowledge. It is hoped that the appeal recently published on the above subject will be responded to as its importance demands. Contributions will be thankfully received by the Rev. I. E. Richards, Wandsworth; the Rev. J. M. Soule, Battersea; Rev. R. Connebee, Dorking; or any member of the Committee.

CORRESPONDENCE.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I wish time permitted me to address you more at length than I now can upon the claims and the prospects of the Bible Translation Society. The few days I have been at home since my return from the missionary deputation to Ireland and South Wales, have been so fully occupied as to afford me no opportunity of preparing such a communication as I should have liked, through your medium, to have laid before our friends. I must not, however, suffer the Magazine to appear without expressing the grateful satisfaction of the Committee in the generous contributions they have received from various parts, but especially from the north. It is the prerogative of Infinite Wisdom to overrule disastrous events for greater good. Such seems likely to be the case in the present instance, since, if our churches only proceed as they have commenced, much more will be raised by them for the support of our Oriental Versions of the Word of God, than we should have received from the Bible Society, had they continued their grants. The consequence, of course, will be a more plentiful supply of the scriptures to the heathen, and a wider diffusion of the truth in relation to baptism.

I send you extracts from two letters recently received from our valuable missionary, the Rev. J. Wenger, which will be read with lively interest. They describe the de-

light of our Calcutta brethren on receiving the intelligence of the formation of our new Society, and give an account of the progress of the translations.

In a letter, the date of which is May 23, Mr. Wenger writes thus:—

"The April mail, which came in three days ago (with an unprecedented rapidity), may have brought cheering intelligence to many an inhabitant of this city and country, but the news which we received by it were of such a nature as to call forth our heartfelt gratitude to God. Blessed be our heavenly Father, that he has put it into the hearts of his servants in England, so nobly to support the work of Bible Translation, and Bible Distribution, in this land! But who are we that we should be permitted to be the instruments through which these operations are to be conducted? I have no doubt that as we were wondering, and looking in silence what things were going on in England, so you, on the other side of the ocean, must have been astonished, when one of our communications after another reached you, each furnishing you exactly with that information which was calculated to be most useful to you. I allude chiefly to the two reports of our operations, published this spring. When brother Thomas set to work to compile them, we could not have the most distant idea that a Society like the Bible Translation Society would be formed: and now they are out, we see why we were directed to draw up accounts so unusually complete, and full of details. Had brother

Pearce not been here to take charge of the printing-office during some months, and to afford to brother Thomas the necessary leisure, it would have been impossible to have furnished you with any other than very brief reports, even if we had been requested to draw them up with particular care. It is pleasant and encouraging thus to trace the hand of Providence, furthering the same design at once in the two extremities of the globe, without giving room to anything like collusion.

"You will, no doubt, have learnt ere this reaches you, that the printing of the Bengali Bible has at length commenced. A small edition, to go as far as Exodus xx. will be carried through the press simultaneously with the large one. The first sheet of the small edition was prepared before the large one; and that first sheet was *printed off on the 24th of March*, the day when your Society was formed: so that it may be said, that no sooner did the Society exist, than its operations, though at a distance of many thousand miles, had actually commenced; for this edition of the Bible will probably be the first work chargeable upon the Society. The first sheet of the large edition was *being printed off, when* we received the grateful intelligence. I will not neglect to send you a copy of it as a specimen. If brother G. Pearce is in London he will be able to give you a living commentary upon it. I have this morning read the twenty-first page of it for the press—it goes down to Gen. xxv. 28. According to brother Pearce's subsequent advice given on that remarkable evening, Saturday, 14th March, when he, brother Yates, and myself conversed fully on the execution of the work in its details; we mean now to print off the sheets of the large edition before the smaller ones: which arrangement has been the cause of some apparent delay, for, of the smaller one only forty-eight pages, going down to Gen. xxiii. 17, are printed off, and of the larger one only eight pages, going down to Gen. xi. 12. As I have thus begun to mention the state of progress of our various works, I will just go on. The new edition of the Psalms is printed off as far as Ps. lxxix. 32; the Gospel of Matthew (10,000 copies) is just finished: I believe the last two chapters are being worked off to-day. So far for the Bengali. The Gospels and Acts, in Sanscrit, have now been published,—the printing has advanced as far as 1 Cor. vi. 4. The new edition of the Hindustani Translation is in type as far as John xvii; it looks very neat, and promises to be very acceptable. The New Testament in Persian, (Martyn's version) is in type as far as Matt. xi. or xii. I am not sure whether you know the history of this last work. A liberal christian, residing in Cabul, wrote in March, to Mr. Thompson, of Delhi (then

for a few days at Ifurdwar), to ask him, whether we would print for him 1000 copies of Martyn's version of the Persian Testament, for distribution in the newly-conquered provinces to the north-west. Mr. Thompson lost no time in writing to Mr. Thomas, nor he in conversing with brother Pearce on the subject. The intelligence reached Calcutta only about the 12th of March, and was immediately submitted to us all. The day before his death (March 16th), brother Pearce was much engaged in making the calculations necessary to enable him to give an answer to the proposal; and about 9 o'clock in the evening, brother Thomas went in to learn the result. It was found that the expense would be more than two rupees per copy (the amount which had been suggested by the liberal friend); but, that if we ourselves would undertake to print an additional number of copies, we might bring down the cost of 1000 copies to nearly that price. We consequently resolved to print 1000 additional copies of the whole New Testament, 1000 of the Gospels and Acts, and an edition of single Gospels for separate distribution. I remember when we took our last drive on the course together (it was Monday, March 16th), brother Pearce said to me, "Who would have thought that we should be permitted thus to become instrumental in spreading the word of God in those provinces which have heretofore been the very stronghold of Mahomedanism? Our operations in translating and distributing the Scriptures may be compared to the dropping of a stone into a sheet of water. It produces circles, small at the beginning, but propagating themselves till they embrace the whole surface." Repeatedly in the course of the last three or four days of his life did he speak of this edition of the Persian Testament with more than ordinary delight. Indeed, his heart was much set on the distribution of the scriptures, and he feared no trouble connected with the work of printing them. During the greater part of the winter he would read critically a Psalm or two (in Bengali) every morning, in order to be prepared to suggest some improvements, as the volume was again going through the press. And on Saturday, the 14th of March, after we had consulted on the mode of proceeding, he said, "All this will give you both much trouble, and to me and my people (meaning the compositors), it will occasion more labour than I should be willing to undertake in the case of any other work; but it is the *word of God*, and therefore we will not shrink from any amount of labour."

Writing to Mr. Beeby, on the 6th of July, Mr. Wenger says,

"Your communications referring to the Bible Translation Society, though they found Mr. Pearce no longer in the land of the liv-

ing, were no less acceptable to the survivors than they would have been to him had he been permitted to receive them. We felt overwhelmed with joy and gratitude when the intelligence reached us. That joy, as you will readily believe, did not flow from the corrupt source of a sectarian spirit, but from our consciousness of the immense wants of this country,—and of the hunger and thirst after the word of God manifested in many a part of the mission field. We had, as you must ere this have perceived from the reports, been led to engage in numerous and extensive operations, almost without knowing where we should obtain the funds from. To give you an idea of the rapidity with which our stores of scriptures are exhausted, I will only mention the last edition of the Bengali New Testament, which left the press only a few days before the arrival of our party in September last. That edition consisted of 3,000 entire Testaments, and 2,000 copies of the Gospels and Acts; and now, after the lapse of nine months, it is more than half gone. Our brethren in the country write that the Hindus, or at least many of them, have found out that the Gospels are the source from which truth has been, as it were, conducted into the tracts; they now ask for the original books themselves: “We wish to examine for ourselves, we wish to know *all* about Jesus Christ,” is the language held by many; and, to judge from the accounts of some of our brethren, as well as from what I have seen in some places, if rupees were scattered among the crowds, the people would scarcely scramble after them with greater eagerness than many now do to obtain a copy of a Gospel. Care, however, is always taken that only such receive them as can read, or are able to prove that they have relations or children who will read them. Whilst the public mind in so many parts of Bengal is in this interesting state, and on the other hand our missionary stations are more numerous, and more widely scattered over that district than those of some other societies, the formation of the new Society is a most opportune event.

“As you are the treasurer of the new Society, you will perhaps feel interested in knowing the extent of the works now in hand, and the progress made in the printing of them. The Bengali Bible is the greatest work we are at present engaged in. The printing of the 4to. edition (which is to consist of 500 copies) has advanced as far as the forty-ninth chapter of Genesis. The same matter, slightly altered, serves for the 8vo. edition, which is printed, I believe, as far as the thirty-eighth or thirty-ninth chapter, if not more. This edition is to consist of the following proportion of copies: 2,500 of the entire Bible, 1000 of the Old Testament, 1000 do. in two vols. or 500 parts

(the whole Old Testament being comprised in four single parts). The two latter portions of the edition were thought requisite, in order that people might not have to wait two or three years before any considerable part of the Old Testament could be put into their hands. The same matter which serves for the 4to. and 8vo. editions, is again used for an edition in 16mo. which is to go as far as Exod. xx., and is to consist of 2,500 copies. Of this edition the thirty-third chapter of Exodus is now in press. The Psalms (an edition in 16mo. of 5000 copies) are printed as far as Ps. xciv. Of the Gospel of Matthew, also in Bengali, an edition of 10,000 copies left the press a few weeks ago. It was very opportune, for there was not one single Gospel in Bengali remaining in the depository. The Gospel of Mark 5,000 copies, will be ready in another fortnight. In Hindustani an edition of 1,000 Gospels and Acts is just in the hands of the binders, and the New Testament (3,000 copies) has advanced as far as the Romans. Of the Persian Testament Mark is nearly completed. The Sanscrit has advanced, I believe, to the Ephesians, if not further.”

The Committee, I may add, have had the pleasure of making their first appropriation, having voted £500 in aid of the Bengali New Testament.

I am, dear sir,

Yours in christian love,

EDWARD STEANE, Sec.

Camberwell, Oct. 19, 1840.

EDITORIAL POSTSCRIPT.

The most constant and energetic supporter of the interests of Dissenters in the House of Peers during the last forty years, Lord Holland, died after a few hours' illness at his house at Kensington on the 22nd of last month. On the following day the Committee of the Deputies of the Three Denominations met and passed a resolution in which they express their conviction that by his decease the country and mankind have sustained the loss of an eloquent, zealous, and enlightened advocate for truth, knowledge, and liberty. Lord Holland had had a seat in the cabinet the last ten years: he was in the sixty-seventh year of his age.

The election of a Professor to fill the theological chair in the University of Glasgow, took place on the 21st. of October, when Dr. Hill, of Dailly, was chosen to that office.

The Rev. Isaac Taylor Hinton, who has been several years pastor of a church in the United States, has recently published a History of Baptism; and we learn from the New York Baptist Advocate of Oct. 3, has received a call to the Presidency of Shurtleff College, Illinois.

SECOND ANNIVERSARY OF NEGRO FREEDOM.

ANOTHER *first of August* has passed in peaceful gladness over Jamaica. We are privileged, in our present Number, to insert a renewed testimony to the religious sobriety with which the day was observed (page 279); and we avail ourselves of the opportunity to prefix an engraving, which depicts a memorable scene connected with the first of August, 1838.

About ten o'clock on that day, Mr. Phillippo, our missionary, resident at Spanish-Town, the seat of Government, accompanied by the children of his schools, full 1500 in number, and by his white congregation, with several thousands besides, attended, by appointment, his Excellency the Governor, Sir Lionel Smith, at the Parade, in front of the King's House. Here Sir Lionel addressed the multitude, in a speech full of feeling and paternal advice; after which he read the Proclamation of Freedom, amidst the hearty rejoicings of the delighted throng. The white population of the town and neighbourhood seemed to have attended to witness the scene; and the address of the patriotic Governor was listened to throughout with the utmost attention, respect, and gratitude.

In front of the portico are seen the Governor, the Bishop, and Mr. Phillippo, representing to the spectators the happy union of civil and religious feeling on this joyful occasion. The building to the right of the picture, opposite the King's House, is the House of Assembly.

CALCUTTA.

ENTALLY.

FROM the *Calcutta Missionary Herald* for June, we extract the following notices of a recent addition to the church in the Circular Road, under the care of Mr. Tucker; and also of a Mohammedan inquirer, where impressions originated in reading the Scriptures, without the aid of any living instructor. Our readers will not fail to mark the exhibition of British justice made by the presiding magistrate.

Recent Baptism.

On Lord's day, the 7th inst., four persons having made a profession of repentance towards God and faith in our Lord Jesus Christ, were baptized in the new chapel in Entally, by the Rev. F. Tucker, pastor of the church. In this instance the promise has been verified, "The seed of the righteous shall be blessed," one of the number being a son of W. T. Beeby, Esq.; who, during his residence in this country, was, for many years, a deacon of the church. Another, the Rev. T. Atkins, has been a minister of the Gospel for upwards of six years. After carefully searching the Scriptures, and otherwise examining the subject, he came to the conclusion, that immersion is the only mode authorized by the word of God of administering and receiving baptism, and that faith in Christ

must precede this public profession of allegiance to him; he therefore determined to obey the Divine command. May the Lord, to whom these our friends have given themselves, keep them, by his grace, until that great day, when all who belong to him, of whatever name, shall be glorified together with him.

Conversion of a Mohammedan.

Within the last few days, an intelligent and well-educated Mohammedan young man, Moulavi Qazim Ali, teacher in La Martinere, has abjured the errors of the false prophet, and declared his cordial reception of the truth as it is in Jesus. His religious impressions are the result of reading the Scriptures in English, unaided by the assistance of any Christian teacher.

He appears, for some time, to have been strongly impressed with the striking contrast

presented between Mohammed and the Lord Jesus; and the purity and loveliness of the Saviour were the means of drawing him to Christ. About a month ago he addressed an anonymous letter to the Rev. J. D. Ellis; and, having received an encouraging reply, he went two or three times to his house to converse with him. Those visits attracted the attention of some of his connexions, who forthwith commenced a system of violent persecution. His wife's relatives (for it is to them we refer) were very anxious to remove and separate her from him. In this they were actuated partly by bigotry, and partly by interested motives; accordingly, on the 21st May, a young man, brother of the Moulavi's wife, went to his house, under the covert excuse of speaking to his sister. She feeling no desire to see her brother, whose intentions were pretty manifest, the durwan received orders not to admit him; but, being bent upon forcing his way into the house, he burst open the door; and when his brother-in-law personally tried to prevent him from entering, he struck him a severe blow on the head; and only yielded when, by the determined energy of the Moulavi and his attendants, he was compelled to desist from his purpose. Enraged at the failure of his plan, he, a day or two afterwards, summoned the Moulavi before the police for having, as he pretended, severely beaten him, and tied him with a rope.

An account of the investigation of the case has appeared in several public papers, from which we give the following literal extracts:—

"No evidence whatever was offered to support the charge; and even the complainant did not profess that any marks had been made, or injury sustained by him.

"Strange to relate, the magistrate forthwith fined him (the Moulavi) in the penalty of 64 rupees, and the durwan 5 rupees, or both to be imprisoned one month. He further ordered the Moulavi to find sureties to keep the peace, himself in 250 rupees, and two others in 100 rupees each. The fine was paid; but the sureties not arriving till Mr. O'Hanlon had left the office, he ordered the Moulavi to be sent to the prison, from which he was liberated the following day, on the required recognizances being given.

"The magistrate's conduct throughout manifested his spirit. In the public court, in the presence of Hindoos and Mohammedans, he taunted the poor man with his intention of professing Christianity, by saying, in a peculiar tone, 'You intend to become a Christian soon, don't ye?' To this the Moulavi, with commendable coolness and courage, replied, 'Probably I shall, sir;' the magistrate thus calling to his aid against the poor man all the bitterest passions and prejudices of the attendants in the court, who at once felt towards him all the hatred which such a circumstance must naturally induce. Besides this, in the midst of the investigation, the magistrate encouraged the assailant,

by telling him that he did quite right in trying to get admission to his sister; and that if he could not succeed, and the Moulavi would not allow him, he, the magistrate, would issue an order that should force the Moulavi to do so.

"This advice was most fully acted upon, as the sequel will prove. The very evening that the Moulavi was confined in the police, the brother-in-law and his mother, with twelve or fifteen men, armed with bamboos and sticks, proceeded to the house, saying that the judge sahib had sent them to take the Moulavi's wife. They immediately burst the outer door, a darma one, and entered the house; they did not, however, succeed in their attempt to carry off the wife; for, on hearing the noise of their coming, the woman fled by a private door, and took refuge in a neighbouring house. Not succeeding, they soon after went away; and a box of jewels and several little articles were missed, having been taken away, but by which of them has not been ascertained. The brother of the woman was among them, declaring that he would beat and kill the Moulavi whenever they might find him, and that money should save them from any punishment for the crime.

"A complaint of this was made to Mr. O'Hanlon; and the Moulavi, apprehending danger from the violence of his brother-in-law, but still not wishing to punish him, petitioned the magistrate to bind him over to keep the peace toward himself and his family. On Monday last this came on at the Police-office, and an attorney of the Supreme Court, a gentleman from the office of Messrs. Baillie and Molloy, solicitors, and the Rev. J. D. Ellis, were present. Three persons, a servant of the Moulavi and two neighbours, on oath declared the facts above related, and were most certain as to Shaik Amdo's being one of those who forced the house; the magistrate, however, declared that his mind was made up about it, and that if there were 300 witnesses he would not believe them; although he denied having given any such order to remove the Moulavi's wife, as alleged. Other witnesses were in attendance, and many more might have been called; but the magistrate declined hearing them. On being remonstrated with, and told that all the Moulavi asked was to bind over the defendant to keep the peace towards him, and that a simple affidavit of apprehended violence, even without witnesses, was enough to serve this end, he replied, that he was there both as judge and jury; that he considered the complaint malicious, and should do as he pleased. The case was then dismissed, and the party left to seek justice and protection in another channel."

He has been, with his wife, for some days under the care and instruction of Mr. Ellis; and as there is every reason to believe that God has commenced the good work of grace in his heart so we may firmly hope that his piety will be increased and developed by the power of the Holy Spirit. We earnestly commend him to the sympathy and prayers of all our Christian friends.

MONGHYR.

EXTRACT OF A LETTER FROM MR. G. B. PARSONS,

Dated June 30, 1840.

Mr. Leslie's health and devotedness to his labours.

BROTHER Leslie continues nearly free from fever, and much stronger than I ever expected to see him. How much longer this mercy may be continued to us the Lord only knows: the trying season is coming; the rains are falling; and when the ground is thoroughly soaked, and the sun, shining upon it, shall fill the air with moist vapours, then the element of life will be supplied to his fever. He has already had attacks of ague, which are the forerunners of fever; and, the Sabbath before last, he expressed his fears in the morning that fever would prevent him from preaching in the evening, but it went off.

I have never heard him express his opinion respecting a visit to England. The letter which you wrote him, in answer to his on the subject, was, by some mismanagement, detained in the office, and did not reach here till near twelve months after it was dated; and though he has received that, and knows that John is coming to Monghyr, yet he has not spoken a word to me on the subject, nor do I hear that he has to any one else; but as he is not very communicative in matters which relate to himself, I do not much wonder at it. Though no one would welcome his stay more than I should, yet I feel it would be a sad pity that he should drag on with a diseased frame till it drags him down to the grave, rather than seek restoration in England, while there yet remain sufficient stamina of constitution to warrant the hope of complete recovery. Of course we cannot wonder at it, but rather sympathise in the feeling, that he should cling to the spot where the most interesting and eventful portion of his life has been passed,—where he is known, and loved, and revered, and where his strength and labour have been expended. But if he does not return, it will not be through a lack of kind invitation. He has now received yours. The brethren in Calcutta have most kindly urged the matter; and I have, on more occasions than one, assured him that he has many at present unknown friends in England, who would deem it a delight to receive him and his family, and aid them in every possible way. May the Lord, in much mercy, long spare him, and direct him in the right path!

Mrs. Leslie, and their two very interesting children, are quite well.

Dear Mr. Moore is still very weak, and an almost continual sufferer, both in body and mind. No one can judge of the pains of old

ago in India from what they have seen in England. The nerves become shattered and broken to such an extent that life becomes a series of alarms; the appetite and digestive powers become so impaired as to produce constant depression of spirits; and the frame becomes so tender that every breath of east wind is a source of pain. Yet, amidst all his sufferings, Mr. Moore has been quite a father to us. His long-continued afflictions seem to have filled him with sympathy and tender concern for others; and I am sure Sophia and myself have received such kindness at his hands as we can never forget to our dying day. May the Lord overrule all his afflictions, as I believe he is doing, to his meetness for glory!

Naynsook's illness and recovery.

Our excellent native brother and fellow-labourer, Naynsook, has had a very severe attack of the jungle fever since I wrote you. After his return from Patna, whither he went to recruit after an attack during the rains last year, he was tolerably strong for two or three months; then symptoms of returning fever began to show themselves. They ended in a strong attack of fever. The result was at one time doubtful; but the All-merciful, in compassion to his poor countrymen, brought him through, and has raised him up again; and I do not know when I have seen him looking so well and strong as he does now. Thus, on his account, too, we have to sing of mercy mingling with and bearing away sorrow.

Converts added to the Church.

A gracious God, too, has crowned his other mercies with this unspeakable blessing, that we have seen six, we hope, sincere converts added to the church. Five of them were natives, one European. They were a most interesting group. The European was a young man born of Jewish parents in Poland, and brought to the knowledge and love of the once despised Messiah here. One of the natives had been, in youth, under the care and instruction of honoured Mr. Chamberlain: another was arrested and secured by Divine grace when returning from a pilgrimage to Juggernath. One native woman appeared, to those who knew her past history, as a Magdalene washed in the fountain; whilst another, a Mussulman, had, quite late in life, been pulled out of the 'snick snook of Mohammedan darkness. What triumphs of Divine grace were here! Jew and Gentiles, Mussulman and Hindoos, combining to honour him whose name shall be honoured by every tribe, and kindred, and nation,

and tongue; who now reigns, and, blessed be his glorious name! shall reign till he has saved all his people, and subdued all his foes. Even so reign, mighty Jesus!

Their baptism, too, was a specially interesting service. It was administered after the prayer-meeting, on Saturday evening. Our evening services commence at sunset, so that by the close of the meeting the stars were shining out in all the clearness and brilliancy of an eastern sky. The cool evening breeze was balmy; sufficient lights were placed round the baptistry, which is outside the chapel, to render the whole scene solemnly, and not glaringly distinct; and there, surrounded by silent, attentive, and some weeping spectators, after an address to the natives who were present, the Saviour's authority was recognized, and his institution honoured, by dipping in water, in the name of the Father, Son, and Holy Ghost, those who had previously declared themselves his disciples.

It is gratifying, too, to add, that, since their baptism, two especially of the new converts are manifesting a pleasing desire to labour for the spiritual benefit of others, who are, as they were, dark and enslaved. One, the young pilgrim, attends daily at Mr. Leslie's for instruction, in preparation for the ministry; and there is a sincerity, cheerfulness, and reality about him, which, together with his manifest improvement, promises well. The other, who was under the care of Mr. Chamberlain, and was, when baptized, in service, expressed a desire to be more directly employed in doing good; and we took him as a teacher in our little school; and his growth, both in knowledge and grace, for the little time during which he has had increased opportunities of mental culture, are such as to make us quite satisfied with the step we have taken. May the Lord preserve and bless them both, and increase them a hundred-fold!

For a month or two after the baptism of these candidates we had no new inquirers; but the Lord has again heard prayer, and we have two inquirers with us at present. We hope their faces are Zionward; but as they have been but a short time with us, and very many such cases prove only disappointments, it would be quite premature to say any thing about them yet. May God preserve them from proving either stony ground or thorny ground hearers! then it will be our delight to inform you that they stand fast in the Lord.

Awfully depraved character of the Natives.

Every conversion in this land of horrible darkness is a most especial triumph of Divine grace and mercy. From what depths of thick clay are the converts drawn out! The consciences of idolaters are awfully seared. As a proof of this, I may mention a visit which Naynsook paid to a poor condemned culprit at Bhalgalpor, a neighbouring town. The judge, who had sentenced him to death for the murder of

his wife, is a truly pious, excellent man. It grieved him to think that the man should go into eternity without the opportunity of hearing the Gospel simply and plainly expounded to him, he therefore sent for Naynsook to visit him. Naynsook went, spoke to him of the crime he had committed, and for which he was about to suffer. He, with cool and hardened indifference, replied, "I have done no harm, I have only killed my wife; why should I be hung for that?" In this state of heart he died, still persisting in the assertion that he had committed no crime. And, indeed, it seems that not only heathen subjects, but heathen lawgivers, were so abandoned to hardness of heart, that, by heathen law, the murder of a wife was deemed no crime, and was never punished. To see such hearts broken for sin, and such idolaters weeping tears of penitence, is, indeed, to witness a signal triumph of Divine grace.

The more you have directly to do with idolaters, the more you become convinced that they are not only sadly ignorant, but malignantly opposed in heart to the Gospel, as a system of purity inflexibly opposing their corrupt practices and depraved tastes. This has appeared sadly evident to me, as I have accompanied Naynsook to the bazaars.

The Gospel no novelty in Monghyr.

The Gospel is no longer a novelty in Monghyr; the inhabitants well know its requirements; they know that their sins, as well as their idols, must be relinquished, if they would obey the message of the Christian preacher. Their inquiries have more the air of contempt and dislike about them than of the shortsightedness of ignorance, or the wonder of curiosity.

The depravity of the heart a greater obstacle to the spread of the Gospel than caste.

Naynsook very justly observed to me, the other day, that caste was much spoken of as a great hinderance to the reception of Christianity by his countrymen, but that sin was the great chain that kept them in bondage,—that could that be broken caste would soon be got over. This witness is true; and yet it is true, also, that the whole system of idolatry and priestcraft connected with it is so craftily contrived, and so intimately interwoven with the common occurrences of life, as to give a fearfully increased power to this reigning depravity of the heart.

Brahminical Theory of Eclipses.

According to Hindoo wisdom, or rather Brahminical craft, the theory of eclipses is this:—

One of the celestials, in mischief, seizes hold of the sun or moon, and breaks off the portion obscured. The injury can only be repaired, it is said, by giving money to the Brahmins. But how is this money to be collected? It would be a difficult thing to run from village to village to get it. Another device follows: it is given

out that the waters of the Ganges are peculiarly sacred at such seasons, and that whoever bathes in them then washes off his sins, so that the poor deluded things flock to the river to bathe. Thus they are collected together in a place easy of access, that the Brahmins may come and fleece them at will. This is only one specimen of the consummate skill and craft of the system.

This is no cause of discouragement, for greater is He that is for us than all those who are against us. All the massive chains of sin, caste, and Brahminical despotism will prove but as cobwebs before omnipotent grace; but it does seem to render every conversion among such a people an especial mercy.

These assemblies of the people so far serve the cause of the Gospel that they enable the missionary to put the word of life into the hands of many, and preach the Gospel to many who live in remote villages, and would, perhaps, otherwise, never have an opportunity to hear the joyful sound. One of the inquirers whom I mentioned first heard the Gospel at the river's side, whither he had come to bathe, and lose, as he thought, his sins.

Children under Instruction.

Having mentioned our school, a few particulars may not be uninteresting to you.

Our number is at present seven, five boys and two girls. One is the son of a native Christian; the remaining six would, in all human probability, have grown up under the hardening, defiling influence of a heathen education, had not the merciful God, and the kind efforts of Christian friends, provided this asylum for them. They came to us in the most distressed situation, being picked up either by the police or our native members, begging a mere starving subsistence in the bazaars.

The heathen would far rather their children should die, than that they should lose caste by associating with Europeans. Naynsook told me, the other morning, of a poor man, who had come down from Benares, begging, with six children. They are all, he told me, miserably poor, naked, and crying nearly the whole day with hunger. He told the poor fellow that there was a sahib in Monghyr who would take his two youngest children, feed them, and clothe them, and instruct them, and would not require to be paid a pice in return. "No," said the man, with hardened indifference, "if I die, I shall be thrown into the river; and if they die, they will be thrown there; but I will not give them up to the sahib;" intimating that it would be much better to throw them into the river dead than to the sahib alive.

As you would expect, we find both their bodies and their minds grievously injured by the wretched circumstances in which they have lived. One poor little boy is now so weak that we hardly dare entertain a hope of his life, owing to the trash he was in the habit of eating, even down to common mud; because, as his sister

tells us, they could get nothing else to satisfy the gnawings of hunger. Their minds were as much or more injured than their bodies. Miserably ignorant they seemed, quite destitute of all idea of a Supreme Being, the Creator of themselves and the world around them. Their minds seemed one thick, black blot. Petty lying and petty thefts were their daily employ, so that they were not at all unlearned in the arts of deception. So obstinate were they that I know not when we shall teach them the duty of prompt obedience. This costs us a struggle with their waywardness almost every day, and sometimes very hard struggles too. If God had not promised the aid of omnipotent grace to those who endeavour to "train up children in the way they should go," I should be ready to throw up the undertaking in despair. It is distressing to think that this is the condition of millions of poor children, who, if timely aid be not afforded, will grow up in this condition, and die in this condition, and leave behind them a race as ignorant, depraved, and prejudiced as themselves.

Immensity of the work to be done in India.

It is quite overwhelming to reflect on the vast amount of work to be done in the great Indian jungle; and which, as the age of miracles is past, must be done by the instrumentality of Christian benevolence. Surely from my heart I pray, Lord, give triple strength, and faith, and zeal, and love to every labourer in the field, and send out quickly additional hosts!

Our endeavour is, to separate the children, when they come under our care, entirely from heathen influence. For this purpose, we never allow them to go beyond the bounds of our own compound, except when they go to chapel, and then they are accompanied by a native Christian. We feel very grateful to God that he has supplied us with a native Christian to take charge of them when out of school, and one to instruct them in school.

Compared with the wants of the people and our own desires, we feel that ours is a very, very small beginning, very indeed; but we are encouraged by knowing that God does not "despise the day of small things," and we have confidence in Christian friends that they will not, but will labour together with us in their prayers, that from these little ignorant, despised ones, God would raise up some champions for the truth,—some to preach powerfully the riches of Christ and Gospel grace when we shall be silent in the tomb. Such is our desire, and our aim, and our prayer. The end, it is true, is far off; and the beginning seems very disproportionate to such an end; but the husbandman has long patience; the seed is small, and many, many days it lies hid, and shows no signs of life; but it grows up and increases, he knows not how, yet he becomes enriched with a plentiful harvest. And is not the God of grace as worthy of our patient trust as the God of nature? The success of similar

attempts, which sprung from small beginnings—I refer especially to the Boys' Boarding-school in Calcutta—may encourage the friends of Christian education to hope, though it may seem hoping in part against hope.

Anticipates his Brother's arrival in India.

I have not yet received any news directly from you, or from home, respecting dear John; but I have received indirectly, through friends in Calcutta, the very cheering intelligence that I may expect him. Sincerely grateful do I wish to feel to God for his great mercy; and I would warmly express my thanks to the Committee for kindly affording me the hope of so abundant a source of alleviation and joy. Thirsting, you may suppose I am, for full particulars respecting him. I trust the same goodness and mercy which have brought and settled me here so comfortably, will also bring to me the greatly additional blessing of seeing so dear a brother as a fellow-labourer in the Saviour's work.

Excellence of Mr. Yates's Translations.

A good work was nobly done in the formation of the Bible Translation Society. Independently of the translation of every term, which is not done in any other translation into Hindoostance with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates's Hindoostance translation which I see in no other. Of course this is my own private opinion, and may be controverted; and yet, in confirmation of it, I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no de-

finite idea from the reading, are not left thus in Mr. Yates's translation, but have a clearly defined sense enstamped on them. This is called putting his own sense on Scripture. To me this property seems a most valuable one, especially when intended to be read by prejudiced persons, and listless, indifferent persons, who would need but a very trifling inducement to throw the book aside, and who would be sure to find such an inducement in the unintelligibility of the language, if such existed.

If it be so great a fault in a translator to put a sense on Scripture, I think it a far greater one to write that as translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

I am glad Mr. Yates's singularly eminent qualifications as a translator begin to be known and appreciated. The very retiring, patient, laborious thought, and beautiful simplicity which are among the most eminent of those qualifications, have tended to shut him up from public notice; but his noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory.

Spirit of inquiry at Dacca.

You will be pleased to see, in the "Heralds" printed at Calcutta, accounts from Dacca, which show that our Scriptures and tracts are beginning to excite much attention, and great and effectual doors of distribution are opening. May this spirit of inquiry spread like a flame throughout the whole continent, then we shall have full work for every translator and every distributor, though multiplied a thousand-fold!

J A M A I C A.

THE following communications from our brethren Day and Dexter, will speak for themselves, and show in how pleasing a degree the blessing of God continues to rest upon those parts of the Missionary field which they occupy. The death-bed of the negro deacon is a striking scene; and the earnest exertions made by brother Dexter's congregations to secure an additional missionary, prove the high estimation in which they hold the blessed Gospel.

ORACABESSA.

EXTRACT OF A LETTER FROM MR. DAY,

Dated Aug. 10, 1840.

It will, no doubt, afford you pleasure to be informed that the second Anniversary of Freedom has passed away, not only without riot and disorder, but in the most sober, decent, and, I may add, religious manner. The people are

now returning to their work; and all classes express themselves well pleased with the general conduct of the peasantry, and the working of the free system.

On these stations the services of the 1st of

August and following days were very interesting, of which I intend giving you a brief account.

On Friday evening, July 31st, great numbers of people were seen winding their way down the mountains to Oracabessa; where they assembled in the chapel, to hold a meeting for the purpose of imploring the Divine blessing on the services of the approaching day. This meeting continued the whole night, singing hymns of praise, which were re-echoed back from the neighbouring dwellings.

At four o'clock next morning I met the people in the chapel, which even then was crowded to excess. Here arrangements were made for the baptism of 199 persons, who had been examined and accepted for that ordinance. We then proceeded to the sea-side, just opposite a small island, in the bay called Santa Maria, close by where Columbus landed in the year 1494, and which he named after his first ship. Here a very large assembly was gathered on the beach; and, after a short address to the spectators, singing a hymn, and praying, I went into the sea, followed by the candidates, who were baptized, on their profession of repentance toward God, and faith in the Lord Jesus Christ. The service was delightfully solemn; and I trust many of the spectators received impressions which will not be easily effaced.

As soon as we could again assemble, we held

a meeting for prayer and thanksgiving, at which, after several members had poured out their simple and fervent praises and prayers, I delivered an address, found on Psalm cxxxvi. 23, "Who remembereth us in our low estate; for his mercy endureth for ever;" after which we separated, for the purpose of taking some refreshment, which was now become quite necessary.

At eleven A. M. we again met, and I preached on the subject of Christian baptism, as laid down in the New Testament; concluding with an address to the newly-baptized persons, on the privileges and duties of members of the Christian church.

On the following morning I went down to Port Maria, when our usual Lord's day services were attended by immense numbers. During the service I suffered much from excessive heat, and returned in the evening quite exhausted.

After resting a little on the Monday, on Tuesday I went to Bagnal's Vale. On my way I was exposed to both rain and a scorching sun. I found a large congregation assembled on my arrival, to whom I preached; after which I returned home, thankful, I trust, for the strength afforded me, for the disposition of the people for whose benefit I labour, and for the pleasing prospects of usefulness before me. Truly "this is the Lord's doing, and it is marvellous in our eyes."

NEW BIRMINGHAM.

EXTRACT OF A LETTER FROM MR. DEXTER,

Dated Aug. 8, 1840.

I PROCEED to give you some account of the progress of the cause at these stations, and of the manner in which the past week of festivity has been observed.

Rio Bueno.

To begin with Rio Bueno. I am sorry that at this station there does not appear to be much real progress in the conversion of sinners. We have had no baptism since the Association; nor have very many presented themselves as candidates. Still there are some respecting whom I am satisfied that they have undergone a saving change; and many others of whom our deacons have favourably reported, though I have not yet had time for conversation with them.

The congregation is larger than ever, many being frequently unable to obtain admission; and I believe that if the chapel were again enlarged, it would be the same in a very few weeks. It does not, however, appear to me advisable to enlarge either here or at Stewart-Town; but rather, if help could be obtained from home, as I sincerely hope it may, to branch off, and form new stations near the extremities of the districts, at which large congregations might at once be gathered, without any injury to the parent

churches. In the Dry Harbour district, for instance, many of the people have to walk eight or nine miles to Rio Bueno or Stewart-Town; and though that is a comparatively small distance for the healthy and strong, it is a long way for the aged and infirm; I have not, therefore, been surprised at receiving repeated requests from them that they might have a chapel in that district. On the last occasion, they assured me that if I would open a station there, they would at once raise the money for the purchase of premises. I was forced to tell them that I could receive no subscriptions for such a purpose till the debts at the present stations were paid; and that I could not, in fact, undertake any more labour without help from England.

Our Day and Sabbath-schools here are in good order.

Death has been permitted to make his ravages among us; but we trust that they who have yielded to his summons, have done so only that they may enter into the joy of their Lord. One case was particularly pleasing; I had heard that one of our deacons was very ill, and, accordingly, went to visit him. He was insensible, and appeared to be very near the gates of death. On his reviving a little, he expressed great de-

light at being permitted to see his dear minister once more in the flesh, as he had feared that he should have been called away without such an opportunity. I said to him, "Well, Thomas, you are very weak, and cannot remain here long; tell me how you feel in the prospect of eternity." "Happy, happy!" was his short, but emphatic reply. "And what is it that causes your happiness?" I asked. "O minister, I trust entirely to my blessed Jesus!" "And do you feel that Jesus is precious?" "Precious! precious! Oh, what a sinner, and what a Saviour! O that I had loved him more and served him better!" This conversation quite exhausted him; and, after I had read and prayed, we parted, never more to meet till the morning of the resurrection. I learned from his wife, that immediately on feeling himself taken worse, he had all the members and inquirers living on the property assembled in his room; and, taking his New Testament into his hand, said, "I have often read to you from this blessed book, and would be glad to do so now, but am not able. Tell me, before I am taken from you, have I dealt faithfully with your souls?" There was silence, all being too much affected to reply. "What," said he, "can no one speak? Have I told you faithfully your duty from this book?" All, with tears, replied, "Yes! yes! had we attended more to what you have told us it would have been better for us." "Well," returned he, "remember I must meet you all at the bar of God, and bear witness that you knew what was right, and that if any of you are lost it is your own fault." He was one of those whom Mr. Whitehorn intended to baptize in January, 1832; but who, in consequence of the disturbances, did not enter the church till 1835. He has left a widow with four children, and expecting a fifth. Several hundred persons were present at his funeral; and his brother deacons, as a token of respect, had, before I next visited the station, clothed the pulpit and communion-table in black.

Stewart-Town.

At Stewart-Town we are, I trust, going on well. We have had our trials, but they have done us good. From the beginning of the year,—indeed, from our revival-meeting in November, the church has been more alive than at any time since I have known it; and though the number baptized be not so great as during the first two years after I took the stations, I humbly trust that the Lord is blessing his word now more than at any previous time. In the years just referred to, the greater number of those baptized had been waiting from the time of the disturbances.

You will have perceived, by the account in the *Baptist Herald*, that we were lately privileged to add to the church by baptism forty-one persons, who had given reason to believe that they had passed from death unto life. Many of these were among the most delightfully inte-

resting cases of conversion with which I have been acquainted.

I hope, as soon as the bustle of the season has passed over, to commence examining a goodly number, who are standing ready for that purpose.

The Sabbath-school is going on as usual. Several of the newly baptized were scholars, and two teachers in it.

Here, as at Rio Bueno, many of the people have to walk from eight to ten miles; and have, for a long time, been making requests similar to those from Dry Harbour. I have been forced to meet them in the same way.

New Birmingham.

The work of the Lord appears to be prospering abundantly at New Birmingham. After the removal of Mr. Gibson by sickness, a female member at Stewart-Town was requested to take charge of the school, till I could have one of our deacons trained for the purpose. She consented to do so for three months; but, as at the end of that time my expectations were not realised, she still continues here. It has rejoiced me to see the zeal with which she has carried on the work, and the blessing which appears to rest upon her labours. The day-school has been considerably increased, and the Sabbath-school doubled; while several of the young men and women who have joined the latter have this week been baptized, and others are in a very promising state.

This little station, formed, as you know, only two years since, with fifty-four members, has now just double that number; and many more appear to be anxiously inquiring the way to heaven.

The revival, which appears to be going on, commenced here, as at Stewart-Town, about November, many dating their first serious impressions from about that time.

If I mistake not, I have once or twice written you as to the deplorably destitute condition of the back part of the parish of Trelawney, and the adjoining portion of the parish of Manchester. You will, doubtless, have learned that the inhabitants of the latter parish have recently sent deputations to brother Phillippo, requesting him to help them to a minister, and that he preached among them a Sabbath or two ago. He must have travelled between forty and fifty miles to do so, while I write this within ten miles of the boundary of Manchester, and on Wednesday had the happiness of baptizing three persons from thence. They have for some time attended here, and given pleasing testimony of their conversion to God.

Another district, lying about fourteen or sixteen miles south-west of New Birmingham, and near the borders of St. Elizabeth, is in a similar state. One of our members, who has recently been residing there, informs me that nearly all the people call themselves Baptists; and that many of the older ones, who live very consistently, have given her the following account:—

About ten years before martial law a free black man visited them, talked to them of Jesus, and, after a time, baptized some of them in our way. At length, in one of his preaching excursions, he was seized in Manchester, and hung. They have ever since continued to hold their meetings for prayer twice or thrice a week; but, having no minister of their own, attend an episcopal chapel some miles distant.

I expect two or three of the people down shortly, and hope to get more information as to their real condition; meantime I may remark, that every inquiry I have made has tended to confirm the above statement.

Strenuous efforts to obtain a new Missionary.

You will readily believe, that when I heard from brother Knibb, and from your letter to brother Clark, that so many missionaries were promised for Jamaica, it filled my heart with joy; but when I saw the terms on which alone any district could be favoured with an additional labourer, I felt there was but little hope of my obtaining any immediate assistance. Convinced, however, that it would be of no use to sit down in despair, I at once called together the deacons of Stewart-Town church, laid before them a statement of the debts upon the Mission-house and schools, amounting to about 1300*l.*, and told them that if they wished to have one of the new missionaries in this district, they must clear off that incumbrance. This was the last week in July; and I begged them to state the matter to the members and inquirers as an additional inducement to bring in liberal subscriptions; the consequence was, that the amount raised there was double that of any former collection. They have not exactly pledged themselves to liquidate the debt by the end of the year, but I have no doubt that they will do it within the first quarter of 1841. The sum raised on the 1st of August, and up to the present time, is 408*l.*

At Rio Bueno I had not a similar opportunity of seeing the deacons; nor are the people there in a condition to give so much as Stewart-Town this year, on account of the almost unprecedented drought which has prevailed on the coasts. The usual seasons, as they are termed, have been withheld, and the fields are as bare as the roads; they, however, brought 156*l.*; and there is, perhaps, about 50*l.* more yet to come. The deacons are also consulting about making another special effort in a month or six weeks. I have not my books here; but, as nearly as I can judge, the debts on the Mission premises and schools at Rio Bueno amount to between 900*l.* and 1000*l.* currency.

At New Birmingham the people had been well prepared for the occasion, by Mrs. Dexter and Miss Thomas. Having preached at Stewart-Town on the 1st, and at Rio Bueno on the 2nd instant, I reached this place on the morning of Tuesday the 4th, and had a good congregation in the afternoon.

On the following day we travelled to Quashio

River, where 29 persons were baptized. In the afternoon they were received into the church; and, together with about 300 members from this and the sister stations, commemorated the Saviour's dying love.

On Thursday the children of the day-school were examined by Miss Thomas, in reading, writing, spelling, arithmetical tables, and other simple branches of education. The progress which they had evidently made reflected great credit both upon the teacher and her pupils.

At the close of these interesting services I found that the subscriptions amounted to 121*l.*, though the people had only just finished a lime-kiln, for the purpose of fitting up the chapel. This will be commenced on Monday; and I hope that, by the practice of the most rigid economy, the fitting up will be paid for by the day of the opening.

Thinking that I might not have an opportunity of sending to both you and brother Knibb by the same packet, I wrote to him fully on most of the above subjects last week, thinking that, as he knew the localities referred to, he would be better able to urge my suit with the Committee. I have requested him to lay the letter before you.

I have only one request more to make on the subject. I do not know Mr. Woolley, of Stepeny College; but, from all I have heard of him from my friend Mr. Gibson, as well as from brother Dutton, both of whom knew him intimately, I would beg, that if the Committee agree to my having immediate assistance on the above conditions, he may be appointed to this district.

I sincerely hope you will, in this matter, be directed to do that which shall be most for the glory of our Lord and Master; and that, should I be disappointed in obtaining help, I may still count it my greatest honour to labour to the extent of the strength which he may afford. "Missionaries are but men;" and, while looking at the claims of my present stations, and glancing at those of the surrounding neighbourhoods, deeply do I feel this.

You will learn from Mr. Knibb, that while the former have not half the attention which they deserve, the latter must, as far as labour is concerned, be entirely disregarded.

My dear wife is as well as, under all circumstances, can be expected. My little boys are quite healthy. As to myself, the labours of the past week have enfeebled me, but, in other respects, I never was better.

Pray for me, my dear sir, that whatever may be the determination of the Committee, I may endeavour to reconcile my mind to it. Should they refuse, I shall find it hard work to do so.

Sympathizing with you under all the difficulties connected with the discharge of your office, and praying that you may have strength according to your day, I remain,

Very dear Sir,

Yours in the best bonds,
BENJ. B. DEXTER.

Home Proceedings.

HOME ARRANGEMENTS FOR NOVEMBER.

IN BEDFORDSHIRE a series of Meetings will be held at the following places:—

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| Nov. 1. Mauldon and Ampthill.
2. Cranfield.
3. Wootton.
4. Bedford.
5. Thurleigh. | | Nov. 6. Risley.
8. Keysoe, Staughton, and Sharnbrook.
9. Keysoe.
10. Sharnbrook.
11. Carlton. |
|---|--|---|

Deputation, Rev. E. Carey.

IN KENT and BERKSHIRE, Meetings will be held at different places, which were either unable to receive the regular Deputation, or which the Deputation were unable to visit. Deputation, Rev. E. Carey.

The Meetings in MONMOUTH are held at the beginning of the month, and those of NORTH WALES towards the close. Deputation, the Rev. J. Angus and the brethren of the neighbourhood.

It is also intended to hold Meetings in connexion with the sailing of our brother Knibb and the additional Missionaries to Jamaica.

Services will be held as follows:—

- Nov. 1. Leighton.
 2. Mr. Bowes, Blandford-street, Marylebone.
 3. Dr. Leifchild's, Craven Chapel.
 4. Rev. S. Green, Walworth.
 5. Eagle-street United Tea and Public Meeting.
 6. East London, Brunswick Chapel, Mile-end.
 8. Rev. Edward Steane's, Camberwell.
 9. John-street, Bedford-row, Ordination of Mr. Woolley, and Tea-meeting.
 10. Public Farewell Meeting at Finsbury Chapel.
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The friends of Missions throughout the country have promised 2000*l.* for ten additional Missionaries; and it is hoped that as London has done but little in connexion with Mr. Knibb's visit, a strenuous effort will be made to aid the Society in the extension of its operations.

WEST-AFRICAN MISSION.

WE stated, in our Number for July, that the Committee had determined, in humble reliance on the Divine blessing, to commence a Mission to Western Africa. We have now the pleasure to state, that two brethren, who are deemed, by the independent suffrages of all who know them, well qualified for the arduous task, have gone forth, with a view to explore the proposed field of labour, and take the necessary preliminary measures for settling a small band of missionaries, with the least probable risk of life and freedom, and where it may be hoped they will be most useful.

Our highly esteemed brother, the Rev. John Clarke, from Jericho, having, in some degree, recruited his health, was anticipating, with much pleasure, a return to his numerous and affectionate flock in Jamaica; but no sooner was it intimated to him that the Committee wished him to consider whether it was not

his duty to take upon him this new service, than, in the spirit of self-consecration by which he has been long distinguished, he assented to the proposal, and avowed his readiness to go. The state, and wrongs, and claims of Africa, have weighed deeply on his mind for many years; and, without suspecting to what purpose his knowledge was to be applied, he had acquired a larger amount of information on the subject, probably, than any other of his brethren. The time allowed for preparation was so brief, that it seemed, at first, scarcely probable that a suitable companion could be found for Mr. Clarke; but, within a few days of the period first fixed for the sailing of the vessel, this difficulty was unexpectedly removed. Dr. G. K. Prince, who, for some years, practised the healing art, with great reputation and success, in Jamaica, and who, in that island, became a recipient of the grace of the Gospel, evincing his sincerity by the most costly sacrifices of a temporal kind, being informed by his friend, Mr. Clarke, of his own destination, expressed his willingness to share with him the perils of the undertaking, and was gladly received, with that view, by the Committee.

Application was made, in the first instance, for a passage by the Government steamers; but this not being granted, they have embarked on board the *Golden Spring*, Captain Irvine, a vessel belonging to the African Company, taken up by Government, to carry coals for the expedition. Her destination is ultimately Fernando Po, calling at Cape Palmas and Cape Coast Castle by the way. From Fernando Po our brethren will cross over to the main land, examining, in the first instance, the high lands at the Cameroons; and then, probably, proceeding up the Niger as far as Idda, Egga, or Rabbah, as opportunity may be afforded. The district about the Cameroons is inhabited by the Eboes, a numerous tribe, of whom Mr. Clarke has not less than 300 connected with his church in Jericho.

All who are able to appreciate the difficulties, of various kinds, connected with the entrance into such a field as that which our friends are about to penetrate, will be thankful to hear that, no sooner was the undertaking resolved on, than unexpected and highly important facilities presented themselves. To the late Governor of Fernando Po, especially, Lieutenant-Colonel Nicolls, R.M., the Committee are under great obligations, for the kindness and promptitude with which he has furnished valuable information, derived from his personal experience; as well as given letters of introduction to several of the native chieftains at Fernando Po and on the coast. Indeed, it has been impossible to witness the successive incidents which have marked the whole proceeding, without being encouraged by the persuasion that the hand of the Lord has been with his servants for good.

Such was the uncertainty, from day to day, of the precise time when our Deputation were to go on board, that it was impossible to give sufficient notice of a General Meeting on their account, previous to their departure; but as they remained a few days longer than was at first expected, they met on Friday, the 9th inst., with the ministering brethren of the South London District, who assembled on that evening at the Rev. Mr. Sowle's chapel, at Battersea. On Lord's day evening, the 11th, they were affectionately commended to the Divine protection by Dr. Cox and his friends, at Hackney; and as it was found there would be still another day spent on shore, a hurried notice was sent out for a third service, of the same nature, at New Park-street, where a considerable number of ministers, and other friends, were gratified with the opportunity of expressing their Christian sympathy and devout aspirations on their behalf.

On the next day, Tuesday, the 13th, they embarked; and though at the

time of this being written, it is not known that the vessel has left Gravesend, it is most probable she has done so. Surely our friends throughout the kingdom will require no exhortations to bear their beloved brethren on their hearts before God. They are eminently hazarding their lives for the sake of the Lord Jesus. May it please Him, whom the whole course of nature submissively obeys, to preserve them as in the hollow of his hand, and abundantly to crown their enterprize with his blessing!

Fen-court, Oct. 20.

After the above article was sent to press, the Editor received the following letter from his friend, Mr. Clarke; which he inserts, as a delightful and instructive indication of the frame of mind in which our brethren have gone forth on their errand of mercy.

*Barque Golden Spring, off the Downs,
Oct. 16, 1840.*

My dear and respected Brother in Christ,—
After parting with you at Fen-court we proceeded to Gravesend, and went on board our vessel; we, however, found that she could not sail before the afternoon of the following day. We returned on shore, and slept there for the night. On the Wednesday night we slept on board, and moved a little down the river yesterday, but, before dark, found it necessary to anchor off the Nore Light. This morning we expect to reach the Downs, and in the afternoon our pilot will probably take his leave of the vessel. I write these few lines to bid you again farewell, and to beseech you to do all you can for the sending of the Gospel to the interior of Africa. We may be swallowed up in the mighty deep, and joyfully go to heaven from that water which is held in the hollow of the Almighty's hand; but Africa's millions must not, for this, be left to perish. We may die on the voyage, or soon after our arrival on the coast; but still remember we die happy in the performance of duty, and care not that our exit to a better state should be lamented. But Africa's woes ought to induce lamentation, and excite not only to tears of compassion, but to acts of devotedness and self-denial, and to endeavours to rescue her from her long, long night of misery and eternal death. We may live to do all that our hearts desire. God grant it may be so! I at this moment am willing to die, or at any moment God has appointed; but I do not desire to die, but to live, for the good of Africa. I shall think it real pleasure to suffer in the service of my God and for Africa; and, as long as I can do good for that land, I shall gladly endure any trial, and remain absent from the blest abode above, where holiness and freedom from suffering eternally fill each blest seraphic spirit with unspeakable delight.

I shall thank you to acknowledge, in the
HERALD,—

1. A tin-case of 10,000 needles, from the Rev. J. Smith, of Astwood.
2. A suit of clothes (black), from Mr. Johnson, Ashton-under-Lyne.
3. A parcel of books in the Greybo language, from Miss Dring, of Hull.
4. Eight books, in the Susoo, Eyo, Bullom, and Sberbro tongues, from the Church Missionary Society.
5. Three books, in the Mandingo and Bechuanan tongues, from the Wesleyan Missionary Society.
6. Copy of a manuscript in the Kru language, from Dr. Hodgkin.
7. Specimens of African languages, tracts, and school-books, by Mrs. H. Kilham, from Robert Forster, Esq., Tottenham.
8. A grant of Arabic Scriptures, Psalms, Gospels, &c., from the British and Foreign Bible Society.
9. Grant of tracts and school-books, from the Religious Tract Society.
10. Two copies of Slave-Trade and Remedy from Sir T. F. Buxton.
11. M'Queen's Africa, to Dr. Prince, from Capt. Bird Allen, R.N.
12. Papers, &c., from the Society for the Civilization of Africa, by Capt. Washington, R.N.
13. Various important Papers of Instructions to Travellers, and Reports of Aborigines Society, from Dr. Hodgkin.
14. Letters of Instructions relating to Health, printed paper on Cholera, &c., from Mr. James Peggs, Bourn.
15. Valuable advice from Lieutenant-Colonel Nicolls, and letters of introduction to—
 - (1.) Mr. John Scott, chief constable, Fernando Po.
 - (2.) Capt. John Becroft, Fernando Po.
 - (3.) Duke John Lyambo, Old Calabar, regent.
 - (4.) King Aqua, of Cameroona.
 - (5.) King William, of Bimbia.
 - (6.) King Boz, of Brass.
 - (7.) King Bell, of Cameroona.

16. Introductions from Dr. Hodgkins to the Governors at Cape Palmas and Mesurado.

17. Thanks are also due to M'Gregor Laird, Esq., for very important advice and information; and also to Lieutenant-Colonel Nicolls, for the deep interest he has taken in the important enterprise.

Capt. Irving is very kind, and Capt. White exceedingly agreeable. We have on board eight black persons, from Cape Palmas, Cape Coast, and Fernando Po; and believe the captain will

encourage us to do all the good we can to his ship's company.

We have not yet had any sea-sickness.

I now hastily conclude; and remain,

Your affectionate brother in Christ,
JOHN CLARKE.

P.S.—Please to remember us in your daily prayers, and allow not the church of Christ to forget Africa. Suffer not her perishing millions to rise up against you in the day of judgment.—Farewell.

MEARD'S COURT AUXILIARY SOCIETY.

Our readers may have noticed, in our Number for September, the acknowledgment of a collection of 30*l.*, made at the Rev. John Stevens's chapel, Meard's Court, Soho, after a sermon by Mr. Knibb. We have the pleasure to add, that our respected friends, comprising that church and congregation, have since unanimously concurred in forming an Auxiliary Society, which has already remitted to Fen-court the sum of 55*l.* We have great pleasure in laying before our readers the excellent Address, issued by the Committee of this active Auxiliary on its formation:—

Christian Friends, — The Committee have great pleasure in laying before you a statement of the formation of the above Auxiliary to the Baptist Missionary Society, for the purpose of disseminating the Gospel of the grace of God into heathen lands, but more especially into Africa, where the horrible traffic in human blood has long been carried on; and beg leave most respectfully to solicit your co-operation in aid of this work of faith and labour of love, humbly imploring the Divine blessing and influence, without which all means will prove abortive.

That the providence of God is opening the way for the Gospel to be sent into Africa appears to us in a very striking and evident manner, with a clearness that cannot fairly be denied, and ought not to be overlooked by Christians of any denomination, and in which all may unite, without denying those principles by which they are individually distinguished; the hand of the Lord appearing, in a most remarkable manner, in the conversion of many of the negroes, who have been stolen from Africa; and sold for slaves to the West India planters; but who now, having obtained their freedom, are desirous of returning to the land of their nativity, there to publish the glad tidings of salvation through a crucified Saviour. Means only are wanting, and they only wait to be furnished with pecuniary aid for the undertaking; thus it is evident the Lord has a chosen people among the sons of Ham, whom he intends to gather by the preaching of the Gospel.

And can we, Christian friends, stand still, while this work of the Lord is going on before our eyes, without rejoicing thereat, and feeling desirous to aid, by our subscriptions and dona-

tions, in promoting it? And shall not our affections extend as far as the election of grace and the purchase of Messiah's blood extends, when it is made manifest by the regenerating influence of the Holy Spirit? These impressions have determined us most sincerely to invite you to unite with us in following the leadings of Divine Providence, and the operations of Divine grace, in the furtherance of this good work which is now brought before us, in which we have now opportunity to assist; and which will be accomplished whether we have any hand in it or not, for "the counsel of the Lord shall stand, and he will do all his pleasure."

We submit, then, this address, Christian friends, to your serious consideration, wishing every one to be fully persuaded in his own mind of the propriety of uniting herein; and then to give according to the ability which God hath given, remembering that "the Lord loveth a cheerful giver;" and if there be first a willing mind, it is accepted "according to that a man hath, and not according to that he hath not." May the Lord pour out his Spirit upon his ministers and people, and accomplish his purpose in the ingathering of his elect, by the propagation of the Gospel among "all nations, and kindred, and tongues, and people."

Several ladies having kindly tendered their services, are now engaged as collectors; and any other persons wishing to do the same may be furnished with books and cards for that purpose, on application to the Treasurer or Secretary, by whom, also, subscriptions and donations will be thankfully received.

W. BONFIELD, *Sec.*

DEPARTURE OF MR. KNIBB, WITH OTHER MISSIONARIES.

A PASSAGE has been secured for Mr. Knibb, and the friends who are about to accompany him back to Jamaica, in the *Reserve*, Capt. Hosenon, which is expected to sail on the 10th of November. All packages intended for Mr. Knibb, or any other of the missionaries on the north side of the island, must be forwarded to Fen-court by Thursday, the 5th proximo.

The Committee have been much encouraged by the liberal response which has been made by their Christian friends, wherever their respected brother has been, to his appeals on behalf of

Africa, and for the extension of the Mission in Jamaica. It would have been gratifying, had it been possible to meet the earnest requests from many other quarters for a visit from him. In all cases, the best has been done that circumstances would admit of; and our grateful acknowledgments are due to the gracious Providence which has carried our esteemed missionary, for six months in succession, through a continuous series of labours, such as few constitutions would have been able to sustain.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Miss Cannon, of Waltham Abbey, for a parcel of Magazines; also, to a friend, for a box of half-bound Magazines, and Jowett's Researches, sent by the Brighton van; for a box of fancy articles, from a lady of the Established Church, by the Rev. John Walcot, Ludgershall; for a box of apparel, from Mrs. Risdon, Birlingham, for Mrs. Clark, Brown's Town; and for a parcel of books, from Miss Higgs and Miss Youngman, for the use of students for the ministry in Jamaica, by the Rev. W. Knibb.

A truss of linen and a box of Magazines have been received from Manchester for Mr. Knibb likewise, a case of apparel and useful articles, from Mrs. Innes, of Edinburgh. A parcel of Spanish tracts, for Mr. Knibb, has been received; also, a cask and case of medicines, and a crate of earthenware.

Two boxes are in hand for Mr. Hutchins; a small box, for Mr. Clark, of Brown's Town; and a parcel of books, for Mr. Merrick, of Jericho.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of September, 1840.

Our country friends will observe that we now adopt a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expence of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.

SUMS RECEIVED AT FEN-COURT.		£	s.	d.	£	s.	d.
<i>Subscriptions.</i>		£	s.	d.			
Joseph Fletcher, Esq....	4	4	0	Mrs. Masters, for <i>En-tally</i>	20	0	0
<i>Donations.</i>					J. H. Allen, Esq., for <i>Africa</i>	5	0
W. A. Hankey, Esq., for				S. G., by Mrs. Cox	5	0	0
Rev. S. Oughton.....	10	0	0	J. P.....	10	0	0
Thos. Hankey, Esq, ditto	5	0	0	Geo. Kitson, Esq.....	5	0	0
Rev. J. A. James, for				Ditto, for <i>Africa</i>	5	5	0
<i>Africa</i>	5	0	0	S. S., per <i>Record</i>	10	0	0
Mrs. Cross	0	10	0	Mr. James Oliver, <i>New-ington</i>	5	5	0
M. E.....	5	0	0	Ditto, for <i>Africa</i>	5	5	0
				A constant Reader of the <i>Patriot</i> , for <i>Africa</i>	5	0	0
				N. Robarts, Esq. 10 10 0			
				Ditto, for <i>Africa</i> .. 10 10 0			
				A Well-wisher, for <i>Africa</i> 1 0 0			
LONDON AUXILIARIES.							
				Henrietta-street .. 33 13 5			
				Hackney:—			
				Collected by			
				Mrs. Elliott, for <i>En-tally</i> 0 10 6			

£ s. d.	Cheltenham:—	£ s. d.	Nottinghamshire.	! £ s. d.
COUNTY AUXILIARIES.	Mr. T. R. Conder, for		Nottingham:—	
<i>Bedfordshire.</i>	Africa	5 0 0	John Heard, Esq., for	
Leighton Buzzard:—			India.....	50 0 0
By Rev. E. Adey	<i>Hampshire.</i>			
Ditto, for schools.....	Wellow, I. W.—by Rev.		<i>Somersetshire.</i>	
Ridgemount:—	W. Elliott	2 9 0	Bath:—	
By Rev. J. Angus ...	Portsmouth, &c., Branch,	100 0 0	On account	30 0 0
Luton:—	on account			
E. Waller, Esq., for	Southampton:—		<i>Suffolk.</i>	
additional Mission-	Mr. W. Jones, don. ...	3 0 0	Ipawich:—	
aries to Jamaica ...	Jersey:—		Mrs. Cobbold, for	
	By Rev. G. H. Davis	17 6 6	Africa.....	1 1 0
<i>Berkshire.</i>	Guernsey	9 14 8		
Reading Auxiliary,	Newport, I. W.:—		<i>Shropshire.</i>	
on account	For Africa	3 12 0	Shropshire Auxiliary ...	84 6 7
	Beaulieu:—		Ditto, for Translations	0 10 0
<i>Derbyshire.</i>	By Rev. J. B. Burt—	14 14 7	Ditto, for Africa	0 10 0
Derby				
	<i>Hertfordshire.</i>		<i>Warwickshire.</i>	
<i>Dorsetshire.</i>	St. Albans:—		Birmingham.....	24 11 8
Poole	For Ceylon press	29 14 6	Ditto, for Africa	1 12 5
	Ditto, friends for Eliza			
<i>Essex.</i>	Upton, <i>Entally</i>	4 0 0	<i>Yorkshire.</i>	
Colchester:—	Ditto, Miss Daniel, for		Bradford:—	
By W. W. Francis, Esq.	Native Agency, Cey-	1 12 6	Mr. H. Forbes, for	
John Foster, Esq., <i>Big-</i>	<i>Kent.</i>		Africa.....	5 0 0
<i>gleswade</i> , for addi-	T. E. M., donation.....	5 0 0	NORTH WALES.	
tional Missionaries	Eynsford:—		Anglesea:—	
to Jamaica.....	Collected by		By Rev. W. Morgan .	1 5 0
Ditto, for Africa	Rev. J. Broad	8 7 6	Wrexham:—	
Collections and dona-	Sevenoaks:—		Mr. J. Griffiths	50 0 0
tions	Mr. J. Palmer and	4 0 0		
Ditto, for Africa	family, for Africa...		SCOTLAND.	
			Jedburgh:—	
<i>Gloucestershire.</i>	<i>Lancashire.</i>		Friends, by Rev. C.	
Coleford, for additional	Liverpool Auxiliary,		Robson, <i>Berwick</i> ...	2 0 0
Missionaries to Ja-	on account.....	134 0 0	Dunkeld Missionary So-	
maica			ciety, by Rev. J. Black	3 0 0
Nailsworth:—	<i>Northamptonshire.</i>			
A Lady, by E. Barrett,	Thrapston, for Africa...	1 0 0	IRELAND.	
for Africa	Braybrook.....	1 15 1	Maghera:—	
0 14 6			By Mr. Carson	4 13 9
Gloucestershire Auxil-				
ary, by P. King, Esq.				
Ditto, for Africa				
28 2 0				
Eastington.....				
0 16 0				

EXTRA DONATIONS FOR REBUILDING THE CHAPEL AT SAVANNA-LA-MAR

From April 15 to Sept. 30, 1840.

£ s. d.	£ s. d.
Ipswich friends, by Mr. Pollard	Friend at Watford
14 8 8	5 5 0
Pershore friends, by Rev. F. Overbury ...	Kelshall—Mr. and Mrs. Fordham
8 10 0	1 0 0
Bristol, by R. Leonard, Esq.	Mrs. Gouldsmith, Islington
25 0 0	5 0 0
South London Auxil., by G. Kitson, Esq.	B. Risdon, Esq., Birlingham
0 11 0	10 0 0
Camberwell friends, by the Treasurer ...	Mr. Baker, Andover
1 6 0	2 0 0
Ditto, by Miss Bliss.....	A Suffolk farmer, by Rev. J. Sprigg.....
1 0 0	1 0 0
Plymouth, by Rev. S. Nicholson	Mr. J. Miller, Gorsell.....
13 8 6	5 0 0
Ashford—Collected by Mrs. Vines.....	Friend, by Rev. J. Dyer.....
2 2 6	1 0 0
Colchester friends, by Mr. E. Warmington,	Mrs. Blacket, Brixton-hill.....
additional	Mr. John Ruff, Hampton
0 5 0	1 0 0
Cheddar Friends, by Mr. Clark	Ross—Collected by Miss Lewis.....
3 17 1	2 7 0

ERRATUM.

In our Number for July, the Weymouth collection should have been £10. 12s. instead of £29, which is the whole amount of the remittance, including Miss Gulpin, 14s. Having been received after March 31, no part appears in the last Report.

IRISH CHRONICLE.

NOVEMBER, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LAD-BROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Bathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

SPECIAL.—Our friends are aware, from former announcements on the subject of funds, that the Society for a long time past has been under the necessity of retaining £450 borrowed money, for which, of course, interest has to be paid. This interest would support a reader—one of the most useful class of evangelical labourers in Ireland. At Midsummer last the Committee had to borrow £200 more; and to meet the Michaelmas payments, £400 had to be added to this large debt. This statement, together with that of an increasing demand, and increasing opportunities for the labours conducted by the Society, will, we trust, be amply sufficient to arouse our friends to the efforts immediately necessary. God has mercifully influenced them to provide for the Society's wants on former occasions of similar difficulty. We dare not as yet, therefore, recal our agents, but who is ready to bid us continue and rather augment than lessen their number? Receipts since Michaelmas reduce the debt to £950.

Walworth, Sep. 17, 1840.

WILLIAM LORMER writes from Tubbermore, county Derry, Oct. 1.

July. In this month I visited 100 families, and in the course of my visits, I met with much encouragement in my work. On the 7th I called with a female about eighty years old. She is a Protestant; was always in poor circumstances, and, till lately, deeply ignorant of the truth about the Saviour. About a year since, when I was reading in this neighbourhood before going to Bangor in connexion with your society, I began a weekly meeting in Tubbermore, when a few aged people met to hear the word of life, the object of the meeting being chiefly for such. This aged female, though scarcely able to walk, came in regularly every evening. And, it was truly cheering to see her come, trembling on her staff; and, eager to hear about the Saviour, she would have herself seated on a little stool, close by my chair. She appeared always to be drinking in every word which I spoke; and, with joy beaming in her countenance, when I would be leaving them, would grasp my hand, and cry out, "God bless you; you comfort my heart; you speak so much of the love of

Jesus to poor sinners like me." I visited her several times since, and she appears to be rejoicing in the Saviour.

On the 11th I called in another house, in one apartment of which was lying, on a hard bed of straw, a female about seventy years old, a Roman Catholic; she was suffering severe sickness. The room was damp, the window broken, and the rain beating in, and she had scarcely as much bed-clothes as was sufficient to cover her. She knew me, and expressed great joy at seeing me. I spoke to her of her poor situation. "I am," said she, "in a poor case indeed. I have had nothing to eat for these three days, and can get no drink but water; but I hope I will soon be in a better country than this." Rejoiced to hear her speak in this way, I said, "That is a glorious hope, Mary, if you have it fixed on a good foundation." "My whole hope," she said, "is in Jesus. He is all my trust. I believe in his blood, and nothing else. *It is all folly,*" she said, with particular emphasis, "*it is folly, to trust to ourselves, or our clergy, or to what they can do for us. Nothing but the blood of Jesus can wash out my sins.*" I then asked her how

she learned that way of salvation. "I often heard it among Mr. Carson's hearers," she said, "but I heard it with joy from yourself at Mr. Stevenson's last summer. I was sorry when you left us; but you were useful to my poor soul the time you did attend: and I hope to more than me. May the Lord bless you."

I think there is much encouragement in this. Mr. Stevenson is the magistrate of Tubbermore. Last summer I attended at his place every Saturday morning, to read and speak of Jesus to the beggars of the neighbourhood, who were gathered there on that day in every week, to have their wants supplied by Mrs. S. There were usually from twenty to forty present. Among the rest was this poor Roman Catholic female. She now appears to rejoice in the blood of the Lamb; and although she says she heard of the Saviour from other individuals, yet she ascribes her present joy in the truth to the blessing of the Lord on what she heard from me on the occasions alluded to. Surely this is encouragement to the Lord's people to be "instant in season, and out of season," in telling poor, perishing sinners of the love of the Saviour!

A more afflicting sight I cannot conceive, than so many poor, ragged, beggars, from twenty to eighty years old, many of them lame, halt, and blind, all pressing round me to hear about the Saviour. One of them, a Roman Catholic, asked me for a New Testament. When I gave it to him, I inquired why he wished to have it? "Because," said he, "I wish to know all I can about the love of that Saviour you speak so much of to us poor people." But perhaps the priest will not allow you to read it," I said. "No matter about the priest," he replied, "I'll read that good book, and take care of it; for I like too well to hear of the love of Jesus, not to read his word, that speaks so much about him, no matter who says against it." Surely this is encouragement.

August. This month I visited 124 families. As usual, I was well received upon the whole. In some cases, even among Protestants, I have met this month a large measure of coldness and indifference; and, as much ignorance of the truth generally, as among Roman Catholics. On the 24th, I called in a house occupied by Roman Catholics. One of the members of the family was lying very ill. I talked to the sick person of the uncertainty of life, and of the importance of an interest in the work of Jesus, but they endeavoured to turn all I said into ridicule. An old man, a Protestant, however came in, with whom I had a very profitable conversation on the way of salvation by Jesus, which afforded them a hearing of the truth. I inquired if they could read, when they replied they could

not. I told them that my object in calling was not to contend with them about their religious opinions, nor to proselyte them to what they called my "new religion;" but to read or talk with them, about the love of Jesus to perishing sinners of every creed: they permitted me with pleasure to read to them. When leaving them, they all thanked me for calling, and, with one voice, cried out, "We hope you will be no stranger."

In the course of my visits on the 25th, four Roman Catholic families came into one house, and listened to me reading the word of God with the greatest attention. After I had done, some of them said, "We see plainly that you wish all people to be happy, no matter what sort their religion is; God enable us to mind what you say: Call when you like, and you are a thousand times welcome."

Rev. J. BATES writes from Ballina, county Mayo, Sept. 30,

In reference to what the Lord has enabled me to do this last month I have to communicate the following. I have visited every one of the schools, and, with one or two exceptions, they were very well attended. Several of the children had some scriptural lessons to repeat, but from the increased and increasing activity of the priests, they do not commit so much to memory as they formerly did. They are not interrupted until they have learned to spell, and are beginning to read the word of God, then through priestly influence they are withdrawn from our schools, that they may attend some of their own. Thus we find that they will be permitted to receive education from Protestant schools, until they are beginning to receive the elements of scriptural instruction, and then the best of the children are instantly withdrawn. The priests in this respect are much more active than they formerly were, consequently the children in our schools cannot receive as much scriptural education as they formerly did. In proportion as scriptural education has increased, the activity of the priests has increased in opposing it, and striving to keep the Roman Catholic children from being brought up under its influence.

In most of the places where I preach, I find the congregations about as usual. There are some few independent minds who will think for themselves, and not be swayed by the influence of custom; but after all, through the power of the landlord, the craft of the priest, and the influence of the rector, the majority of Irishmen are kept in a state of mental slavery. The more activity, the more opposition; the more opposition the more inquiry; and the more inquiry the more likely the people are to find the truth. We have a few

inquirers, and I should not marvel if the Lord should favour us with another baptizing before long.

From the journals of the readers you will find that they are still going on. During the past month they have made 518 visits to various families where they have had Christian conversation, read the scriptures, and engaged in prayer as they found circumstances to permit. They have also distributed about 300 tracts, besides a few copies of the New Testament have been put in circulation among the poor. The seed thus sown I trust will have the blessing of heaven attending it, and bring forth a rich harvest of immortal souls.

The spirit that is wanting is that of holy piety, faith in God, and untiring zeal. We are in danger of being drawn aside from our work by the influence of some temptation around us. Unfaithfulness is exhibiting a promise of ease, vanity a promise of distinction, infidelity a promise of freedom from guilt, and the extinction of all future pain. The faithful servant of Jesus, however, can hear a voice saying unto him, "Be thou faithful unto death, and I will give thee a crown of life."

ADAM JOHNSTON writes from Drumahair, Sept. 28.

Since my last I have been employed as usual in reading and explaining the glad tidings of salvation, to many who never had an opportunity of hearing the word of God proclaimed to them in their native tongue; and many of them heard me very attentively, and seemed willing to be instructed in the truths of the gospel. I may say there is not a day that I travel but I see a fresh discovery of the good resulting from the labours of the society. A few days ago I visited the house of a school-master of the name of R——, a Roman Catholic; he teaches a country school; after reading several portions of the word of God for him and family, and conversing with them on its gracious contents, I introduced a few tracts, which he gladly received, promising at the same time that he would read them himself and then lend them to others. And I have reason to believe that the reading of these tracts and having the scriptures read had a blessed effect on his mind, for in three days after he called to my house to see if I could give him more tracts; he also told me he never got so much information as he got by reading the tracts. I gave him six more. I trust they will prove a blessing to his immortal soul. I heard since, that he is not only reading them himself, but is also endeavouring to explain their contents to his scholars: may the Lord teach him by his wisdom, and lead him to seek Jesus,

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At present there is a prospect of much good being done in this neighbourhood; our meetings are well attended, as you will see by my book, and I hope we will be able in future to hold more meetings in the week, as the nights are now getting long, and our friends at Drumahair have agreed to have three meetings in the village each week, where we had but two. We have similar arrangements in many parts of the country; we expect by the blessing of God to spend this winter the happiest we ever spent in this country. From the good that has been done here from time to time, we are filled with large expectations. God now waits to be gracious; his feast of mercy is spread, and though myriads of guests have partaken of it, yet there is room,—the door is now open, but who knows how soon it may be shut?—therefore we are called on to work while it is called to-day, for the night of death is fast approaching, when no man can work.

JOHN GOLDRICK writes from Castlecomer, Queen's county, Sept. 30.

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MICHAEL MULLARKY writes from Cork, Sept. 22.

When I had the pleasure of seeing you in this country, I felt depressed in consequence of the meetings and Sunday-school at Blackrock being opposed in a quarter from which I least expected it, but I am glad to inform you that the opposition has subsided, the congregation is increased to an encouraging degree, the Sunday-school is well attended, and the Lord seems blessing his word to the souls of sinners. Mr. Brown, a member of the congregation, who occasionally teaches in the Sunday-school, lately requested to be permitted to join the church at Marlboro' Street, by submitting to the solemn and significant ordinance of baptism. I trust others are directing their faces Zionward, and promising to walk on the narrow road that leads to happiness.

In my intercourse with Roman Catholics, I find their respect for God's word, and their knowledge of the sacred volume, greater than I anticipated. On entering a house in Blackrock, a few days ago, I met a young man with a book in his hand; I asked him what he was reading. He said the Testament. I told him I was glad to find him reading such an excellent book. "Indeed it is an excellent book," said he, "if I understood it." I took the book out

of his hand, which I found to be the Douay version, and read several passages for him, such as John iii. 15, 16; 1 Tim. i. 15. And asked him, did he understand what these meant? when he exclaimed, with joy beaming in his countenance, "Oh, who could mistake these passages." After a short conversation he asked me in, and I was much pleased with the interview. We have reason to be thankful that the Lord has blessed, from time to time, the labours of his faithful servants, in making them the instruments in bringing one and another from the pale of the Romish church; but from the enlarged degree of scriptural knowledge which is prevailing among enlightened Roman Catholics, and the want of confidence which many of them manifest in the doctrines and ceremonies of their church, we have reason to hope that the time is not far distant when they will relinquish their errors, not in solitary individuals, but in thousands, and embrace the pure faith. Let us labour in faith; we have the means in our hands—the everlasting gospel—the means that have already been blest,—and in the faithful and prayerful use of them, we have reason to believe that that God, who has promised his word will not return to him void, will crown our efforts with abundant success.

Receipts to the end of September, 1840.

Wotton-under-Edge.		Collected by Rev. S. Davis. Chatham.	
Mr. Rogers	0 10 0	At Rev. G. Lewis's	4 14 8
Miss Eley	0 10 0	Mr. J. Acworth	0 10 6
Small sums	0 17 0	Mr. Brock	0 5 0
	1 17 0	Mr. Scott	0 5 0
Bath, at Rev. D. Wassell's	6 1 7	Mr. Balsey	0 5 0
A Friend at Jersey, per Rev. G. H. Davis	1 0 0		6 0 2
Sale of Fancy Articles, contributed by		Mr. F. Westley, sub. per Secretary....	1 1 0
Mrs. Bartram, Northampton	2 5 0	Mr. J. Bolton, per Mr. Scott, Loughboro'	0 10 0

. In the June Chronicle, the Collection at Finsbury Chapel is entered £27 18s. 9d., but in this sum a donation of 5s. was included, which should have been added to the Collection by Rev. T. Davis, Ashford, as under,—Miss Reader, 5s.

THE
BAPTIST MAGAZINE.

DECEMBER, 1840.

MEMOIR OF THE REV. WILLIAM NEWMAN, D.D.

THOUGH five years have nearly completed their course since Dr. Newman was removed from the cares and toils of this life, yet no biographical memorial of him has hitherto appeared in our pages. No man however has a better claim than he to have his name transmitted to posterity in the Baptist Magazine; not only on account of his eminence as a pious, learned, and diligent servant of Christ, and the position which he long occupied as one of the most respected members of our denomination, but also on account of the interest which he always took in this periodical, and the labour which he devoted to its successive volumes during the twenty years that he was one of its editors. An authentic record of his life, the work of his intimate friend, the Rev. G. Pritchard, being in existence, we shall therefore avail ourselves of the information which it furnishes, and lay before our readers now an outline of the history of this very estimable and useful minister.

William, the only son of Thomas and Sarah Newman, was born at Four Tree Hill, in the parish of Enfield, Middlesex, on the 10th of May, 1773. In his infancy he was usually taken on the day of worship to the parish church; but, subsequently, a chapel being built at Enfield, in which a minister of the countess of Huntingdon's connexion officiated, he frequently attended there with his parents. When he had just completed his tenth year, his heart received religious impressions to which he afterwards looked back with thankfulness and joy. "I went with my mother," he writes, "and several more friends to the ordination of the Rev. George Townsend, at Cheshunt, in Hertfordshire. I do not recollect that what I heard there was

particularly blessed to my soul. The friends I refer to, coming home, stayed a little at my mother's, to refresh themselves. Their conversation, as became Christians, was on the best things. One of them, Mr. Ray, speaking to another—for I was only a listener—said, '*If a man's heart is not changed, he must be lost for ever.*' That sentence I shall ever remember, and, I hope, with unfeigned gratitude to God, who graciously impressed it on my mind. I was deeply concerned, and began, for the first time, to ask God to give me a new heart, and, blessed be his name, he is the hearer and answerer of prayer! I saw now the evil of sin, and the need of Jesus as a Saviour. I began to think of the God that made me, and wished much to know him. Those encouraging words in Prov. viii. 17, were made more useful to me at this time than any text in the bible,—'I love them that love me, and those that seek me early shall find me.' My dear mother had taught me a short form of prayer, and the first addition I made to it was, 'that as I grew in years I might grow in grace, and in the knowledge of our Lord Jesus Christ.' Thus the Holy Spirit shed a little light into my mind, and inclined me to attend upon the means of grace. By very small degrees, I was led to see the method of salvation, in order to which, I looked upon the word preached as spoken to me, and the scriptures written as written to me."

"In the next year, 1784, I went to a boarding-school in Enfield, where I was persecuted by my school-fellows, but the master generously gave me full liberty of conscience to worship God where and how I pleased on the Lord's day; he even told me, I need not repeat the church catechism with the other

boys, unless I pleased. Agreeably to his permission, I attended constantly with my parents on divine worship, at the meeting where my soul was led to think of another world. Light gradually broke in on my understanding, by which I was taught the way of God more perfectly. My will, under the influence of the Spirit of God, chose Christ, and him alone; and my affections, though, alas! in a feeble manner, were brought to love him. Very often I found it hard to withstand the reproaches of those who in temporal things were my friends; but God was my helper. I saw that the solid pleasure and comfort I found in the ways of God were infinitely superior to the enjoyments of the world; and this consideration assisted me to bear up under the trial. At that boarding-school I continued two years and a half, and, by the grace of God, made some progress both in religion and learning."

"While in this seminary, Mr. Gough, the editor of 'Camden's Britannia,' who appears to have been very favourably impressed with his capacity for acquiring information, employed him to transcribe more than five hundred pages in Latin, for which the juvenile amanuensis received eight guineas."

In 1786, the Rev. John Ryland, formerly of Northampton, having removed to Enfield and become proprietor of a respectable seminary there, this promising lad was introduced to his notice. "At the request of my honoured mother," he writes, "the late Rev. Mr. Whitefoot, minister of Lady Huntingdon's chapel, applied to Mr. Ryland to interest himself for me in some way. One Wednesday evening, after the lecture, he sent for me into the vestry, and gave me a terrible alarm by a variety of questions in the presence of several friends. I trembled; but he kindly invited me to his house, where, the next day, I underwent another examination in matters of religion and learning. I read a little in the Greek Testament, and he put into my hands old William Robertson's 'Outer Gate and Inner Door of the Holy Tongue.' On Lord's-days and holidays I went constantly to see him, and he gave me several things to transcribe. During the Christmas holidays I worked very hard at the first of Genesis and third of Lamentations, as I found them in Robertson, waiting impatiently for Mr. Ryland's return from Lon-

don. At length, to my unspeakable delight, he came back, and, Feb. 1, 1787, my dear mother committed me to his care and direction."

"Before I had been three months with Mr. Ryland, I was compelled to return to my father's house, in a fever, brought on by excessive application in the hours that should have been devoted to relaxation. Mrs. Ryland sometimes, in pleasantry, threatened to turn me out of the house, and send me into the fields. In the spring of this year I saw the gates of death: the fever reduced me to the very brink of the grave. Happily, when I recovered, the midsummer vacation was approaching, after which I returned to my labours as a junior assistant-teacher in the school, with a little more care than I had before taken of myself. My bodily weakness, however, was such for a considerable time, that I did not dare to attempt much beyond the routine of school business."

Speaking of this part of his life, his biographer remarks, "Young as he was, the diligence, fidelity, and perseverance with which he applied himself to his stated duties, as a school assistant, and to every suggestion for his personal improvement, did not more impressively exhibit the commanding influence by which, in connexion with his unequalled veneration for his distinguished instructor, he was animated and impelled, than illustrate the power of that moral principle, the uniform operation of which throughout life constituted one of the most predominant features in his amiable character. Between his fourteenth and nineteenth year, the number of manuscripts which he commenced and conducted, through successive stages, to various degrees of completion, on almost every subject connected with science and religion, presents a striking memorial of his incessant labour, and remain as a valuable example of what, in connexion with assiduity and a judicious distribution of time, may be accomplished. During this period his pecuniary remuneration scarcely averaged ten pounds *per annum*, so that the purchase of books could have formed but a very inconsiderable item in the amount of his expenditure; but in a paper bearing date April 1, 1789, he gratefully acknowledges—"I have greater advantages for seeing, reading, and hearing of good books, than thousands of youths of my age, in English, French, Latin,

Greek, and Hebrew ;' he devoutly adds, ' Lord, help me to improve my time and understanding !' Nor was his request either unheard or unanswered."

In these circumstances, it was not at all surprising that his thoughts should be directed to the work of the ministry. " In September, 1789," he says, " my mind was very deeply impressed about preaching the gospel, and studying with a view to that important work. With great difficulty and trembling I opened my heart to Mr. Ryland ; told him I believed God the Holy Spirit had begun a good work in me ; that I had, through his kindness, an opportunity of acquiring useful knowledge for that purpose ; that I considered it my duty as well as privilege, an act of gratitude to Christ my Saviour ; for a power to do good, and an opportunity, make the doing that good a duty. To my great comfort, Mr. Ryland encouraged me to go on ; to continue in prayer, and lay up a good stock of knowledge. He said, ' Providence was the interpreter of God's will ;' told me to wait, and seek, and see what the Lord would do for me ; that if God intended to employ me he would make it appear ; desired me to follow Providence, not to force it.

" Since that time, agreeable to his fatherly advice, I have been making preparation, by studying the original languages in which the book of God is written, and the grand truths it contains, to the utmost of my ability and opportunity. I appeal to the Searcher of hearts, that I aspire to the sacred office, not for the sake of riches or fame, or to promote a party, but to glorify God, in being an instrument of doing good in any manner to the souls of men. I feel that I trust as much to the free grace of Christ for ability, support, and success in my duty, as for the pardon of my sins ; and relying on his strength, I desire to go forth when and wherever he shall call me."

An application which he made for admission to Hoxton Academy was declined, in consequence of his convictions respecting the ordinance of baptism. He did not, however, act upon these views till the 1st of January, 1792, when he was baptized at Carter Lane by Dr. Rippon. He subsequently joined the church at Waltham Abbey, then under the pastoral care of Mr. John Davis. By a resolution of this church, after he had delivered seven discourses to its members, he was recommended to engage in

the ministry ; and this event was immediately followed by invitations to several pulpits, among others that at Old Ford, where he preached, for the first time, on the 9th of January, 1793. The church at Old Ford had been formed about seven years previously, and Mr. Knott, who had ministered there, was in declining health. He died about three weeks after Mr. Newman's first visit.

Mr. Newman continued to discharge the duties of a school assistant at Enfield till August, 1793, when, in compliance with an invitation from the church at Old Ford, he removed to its neighbourhood. His labours there proving acceptable, he was ordained to the pastoral office, May 15, 1794.

Two years afterwards Mr. Newman was united in marriage to a member of the church at Old Ford, the daughter of Mr. Robins, of Bow, a member of the same community. In connexion with this event, his biographer observes, " The church at Old Ford appears to have been tenderly attached to their pastor, but, at this early period of their history, their ability to remunerate his valuable services was neither commensurate with their desires nor with his now increased necessity. Shortly after marriage, therefore, he contemplated receiving a few pupils to board and educate. On further consideration, however, he declined the former, and merely adopted the plan of daily tuition. It is very certain, that both as to talent and temper he was highly qualified to attempt this respectable method of adding to the means of his temporal support ; but, like many of the servants of Jesus Christ, faithful and laborious as himself, he soon found that, whatever may be the proximity of the duties of the schoolmaster to those of the minister, the requirements of both are too onerous to be sustained by the same individual without incurring the danger of being overwhelmed." After sustaining its fatigues two years Mr. Newman relinquished the school ; he found it necessary, however, some years afterwards, to enter upon a similar engagement.

" That eminently distinguished institution, ' The Religious Tract Society,' was constituted in May, 1799. The name of William Newman will be found in the list of its first committee, and, for a number of years, on every succeeding one, until other duties made his retirement from this labour of love indispens-

able. The meetings of this committee, at first, were held at the house of the treasurer, every Monday morning, at eight o'clock, which was afterwards changed to Tuesday, at the same hour. For a considerable time his attendance at these meetings was rarely omitted; and his reference to the pleasure he experienced on these occasions is strongly expressed, and often repeated. Some of the earliest issues of this society, which were put into circulation, beginning with No. 12, were the product of his pen: as 'Friendly Hints to Servants,' 'A Youth at School,' 'To the Afflicted,' 'Moderation in Food,' 'A Letter to a Young Lady at a Boarding School, from her Mother,' 'Sin no Trifle,' 'To a Child,' 'A Letter to the Master of a Family,' a 'Letter on Marriage, addressed to Young Christians,' 'The History of the English Bible,' &c., &c."

In the formation of the British and Foreign Bible Society, also, Mr. Newman took an active part; as he did likewise in originating the Eclectic Review, and the Baptist Magazine. The first number of this last-mentioned work appeared in 1809, and we are told that, "In all that was preliminary in this transaction, the subject of this memoir was consulted. To the earliest pages of the work his candid and judicious pen contributed; and, in every subsequent stage of its history, up to the period of his lamented demise, was he associated in the editorial department, and in no instance was he ever known to neglect its duties or evade its difficulties. In this labour of unmingled benevolence, his efforts and influence did more, perhaps, than those of any other individual, to secure for this periodical that measure of patronage and acceptance to which it has attained. In conducting that journal, his pious desire to increase the amount of religious instruction, his conscientious adherence to denominational principles, and his affectionate solicitude for the necessitous widows of his ministering brethren, were considerations more than adequate to invite his assistance, and insure his support."

When the Baptist Academical Institution was formed, in 1810, after unsuccessful application had been made to one or two other ministers, Mr. Newman was requested by the Committee unanimately to undertake the office of theological and resident tutor. His studies and predilections had prepared

him for the work; and, accordingly, he removed to Stepney in March, 1811, and commenced his academical course with three students in the following month. During the fifteen years that he occupied this important station, he had under his care sixty-five young men who were preparing for the ministry, by many of whom his memory is cherished with affectionate veneration. His health and spirits were, however, during the latter part of that term, scarcely adequate to the demands made upon them by his official duties in the college, and in the church of which he retained the pastorate. His energies perceptibly declined; and at a time when he needed to be cheered, insubordination among some who had been committed to his guidance added to his depression. Universally as he was respected by the friends of the institution, an opinion was formed by some of them that his retirement would be for its advantage. He accordingly resigned his connexion with the academy in May, 1826; and, at a general meeting of the subscribers, received the cordial thanks of the meeting for the conscientious discharge of his duties as tutor, and an assurance that they entertained the highest respect and esteem for the piety and consistency which have ever distinguished his character, and the learning and ability which, in the judgment of those who knew him best, have marked him as a scholar and a divine.

No man can relinquish an object to which he has devoted the fifteen best years of his life, and leave it to the care of others, stepping aside to make way for an unknown successor, without deep emotion. He may evince magnanimity; he may display forbearance; he may consent submissively to the will of his unerring Father; but, notwithstanding the exhibition of fortitude and religious principle, he has a wound, and that wound is in his heart. Dr. Newman exhibited on this occasion admirable self-control, and Christian meekness; he declined receiving the pension which the Committee thought due to him; and when he died he bequeathed to Stepney College his valuable library. But, in his letter of resignation, he observes, "No man was ever more devoted to a favourite object. During the last fifteen years the concerns of the academy have been interwoven with every thread and fibre of my existence." Long afterwards,

in a letter to Mr. Wayland, he plainly indicated the state of his mind, when he said, "As to Stepney, I beg that your kindness to me may not at all prevent your showing kindness to the Academy. I am often pressed to meet the Committee, but I tell them I am gone to drink the waters of the *Lethe!*"

Dr. Newman had, however, occupations still left congenial with his habits and character. "I shall now return," said he, "with increased ardour to the pastoral engagements into which I entered many years ago with a poor but affectionate people. It is in my heart to live and die with them." He set himself also to the preparation of several small works for the press, particularly "Rylandiana: Reminiscences relating to the Rev. John Ryland, A.M." But, though he continued in the constant discharge of his pastoral duties, and was seldom absent from any meeting he had been accustomed to attend, yet, says Mr. Pritchard, "his health was now becoming so delicate that he knew not how to endure the fatigue of numerous and protracted meetings, from which, before they concluded, he was often compelled to retire. He complained principally of uneasiness in his head, defect of hearing, and general debility. Frequently, during the last few years of his life, when walking with him in the crowded part of the metropolis, has the writer felt upon his own arm the shock which his friend's had received, from momentary apprehension by incidents so trivial as, with less excitable nerves, would scarcely be sufficient to produce consciousness."

In 1835 his journal contains the following entry:

"Wednesday, 8th April. As I went out my left hand hung down, I thought it was asleep—would tingle; went into the garden, rubbed it. I wist not that my strength had departed.

"My Saviour is saying, 'I have no need of thee.' But I have need of thee, and shall have need for ever. That text comforted, 'The Father loveth the Son, and hath given all things into his hands.' The gordian knot is cut for me, yea, several at once.

'I long to bathe my weary soul.'

"All is well.

"Restless—doubly deaf.

'Let me but hear my Saviour say.'

"Pack up, as Newton, ready to sail away.

"Took down David's harp, read Ps. c.—peace, peace. O, my Father, pity my weakness!"

In the following September, he wrote a letter to the church, in which he says, "More than five months having elapsed since I was laid aside, I think it is time that I should communicate to you some things which have been revolving in my own mind. On the 8th of April last, it pleased God to visit me with a paralytic affection on the left side. Though this was not accompanied by any degree of pain, yet no words that I could employ would adequately express the sensation of extreme weakness which has followed. I bow with reverence to the hand that has afflicted me." He then proceeds to give his advice respecting the election of a co-pastor.

The concluding scene will be given to the greatest advantage in the words of his biographer:

"On Monday afternoon, the 21st, he conversed freely with a young friend, who called to see him, on missionary affairs, and, among other things, alluding to the missionary meetings, said, 'I tell you this *now*, because I may not live to see the time.' Before the time arrived for the commencement of the evening service, he was anxious to visit a poor dying man. Accompanied by one of his deacons he proceeded to the house, but death had anticipated his arrival: the man was no more. This occurrence appeared to affect him considerably. When he entered the spacious school-room in which the prayer-meetings are held, his countenance appeared changed, and several circumstances, during the continuance of the exercise, indicated an alarming increase of indisposition. His address was from some of the concluding verses in the fifth of John. He was observed to be both longer and louder than usual on such occasions; his last prayer was very fervent and emphatic, in the progress of which, having supplicated for preservation through the night, before he concluded he repeated this request thus: 'We pray again, O Lord, to be preserved during the night.' On returning home, which he did with much difficulty, he said to the servant, 'I have been to see that poor man, but he was *gone* before I arrived.' After a short pause, he continued, 'Death came, and he could not

be discharged from that war—no, he could not. I told his brother what I should have said to him, that 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' By this time the paralytic affection had greatly increased, and it required considerable

effort to remove him to his bed-chamber. Medical aid was immediately obtained, and, for some hours his consciousness was continued; at length, paralysis was succeeded by apoplexy, and between eight and nine o'clock the following morning, Dec. 22, his gentle spirit winged its way to everlasting joy."

AN ORIGINAL SERMON, BY THE LATE REV. ANDREW FULLER,

Preached at Eagle Street, Wednesday Evening, June 18th, 1800.

FROM NOTES TAKEN BY W. B. GURNEY, ESQ.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Ps. xl. 1, 2, 3.

WERE it not for the Psalms of David we might be at a great loss in ascertaining the feelings, the experiences, the joys, the sorrows, the hopes, the fears of the Old Testament believers; we might be tempted to suppose that our own fears and depressions were singular; but God having directed them to record the various conflicts of their minds, we find it to be as mirrors held up to us, as face answering to face in water, so the heart of the Christian to that of the ancient believer. In this impressive passage there are three or four things which require our attention:

First, The situation of the Psalmist,—he was in a horrible pit sinking in the miry clay.

Secondly, His conduct under it,—he cried unto the Lord, he waited patiently for him.

Thirdly, The answer, or his deliverance from it,—he says, "the Lord inclined to me, and heard my cry, he brought me out of the horrible pit, he set my feet upon a rock, he established my goings, he put a new song in my mouth," and so on.

Lastly, The use that should be made of it to those who shall hear of it,—many shall see, and fear, and trust in the Lord.

Let us notice in the first place, The situation of the Psalmist; he expresses it as being in a horrible pit, sinking in the miry clay; and we may not be able to ascertain what particular evil or trial

it was with which he was exercised. It might be something of a temporal nature—we know he was often afflicted and surrounded by affliction, through the persecutions of Saul; health failed, and heart failed, and he was ready on some occasions to sink into the lowest dejection, and this might be one; or it might be something mental—it might be some exercise that preyed upon his heart, that eat up his enjoyments, and sunk his spirit into despondency. We often find him complaining of this sort of exercises, and in this psalm, particularly the twelfth verse, he tells us, that innumerable evils have compassed him about, and that his iniquities had taken hold upon him, so that he was not able to look up. He said, they were more numerous than the hairs of his head, and that his heart failed him—it might be one or the other, or it might be both united. God often visits and afflicts the mind with a complication of ills. Whatever it was, there can be no doubt it was something that pressed his heart into the greatest degree of dejection, into a state of despondency, bordering on despair. Nothing short of this could answer to the phrase, a horrible pit. No doubt the allusion is to some such state as that of the prophet Jeremiah, who was thrown into a dungeon, where he sunk in the mire, and had no standing; but that was literal, this is metaphorical. The horrible pit of David was a mental dejection under some heavy trial that sunk him upon the borders of despair.

I may mention two or three circumstances which will answer to the character here given of his affliction.

First, A sense of sin without a believing view of the mercy of God in

Jesus Christ—that would do it. The mind generally thinks, or fixes upon one object at once; and therefore, if the attention be turned to the magnitude of our own sin, to the great evil of it, and to the wrath of God as revealed from heaven against it,—if it dwells upon that subject, and overlooks the mercy of God revealed in the gospel, it will produce that effect which will answer to the sinking into a horrible pit, into the miry clay. Guilt naturally works despair—guilt will dig, as I may say, a horrible pit; and if we be not rescued from it by a believing view of the gospel, and the sanctifying influence of the blood of Christ, we shall go on to sink deeper and deeper still. Again: a state of suspense respecting the reality of our religion, a state of painful uncertainty respecting our interest in the Saviour,—that will produce it. The mind impressed with the importance of eternal things, and at the same time hanging in painful suspense respecting its interest in the Saviour, must be in great pain. Nothing but insensibility, nothing but stupidity can render us easy while in that state of suspense, with respect to an interest in the Saviour; if, therefore, all be doubt and uncertainty with us; if we can ascertain nothing by looking to former experiences; if we can ascertain nothing from present consciousness; if we can lay hold of nothing by way of hope in looking forward, the mind revolts, and sinks into itself, pores upon its wretchedness, sinks into despondency as into a horrible pit, as into the miry clay. Once more: the dark and intricate providences of God surrounding us will sometimes produce the same effect; when the hand of God appears to be stretched out against us; when he covers us as with a cloud in his anger; when he hedges our way as with hewn stones, and there seems to be no passage for extrication, the mind under such circumstances is apt to sink under its own weight, to sink under the pressure of the Divine hand, and to write bitter things against itself; so much are we the subjects of sense—so much are we apt to be governed by sensible appearances rather than by faith in the promises, the invisible realities of God's word, that we are extremely prone to judge of the disposition of God towards us by his providences; that is, that if God's hand be stretched out against us we are apt to interpret that his heart

cannot be in favour of us. The church, when under the trying, afflicting hand of God, thus expressed herself, "Surely against me is he turned,"—and why this dark conclusion? why sink into this horrible pit? The answer is, he turneth his hand against me all the day. God's hand is often through the weakness of our faith interpreted as the index of his heart, whereas it is not so; it was not just reasoning in the church to infer that God was turned against her because his hand was turned against her all the day; for he frequently turns his hand against us, when his heart is for us, nevertheless, so weak is our faith, so susceptible are our feelings, that we are apt to sink under such impressions, and so to sink into a horrible pit, and as into the miry clay. I have mentioned these three different cases: The case of a person under a sense of sin, but without any believing prospect of the gospel way of salvation; the case of a person in painful suspense respecting his interest in Jesus; and the case of a person surrounded and depressed by afflicting providences. I mention these three cases, each of which will account for the language of the Psalmist, and to which it may be applicable, but which it was that David was under I cannot particularly determine. I proceed however,

Secondly, To remark the spirit and conduct of the Psalmist in this situation. And here we may remark one thing that is implied, and another that is expressed,—It is implied that he prayed under it, for he speaks of the Lord hearing him cry; nay, it is intimated that he cried under his affliction; it is also intimated that he waited patiently the Lord's time for his deliverance.

I do not know, my brethren, what better direction we can wish for, under any circumstances which may attend us. Let us again particularly notice it,—"I cried unto the Lord," says he, "and he heard my cry." We cannot help here remarking the great advantage of religion, true religion; to have a God to repair to, a God to cry unto, under all oppressions of mind and circumstances. Wicked men have their horrible pits as well as good men. It is not peculiar to Christians, or to good men, to sink in distress; but it is peculiar to them to cry to God under such dispensations; there is the advantage, the unspeakable advantage, of true religion. The heroes of antiquity, the great men

of Greece and Rome, had their troubles, and they had their remedy—but a horrible remedy it was. It was customary with them, in the turbulent times in which they lived, to carry poison about them, in order that, if their troubles should increase upon them too heavily, they might put an end to their lives; and to this horrible refuge they frequently repaired; and to the same refuge we have seen men repair in our own times. Oh, what a thing it is to sink in a horrible pit, and to have no God to repair to, or no heart to cry to him. Christian, dost thou sink in a horrible pit? It may be so, but think of the example of the Psalmist,—he cried to the Lord under all his troubles; and this was the conduct of Jeremiah, he cried to the Lord out of his dungeon, and the Lord heard him. Jonah also was in a horrible pit; he sunk not only in the waters of the sea—not only was he swallowed up by the monstrous fish, but almost sinking into desperation, as it respected his life, yet he cried unto the Lord. One could hardly suppose he cried to the Lord for temporal deliverance, because that seemed beyond all reach, beyond all hope; but he cried to the Lord, and looked towards his holy temple. I dare say he thought of what Solomon had said in his prayer when he dedicated the temple. "O Lord God," says he, "when any of thy people Israel shall be in distress, and shall pray unto thee, looking towards this house, hear thou in heaven thy dwelling-place." Encouraged by this the prophet, the disobedient prophet, though loaded with shame, guilt, and despondency, though cast out not only by heathens from the ship, but to all appearance by heaven from the world, and sinking into the belly of the fish, which to him was as the belly of hell, with that dreadful load upon his heart, yet, says he, I will look towards thine holy temple. Oh, what a blessedness it is to good men under all their depressions to have a God to cry to as David had! It is worthy of notice that there are circumstances in life in which we are encompassed "around, our way is hedged in, and there seems no escape," as Jeremiah expressed it, "thou hast compassed my ways as with hewn stones," as a prisoner encompassed with four stone walls, which were inaccessible, from which there was no escape, and through which no light could shine. "Thou hast compassed me as with hewn stones. Yes,

there are circumstances in which every avenue of escape seems to be hedged up and shut out; but there is one way that neither hell nor earth can shut up, and that is the way out. To a Christian there is always one way open, and that was the way that was open to the Israelites: when they came to the Red Sea, there was a mountain on their right hand, and sea on their left; Pharaoh's army was behind them, and every way seemed to be blocked up; but there was one way open, Moses and Israel cried to the Lord, and the Lord heard them, and delivered them. Never let us forget this in every state of affliction, to lift up our hands and our eyes to heaven. But this is not the whole of the spirit of the Psalmist under his affliction; he not only cried, but he waited, and waited patiently. It seems, then, that God did not deliver him at once, no,—the Lord that answers the prayers of his servants does not always answer them at the instant of their supplication,—he sees proper to exercise our faith, our patience, our submission to his will. It is written, "Let patience have her perfect work;" and it is worthy of notice that this is the only world in which patience will have any exercise. In the world to come there will be no occasion for patience, it is a grace therefore that must do its all here; and therefore it is said, "Let patience have her perfect work," she must do all for God, and all for us that she will do, in the present state; and for this reason God frequently times his deliverances and his blessings so as to draw forth our patience and submission to his will.

We may also notice the nature of patience from this circumstance,—it does not consist in a stoical apathy, it is consistent with the liveliest sensation, it is consistent with the acutest feelings, and with the most ardent desires to God for deliverance. The Psalmist, you see, was crying to the Lord, and at the same time was waiting patiently. My brethren, the patience of infidels, the patience of worldly wicked men is no other than a sort of hardened apathy, an endeavour to stupify their feelings, striving to place themselves in such circumstances that they may forget their misery. But this is not consistent with Christian patience, no, it is not consistent with those lively feelings, those quick sensations, which the Christian feels. The gospel teaches us to refrain from murmuring, to sit sub-

missive under the hand of God, and to be like that Lamb which was led to the slaughter,—the Lamb of God, who, when in the garden of Gethsemane, said, “If it be possible let this cup pass from me, nevertheless, not my will but thine be done.” But, let us notice,

Thirdly, His deliverance from it. He tells us that the Lord inclined to him and heard him, that he brought him out of this horrible pit, and out of the miry clay, and set his feet upon a rock, that he established his goings, and put a new song into his mouth. Oh, what a concatenation of blessings are here! Oh, what a string, as I may say, of heavenly blessings, are here offered! and one cannot help remarking, that God often reserves the richest blessings for those seasons of our lives when we most stand in need of them. God frequently confers the blessings of his grace in a cluster,—yes, in clusters, but it is not when we do not need them; it is when we most need them, it is in the mount of the Lord that these things are usually bestowed; yes, many of the Lord’s servants have been ready to bear witness that in the seasons of their keenest distress they have had the greatest enjoyments. One would think it almost worth while to sink into a horrible pit if we could always have such a cluster of blessings as are connected with it, that God would bring us out, and set our feet upon a rock, and establish our goings, and put a new song in our mouth, even praises to our God. But mind the process, it is a charming one. David tells us that he inclined to him, and he heard his cry. I suppose we cannot tell when God hears our prayers but by his answering them. It is true, when we find freedom to wrestle with him, we are assured by his word that he hears us, and so we believe it; but I reckon, when David says, he heard my cry, he means that the Lord heard his petition, answered him, and delivered him, whatever was the particular trial under which he laboured; if it was on account of the sin he had committed, if that horrible pit means guilt, remorse, and despondency of mind, on this account then, I suppose, he delivered him, by directing his mind to the mercy of God through the mediator, by directing his soul to that which was the only remedy for this disease, and that would be answering his cry. Or, if it were darkness, and doubt, and painful suspense with regard to his in-

terest in the Saviour, it would be by clearing up his doubts and his darkness, and giving him to see his interest in the Lord God with clearness. He answered me, he heard my cry, he brought me up also out of a horrible pit, out of the miry clay. I reckon, this intends that God had extricated him from his affliction, if mental, by turning it into joy, or, if providential—if it respected his external circumstances, by giving a favourable turn to his temporal affairs, which the providence of God frequently does. And when he tells us that the Lord set his feet upon a rock, I reckon that means, that he led his mind to fix, and rest himself upon the Lord. God was ever the Psalmist’s rock, and he is ours,—it is by our faith and hope being fixed upon him, it is by a believing view of his promises, of his wisdom, of his all-sufficiency, it is by the mind regaling itself in God being everything to us, that we need dependence upon his all-sufficiency, it is by this that our feet are set upon a rock, and thus it is that our goings are established; and under these circumstances he put a new song into the Psalmist’s mouth. I reckon this to mean, that he gave him fresh occasion for praise. Every fresh mercy, my brethren, furnishes ground for a new song. There is no necessity for supposing that all his mercies have become old, or insipid, or uninteresting; but every new deliverance, and every new view of mercy furnished him with a new song of praise; and in fact, we shall never find the redeeming love of God through Jesus Christ become old to us. Heaven itself will be a state where our faith shall stand immovable as upon a rock, and will be accompanied with a new song, a song which shall never, never cease, and never weary us. How applicable is this cluster of blessings which God bestowed upon the Psalmist, to his treatment of many and many a poor sinner amongst us? How applicable is it, particularly to the Christian, in his early stages of experience. Knowest thou not the time when guilt sunk thee low, when despair took hold upon thee, when thou wast sinking as in the miry clay, when thou thoughtest all would be over with thee, and destruction would shortly be thy portion? Canst thou not recollect, either by hearing or by reading, or by reflection, that thy mind was some how led to the Lamb of God that taketh away the sins of the world,—how thy

mind was led to fix upon Jesus as the rock of ages ; and that by this means a new song was put into thy mouth, and thy mourning was turned into joy, and thy painful sorrows into songs of praise. Nor is it confined to the earliest exercises of Christian experience. How applicable is it to Christians under various dispositions of mind. During the pilgrimage of life, under what difficulties are you placed in consequence of the weight that God is pleased to lay upon you ; and then you know what it is to retire and pour out your hearts before him ; and know you not what it is to be delivered from that painful and dark state of mind, and have your heart filled with rejoicing in the Lord. Such seasons occur perhaps not very frequently, but they do occur ; and they are like a Bethel—they are periods in which we remember the Lord ; and we are ready during the rest of our pilgrimage to worship God as the God of Bethel, the God that appeared for me at this time, and that time, and the other time. To this may be added, how applicable under the various pressures of intricate providences ; how often has God, after trying and exercising the patience of his servants, after having called forth their graces into exercise, and called them to glorify him for a while in the fire of affliction, how has he turned their sorrows into rejoicing, how has he put a different face upon their affairs by some unexpected turn which all the wit of man could never have effected, and yet, by some little incident which we never could have contrived, or possibly have foreseen, things have turned about, the cloud, though dark, has strangely and imperceptibly dispersed, and sorrow has been turned into joy ; the feet that a short time back were sinking into miry clay, have been brought out and fixed as upon a solid rock ; and the soul that was once mourning, and poring over its miseries, is now occupied in singing the high praises of God,—a new song is put into its mouth of praise to our God. Oh, Christian, trust in the Lord under all thy depressions, and under all thy griefs.

I only add a word or two more upon

the effect which all this should produce upon spectators. Many shall see it and fear, and shall trust in the Lord. Well, methinks this exercise of David has been recorded in the scripture for the wisest of purposes. Many have seen and feared, and been encouraged in similar circumstances to put their trust in the Lord ; and, indeed, the exercises of God's servants, and his interposing mercy on their behalf, has had an effect upon spectators to this day. When you see a good man brought into the furnace of affliction it may well make you fear and tremble—you may fear that the Lord will bring you into the same affliction, for none of us are exempt ; all our present peace, and present comforts hang, as I may say, or are suspended, upon a thousand tender strings, and if any one of them should break, our minds are divested of peace, and sink in wretchedness. When you see a single string of any of your acquaintance broken, and the sorrows with which they are visited, it may well make you fear and tremble, and make you sensible of God's mercy towards you ; but it will also have this effect through the operations of the Spirit of God, if you properly improve it, it will have the effect of leading you to trust in the Lord. Do you sink in deep mire ? Are you plunged, from whatever cause, as into a horrible pit ? You are thereby taught by the example of the Psalmist to put your trust in God ; from his example take comfort, and charm your griefs to rest. Oh that we could learn more from the example of God's servants under all the ills of life, to commit our way to him, to live to him under every situation to which he calls us ! There is no circumstance or situation into which the Lord calls us but for the purpose of glorifying him, he gives us an opportunity then to honour him, which, perhaps, we shall never again possess ; thus, we should consider all events as affording us an opportunity of honouring him by rejoicing in temptations, and counting it all joy when we fall into divers afflictions.

I leave what has been said to the Lord's blessing.

ON THE OBLIGATION TO LOVE GOD.

BY THE LATE REV. JOHN RYLAND, D.D.

There is a God. Ought he to be loved? What is God? The first and greatest of beings. Ought he to be loved?

He was once the only being, and he gave existence to all other beings. Ought other beings to love him?

His works of creation and providence show his power, wisdom, and goodness, to be infinite. Ought he to be loved?

He made me, gave me all my bodily senses, and mental powers. Ought I to love him? He upholds me in being, preserves and supplies me. Ought I to love him?

He has given me rational powers, whereby I can form an idea of a first cause, a creator, a preserver, and benefactor. Ought I to love him?

He has revealed himself in the scriptures, and his character as there delineated, exhibits everything that could excite veneration and esteem in a virtuous mind. Ought I to love him?

But it reveals him as a moral governor, who has a right to prescribe laws, and to enforce them by rewards and punishments. Is this a sufficient reason why I should hate the idea of such a being's existing, and why I should dislike him if he does exist?

Should I be better off if there were no moral governor, but I were left to slift for myself among myriads of my fellow-creatures, none of whom were laid under the least restraint, by the command of their Creator, from injuring me in the most painful manner?

If not, is it not better for me that there should be a moral governor, and that he should regulate the conduct of his creatures towards one another?

But what sort of law has he enacted?

It is summed up in one word *love*. And the scriptures say, "God is love."

Is this an odious character, and an odious law? Can I love either?

Surely I must be an odious being if I hate love.

The law is comprised in two great commands. The second is, Thou shalt love thy neighbour as thyself.

Surely I cannot dislike this precept viewed on one side, i. e. as the rule of my neighbour's conduct towards me. I cannot think it a grievous thing that God should forbid any one to injure me, to

covet my property, or disregard my interest; I cannot complain that he should command all that know me to love me. Should not I love him for this?

If I own this law to be not only holy and just, but good, viewed on this side; can I consistently complain of it viewed on the other? viz. viewed as the rule of *my* conduct towards my neighbour.

How could God show love to his creatures if he did not command them to love one another?

As creatures are connected with each other, and especially human creatures, so that in seventy years or less, my happiness may be greatly affected by the conduct of several hundreds of my fellow-men, God could show no regard to my happiness if he did not care how they acted towards me.

If God has no regard to the conduct of his creatures, he has no regard to their happiness. This seems self-evident.

If I am forced to own the second great command to be good, can I reasonably deny the first to be so?

Is it right God should regard every created being, but a shocking thing for him to regard the only uncreated being?

Dare I say, It is proper God should regard the rights of every other being, but that he should not regard his own rights?

If he be a good being, will he require every one to love *me*, but will he not require any one to love *him*?

Is it possible that a number of creatures should be held together, and kept in order, each in his proper place, unless their affections meet in God, as their common centre?

Who will say, God ought to show a regard to the comfort and happiness of every *created* being; but he should not show any regard to his *own* honour and glory?

If I understand Paul aright, or, have any capacity of using my reason, even the heathen are without excuse for not glorifying God.

Nothing but a faulty disposition, a criminal state of the heart, prevents them from earnestly inquiring after a first cause, and anxiously asking "where is God my Maker?"

Nothing else keeps them from noticing, acknowledging, and admiring the tokens of his power, wisdom, and goodness, which surround them on every side; and consequently feeling themselves under the strongest obligations to reverence, esteem him, adore him, render thanks to him, desire his favour, dread his displeasure, long to know his will, and conform to it.

If this be not admitted, what sin can be charged upon the heathen, or on the unenlightened part of mankind?

Paul charges them with not *liking* to retain God in their knowledge.

And if no sin is chargeable upon them, why need the gospel be sent unto them?

But if they who are destitute of divine revelation are criminal, on account of their entire want of love to God, must not the Jews be more so, and nominal Christians still more than they?

It is true that in the New Testament as well as in the Old, is "the wrath of God revealed from heaven against all ungodliness and unrighteousness of men;" and we are fully assured that "by the deeds of the law no flesh living shall be justified."

But is the curse of the law sufficient to exempt the sinner from all obligation to love God?

Would the law have deserved its name without a sanction annexed? could it have been anything more than good advice?

Are you willing that your neighbour should merely think God has *advised* him not to murder you, to rob you, or do you any injury; yea has advised him to love you; but to be persuaded God will *not* be *angry* if he should do you no good, or even if he should do you the greatest injury?

If God may punish *any* sinners, is it unjust and unlovely in him to punish *all* sinners?

If you viewed sin as he does, would you not think that death is the proper wages of sin? and will you say that God cannot be lovely if he pays sinners their wages?

"Yes, but the scripture includes all sinners under a sentence of condemnation; and I am a sinner, and consequently I cannot love a punishing God, till I know that he has pardoned me."

God has not punished you *yet*, as your sins have deserved; and therefore you have reason to admire his patience and forbearance.

"I have read the scriptures, and heard the word of God explained, and it teaches me that all mankind are sinners, and in danger of condemnation, yea, they are "condemned already:" Can I have any room to love God after knowing this?"

Why not? Though you have deserved the sentence of the law, yet at present it has *not* been executed.

You are *not* sure it ever will be. Who can tell but God may forgive you?

His justice appears to forbid it. But his gospel clearly shows you that it is possible sin may be pardoned.

(1.) Salvation is wholly of grace. And it is God's design to show how rich and abundant his grace is.

(2.) He can, through the mediation, obedience, and death, of his incarnate Son, forgive sin consistently with his justice.

(3.) Christ has declared, "Him that cometh unto me I will in no wise cast out."

I readily allow that the evangelical truths last mentioned abundantly *increase* the obligations to love God.

Though still the sinner cannot be justly "freed from the suspicion and dread of an unsettled controversy between God and him," *till* he has actually obeyed the call of the gospel, returned to God in the name of Jesus, received the atonement or reconciliation, pleaded the act of grace, and been brought to acquiesce in God's appointed method of saving sinners.

Then his obligations to love God will be still further increased, because, by reflecting on his former aversion to salvation by grace, salvation through Christ, salvation from sin, he may justly apprehend that he would not have been willing thus to be saved, if God had not made him willing in the day of his power, if the Father had not drawn him to Christ.

His obligations to a love of *gratitude* will also be increased, if, as he considers his obeying the call of the word as an evidence that he had been influenced by the Holy Spirit's internal call to obey it; so he infers from his being drawn by his loving-kindness, that God had loved him with an everlasting love, and chosen him in Christ, before the world began.

It will be enhanced further, by an assurance that the gifts and calling of God are without repentance, and that whom the Saviour loves he loves to the end.

It will be still further enhanced by considering the high and exalted privileges conferred upon him, and the glorious inheritance of which he is made an heir.

But as to the love of *moral esteem*, that must be exceedingly diminished if he entertains an idea that the law was originally too extensive, or too severe.

And that the death of Christ was necessary to vindicate God from the charge of cruelty, or to make it reasonable for him to be required to love him at all.

If he thinks he had reason to hate God before he heard the gospel, or even till he actually embraced it, surely he cannot highly admire the goodness of God as self-moved, sovereign, free, and infinite.

And if he ascribes his love of God simply to his believing his sins were forgiven, he cannot wonderfully admire

the goodness of God in circumcising his heart to love him; at least not as one would do who was deeply convinced he had formerly hated God without cause.

Selfishness may prevent his caring much about God's treatment of other beings, and so he may not care much about fallen angels who are reserved in chains of darkness to the judgment of the last day; but he surely cannot think them much to blame for not loving God, who condemned them for their first offence, and never provided a Saviour for them.

And if he interested himself much for his fellow-men, he could not justify God in his treatment of those who never heard the gospel, if they are in any danger of condemnation.

How he could admire Christ for honouring an unreasonable law, which was too severe to be enforced, I can scarcely understand.

THE VOICE OF GOD TO THE BEREAVED.

BY THE LATE REV. ABRAHAM BOOTH.

The following extract from a letter addressed by the venerable Abraham Booth to his brother, Mr. Robert Booth, may be read with advantage by all who are suffering under afflictive dispensations of providence, or who feel the necessity of preparing their minds for the vicissitudes of this life.

"It is with concern and with fraternal sympathy for you, that I reflect on the intelligence lately received, respecting the decease of your affectionate partner in life. It is doubtless an affecting stroke, and such an one as you never before felt; a stroke, I may add, the more keenly afflictive, as it followed, at no great distance, the death of three of your children. To calm your mind and to conciliate your will to the conduct of providence, I would direct your attention to that remarkable and very important saying of JEHOVAH—

"*Be still, and know that I am God.*" The meaning of which seems to be as if he had said; Be *calm*, ye tumultuous passions—be *silent*, thou complaining tongue—*bygone*, ye anxious thoughts! Know that I who have taken away thy

wife, thy son, and thy daughters, *am* God! *Know*, I say, puny mortal! *that I am* God—that I am an *absolute Sovereign*, and have a right to do as I please with thee and thine—that I am *unerringly wise*, and cannot act under a mistake in any part of my conduct—that I am incapable of doing *unjustly* by any—that I am *not accountable* for any part of my conduct—that what I do *must be the best*, upon the whole—that I am not only the source of *being*, but of *blessedness*; and am all-sufficient to *make up every loss, to supply every want*, and to render *completely happy*. Such is the import of the divine oracle, in Ps. xlv. 10: and thus, I trust, you and your surviving children will, through grace, be enabled to consider it.

"The repeated and solemn calls of divine providence, by the death of one and another so dear to you, brother, will, I trust, be attended with frequent and fervent prayer. You, as well as I, are far advanced in years, and our time is not likely to be long. Be it, then, your daily and your main concern, to be ready for death and fit for heaven.

Diligently examine whether you know Christ; live by faith upon him, and be devoted to him. Forget not, that you must be saved by grace, if saved at all; and that you must have a relish for heavenly things before you can be fitted for death.”

“London, August 25, 1797.”

IMMERSIONIST VERSIONS NOT SECTARIAN.

BY A MEMBER OF THE REFORMED DUTCH CHURCH.

THE following letters, written by a pædobaptist, a member of the Dutch Church, were addressed originally to the editor of the *Christian Intelligencer*, a periodical conducted by American presbyterians. Having been declined in that quarter, they were forwarded to the *New York Baptist Advocate*, whence we extract them, believing that they will afford pleasure to many of our readers. The editor of the *Baptist Advocate*, in introducing them says, “We have always believed, that measures similar to that adopted by the American Bible Society, would do more than break up the union of denominations in benevolent action; they will eventually weaken the power and diminish the numbers of pædobaptists. In the present instance they have induced an unexampled rapidity of increase in the prevalence of baptist sentiments, which has been aided indeed by the multitude of absurd publications of all kinds which have issued against us from the press. Those who have professed to prove that *immersion is not baptism*, are worthy coadjutors of the members of a Board that forbids the printing and distribution of Bibles in which the words of inspiration are translated.”

To the Editor of the Baptist Advocate.

DEAR SIR,—The following articles were prepared originally for the *Christian Intelligencer*. They were intended for those warm-hearted Christians who can withstand the influence of party feeling. But the conductors of that paper decline to publish them, lest they might lead to further controversy, and to the diffusion of feelings more widely, which these articles were intended to compose.

The writer is induced to ask the favour of a place for them in your *Advocate*, although he differs from it entirely on the main doctrine and practice that distinguishes the Baptists, by the liberal manner with which the *Advocate* has been opened to both sides of the Baptist controversy. He has no doubt, however, but that he expresses the sentiments of many Dutchmen, and pious men of other names; and only wishes that all might see the full merits of the case, and stand fast in the law of liberty.

If these prove acceptable, they will be continued by an analysis of the scriptural argument, and the testimony of some of the early fathers. ***

For the Christian Intelligencer.

THE BAPTIST VERSION.

NUMBER I.

The peculiar views of the Baptists are

attracting much interest from the Christian public in consequence of the decision of the American Bible Society upon a proposition made to them by missionaries of the Baptist communion—for the publication of a version of the scriptures in one of the languages of Eastern Asia. The importance of the question, as it now stands, induces the writer to ask for a hearing of it in the columns of the *Christian Intelligencer*. It is not his wish or intention to seek a controversy with the venerable father who has there presented us with publications on a related subject; but he merely desires to present the question more directly at issue, as nearly as possible, in its just light, so that those whose minds are not fully made up, may have the best opportunity of settling the merits of the case, in the true catholic spirit, and with the least sacrifice of truth;—and he will the more rejoice if those whose province it is to act in the matter, but who have never given audience to a single doubt on the subject, might be induced to consider it at the present crisis.

The Board of Managers gave their decision with due deliberation, according to their wisdom, and from the purest motives,—and, it may be, contrary to their own personal wishes. But who does not deplore the consequences of it? The body of Christians who were the earliest of the English race in the field of

modern foreign missions, inferior to none in holy zeal, in Christian character, and evangelical doctrine, have separated from the great union of Christians for the diffusion of the sacred volume throughout the world, and are rejoicing, through the agitation of this question, not at the spread of vital godliness throughout their own and other lands, but at the accession of proselytes from other denominations to their own communion.

The difficulty and delicacy may be easily imagined, on the part of the Board, of deciding a question which presents itself in a denominational aspect. The Baptist Missionary Society, in the translation of the sacred scriptures by their missionaries, had resolved to adhere as closely as possible by the original text; and not to adopt any translation as the basis or rule of their versions: in other words, to aim at the best possible translation. Application was made, in consequence, to the American Bible Society, to ascertain whether they would consent to assist them in the publication of such original translations in which the term used for baptism should be expressed by a term equivalent to *immersion*. Let us inquire, then, whether the application should be regarded in a sectarian aspect; and if the decision of the Bible Society is now beyond recall, whether the precedent should be followed in future under similar circumstances.

The day has gone by when the Bible Society was looked upon as a mighty engine full of concealed plots; pamphlets were written to show that, in the notices of its public meetings, the simple announcement of "seats reserved for ladies" contained a depth of jesuitical policy that would overwhelm the religious liberties of England. It was a powerful engine; for, without it, wise men have said that the Established Church of England bid fair to be rent in twain by violent discord within its own pale. At the first meetings of the society, churchmen and dissenters met together with Quakers, then considered not far from deists, and looked upon each other in astonishment to find that there was a single chord of sympathy between them. At that time, when Englishmen left their religion behind them as they left their native shores, when there was not a single resident in the city of Calcutta but was opposed to the introduction of

the gospel of Christ to enlighten the votaries of the cruel rites of Juggernaut and Siva, Carey had presented himself, the first British missionary. Braving all opposition, and the difficulties that beset him from every quarter, he earned the everlasting gratitude of millions to whom he opened the channels for the word of life. The obligation of all evangelical Christians is also due to him for recalling to their minds the almost forgotten last injunction of the Saviour.

Now it may be freely affirmed, that all the translations presented by Dr. Carey and his associates,—and the reports of the British and Foreign Bible Society are full of acknowledgments of obligations to their labour,—and all the versions prepared by Swartz and his associates in Southern India, have the term for baptism translated as equivalent to *immersion*. Nay, indeed, the authorised bible of our own mother church, if it be any disparagement, labours under the same objection.

Let us, then, examine how far this mode of translating ought to be made an objection.

In the controversial writings, both on the side of the Baptists and against them, the several subjects of difference have been considered too much as a whole; when in reality they are entirely independent of each other. Thus a partizan spirit has been cherished, giving rise to theological odium—the bane of controversy. We have nothing to do with the questions of adult baptism, or "close communion." But, perchance, if we were to search closely into these points, we might find that there is great similarity between the evidences for baptism by *immersion* and for infant baptism. Many learned, wise, and pious men have thought so. If more were convinced of it, the maxim of church policy so prominent in the inspired instructions of Paul, with which he begins and ends his addresses to the Corinthians, would be less often violated (1 Cor. i. 10; 2 Cor. xiii. 10, 11).

ASAPH.

NUMBER II.

Our question at present is, 1st. What is the scriptural mode of administering baptism: or, what does the term used for it in scripture imply? And then we may ask,

2nd. How far is either mode a matter of absolute obligation, and how far of comparative indifference?

It becomes us not, in ascertaining the correct answer to the first question, to roll impediments of every sort that ingenuity can invent, in the way of those who adopt the side to which we are least inclined. We may obtain a victory in this way, but we will not ascertain the truth. The language of the evangelists is so simple, and they give us the life and teachings of our Lord with so much simplicity of heart, that simplicity of purpose is only required to understand them. Our path, then, lies directly through the natural, common sense interpretation of scripture. Let us, however, first remove the strongest prejudice which opposes us, namely, that the alleged mode which we have learned from infancy, is *therefore* the scriptural and only correct mode of administering baptism. The example of Luther is well known. The uniformity of all the Reformers in their views regarding the doctrines of grace is astonishing, considering the mass of error which they had escaped from. But there was one point to which he clung in the error in which he was educated. On this point he would listen to no terms of union; and in these controversies was more violent and abusive than in all the others; giving the best colouring for the charge of fanaticism with which the enemies of godliness have sought to dim the lustre of his revered name. The separation of his followers from the body of the reformed, and the imperfect purification of the churches that claim him as their Protestant leader, have furnished a motive in our day for despotic power to compel their union by the arm of oppression: in consequence of his opposition, so determined against his fellow-reformers on the single point of Impanation.

Let us examine the historical evidence of our question.

1. If we turn to the Eastern churches, the Greek, the Russian, and the native churches throughout Asia, holding closely as they do to their tradition of forms, we find immersion, single or trine, the accredited form of baptism. In all these, without a single exception, the *ideu* of baptism is immersion.

2. If we appeal to the early British church, the best authority, Bede and Fordon, as well as all other authority,

inform us that in their own times, and in the British, Pietish, Scottish, and Irish churches, as far back as any evidence is extant, trine immersion was constantly used. The font was a necessary appendage to the church.

3. The practice of the Protestant and Romish churches alone give authority for baptism by sprinkling. But of all the Romish branches the English acknowledged the least submission to the forms and usages of Rome. In the English church, far down in the Reformation, until the time of Edward VI., when the Protestant church of England assimilated most to the Reformed churches, the practice was still constantly by immersion. At that time the practice was changed; but the liturgy of the episcopal churches of England, Scotland, and America, still direct immersion to be used except in cases of necessity.

4. In the Romish church the letters of popes and the canons of councils point to immersion until the time of Clement V., A. D. 1311. In that year a council was held by the Bishop of Ravenna, a creature of the pontiff, who was himself a creature and subject of Philip the Fair of France; and a canon was passed constituting sprinkling equivalent to immersion under all circumstances. In the fall of the same year a council was held by the pope himself, at Vienna, for the purpose of destroying the Knights Templars, who had incurred the enmity of the king of France; for the purpose of trying and excommunicating a predecessor of Clement on the papal throne, who had incurred the enmity of the same sovereign, and stood charged with many errors and crimes of great enormity; for the purpose of considering upon another crusade, and for the avowed purpose of some degree of reform in the Romish church. At this council the proceedings at Ravenna were ratified.

At the council of Trent, held during the Reformation, and being the last, considered the rule of faith and doctrine by the followers of Rome, a canon was passed which determined the essentials of baptism to consist in the water in whatever way applied, in the name of the three persons of the Holy Trinity.

5. The Protestant churches alone have followed the mode of baptism prevalent in the Romish church. Was it, as some may suppose, from remaining affection for Rome, and a lingering desire for some portion of her corruption? A very op-

posite principle will furnish a better explanation. If they consent to omit the discussion of all points not essential to the removal of the dark pall of superstition, that shut out the pure light of divine revelation; if the preference of fraternal unanimity to dissension on minor observances, while the pageantry of gaudy rites was driving away all spiritual worship, and the blood of the covenant was made of no effect,—betrayed a Romish tendency, then the reformers are obnoxious to the charge of a lingering affection for corruption. They saw before them Luther's position respecting the eucharist, and its effects, and they determined to avoid the like consequences.

The reformation in England furnishes the best illustration of this subject. By the successful resistance of the duke of Savoy, and the bastard bishop prince of that house, Geneva secured her religious freedom, and soon became Protestant; and the asylum for the persecuted in the Protestant cause of France and England. The solemn abjuration of her ministers persuaded Calvin to make his residence there; and all contributed to make Geneva a great centre of union for the Reformed.

In the formation of the English liturgy, at which John Knox assisted, the ancient and constant usage of England was enjoined in the administration of baptism. Divine providence placed Cranmer at the head of the English hierarchy and at the head of the English Reformation; but Lambeth palace was filled with continental Reformers as his guests; and in every important step the Reformers of Geneva were consulted by him. Thus the mode of baptism, prevalent on the continent, gradually modified the practice of the episcopal church, already in the days of Cranmer.

It is clear that all must have been aware of this matter, but none of the Reformed considered it worthy of becoming a stand-point for party zeal to rally around. The matter was too small, in their estimation, for them to risk upon it the unity of the spirit which they so highly prized; or to endanger by dissension, the result of their labours, for which they held not their lives dear, and which required time to consolidate, as it had advanced by a gradual, harmonious, and consistent progress.

They wished to give no appearance of countenance to the Anabaptists. The

Baptists of the present age would acknowledge as little alliance with them as the Reformed did in their time. They were the Jacobins of the 16th century, in Holland and Germany. The peasantry felt the oppressiveness of the iron bonds of feudalism, and the brazen chains of priestcraft; and all uneducated to self-government, they felt that by physical force they could burst them. They made the attempt, and the result was wild and ruthless anarchy, and the bloody and licentious fanaticism of Jacobinism. The inspiration of their tailor-king was the only inspiration they knew of. They adopted their mode of baptism from the term for it in common use. History tells who were the subjects of it.

6. The versions of the Reformation require our particular attention, as well as the liturgies. In these the old terms expressive of immersion are retained. In the English and Latinistic languages of Europe the Greek term of the scriptures remains: but in the Teutonic languages, of which that of Holland is the purest example, the term has been translated, according to the usual practice of those languages, into equivalents expressive of *immersion*. These terms are not of recent invention, but they date from a period long anterior to Luther, when, according to the old synodical statutes of France, Italy, Germany, &c., baptism by immersion was the prescribed mode. Thus in our authorised Dutch formulary and version,—“*doopen*,” to baptize, to immerse. In Luther's Bible,—“*taufen*,” to baptize: the modern term for immersion is “*tauschen*.” So in Danish, &c.

These old familiar and expressive terms were admitted without hesitation.

7. So we find, in later times, but one single exception to universal permission of the rite by immersion. This exception occurred in the Assembly of Divines at Westminster, representative of the Presbyterian churches of England and Scotland. In the book of discipline of the French Reformed of the 17th century, the formulary for baptism is given by which the mode by aspersion is established, as in the Latin churches. But attached to the formulary, are given a form of questions to be propounded to those who renounce by that ordinance their belief in heathenism, Romanism, Judaism, and anabaptism respectively. Each error is required to be distinctly

renounced, which each has personally maintained; but we will look in vain for the renunciation of baptism by immersion as an error on the list.

A single casting vote, after several successive canvassings, determined for the Presbyterians of England and Scotland, that sprinkling should be the only mode. The only instance of definitive rejection in the history of nominal Christendom. We will not say that "Presbyter was but old priest writ large," in regard to toleration: that the spirit of the age alone dictated their decision:—their standards of evangelical doctrine will be a lasting monument of their piety and wisdom; but we do maintain that the spirit and scope of the Reformation was superior to theirs, and do propose the spirit of the Reformation, in all cases where the essential truths of Christian doctrine are not in question, as the best model for imitation by all the great associations for the dissemination of the word of life.

What valid reason can be given why the version of Luther, the leading one of the North of Europe, and the version of the States-General of Holland, should not be of equal authority with the version of King James, especially as a standard for new Asiatic versions, whose languages are more closely allied in structure to the languages of the former, than to our own.

Why should such translations be called Baptist translations? Why should the testimony thus far, and the stronger authority which can be shown, be disregarded, and allowed to lend its strength to the practice which essentially characterises the Baptists as a sect? In a word, why should we not "follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart?" Thus doing, will all Christians more readily arrive at truth even in the most minute points. They will be held more closely "in the unity of spirit, and the bonds of peace;" the first beginnings of discord being avoided, and unity of action maintained in our great organ of union, the word of light and life will be circulated most rapidly throughout the world.

ASAPH.

NOTE IN REGARD TO THE ASIATIC CHURCHES.

An apparent exception to the universal practice of these churches in the

mode of baptism is given in the Christian Intelligencer, for August 8th last, in favour of the Sabean Christians, or Christians of St. John. The following facts will considerably abate their testimony.

We learn from that accurate old French Catholic traveller, Thevenot (Part 2, book 3, end), concerning these remarkable inhabitants of Kusistan, the ancient Susiana in Persia,—and of Bassora in the Pasholik of Bagdat, that in the seventeenth century they practised baptism of infants by trine *immersion* at the hands of the parent, preceded by affusion thrice repeated, with the repetition of certain words each time, at the hands of a priest or bishop. According to Salmon's "Present History of the World," (or the Dutch transl.) in the beginning of the eighteenth century, the baptism was performed either by sprinkling or by immersion. The explanation is easy, for even in the seventeenth century we find the missionaries of Rome among the Sabeans at their usual employment of preaching the papal supremacy, and modifying the religious rites of Asia. Thevenot himself conversed with a proselyte who was going to Rome for the purpose of studying. In all cases the rite is performed at a running stream.

But there are other circumstances which destroy their authority when opposed to the general practice of Asia, and at the same time render nugatory their claim of descent from the disciples of the Baptist. John came preaching repentance, and baptizing in the name of him whom Isaiah foretold; who should be led to the slaughter, and should take away the sins of the world; who should baptize with the baptism of the Holy Ghost. But the illiterate and simple dissenters in Russia, who, with the puerilities of the Russo-Greek church, have rejected all ordinances but the meeting for prayer, and repeating of scripture passages, have a far better title to an origin from the three young men in the furnace of fire, than the Sabeans to their claim of those baptized of John as their predecessors.

According to the proselyte above mentioned, as well as others, their religion is a mixture of Christianity, Islamism, Judaism, and idolatry. They believe that the man Jesus was a servant of John, and they worship the sun. According to Ricaut (Ottoman Empire, quoted in Collier's dictionary) they are Phantasmists after the Gnostic heresy. The words

thrice repeated in their baptismal ceremony are these:—"In the name of the mighty Lord, who knoweth all things before the light of the world." Their infants must always be baptized for the first time on a Sunday.

But what is most worthy of remark is, that on one of their four festivals, which is held in honour of the baptism of our Lord, during five days, every member of their sect is baptized in the manner stated, on each successive day. An equally singular circumstance is, that the same ceremony forms a part of their remarkable marriage observances.

Let us compare this with Irenæus, in his account of the Brahminical notions and observances of the Gnostic heretics, particularly of the followers of Marcus, who lived somewhere near the locality of the modern Sabæans. (Iren. in Hæres, lib. i. cap. xxi. sec. 3. Benedict. Edit.) "Some of them prepare a marriage chamber (numphona) and perform a mystic ceremony with a solemn form of words for those who are the subjects of it (teleismenois); and they say this, as performed by them, is a spiritual marriage after the similitude of the unions of those above." This refers to the Archæus, the mother of the universe, the generation of the æons, &c., of the Gnostics. He proceeds:—"Others bring them to the water, and baptizing

them, use these words: 'In the name of the unknown Father of all, in truth the mother of all, in him that descended upon Jesus, in union, redemption, and communion of powers.'—Others pronounce Hebrew words instead of these, in order to strike the subject of the ceremony with awe." . . . "Then they anoint them (teleismenois) with balm of Gilead; for they say that this ointment is a type of the fragrance which is upon all things." "There are some of them, indeed, who say that it is superfluous to go to the water (epi to ludor); but mingling oil and water together, with the solemn form of words which I have mentioned, they pour them on the head of the subject," &c.

The errorist will-worshippers of the second century, of whom Irenæus writes as his contemporaries, gave as much honour to John the Baptist in their mystical system as they did to our Lord. The Gnostics owed as much of their opinions and practices to heathen philosophy as they did to the preaching of John the Baptist. The case is the same with the Sabæans. Everything points to the former people as the originals of the latter. But in any event the evidence of either in regard to the thoughts, feelings, or usages of the primitive Christians is entirely worthless.

A.

HIGH PULPITS AND FORMAL SERMONS.

In an article in the last number of the Magazine, extracted from an American publication, the opinion is maintained that high pulpits are conducive to that lamentable affection of the throat by which, during the last few years, many excellent preachers have been silenced. Whether this opinion is correct or not, the writer of this page does not undertake to decide; but he is quite sure that high pulpits have more influence than is generally supposed on the style of ministerial address. He has occupied some hundreds of pulpits in the course of his life, yet to this day he feels the effect of one that is unusually exalted, from the time that he enters to the time that he leaves it. In many persons, a great elevation produces a sensation approaching to giddiness, inducing them

to lay hold of the side of the pulpit, lessening the pleasantness of their standing, and consequently, the serenity of their minds and the ease of their delivery. But others, who are not perhaps conscious of the fact, are affected by their separation from the audience. The congregation appears to be at a distance, and therefore not to be addressed familiarly, but with official formality. It is a frequent topic of complaint respecting preachers that their manner is cold and stately; that they seem to be pronouncing a discourse before the people rather than speaking to them; and that the sentiments appear to come from the head rather than from the heart. To all this a high pulpit is accessory. Architects—if that term may be employed to designate persons who usually regulate

such matters in the construction of our meeting-houses—often suppose that a high pulpit gives dignity to the building; just as some half-taught critics suppose that words of six or seven syllables give dignity to the sermon. They are, however, mistaken; that looks best to the intelligent eye that is best adapted to the purpose which it is meant to an-

swer. An inflated style and a high pulpit suit each other, and they generally go together. The people who wish for simple, affectionate, and familiar sermons, should never permit the erection of a high pulpit; and they who prefer stately, frigid, unimpressive essays should never sanction a low one.

PRAYER AT THE MAST-HEAD.

A sailor, recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar on the deep. "But," inquired his friend, "in the midst of the confusion on ship-board, where could you find a place to pray?"

"O," said he, "I always went to the mast head."

I have heard of *closets* in various places, but never in one more peculiar than this. Peter went upon the house-top to pray. Our blessed Lord prayed upon the mountain-top. Others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

And yet the sailor's closet was a favoured spot. The ear of man could not hear him as he cried mightily unto God. The gales that wafted his ship on its voyage would bear his petitions upward toward the throne. "The voice of many waters would be the music of his sanctuary, and the angels that had charge concerning him would listen to the swelling song." As he lifted up his heart and his voice in prayer, he was surrounded with the majesty and glory of his Maker. The "deep, deep sea" spread its illimitable expanse around him. The heavens, spread out like the curtains of Jehovah's chamber, and the stars, like the jewels that adorn his crown, hung over him as he climbed the giddy mast, and bowed down to pray. Perhaps he had little imagination, and entered not into the grandeur of the scene around him. But he had a soul; a soul that felt the power of God; that loved high and holy communion with the Father of spirits; and while others below were rioting in the

mirth of a sailor's jovial life, his joy was literally to rise above the world and find intercourse with heaven.

What peace must have filled that sailor's heart! The storms might "rudely toss his floundering bark," but they could not shake his confidence in God. The ocean might yawn beneath him to swallow him in its fathomless depth; but he was sheltered in the bosom of his Father's love. The frail bark might be driven at the mercy of the winds, or be dashed on the rocks, or stranded on the shore, but he had a hope that was an anchor to the soul both sure and steadfast, entering into that within the veil. Through the thickest darkness that enveloped him, the "star of Bethlehem" shed its celestial loveliness over his path in the trackless deep, and guided him onward and upward to the haven of his eternal rest. Thitherward from the mast-head he strained his eye, and true as the needle to the pole, he pursued his way; when tempted, he sought the mast-head to pray; when in despondency, at the mast-head he found joy; when the taunts of his profane companions filled his ear with pain, and his soul with grief, he fled to the mast-head and poured out the desires of his heart, into the ear of Him who hears the humblest suppliants that cry.

I love to think of this sailor. I wish I knew him, and could kneel down with him and hear him converse with God. How few would be as faithful as he! How many would neglect their closet, and seldom pray in secret, unless they could have a more safe retreat—a more sacred chamber than the mast of a wave-rocked whaler! But He, "who when here a sailor's pillow pressed," walks now on the mighty deep, and when the tempest-tossed mariner cries, he answers, "It is I, be not afraid."—*New York Baptist Advocate*.

A WORD OF ENCOURAGEMENT TO WIDOWS.

BY THE REV. RICHARD KNILL.

Respected Friends,

I have just passed by the house of a godly minister who is never likely to preach again. He is sinking fast into the grave, and his wife and seven young children will be left to make their way through the wilderness alone. This excellent man never had salary enough to support his family, and therefore to lay by anything for them was impossible.

The knowledge of this circumstance awakened feelings about widows and orphans which have not been asleep for many months, but which I have been prevented from making known, out of respect for beloved friends who are now provided for, and whose names I will now mention.

1. The widow Nasmith and family.

When the laborious, and indefatigable, and useful Nasmith died, I felt it exceedingly. The suddenness of his death, together with the agony he endured, overwhelmed me. Then, his being away from his family—at an inn—among strangers, seemed to bring before me what would probably be my lot. Then, again, his bereaved partner, left with scarcely a penny in the house, also distressed me; and, though I doubted not for a moment but she would be provided for, I could not help seeing that something had been neglected. “He that loveth his wife loveth himself.” A bachelor may do as he pleases about his food, or his clothing, or his coffin, but a married man, and a father, has powerful claims on his tenderness, and prudence, and forethought, which must not be overlooked.

The agonized feelings of a widow are oppressed quite enough by her loss without having those feelings wounded by knowing that her poverty and her wants are placed before the public in all the newspapers—and that in the most piteous strains. So much is due to the feelings of a wife and children that a good man ought to try every effort to prevent it. The Father of mercies has said, “*I, wisdom, dwell with prudence.*”

As soon as I recovered from the shock occasioned by Mr. Nasmith’s death, I determined to write a paper on the im-

portance of insuring ministers’ lives—but I could not venture to do so until the case of his widow was comfortably settled.

2. But now, amidst the uncertainty of human life, behold another big wave rolled in upon us. Before Mrs. Nasmith’s case was finished, the mournful news arrived of the death of our dear friend and brother the missionary Williams. Then I thought I must delay a little until provision is made for our widowed sister Williams; but now I see I must wait no longer.

What I wish to observe on the subject is,

1. That Mr. Nasmith’s was an extreme case for *Home*.

2. Mr. Williams’ is an extreme case for *Foreign*.

3. That ordinary men, whether missionaries abroad or ministers at home, cannot expect that their widows and orphans will excite such sympathy, and call forth such resources—and yet their wives and their children are equally dear to them and something ought to be done for them while the husbands and fathers are alive.

I propose, therefore, that the subject be taken up *chiefly*, if not *entirely by widows*—yes, by you—*widows*.

There are widows in all our congregations. A few of them are *rich widows*,—and others who cannot be said to be rich, yet are in very comfortable circumstances. These widows have felt all the pangs occasioned by the death of their husbands—yes, they watched around the dying bed—they moistened the parched lips—they wiped away the cold sweat, and perhaps they closed the eyes which had once gazed upon them with so much delight—yea, they saw the mortal remains carried to the cold grave, yet they have not felt the additional pang which many a minister’s widow has felt—that of scarcely having a cottage to dwell in, or a good fire in the winter, or comfortable clothing for herself and her fatherless children; and, now it may be asked, what can be done to prevent such misery in future?

I answer, there are two excellent In-

insurance Societies which have a particular reference to ministers, and a small sum, say five pounds annually, if the minister be a young man, and more in proportion to his age, paid by these widows into one of the Societies, would secure the minister's widow *Twenty-five Pounds a year during her life*. One of these Societies has its office at the Congregational Library, Finsbury, London; and the other is the noble Institution, 62, King William Street, London Bridge.

I wish, respected friends, to call your attention to this matter, but I beg it to

be distinctly understood that I am not writing for myself, but for my brethren; and as the postage is now so cheap, I shall be most happy to hear from widows or other friends interested in this important object.

A letter addressed to the Mission House, Bloomfield Street, Finsbury, London, will be attended to by,

Respected Friends,

Your very obedient servant,

RICHARD KNILL.

Shrewsbury, Oct. 30, 1840.

VALEDICTORY LINES ADDRESSED TO DR. PRINCE.

At a valedictory service, held October 9, on behalf of Dr. Prince, and the Rev. J. Clarke, the former gentleman read an interesting letter from his brother, a pious clergyman, on which the following lines are founded.

Go forth, my brother, go;—
For distant Afric bound;
And let the heathen know
The gospel's joyful sound:
Truth's radiant beams impart;
The light of freedom give;
Bind up the broken heart,
And let the dying live:
Go forth, my brother, God thy guide,
What strength or stay need'st thou beside?

Go forth, my brother, go;—
Around thy weeping wife
Heaven its own shield shall throw,
To guard her steps through life;
Thy children, each and all,
A Father's smile shall see,
Though thou beyond their call
In distant climes shalt be,
And these, thy kindred, find a place
Of sweet repose in God's embrace.

Go forth, my brother, go;—
Fear not, though tempests dark
In furious conflict blow
Around thy fragile bark;
There is a Power on high
Can curb them at its will,
Bid the wild tempest die,
The angry waves be still,
And waft thee with serener breeze,
In safety o'er the swelling seas.

Go forth, my brother, go;—
Perchance we meet no more
As we have met below
In happier hours of yore;
But, life's long journey past,
There is a peaceful land
Where we shall meet at last,
A re-united band,
The triumphs of our cause to tell;—
Till then, my brother, fare-thee-well!

" FRIENDS IN JESUS."

A FRIEND in Jesus! oh! that name
None but the heavenly pilgrim knows;
Nor can earth's proudest sons of fame,
E'en in their richest splendour, claim
Blessings so vast as this bestows!

A friend in Jesus! oh, how blest!
Yea! this shall cheer whene'er we part;
Nor shall one cloud of sadness rest,
E'en for a moment on the breast,
Since we shall still be joined in heart.

Even so, when we shall seek to greet,
Vainly, through distance, those we love,
As "friends in Jesus" we may meet
Now at our Saviour's mercy-seat,
Soon in our Father's home above!

B.

CHRIST WEeping OVER JERUSALEM.

BY THE REV. D. KATTERNS.

DEJECTED, from the mountain's brow,
He gazed upon the scene below.
Lo! Salem's lofty spires ascend,
While towering hills around her bend,
And nature's loveliest charms combine
To deck Jehovah's ancient shrine.
Yet vainly smiled the scene around,
For there the Saviour only found,
Even where the tide of mercy rolls,
One crowded sepulchre of souls.

For, as he scanned its future doom,
Nought met his eye but scenes of gloom;
Troops gathered round in fierce array,
Like eagles hasting to their prey;
Within, sedition rears her crest,
And famine steels the mother's breast;
Heaven frowns with portents dark and dire;
While Zion's hill is wrapt in fire;
Till Salem one wide waste extends:
Who can resist when God contends?

The vision changes. As his eye
Pierces the dim futurity,
The chosen race, exiled from home,
Despised, through every region roam;
Dungeons and tortures, chains and fire,
Fulfil Jehovah's vengeful ire;

Hammersmith.

In scenes where holy prophets trod
The Moslem fixes his abode;
While Judah's sons no dwelling know,
And meet in every face a foe.

While thus revealed before him lie
His people's sins and destiny,
Compassion in his bosom moved,
And mourned a race so much beloved;
And, as the lavish tear-drops fell,
He uttered loud his touching wail—
"Oh, hadst thou known, ere this thy day
In lasting darkness died away!
But now 'tis past—the distant roar
Of wrath is heard—peace reigns no more.
Lo! gathering vengeance veils thy skies,
And grace for ever leaves thine eyes."

Jesus! how vast thy love appears!
How long thy wrath its victim spares!
While days and years unceasing roll,
Thy tender pleadings crowd the whole;
And when thy grace, at length, shall yield,
And judgment mow earth's ripened field;
When Justice its last glories shows
Amid the world's expiring throes;
Yet Love shall lift her pitying voice,
And Mercy weep while Wrath destroys.

THE CHURCH IN THE WILDERNESS.

A Hymn for a Missionary Prayer-meeting.

BY THE REV. HENRY BURGESS.

LORD! in every house of prayer,
In thy grace and love be there;
In the hot and sickly clime;
Midst the snow-clad hills sublime:
When thy people meet for prayer,
In thy grace and love be there.

Fill with joy each troubled breast
Which hath fled to thee for rest;
Bless the sable southern race;
Cheer the Hindoo with thy grace;
Through the earth relieve the breast
Which has fled to thee for rest.

Luton, Nov. 4, 1840.

May thy converts faithful prove,
Pure in action, warm in love;
Let no idols win their heart
From thy service to depart;
Till their death-bed may they prove
Pure in action, warm in love.

If, while we are met to pray,
Life is ebbing fast away,
Gracious Saviour! let thy smile
Our dying brethren's woes beguile.
Hear us, Saviour! when we pray
For thy people far away.

HOPE.

NOR trembling dew drop, nor the wild heath-flower;
Nor morn, bright rising, nor the sunset hour;
Nor friendship's smile can cheer; when ills are rife,
There is but "*one thing*" cheers the path of life.

Yet, like the bow, amidst the storm of heaven,
By the same hand, for the same purpose given,
The Star of Hope, with full resplendent sheen,
Through life's dark night in every storm is seen.

However scorned, betrayed, forsook, bereft,
There's hope for all, while life itself is left;
That quenchless beam illumines the loneliest way,
And gilds the evening of the darkest day.

Vain hopes there are ; but what reality
 Hath hope that blooms with immortality !
 It buds in sorrow, and in death it blooms,
 And yields hereafter fruit that ne'er consumes.

This is the hope which, when the billows roll
 Around us, is the anchor of the soul ;
 Rejoice in hope, then ; for, though storms appear,
 The Christian's hope will shine through life's career.

Godmanchester.

G. B. W.

THE HOPE THAT DECEIVES NOT.

FALSE as the glaring meteor's flash
 That flits athwart the evening sky ;
 Or evanescent as the dew,
 Is every earthly hope we try.

Is wealth or high repute our aim ?
 Or boast we faithful friends ?
 Hope brightly shines around, but oft
 Her light in darkness ends.

Yet, oh ! there is one hope, that we
 May cherish fearlessly ;
 It shines amid life's darkest scenes,
 And on eternity.

The Grove.

It guides the pilgrim as he wends
 Along his clouded way ;
 It beams when he hath reached his home
 With a more lovely ray.

'Tis changeless, constant, and can yield
 Solace mid grief and woe ;
 Supports the soul in death, and gives
 Visions of heaven below.

This hope is Christ, and he will ne'er
 Confiding souls deceive ;
 But all who trust him shall ere long
 The promised bliss receive.

C. T. S.

HOLINESS.

"Without which no man shall see the Lord."—HEB. xii. 14.

Oh ! for the joys that cannot fade,
 The flowers that may not die ;
 A bright and everlasting home,
 An Eden in the sky :
 Some place among the countless throng
 That kneels before the Almighty's throne !

I fain would leave this lower sphere,
 And pierce the boundless space,
 The vast infinitude of worlds,
 And reach that glorious place ;
 See the pure worshippers of God,
 In their own happy, blest abode.

But the long golden streets of heaven
 By man have ne'er been trod ;
 Impure and vile he may not see
 The city of his God—
 Its dazzling light, its white-robed throng ;
 Nor hear the angel's hallowed song.

We must be washed in Jesus' blood,
 Transformed by his grace ;
 And all of pride and self must cease,
 Ere we can see his face ;
 Enter heaven's pearly gates, and rise
 To home, to life, to paradise.

F. H. T.

A PRAYER IN BEREAVEMENT.

FATHER, beneath thy chastening rod
 I would not murmur or repine ;
 Yet, oh, my Father and my God,
 How heavy is this heart of mine !
 Oh, give me in this trying hour
 To feel thy mercy and thy power !

What though thy messenger of death
 Has called my "first born son" away ;
 While he had health, and life, and breath,
 He learned to love, and praise, and pray ;
 And now he is no longer here
 He dwells in a more glorious sphere.

Chelsea.

And shall a living man complain ?
 Or think that discipline unwise
 Which changes an abode of pain
 For endless mansions in the skies ?
 Oh, no ! my gracious God ; oh, no !
 Thy will be done—and be it so.

Yet hear my prayer, the living bless,
 With health, and strength, and heavenly grace ;
 And may we all united press
 Towards the glories of that place
 Where Christ shall count his jewels o'er,
 Fixed in his crown to part no more.

E. D.

REVIEWS.

A Winter in the West Indies; described in Familiar Letters to Henry Clay, of Kentucky. By JOSEPH JOHN GURNEY. London: Imperial 8vo. pp. 282. Price 5s.

Our purpose in this article is merely to introduce Mr. Gurney's volume to the attention of our readers, and to extract from it some passages relating to topics in which they feel a lively interest. The author is so well known as a man of benevolence and piety, retaining some of the innocent peculiarities of the Friends, among whom he was brought up, but habitually rising superior to sectarian trammels, and accustomed to look at the objects engaging his attention with great impartiality and good sense, that it is not in the attitude of critics that we receive his statements, but in that of docile auditors, eagerly listening to the testimony of a trustworthy witness on subjects of paramount importance. The style in which he communicates his information is indeed both forcible and attractive; descriptions and personal adventures are mingled with graver facts and reasonings in a manner which will ensure to the volume a favourable reception even from many whose principal object is amusement; but it is as the testimony of a competent observer of the religious, social, and economical condition of the West India islands, that it is chiefly deserving the regard of the intelligent portion of the British and American public.

The design of Mr. Gurney's tour was of an unusual character, and his progress was remarkably felicitous. He says,

"I undertook this journey, neither in pursuit of pleasure, nor for the specific purpose of ascertaining the effects of emancipation; much less as the agent or representative of any body of philanthropists, either in England or America; but in the character of a minister of the gospel. My primary object was to preach the glad tidings of peace and salvation to my fellow men, and from persons of every class, condition, and party in the West Indies, I have met with a cordial welcome, and the kindest attentions."
—p. 2.

The letters in which he records what he has seen and heard are addressed to Mr. Clay, an influential member of the American Congress, and one of the most prominent advocates for the

existing system of slavery in the United States. The reasons for this selection of a correspondent are given in the following paragraphs:

"On our return from the West Indies to the United States, my companions and myself spent ten days in the city of Washington, while Congress was in Session. We found no difficulty in obtaining private interviews with the President, the Secretaries of the different departments of government, and many of the most influential members of Congress of both parties. To these gentlemen we related the principal particulars of our West Indian tour, and stated the evidence with which we had been furnished, of the beneficial working of freedom among the negroes of the West Indies, in a pecuniary, civil, and moral point of view. Our narration was listened to with great attention, and by no individual more so than by Henry Clay of Kentucky. Notwithstanding the conspicuous part which that statesman has of late years taken in defence of the slavery of the United States, we had abundant proof, that his mind is not steeled against a lively feeling of interest in the cause of emancipation, and we have a strong hope, that the practical views developed in the present volume will ere long be embraced by him, in reference to the slave states of North America. In the mean time, as it was my object to convince the more reasonable of the proslavery party, I believed it best to address my letters to a gentleman who is generally regarded as belonging to that class. In making this selection I had of course no reference to the side which he is known to take in the politics of the United States. It was my wish to interest persons of all political parties in America, in the same great cause of sound policy, justice, and humanity.

"Perhaps I ought to make some apology for the familiar style in which the letters are written. I have given a simple account of our tour, and of the incidents which befel us, and I have added descriptions of the peculiar scenery we met with, both in verse and prose—I am ready to hope, that these lighter parts of the work may serve to amuse the younger class of my readers on both sides the Atlantic, and lead them on to the consideration of those graver points, so deeply important in the present day, which it is my principal purpose to develop and impress. For my own part, I consider it to be greatly to our advantage, while we are engaged in the pursuit of serious and interesting objects, to catch the passing recreation afforded us by birds, flowers, blue skies, and bright sunsets. It is a trite saying, that the bow which is always bent must break at last. Be that as it may, my narrative, such as it is, is just a transcript of the reality.

"One more point in relation to mode of writing seems to claim a few remarks. While it is undoubtedly our Christian duty to avoid

the least concession of principle on the subject of slavery, the use of harsh epithets and violent language towards the slaveholders, is not only objectionable in itself, but has often had an injurious effect in arming them against our arguments, and of thus hindering the progress of our cause. I have therefore thought it best to observe towards them the terms and usages of christian courtesy; and I believe there are many of these persons in the United States who are increasingly disposed to enter upon a fair consideration of the subject. If such individuals are wisely dealt with by the friends of the slave, they can hardly fail to arrive at conclusions, which will finally entail upon them the moral necessity of openly supporting the cause of emancipation."—pp. xi.—xiii.

After visiting Santa Cruz, Tortola, and St. Christopher's, they arrived at Antigua. The legislature of this island having, in 1834, set an example which others were slow to imitate, by emancipating the negroes, instead of adopting the apprenticeship delusion, the fairest specimen of the operation of freedom on the permanent interests of a colony might naturally be sought here.

"How are the labourers going on?" said I to the pilot who brought us into port. "Beautifully," replied he—"eight estates which had been broken up under slavery are now again in cultivation." This information was afterwards substantially confirmed. Only six of these estates, however, had been broken up, namely, Potter's, Dunning's, Jennings's, Patterson's, Tranquil Vale, and Hill-house; the other two stock farms—the whole eight are now under cultivation for sugar. It cannot be denied that the first fact of which we were informed respecting Antigua speaks volumes."—pp. 52, 53.

Corroborations of this statement, and evidences of the general prosperity, crowded upon our travellers during their stay in Antigua. One proprietor said, "At the lowest computation, the land, without a single slave upon it, is fully as valuable now, as it was, including all the slaves, before emancipation." Another said, that his molasses alone, last year, paid the whole expenses of the estate, including labour; the large produce of sugar, which had met with a high price in the British market, being, therefore, clear gain. A manager stated, that the whole expense of conducting and working the estate at present is less than that of the mere feeding of the slaves. His employer's estates had been oppressed by mortgages, but now the mortgages were mostly paid off. The tread-mill in the jail had fallen into disuse, and was on the point of being finally demolished. The chief judge confirmed the statements which others

had given of the diminution of crime. It appeared, that in the sixth year of freedom, after the fair trial of five years, the exports of sugar from Antigua almost doubled the average of the last five years of slavery. It is added,

"I cannot, with honesty, quit my narrative of Antigua, without acknowledging that, amidst the profusion of evidence poured in upon us, in that island, of the favourable working of freedom, we met with one opposing testimony. It was that of a wealthy old gentleman whom I met one day in the streets of St. John's, and of whom every one who visits Antigua is pretty sure to hear. No sooner were we introduced to him than he began to pour forth his complaints of the misconduct of the labourers, impending ruin, &c. &c. It so happens, however, that not an acre of ground is offered for sale, within his reach, which he does not purchase with the utmost avidity; so that his landed property, already large, is constantly on the increase. His words were sad enough, but every one acknowledged that ample was the refutation of them furnished by his deeds. Confident we are, that our elderly friend is far too much alive to his own interest, to form any exception to the following declaration of the Governor and N. Gilbert. On our asking them, whether there was any person on the island who wished for the restoration of slavery, they answered, without a moment's hesitation, 'No—not one.'"—pp. 68, 69.

We pass by the account of Dominica that we may hasten to Jamaica. Here our tourists arrived on the 26th of February, and they found that freedom was working gradually in this island the same beneficial consequences as in Antigua, impeded principally by the imprudent attempts to hold the labourers in a state of vassalage by means of the cottages in which they are located.

"As it is, the question of tenancy has been mixed up with that of labour, on a great proportion of the estates on this island. In case of any misunderstanding between the overseer and the labourers, on the subject of the work, either as to its duration or price, threats of ejection have followed. These threats in many cases have been put in forcible execution. Cottages have been unroofed and even demolished. Cocoa-nut and bread-fruit trees have been cut down; provision grounds have been despoiled by the hand of violence, or trodden under foot of oxen; and thus the labourers have been driven to seek for themselves a new home, either by moving away to other properties, or by purchasing little freeholds on the neighbouring mountains. We often heard of these instances of violence, and saw something of them, yet I would charitably believe that they have been comparatively rare. Not so the plan of doubling or trebling the rent, or even multiplying it fourfold, upon the arbitrary decision of the employer, or of charging it *per capita* against husband, wife, and each of the children, as a

penal exaction, to compel labour—the screw for this purpose being completed, in many cases, by restraint of goods and imprisonment of person. Sorrowful to say, this plan has been practised through the length and breadth of the island. Every one must perceive that it classes under slavery, of which the very essence is, *compulsory labour*. The discontent, heart-burning, and desertion of estates, to which it has given rise, are the natural consequences of the infraction of pure justice; and they form the principal explanation of the discouraging accounts which have from time to time been given of Jamaica since the date of freedom.

“On the other hand, the estates which have been managed on those just and equal principles which allow full scope to the freedom of the labourer, have in general been blessed with tranquillity and prosperity. The favourable and unfavourable accounts from Jamaica (allowing for a little exaggeration on either side) are both essentially true; and, with little exception, they are the respective results of two opposite methods of management. But the evil is correcting itself; a better understanding is gradually taking place; and masters and labourers are increasingly in the way of being bound together, not by unfair methods of compulsion, but by the surer, safer bond of a common interest.”—pp. 101, 102.

It was to be expected, that an impartial observer like Mr. Gurney should find in our missionaries and their hearers much to gratify the best feelings of his heart. Many of our friends will, however, be glad to see the terms in which he refers to them.

“Having arranged a journey to the northern coast, we left Kingston in two open carriages, being five *Friends* in company, much united in heart and judgment. J. M. Phillippo and his wife kindly undertook to be our guides during our first day's journey. This devoted missionary appeared to us to have a far more extensive influence over the labouring population than any other individual in Spanishtown; and we can, from our own observation, venture to assert, that he exerts it in a beneficial manner—greatly to the advantage of the planter, as well as the labourer. Through many difficulties, he has worked his way to a condition of comparative ease, and of great usefulness. He has eight missionary stations and schools under his care, and, like his brethren in other parts of the island, is greatly beloved and respected by the people. By the last accounts, the Baptists of Jamaica have twenty-six thousand members in church communion, and the Methodists twenty-two thousand; besides the multitude, not in membership, who attend their respective places of worship. Schools are connected, as a matter of course, with most of their numerous congregations. We saw five hundred black children, at once, assembled in J. M. Phillippo's chapel. Who can calculate the moral advantages derived to the negro population from these extensive efforts in the cause of religion—efforts which have been almost doubled, in efficacy, since the abolition of slavery. That these ad-

vantages are at once great and solid, and appeared to us to be counteracted by no unfair bias, we are bound to bear our unequivocal testimony. We can easily suppose that individual missionaries, during that long continuance of conflict and difficulty to which they have been exposed, have not always confined themselves within the bounds of prudence and moderation. We are ourselves aware of some such instances. But these circumstances are as nothing when compared to the general influence of these pious men, in promoting both the temporal and spiritual welfare of all classes of the community. The Baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness.”—pp. 126, 127.

On one occasion having got out of their road, the travellers found the advantage of negro Christianity.

“We were told that we should find Browns-town, where a meeting was appointed for the evening, at the top of this mountain; but to our dismay, when we reached the summit, we found ourselves at an estate called Antrim, on the wrong road, and eight miles from the place of our destination; the mountain-road between the two places was considered to be impassable for carriages. The black people of the village crowded round us, proffered their aid, and refreshed us with draughts of cocoa-nut milk. Many of them were just setting off, though from so great a distance, for the meeting; for indeed they are a zealous, church-going people. John Candler and myself, escorted by two of them, went forward on ponies which they kindly lent us; and the rest of the company moved slowly on behind, with the carriages, assisted by a band of these willing-hearted people. Nothing could exceed their kindness and attention; and by pulling back the wheels in descending, and pushing them forward in ascending some of those steep heights, they enabled our drivers at length to accomplish the journey, which otherwise they could not possibly have done. ‘Don't fret, massa,’ said one of these zealous helpers, to a friend in the company—‘all will come right at last.’ ‘Will massa have a little wine?’ said a black woman, in a cottage by the road-side, to the same friend, when he called to ask for a draught of water. The wine, sure enough, was at hand, and was found to be timely in a moment of great fatigue. Several empty bottles, in one corner of the room, showed that this cottager was accustomed so to evince her hospitality. Our friend offered payment, which was politely refused—‘thanks,’ said the woman, ‘are better than money.’

“We were in the midst of a Christian people; and as my companion and I rode on through a country of wild and enchanting beauty, we overtook flocks of the peasantry, who had just finished their day's work, wending their way to our meeting. It was a touching sight, coupled as it was with the recollection of the cruelties

which many of them had once suffered; now, without exception, they seemed respectable and happy. Brownstown is a free settlement and country town, rapidly improved, and improving, since freedom,—the land in it is already quadrupled in value. We were hospitably received by our worthy friends, John Clark the missionary, and his wife, and held an interesting and affecting meeting for worship, with about twelve hundred black people. After it was concluded, my companion delivered to them a written message sent from the venerable Thomas Clarkson, now in extreme old age, to the peasantry of Jamaica, expressing his Christian love and sympathy, and advising the continuance of that patient and orderly conduct by which they have hitherto been so remarkably characterised. The message was received with respect, and called forth a warm response. The work of religion going on in this district is remarkable—a multitude have been added to the church since the date of full freedom, and hundreds of others are awakened to anxiety respecting their souls. This delightful village is nestled among luxuriant hills. Every thing in it seemed to be thriving, with the single exception of a dark-looking little building, now forsaken and useless. This was the dungeon and public flogging place, during slavery and the apprenticeship. Our friends assured us, that these scenes of cruelty generally took place once in the week; and vain were their attempts to escape from the horrid sound of the cries of the sufferers. Now, under the banner of freedom, the desert of thorns and briars may truly be said to be blossoming like the 'rose of Sharon.' We heard excellent accounts of the working of the people on the estates in this neighbourhood, except only where they have been oppressed by the misapplication of the rent system."—pp. 131—134.

At Mount Carey, one of Mr. Burchell's country stations, at which he has a house, they were again delighted to find that virulence and confusion had given place to quietness, order, and gradually progressive improvement.

"We continued for two days at Mount Carey, enjoying both ease and abundance, under the peaceful roof of our hospitable friend. Thomas Burchell is a gentleman and a Christian, a man of modesty, integrity, and talent; and his history affords a remarkable example of the truth of that divine declaration, 'Him that honoureth me I will honour.' He was once insulted, persecuted, and imprisoned. Now, he is greatly at his ease, enjoying a delightful country residence, and exercising over many thousands of the peasantry, at his various stations, an influence incomparably greater than that of any other individual in the vicinity. During an intimate association with him and his family for two or three days, we could not perceive the smallest tendency in his mind to any political abuse of his well-earned ascendancy; and from our own observation, we are able to declare, that while he is the firm friend of the labourer, he is anxious to promote, by every means in his power, the fair interest of the planter. The congregation of country

people at Mount Carey is large, and the day-school well attended and admirably conducted."—pp. 139, 140.

The injudicious intermingling of rent and wages appears to Mr. Gurney to be the general cause of deficiency of labour wherever there is difficulty in inducing the peasantry to perform as much work as the interests of the proprietors require. And the disposition to pass laws interfering with the full exercise of freedom is in his view the dark cloud hovering over the otherwise serene sky of Jamaica.

"We next stepped into the House of Assembly, and listened for some time to rather a lively debate, which, though relating to a subject of little comparative interest, would not have done discredit either to Westminster or Washington. One of the most animated speakers was a coloured member. There are several such in the Assembly, and some of them are staunch supporters of the measures of the home government. Happy would it have been for Jamaica had this been more generally the case with the members of this colonial legislature; for if there is any one circumstance more than another which endangers the peace and prosperity of the colony, it is, as we believe, the passing of local laws, opposed to the true intent and purpose of the act of emancipation. That several such provisions have been enacted within the last few months is undeniable; so that a period of apparently smooth tranquillity, in the house, may possibly prove to have been the seed-time of much future mischief and confusion. I would just specify (as a memorandum) the Poundage act, the Fishery act, the Huckster and Pedlar act, the Petty Debt act, the Police act, and, worst of all, the Vagrant act."—pp. 165, 166.

The reduction in the quantity of sugar manufactured since complete emancipation took place, is by no means so great as the outcry raised on the subject would lead us to suppose.

"I will take the present opportunity of offering to thy attention the account of exports from Jamaica (as exhibited in the return printed for the House of Assembly), for the last year of the apprenticeship, and the first of full freedom.

<i>Hhds.</i>	
Sugar, for the year ending 9th	
month (Sept.) 30, 1838 . .	53,825
Sugar, for the year ending 9th	
month (Sept.) 30, 1839 . .	45,359
Apparent diminution . .	8,466

This difference is much less considerable than many persons have been led to imagine; the real diminution, however, is still less; because there has lately taken place, in many parts of Jamaica, an increase in the size of the hogsheat. Instead of the old measure, which contained 17 cwt., new ones have been introduced, containing

from 20 to 22 cwt.—a change which, for several reasons, is an economical one for the planter. Allowing only five per cent. for this change, the deficiency is reduced from 8,466 hogsheads, to 5,175; and this amount is further lessened by the fact, that, in consequence of freedom, there is a vast addition to the consumption of sugar among the people of Jamaica itself, and therefore to the home sale.

“The account of coffee is not so favourable.

Cwt.

Coffee, for the year ending 9th month (Sept.) 30, 1838	. 117,313
Coffee, for the year ending 9th month (Sept.) 30, 1839	. 78,759

Diminution (about one-third) 38,554

“The coffee is a very uncertain crop, and the deficiency, on the comparison of these two years, is not greater, I believe, than has often occurred before. We are also to remember that, both in sugar and coffee, the profit to the planter may be increased by the saving of expense, even when the produce is diminished. Still it must be allowed that a considerable decrease has taken place, on both the articles, in connexion with the change of system. With regard to the year 1840, it is expected that coffee will at least maintain the last amount; but a farther decrease on sugar is generally anticipated.

“Now, so far as this decrease of produce is connected with the change of system, it is obviously to be traced to a corresponding diminution in the quantity of labour. But here comes the critical question—the real turning point. To what is this diminution in the quantity of labour owing? I answer deliberately, but without reserve, ‘Mainly to causes which class under slavery, and not under freedom.’ It is, for the most part, the result of those impolitic attempts to force the labour of freemen, which have disgusted the peasantry, and have led to the desertion of many of the estates.

“It is a cheering circumstance, that the amount of planting and other preparatory labour, bestowed on the estates during the autumn of 1839, has been much greater, by all accounts, than in the autumn of 1838. This is itself the effect of an improved understanding between the planters and the peasants; and the result of it, if other circumstances be equal, cannot fail to be a considerable increase of produce in 1841. I am told, however, that there is one circumstance which tends to prevent this result as it regards sugar. It is, that the cultivation of it under the old system was forced on certain properties which, from their situation and other circumstances, were wholly unfit for the purpose. These plantations afforded an income to the local agents, but to the proprietors were either unprofitable, or losing concerns. On such properties, under those new circumstances which bring all things to their true level, the cultivation of sugar must cease.

“In the mean time, the imports of the island are rapidly increasing; trade improving; the towns thriving; new villages rising in every direction; property much enhanced in value; well-managed estates, productive and profitable; expenses of management diminished; short

methods of labour adopted; provisions cultivated on a larger scale than ever; and the people, wherever they are properly treated, industrious, contented, and gradually accumulating wealth. Above all, education is rapidly spreading; the morals of the community improving; crime in many districts disappearing; and Christianity asserting her sway, with vastly augmented force, over the mass of the population. Cease from all attempts to oppose the current of justice and mercy—remove every obstruction to the fair and full working of freedom—and the bud of Jamaica’s prosperity, already fragrant and vigorous, will soon burst into a glorious flower.”—pp. 171—174.

It would have been easy and pleasant to have made our extracts more copious, but these must suffice. We cordially recommend the whole volume to the perusal of all who can get sight of it, assuring them that they will find in Mr. Gurney a kind-hearted and considerate reporter, whose ardour in the cause of universal liberty is rendered the more effective by the reasonable, unruffled, and benevolent spirit in which he carries on the warfare against oppression.

The Biblical Cabinet; or Hermeneutical, Exegetical, and Philological Library. Vol. XXVIII. Park’s Biographical Sketch of Tholuck. Tholuck’s Life and Character of St. Paul—Sermons—and Nature and Moral Influence of Heathenism. Edinburgh: Price 6s.

PROFESSOR THOLUCK is one of the most remarkable men of the present age. Possessing astonishing stores of classical and oriental learning, he devotes himself with great simplicity of purpose to the elucidation of the sacred writings, and the inculcation of those sanctifying principles which the most celebrated men of his country, during the last half century, have endeavoured to subvert. To no man, perhaps, is Germany so much indebted for the encouraging revival of evangelical religion among its theologians which has recently taken place. Many of our readers, especially those who are acquainted with his commentaries on the epistle to the Romans, and the sermon on the mount, will peruse with a lively interest the following sketch of his early life, abridged from the biographical account drawn up by Professor Park of Andover, with which the volume before us commences.

“Frederic Augustus Gottreu Tholuck was born at Breslau, the capital of Silesia, on the 30th of March, 1799. It was early intended that he should follow the occupation of his fa-

has combined with all these labours a sedulous attention to the personal duties of a gentleman, a Christian, and a pastor, he has been afflicted during the whole period with feeble and precarious health, and has been reduced at times nearly to a state of blindness. Suffering under a broken constitution, he has been obliged, like Neander and Hengstenberg, to depend on rigid physical discipline for ability to prosecute his studies. His person is slender, his temperament nervous, and his life is a perpetual conflict between mind and body. His appearance is at present that of a man prematurely grown old. It is to be earnestly hoped, that he may add another to the many illustrations of the remark, that men of the feeblest constitutions often accomplish the most, and live the longest."—pp. 14—17.

The essay on the "Life, Character, and Style of the Apostle Paul," is intended to illustrate principally those events which occurred before his conversion, the circumstances of his early training, and the indications which we have of the extent of his attainments and the temperament of his mind. A judicious Englishman will not receive, probably, all the conclusions to which the erudite author comes, but he will be gratified by many of his suggestions, and will find in them materials for thought. The essay on the "Nature and Moral Influence of Heathenism, especially among the Greeks and Romans, viewed in the light of Christianity," which occupies a hundred and seventy pages, is a more elaborate and valuable performance. It consists of five parts, in which the author treats of the origin of the heathen religion—the estimation in which it was held by the heathen themselves—the character of polytheism—the influence of heathenism on life—and the expectations and views with which the study of classical literature should now be prosecuted. In the concluding section he comments very judiciously on the erroneous opinion that it is classical education which must form the character and disposition of youth. He observes, that the spirit of heathenism is different from that of Christianity, not only in degree, but also in its very essence; that the heavenly temper, and the longing after a holy and eternal life, are wanting in the poet of antiquity; that the affectionate hand of a paternal God, and the penetrating glance into the sinful shallowness of our hearts, are not found in the historian; that faith, love, humility, and hope, exist not in the philosophy of the ancients; that even Socrates had no conception of that true holiness which ma-

nifests itself in the most humble love and the most affectionate humility; and that these qualities can be shared only by the Christian, who beholds the Redeemer as a wanderer upon earth in the form of a servant, and who receives in his own soul the sanctifying power of that Redeemer, by intercourse with him.

"On these grounds, it can neither be permitted in general to transplant the spirit of heathenism into the youth of Christian seminaries; nor can the attempt even be sanctioned, to engraft some of the better branches of the wild olive-tree upon the good; unless, indeed—which, however, can rarely be supposed in the case of tender youth,—the new man has already become so strong, that, whatever of good he may borrow from heathenism, before he suffers it to pass over into his own soul and life, he first commits it to the purifying power of that Spirit which must pervade all native and acquired good, if it is to be acceptable to God. In those schools, indeed, where, instead of the love of Christ, ambition and a miserable vanity are continually called into action as a stimulus to diligence and effort, it will indeed be difficult to do without the influence of the heathenish spirit on the minds of the youth. Indeed, it would be hard for teachers of this class to point out, wherein their method of unfolding and forming the human mind differs from that of the Stoics and the gardens of Academus.

"But if now Christianity is not allowed to pervade and sanctify the *sacerdotal* employment of education, (for so it deserves to be called,) it would seem in fact only to stand as an idle statue in the pathway of the Christian's life. We must, therefore, in serious earnest, repeat, that the spirit of classic antiquity may aid in forming what it will in the human mind,—only not the HEART. For this, there is but one former and teacher, and that is Christ and his Spirit. On this account, every teacher in a school of learning, who would discharge the duties of his office as a Christian, is under the sacred obligation of pointing his pupils again and again to the fact, that the Spirit, which no man knows but he who has received it, produces a new life in the souls of those who receive it. And if one has anywhere to consider that he may *buy gold too dear*, it is in the study of classic antiquity."—pp. 163, 164.

This volume contains six of Tholuck's sermons. His pulpit style is not exactly what might be expected from his treasures of learning and critical habits, and it is not very easy to describe it. There is considerable diversity in his manner of address, but its general character seems to be that of fervid declamation. His argumentation is that of an orator deeply imbued with scriptural principles, rather than that of a reasoner appealing to inspired testimony. This may, perhaps, be occasioned partly by the character of his auditors, who are generally men to whom an appeal to the words of scrip-

ture would not be conclusive; theological students, who are themselves infidels, trained systematically to set aside the decisions of the New Testament writers, and scoff at evangelical doctrine, yet attracted by the eminence and powers of the preacher. There are in these discourses, however, many impressive passages. This is the introduction of the fourth sermon:

"We have to-day a solemn memento of death; we keep the feast in commemoration of the dead. We have this memento at the time when nature also proclaims the same truth to us. The heavens are invested in their gray attire; the fragrance and the music of living nature have died away; the whole creation has put on its funeral robe, and in this solemn vestment preaches to thee,—as it were the word of God,—Man, thou must die! Ah, you say, I go only for a little while into a silent chamber, and, when the lovely spring returns, I shall bloom out again. Child of the dust, what reason hast thou for this thy faith? I know what you will adduce as a reason; it is the emblems which nature exhibits in the butterfly, and in the swelling germ that rises up in sight from under a mantle of snow. Have you ever stood by the deathbed of one you loved, when his altered countenance could scarcely be recognised, when the dim eye gleamed forth but faintly from its deep socket; when the emaciated hand was convulsively clenched, and there was heard the rattling at the breast; and had you then no other reason for your hope of immortality than was afforded by these symbols in nature?—Oh then, what did such a reason avail you? Your hope faded away with the declining pulse of your dying friend! And when you yourself shall lie on your dying bed, with the drops of death-sweat on your brow, and friends around you, waiting for your last breath, you will need some stronger reason for your hope than you can draw from the emblems of nature.

"But I see your finger pointing to another place; behold the Prince of life in the tomb at Golgotha; how he rises from the grave, how the burial garments fall from him, and himself ascends to his Father amid the glories of heaven. But what shall we say, when even in this assembly may be found men, who believe that he whom we adore as the prince of life, did not rise up victoriously from death, but only from an oppressive swoon! Such men have arisen in the Christian church,—and yet even a disciple of charity may say, 'they are not of us.' From these men, however, I turn my attention to you, who have not ventured to doubt the truth of what is said in our apostle's creed, 'on the third day he rose from the dead;'—you do not doubt this, but do you believe it also? Is this resurrection from the dead so certain to your minds that you could lay down your life for it?

"Christian brethren, no one believes, with a truly living faith, in the resurrection of Christ from the dead, save one who has been raised with Christ to a new life. No one believes, that, as inspiration says, the Father has in

truth caused his holy Jesus to burst the bands of death, save one who himself has become a child of God. Wherefore let us reflect on this sentiment, '*The testimony that we are the children of God, is the surest pledge of eternal life.*' To this reflection are we led by the words of the apostle, which we find recorded in the Epistle to the Romans, chap. viii. verses 15—17. 'Ye have not received the spirit of a servant, that ye should live again in fear; but ye have received the spirit of a child, whereby we cry, Abba, dear Father! This same spirit giveth testimony to our spirits, that we are the children of God. If we are children, then are we heirs; heirs of God, and co-heirs with Christ.' "In reference to this expression let us consider, first, how the testimony is given that we are the children of God; secondly, why this testimony is a pledge of eternal life. May the Spirit of God be our teacher!"—pp. 36—38.

We add the concluding paragraphs of the same discourse.

"And now tell me, ye who have never received this surest pledge of eternal life, have you indeed no knowledge of it? How then will you stand up in the last struggle? He who knows nothing by experience of the grace of Christ, is represented by Luther as repeating this stanza:

I live, but ah! how long,
I do not, cannot know;
I die, but know not when,
Nor whither I shall go:
Why then, I ask with wonder, why
Do I thus live in ease and joy?

"You, on the contrary, who, through the grace of God, feel warranted in saying of yourself,—'I know in whom I have believed,'—why will you remain downcast and fearful? Whoever has received such a pledge of eternal life as you have, is entitled, says Luther, to sing,

I live, and I can tell
How long my life will last;
I die, and know full well,
When Jordan will be passed;
How I shall die and whither go
The Lord hath made me clearly know:
Why then, I ask with wonder, why
In sadness do I droop and die?

"In harmony with these sentiments, I will close my discourse to-day, this feast-day for the dead, with two questions. To you, who bear about in your breast no earnest of future bliss, and have no protector standing ready to intercede for you at the judgment; to you I put the query, 'Friend, how can you live in ease and joy?' But to you, who have obtained pardon; to whom God hath given through Christ Jesus the first fruits of his Spirit, for a pledge of eternal life; to you, who can say in faith, 'I know that my Redeemer liveth;' I put the question, 'Why do you droop in sadness so often and so deeply?'

"May the Spirit of God be shed abroad in us all more and more richly; and in him, and through him, may we all receive the cheering testimony, that we are the adopted children of God in Christ Jesus!"—pp. 48, 49.

The readers of the Biblical Cabinet will not deem this volume less interesting than the best of its predecessors.

Account of the Proceedings of the Twenty-eighth Annual Session of the Baptist Union, held in London, April 27, 28, 29, 30, and May 1, 1840; with the Report of the State of the Denomination; and an Appendix, including a List of the Churches. London: 8vo. pp. 160. Price 1s.

Of what use is the Baptist Union? The question was asked much more frequently a few years ago than of late, but there are members of our churches who now occasionally propose it. Any one, however, who desires to receive a full and satisfactory answer may now obtain it for one shilling. When he has devoted a few minutes to the examination of the ten closely-printed sheets before us, he will perceive, that so ample a view of the existing state of our churches and public institutions could not have been obtained through the agency of any other society, and that the information thus collected and circulated throughout the land is of great practical value. In perusing the Report he will learn also, that the attention of the Committee was directed from time to time through the year to subjects of importance, some of which would not have occupied the attention of any other deliberative body. It may perhaps be said, that the sixty concluding pages pertain to another society—the Bible Translation Society—but that society itself owes its origin to the Baptist Union. It was at the request of the Baptist Union, that the Memorial which has produced so powerful an impression both in and out of our denomination was drawn up; and it was presented to the Committee of the British and Foreign Bible Society in its name. The answer to that Memorial was addressed to the Committee of the Baptist Union. The Examination of that answer was produced and published by the Committee of the Baptist Union. The resolution that a new society should be formed “to encourage the translation of the holy scriptures into the different languages of the world, by aiding the circulation of such versions, by Baptist missionaries and others as are competently authenticated for fidelity,”—was passed in the Committee-room of the Baptist Union. The Provisional Committee by which the

Translation Society was organised, was appointed by the Baptist Union. Unless the Baptist Union had been in existence and in active operation, we do not believe that the Translation Society, or any society for a similar purpose, would have been formed. Every friend of that institution must acknowledge, after perusing this report, that in that instance the Committee of the Baptist Union pursued a wise, energetic, and salutary course.

They have since projected another undertaking, which, if it be taken up with the spirit which its importance demands, will be of permanent and extensive value. The Baptist Union is, however, powerless to carry into effect any plan which does not meet with the cordial approbation and active support of the churches, and whether their suggestion will be adopted in this case remains to be seen. We refer to the establishment of a denominational library. Other bodies of Christians possess institutions of the kind, and find them advantageous; and it need scarcely be made a topic of argument, that a library in the metropolis, accessible to writers on historical and controversial subjects, and open to the ministers of the denomination in general, would be eminently useful. It would be itself a bond of union; it would be a rendezvous where engagements might be made and arrangements perfected, where visitors from the provinces might receive and impart pleasure in intercourse with residents, and where the literary productions of our writers would meet the eyes of their brethren. On this subject the Report says—

“The importance of a Denominational Library, which should be the repository for Theological, Historical, and other works, especially bearing on our own denomination, has long been felt. The rapid disappearance of many of the works of our older divines, makes it important that at least one collection of them for public use should be secured; while very many small but valuable books will be lost to the community if not deposited where they shall be both safe and accessible. At a recent meeting of your Committee, the following Resolutions, in which they trust their constituents will cordially concur, were unanimously adopted:—

- ‘1. That in the judgment of this Committee, it is highly desirable to proceed in collecting books, with a view to the formation of a Metropolitan Denominational Library.
- ‘2. That some friends having expressed their willingness to present volumes, in order to make a commencement, the Secretaries be

authorised to solicit donations of books, especially works by Baptist authors, and works relating to Denominational history, biography, literature, statistics, and other subjects of denominational interest.

‘3. That such books be for the present deposited in a room in the house of James Low, Esq., the Treasurer, 30, Gracechurch-street; the use of which he has kindly lent for the purpose.’—p. 39.

The list of “Evangelical Baptist Churches in Great Britain and Ireland” occupies thirty-eight pages; and though it is impossible, in a work of the kind to avoid errors entirely, it is the most accurate and full that we have seen. It gives, as far as the industrious compiler has been able to ascertain, the name of the pastor of each church, the date of its formation, and of his settlement, the number of members, of Sunday scholars, and of village stations, and the association with which it is connected. It will be proper to remember that many of these churches are very small, and that there is in their views of divine subjects considerable diversity, some being included which will be found to differ materially in sentiment and taste from our orthodoxy; but yet, the advantages of possessing such a list are many, and the trouble of making it is prodigious. It is not expedient to quote largely from a publication which is to be obtained at so low a rate, and which ought to be widely circulated among our readers, and we cannot advert distinctly to every part of its multifarious contents. But as in the catalogue of ministers deceased in the year there are notices of some, respecting whom no information was transmitted by their friends for our pages, we will extract the account given of them, which may serve at once to give a specimen of the details which are brought together, and to supply a deficiency in our records.

“THE REV. THOMAS EVANS.—He was born at Trenewydd, Llanllawer, in April, 1768, and was baptized at the age of twenty. After preaching the gospel of Jesus Christ for many years, he was ordained, Sept. 26, 1826, as one of the pastors of the church at Tabor, Pembrokeshire, where he usefully discharged the duties of the ministry till his decease on May 31, 1839, aged 71.

“THE REV. THOMAS BONFIELD.—He was born at Chatteris, Cambridgeshire, January 15, 1784, and ultimately became pastor of the second Baptist church in that place, where he died, sustained by the truths he had preached for about twenty-five years, August 15, 1839, aged fifty-six years.”

“THE REV. WILLIAM STEPHENS.—He

was born in London, Oct. 25, 1765. After an eventful youth, he settled in Leeds, where, by the ministry of the late Rev. and venerable Edward Parsons, he was brought to the knowledge of ‘the truth as it is in Jesus.’ Entering on the work of the ministry, he was ordained over the Independent church at Bingley, Dec. 24, 1796. He removed in 1800 to Aberdeen, and in 1803 to the Tabernacle, Edinburgh, where for three years he was co-pastor with the Rev. James Haldane, and where, as tutor, he afforded preparatory instructions for the ministry to the late Rev. W. Orme, of Camberwell, and the Rev. Drs. Russell, of Dundee; Henderson, of Highbury College; and Paterson, of Russia. Convinced of the unscriptural character of infant baptism, he was immersed in a brook near the city of Edinburgh, by the Rev. James Young, and was soon after followed in that ordinance by his co-pastor, Mr. Haldane. In the year 1807, he removed to London, to succeed the venerable Abraham Booth. In 1811, he accepted an invitation from the church in York-street, Manchester; and finally, January 1, 1818, he became the successor of the Rev. Thomas Littlewood, at Rochdale. In January, 1837, he resigned his pastoral charge, but continued to labour in different places in the neighbourhood till nearly the period of his death, which occurred, after a life of active and honourable service, September 16, 1839, aged 72.

“THE REV. WISCARD DAVEY.—He was pastor of the Baptist church at Martham, in Norfolk, for twenty-five years, from which his infirmities compelled him to retire about seven years ago. He died at Yarmouth Denes, Dec. 7, 1839.

“THE REV. CHARLES GREGORY.—He was formerly pastor of the second Baptist church at Staley Bridge. He died in the enjoyment of holy peace, at Crawshawbooth in Lancashire, December 8, 1839, aged seventy-one years.

“THE REV. THOMAS FREARSON.—He was a native of Tottlebank, in Lancashire, over the Baptist church of which village he became pastor. He was the subject of religious impressions in early life, but did not make a public profession of religion till he was about 24 years of age, when he was baptized by the late Rev. T. Harbottle, whom he ultimately succeeded in the pastorate. He studied for the ministry at Bradford College, and was ordained in the year 1827. After faithfully discharging his laborious duties for more than nine years, about two years since his health began to fail; and, in the early part of the present year, he died, amidst the lamentations of his affectionate people, aged 43.

“THE REV. TIMOTHY THOMAS.—This venerable man was the oldest surviving member of a family very long distinguished among our Welsh brethren as supplying a large number of ministers to our denomination. His life was pre-eminently for active devotedness to the cause of his great Master. He baptized not less than 2000 persons, on a profession of faith and repentance, thirty of whom became Christian ministers. After sustaining the pastoral office at Aberduar, in Carmarthenshire, for more than fifty years, he died at Cardigan, amidst the deep

regrets of his friends, January 21, 1840, in the 86th year of his age.

"THE REV. M. McMILLAN.—A native of the island of Arran, in the west of Scotland, born about the year 1800. After preaching at Stirling for several years, he was ordained in that town March 11, 1835; and having secured the esteem of all classes, as a man who 'feared God above many,' he was suddenly called, by the rupture of a blood-vessel, to the joy for which divine grace had prepared him, February 7, 1840, aged 40."—pp. 25.—31.

There is, however, one page of this report on which we cannot look without deep regret. We should be ashamed to refer to it were it not for the consciousness that our best efforts have been used to effect an alteration. The page which contains the list of contributions is a disgrace to the baptists of 1840. Were we to mention the sum total, we should furnish materials for the banterers, both this and of a coming age, which, perhaps, it may be best to withhold. It appears that "a larger number of the churches have attached themselves to the Union during the past year than in any former one. The number added has been 146, making the whole number at present in the Union 602." But

what a subscription list to come from six hundred and two communities! We have looked into it in vain for the names of some of the most wealthy individuals, and most affluent churches! Why should the baptists of the metropolis leave the Union to derive its support principally from the provinces? If their strength renders them less sensible of the advantage of belonging to a large and connected body than the feeble and the isolated, how is it that generosity does not impel them to sustain with their abundance a cause which is for the general welfare? Can it be a matter of indifference to the heart that a healthy circulation should be kept up throughout the body? Is *union* among baptists of so little importance in the estimation of the intelligent and influential, that they can allow the treasurer of this valuable association to continue to be more than a year's income in advance? We hope not; entertaining a strong persuasion that the Baptist Union would be much more efficient than it is, if it received a larger measure of pecuniary support.

BRIEF NOTICES.

Family Prayers for every morning and evening throughout the year. Additional Prayers for special occasions. By JOHN MORISON, D.D. London: Imperial 8vo. pp. 780. Price 21s. cloth gilt.

If the head of a family possess real piety and moderate ability to express his thoughts in intelligible phrases, his habitual addresses to the heavenly throne in his own words will have a better influence than the use of any book of forms, however large, and however judicious. For their own sake, for the sake of their children, and for the sake of their general usefulness, we therefore affectionately urge our friends to cultivate the power of offering extemporaneous prayer in the domestic circle, and not to surrender themselves without the most urgent necessity to the use of forms. In this advice, we are persuaded, that the respected author of this volume would cordially concur; indeed, he gives it substantially in his Preliminary Dissertation on Family Religion. But, as he remarks, "Many heads of families feel great timidity and reluctance to engage in this exercise. They fear to lead others, they tremble before, the tribunal of their own children and servants. They hesitate; they put off the

duty from day to day, from week to week, and from year to year; they forget that they are riveting the impotence and irreligion of their families; they are in doubt, in perplexity, and almost in despair." In cases of this kind, where the inaptitude for the exercise is insuperable, we concur in the opinion that the use of forms is preferable to the entire omission of Family Worship.

The general character of these prayers is suited to the purpose for which they are designed. The devout reader will not be annoyed by ambitious phraseology, or flippant attempts to excite attention by unexpected turns of thought. The form of direct address to the Most High is properly preserved, while there is a prevalent recognition of scriptural doctrine. The length is pretty uniform, each of the morning and evening prayers occupying one page. There is a considerable diversity of expression, Dr. Morison having wisely availed himself of the co-operation of some of his brethren, though a very large proportion of the work is his own composition. We have not observed any infringement of that neutrality in reference to denominational peculiarities, which the author professes to have maintained. The type is sufficiently large, and the external aspect of

the volume is attractive. We have not seen any work of the kind which we could recommend with greater pleasure.

Christ's Discourse at Capernaum, fatal to the Doctrine of Transubstantiation; on the very principle of Exposition adopted by the Divines of the Roman Church, and suicidally maintained by Dr. Wiseman: associated with remarks on Dr. Wiseman's Lectures on the Principal Doctrines and Practices of the (Roman) Catholic Church. By GEORGE STANLEY FABER, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury. London: 8vo. pp. 251. Price 8s. 6d.

THE Romish advocates of the doctrine of transubstantiation are accustomed to plead in its favour our Lord's declarations at Capernaum, respecting the necessity of eating his flesh, and drinking his blood, in order to the enjoyment of everlasting life. The design of this performance is to show not only that this is not fairly deducible from the language recorded, and that "this eating ideally imports an exclusive dependence upon our Lord's meritorious sacrifice of himself for the life of the world, practically associated with a spiritual dwelling of the believer in Christ, and of Christ in the believer," but also that this was the doctrine of the primitive universal church, the Catholic church, as he terms it, in distinction from the Roman. With this view he gives quotations from Tertullian, Cyprian, Clement of Alexandria, Origen, Athanasius, Cyril of Jerusalem, Jerome, Augustine, and others, favourable to his interpretation of the passage; thus, as he believes, refuting Dr. Wiseman on his own principles. We doubt, however, whether this will be of much advantage to his cause, as, to say nothing of the phraseology in some of the citations which an opponent could turn to his own purpose, it would be coolly replied that the fathers had erred, and that these were private interpretations, and did not express the sense of the church. We regret, however, that it is not merely as an *argumentum ad hominem*, that they are brought forward, but that this polemical veteran tenaciously maintains the Rule of Faith to be the Scripture, as interpreted by the primitive church. He has, however, as in former instances, written a learned book, which theologians will read with advantage.

Checks to Infidelity, contained in Four Essays, on the Being of God, the Scriptures as the Word of God, the Holy Nature of God, the Righteous Character of the Day of Judgment. By JAMES HARRINGTON EVANS, Author of "Sermons on the Spirit of Holiness," "Letters of a Pastor to his Flock," &c. London: 24mo. pp. 161. Price 2s.

THE direct aim at usefulness pervading these essays, the simplicity of their style, and the evangelical tone of their sentiment, entitle them to recommendation; while we see in them a new illustration of the fact, that there is no form of evil which is not overruled for good by the Supreme Governor. Socialism itself, is made to subserve his purposes, in the advancement of truth, and the promotion of the interests of his church. The bold denial of man's responsibility by the open enemies of all that is just and lovely, have called the atten-

tion of many ministers of the gospel to the foundations on which it rests, and led them to urge it upon their hearers with increased earnestness. A clearer insight into some portions of revealed truth, and a deeper impression of their importance have resulted. We trust that Mr. Evans will see, in his own circle, the salutary effect of inculcating so explicitly the too much neglected doctrine that "Man, as a reasonable creature, is responsible to the Holy and Just God, and will be judged by Him in holiness and righteousness;" and we should rejoice to know that his volume was circulated among all classes of the community.

Analysis of the Bible with reference to the Social Duty of Man. By R. MONTGOMERY MARTIN. Second Edition. London: 12mo. pp. 211.

IT affords us pleasure to see that the talented author has given so much time to the study of the scriptures as was necessary for the compilation of this work, but we cannot regard his labour as likely to prove advantageous to others. It is evident from his prefatory remarks that he does not see clearly the relation of Christian obedience to the cross, or the nature of that peculiar economy of which Christ is the life. He thinks that "the law must be fulfilled, (i. e. obeyed) before the gospel can be believed, and Christianity be received as a divine communication," and supposes that "abiding strict in obedience, steadfast in faith, and rejoicing in good works, peace, both temporal and eternal will be our reward." Throughout the volume the precepts pertaining to the covenant made with the Jewish nation, are mingled together with the precepts of the New Testament, and the promises made to believers as though they all belonged to one system. We respectfully urge upon him the humble and prayerful consideration of the epistles of Paul, especially of that to the Romans, in which the apostle explains more systematically than elsewhere God's way of justifying and sanctifying ruined criminals.

The Inquirer Directed to an Experimental and Practical view of the work of the Holy Spirit. By OCTAVIUS WINSLOW, Author of "The Inquirer Directed to an Experimental and Practical View of the Atonement." London: 24mo. pp. 355. Price 3s. 6d.

THIS work is divided into nine chapters. The subjects of which are the personality and God-head of the Spirit—the Spirit a quickener—the indwelling of the Spirit—the sanctification of the Spirit—the sealing of the Spirit—the witness of the Spirit—the Spirit the author of prayer—and the Spirit a comforter. The views of these subjects which are commonly enforced by evangelical preachers are expressed in a fervent style, interspersed with appropriate addresses to the heart and conscience. The work is intended for popular instruction, and though it will not be greatly valued by those who demand close thinking, there are thousands of devout Christians to whom the perusal will yield pleasure and advantage.

Lectures on the Revival of Religion. By Ministers of the Church of Scotland. Glasgow: 12mo. pp. 444. Price 4s.

It is gratifying to find that the phrase, revival

of religion, means throughout this volume "an unusual manifestation of the power of the grace of God inconvincing and converting careless sinners, and in quickening and increasing the faith and piety of believers." After stating this, and adding that the lecturers are men of ability, it will be a sufficient recommendation of their productions, and an acceptable aid to ministers who are contemplating courses of sermons on revivals, to subjoin an outline of the topics discussed. They are as follows: 1. The Nature of a Religious Revival—State of Religion requiring it—Effects which it is calculated to produce in the church, and on the World—Vindication from misapprehension and Prejudice. 2. The Work of Christ in Connexion with the Revival of Religion—His atonement, righteousness, and intercession. 3. The work of the Holy Spirit in the Revival of Religion. 4. The Sovereignty of God as connected with a Revival of Religion. 5. The Word of God—Preaching—Character of Preaching fitted to produce a Revival—Subordinate means of making known the Gospel—Parochial Visitation—Sabbath Schools, &c. 6. Prayer—Private—Family—Social—Public—Its Spirit, Character, and Objects, as connected with the Revival of Religion—Prayer for Ministers—For Believers and Unbelievers, &c. 7. The Godly life of Believers—Christians, the Light of the World—Discipline of the Church, &c. 8. Encouragements from the Promises and Prophecies of Scripture. 9. Symptoms and Fruits of a Revival of Religion. 10. Mode of Conducting a Revival so as to improve the gracious visitations of the Spirit of God—Errors and Evils to be guarded against. 11. Hindrances to the Revival of Religion—Hindrances in Christians—Hindrances in the World. 12. The Necessity of the Revival of Religion in the present circumstances of the Church—Encouragements especially applicable to the present time. 13. Practical Addresses and Counsels pointing out the immediate duty of Christians and others in connexion with the Revival of Religion, and the Advantages of Expecting, Seeking, and Labouring for it.

The Parlour Table Book. Written and Selected by the Author of "Lives of the English Sacred Poets." London: 8vo. pp. 373. Price 10s. 6d. cloth gilt.

AMIDST the elegances of life Parlour Table Books now hold a conspicuous place; and as, to answer the purposes for which they are intended, it is necessary that they should be diversified, to some of our readers information respecting the characteristics of a new one will be acceptable. Let it be understood, then, that the newly published volume sustaining this title does not found its pretensions to patronage on the skill of the engraver—a vignette on the title-page, and a frontispiece, constituting the sum total of its pictorial embellishments. Nor does it exhibit to view pieces composed for its pages by the fashionable writers in prose and verse, whose names are common to the annuals. But while it is intended to be "a book for spare minutes," it is designed to bring the reader during those minutes into communion with the truly great in intellect, whether living or departed, and enable him to derive from

them a few sentences bright with genius, or weighty with wisdom. Spenser, Milton, Prior, Wordsworth, have been laid under contribution for the poetry; and Leighton, Burnet, Jeremy Taylor, and Robert Hall, for the prose; with contemporaries of one or other of them too numerous to specify. The whole is dedicated to James Montgoinery, and subscribed with the name of his faithful friend and servant, Robert Aris Willmott, in whose words we will say,

"Go forth, a minister of joy, O Book!
Perchance on cottage parlour dim, to lie;
In the calm ear of thought, like Sylvan brook,
The soft stream of thy wisdom flowing by."

The Universal Tendency to Association in Mankind Analysed and Illustrated. With Practical and Historical Notices of the Bonds of Society, as regards Individuals and Communities; comprehending the Elements and Results of Combination in the different kinds of Civil Constitutions in the World, in Ecclesiastical Governments, Federal Unions, Municipal Corporations, Orders of Knighthood, Castes, Ecclesiastical Orders, Freemasonry, and in the Confederated Structure of Armies, in the Nature of Commercial Treaties, Commerce, Business Partnerships, Literary, Benevolent, and Religious Societies, Trades and Political Unions and Mobs: in Ancient and Modern Concourses for Recreation, Games, Convivial Clubs, Fairs, Horse and Yacht Races; the Associating Influences of Fashion, Gradation of Rank, Usages and Customs; with the Elements contained in Neighbourhood, Similarity of Language, Name, or Colour, and in Unity of Opinion. Moreover the Elements of Dissociation included in War, Slavery, Captivity, the Segregation of Females, the Disunion of Ultra-dense Population; with Occasional Remarks on the Domestic Relations, on Sects and Parties, on Solitude, Exclusiveness, Socialness, and Gregariousness. By JOHN DUNLOP, Esq., Author of the *Philosophy of Drinking Usages in the United Kingdom.* London: 12mo. pp. 223.

THIS title-page itself is a synopsis of the volume, the design of which is to encourage association for salutary purposes, and offer suggestions for rendering it effective. It is the product of a mind possessing extensive information and contemplative habits.

An Essay on a Congress of Nations, for the Adjustment of International Disputes without Resort to Arms. By WILLIAM LADD, Esq. First Thousand. London: Imp. 8vo. pp. 32. Price 1s.

THE writer proposes to mitigate war and eventually to supersede it by the adoption of a plan, of which these are the principal features. 1st. The assembling of a congress of ambassadors from all those Christian and civilized nations who should choose to send them, for the purpose of settling the principles of international law by compact and agreement, of the nature of a mutual treaty, and also of devising and promoting plans for the preservation of peace, and meliorating the condition of man. 2nd. A court of nations, composed of the most able civilians in the world, to arbitrate or judge such

cases as should be brought before it by the consent of two or more contending nations. The first he would call the legislative, the second the judiciary power; the first he suggests should be periodical, the other perpetual. Whether the project be ever brought into practical operation or not, the perusal of the arguments by which it is supported will be salutary.

Remarks on High Churchism; occasioned by a Pamphlet entitled "Observations on Schism, and the Duty of Conformity to the Church of England." By JOSHUA RUSSELL. Melksham: 8vo. pp. 21. Price 6d.

The writer is pastor of a Baptist church at Melksham, and his temperate statement of reasons for not wearing the yoke which declaimers against separation from what they term "the church" represent it as the duty of all English Christians to carry, may be advantageously put into the hands of those who are in danger of being frightened into submission to "the commandments of men."

The Principles of Nonconformity: a Lecture delivered at Abingdon, Berks., September 16, 1840, at the Ordination of the Rev. E. S. Pryce, A.B. By J. P. MURSELL, of Leicester. Published by Request. London: 8vo. pp. 24. Price 1s.

IN these few pages will be found a bold attack on episcopal assumption, and an exposure of the fallacy of the arguments by which it is vindicated. With a consistency, which is not always maintained among nonconformists, Mr. Murrell also denounces as uncongenial with the true position of ministers of Christ, "all habit and demeanour, whether in public or in private life which might seem to ally us, as a dissenting ministry, with the officers and dependants of the established hierarchy" asserting the correct opinion that "nothing is so calculated to bring our professions and our principles into deserved contempt, as either the pretension to that sacerdotal authority, or the assumption of those priestly airs which might appear to indicate to the eye of the world a cordial longing after the rank and power of episcopacy." He maintains also that if ever there was a period when it was imperative on the friends of enlightened and independent Christianity to collect all their energies in its defence, this is the time. "The supineness of adherents, the strange activity of foes, the spread of infidelity, and the prevalence of merely nominal religion, all bid the followers of Christ to the help of the Lord against the mighty."

The Biblical Atlas: containing Seventeen Maps, with Explanatory Notices. London: 8vo. pp. 32.

THIRTY-TWO pages of letterpress accompany these maps, which are such as are most useful to a reader of the holy writings, with one of Turkey and one of Egypt exhibiting to view those countries in their existing state. The committee of the Religious Tract Society have conferred a benefit on the public in issuing this cheap and valuable performance, which is really too good to have been sent forth into this rough world with yellow paper only to protect it from injury.

An Introduction to the Evidences of the Divine Origin of the Christian Religion, in Question and Answer, for the Use of Schools and Young Persons. London: Nisbet and Co. 12mo. pp. 352.

THAT the observance of Easter can be fairly adduced as a proof of the resurrection of Christ, we do not believe; and that the English version of the gospels is of equal authority with the gospels in the original Greek we positively deny. These, and some similar statements in this volume, indicate an excess of zeal in a good cause, not uncommon in an advocate, but very prejudicial. There is, however, a considerable amount of information and sound argument presented to the reader in a plain, intelligible style; and notwithstanding all that is said by Oxford theologians against the study of the evidences of Christianity, we think it an important and too much neglected branch of education.

Dipping is Baptizing: in Answer to the Rev. W. Thorn's Dipping not Baptizing. By MORTLOCK DANIELL, Ramsgate. London: 12mo. pp. 23. Price 2d.

IN any place in which there is danger of the inhabitants forming their opinion of the practices or principles of Baptists from the representations of Mr. Thorn, this tract may be circulated with great advantage.

Circular Letters from the Baptist Associations, 1840.

IN addition to those which were noticed in September, we have received the following letters. EAST KENT.—On Prayer, by E. Davis. LONDON.—The Means of Promoting a Revival in our Churches, by J. J. Davies. EAST AND NORTH RIDING OF YORKSHIRE.—The Duties of Christians in Relation to the Present Times, by B. Evans. WEST RIDING OF YORKSHIRE.—On the Best Means of Promoting the Greater Prosperity of the Denomination, by P. Scott.

The Claims of Neighbourhood on Christian Zeal: a Discourse by the late Rev. S. R. ALLOM, Author of "An Address to the Younger Members of Religious Families;" "Memoir of R. Hatch;" &c. Ramsgate. 24mo. pp. 24. Price 9d.

THE extensive circulation of this brief address on an important subject will be beneficial to the widow and orphans of a minister who was suddenly removed from his sphere of labour in the prime of life. It is stated in the preface that a volume of select remains, consisting principally of poems, essays, and letters, together with a short sketch of the author's life, is now in progress, and will, it is hoped, be published early in the ensuing spring.

Rose and Crown Lane; or a Sketch of my Neighbourhood. London: (Religious Tract Society) 24mo. pp. 140.

ROSE and Crown Lane, it appears, is not a genteel neighbourhood; but these tales respecting the customs of its inhabitants, contain moral, economical, and religious suggestions,—attention to which may conduce to the happiness of families residing in other places.

The Church of Rome examined; or, Can I ever enter the Church of Rome, so long as I believe the whole Bible? a Question submitted to the Conscience of every Christian Reader. Translated from the French of the Rev. C. MALAN, D.D., Pastor of the Church of Testimony, Geneva, by the Rev. JOHN CORMACK, D.D., Minister of Stow. London: 12mo. pp. 248.

THIS work was written in consequence of a publication entitled "Doctor Malan, Protestant Minister at Geneva, led by the necessary consequences of his principles to embrace the Catholic religion." The author therefore publishes the results of his examination of the Church of Rome in reference to the Revelation of Salvation, or the Holy Scriptures,—the Administration of Salvation, or the Church upon Earth,—and the Possession of Salvation, or the Peace of God and Holiness. It is conducted in a lively style, but is better adapted to Continental than to English readers.

The Book of Popery. A Manual for Protestants, Descriptive of the Origin, Progress, Doctrines, Rites, and Ceremonies of the Papal Church. By INGRAM COBBIN, M.A. Author of "The Condensed Commentary," &c. London: 24mo. pp. 160. Price 2s.

A GOOD epitome of information respecting the externals of Popery. The author does not enter deeply into the principles on which it is founded, or consider it as a system, but he has collected together facts respecting its superstitions and impositions which will be read with advantage, especially by young people.

The Spirit of Popery: An Exposure of its Origin, Character, and Results. In letters from a Father to his children. London: square, pp. 352.

THIS volume which issues from the Religious Tract Society is very respectable in appearance, and the cuts with which it is adorned materially enhance its value. But we are uncertain for children of what age it is intended. Some of the phraseology would lead us to suppose that it was designed for those who are children in years—whose attention will be excited by being addressed as children, and who will be gratified by a condescending sort of diction; while in other parts there are references to writers of past and present ages, made in a manner which implies the reader's general acquaintance with literature, and a style of argument adapted only to men and women. It contains however much that will be found both entertaining and instructive, and is free from direct reference to some topics which must be brought forward in a work giving a full view of the evils of the Romish system, but which it is not desirable to place in the hands of very young persons.

RECENT PUBLICATIONS

Approved.*

The Illustrated Commentary of the Old and New Testaments, chiefly explanatory of the Manners and Customs mentioned in the Sacred Scriptures; and

* It should be distinctly understood, that insertion in this list is not a mere announcement: it expresses general approbation of the works enumerated.

also of the History, Geography, Natural History, and Antiquities; being a republication of the Notes of the Pictorial Bible, of a size which will range with the authorized editions of the Sacred Text; with many hundred Wood Cuts, from the best and most authentic sources. Vol. 11. London: Knight and Co. 8vo. pp. 360.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From drawings by W. H. Bartlett. Engraved in the first style of the art, by R. Wallis, J. Cousen, Willmore, Brandard, Bentley, Richardson, &c. The literary department by N. P. WILLIS, Esq., Author of "Pencilings by the Way," "Inklings of Adventure," &c. Part 8. London: G. Virtue.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XV. London: Imperial 8vo. Knight and Co.

The Works of Josephus. Translated by W. WHISTON, A.M. Part 7. London: Imperial 8vo. G. Virtue.

The Eclectic Review. November 2, 1840. London: Price 2s. 6d.

The Congregational Calendar and Family Almanac for 1841, being the first after Bissextile or Leap Year. Compiled pursuant to a vote of the Annual Assembly of the Congregational Union of England and Wales. London: 12mo. pp. 126. Price 1s.

What can be done to suppress the Opium Trade? By WILLIAM GROSER, Secretary of the Anti-Opium Society. London: P. Richardson. pp. 32. 8vo.

Peace with China! or the Crisis of Christianity in Central Asia. A Letter to the Right Honourable T. B. Macaulay, Secretary at War. By ROBERT PHILIP, author of "Open China," and "No Opium" (in 1835), and of "The Life and Opinions of Dr. Milne, the second Protestant Missionary in China," &c. London: Snow. 8vo. pp. 15.

Ancient History. History of the Carthaginians. From Rollin and other authorities. With a Map. London: (Tract Society) 8vo. pp. 52. Price 1s. 4d.

Youth invited to the Celestial Canaan. By JAMES DOAZ. London: (Tract Society) 32mo. pp. 96.

Introductory Lecture on the Necessity, Objects, and Advantages of Sunday-school Teachers and Senior Scholars' Institutes, delivered at the Sunday-school Teachers and Senior Scholars' Institute, Fisher Street School Rooms, Red Lion Square, on Thursday Evening, September 24, 1840. By HENRY ALTBANS, ESQ. London: pp. 12. Price 1d.

An Appeal to the Young; occasioned by the Sudden Death of a Sunday Scholar: addressed especially to the Senior Classes in Sabbath Schools. By ELIZABETH RITCHIE. Second edition. London: 24mo. pp. 66. Price 6d.

The Female's Friend. No. 10. October 31, 1840. London: Price 2d.

The Blessing of Peace. London: Seeley. 32mo. pp. 67.

The Converted Jew. London: 32mo. pp. 31.

Tales of Travel through some of the most interesting parts of the World. By F. B. MILLER. London: 24mo. pp. 214.

Pastoral Advice from a Minister to one of his Parishioners, recovering from Sickness. By the Rev. JAMES BEAN, formerly Vicar of Olney. London: (Tract Society) 24mo. pp. 68. Price 6d.

STATISTICS.

THE BAPTIST CHURCHES IN THE UNITED EMPIRE,

As enumerated in the Annual Report of the Baptist Union, 1840.

Total number of Baptist Churches in the three kingdoms	1,614
Number of Baptist Churches in England	1,276
Wales	344
Scotland	58
Ireland	36
Reported number of members in 1,119 of the churches	99,269
Scholars in Sunday-schools connected with 754 churches	96,354
Village Stations reported by 476 churches	1,304

COUNTIES OF ENGLAND.

Bedford	churches 34	Lincoln	34
Berks	19	Middlesex	78
Bucks	43	Monmouth	51
Cambridge	40	Norfolk	43
Cheshire	10	Northampton	49
Cornwall	17	Northumberland	7
Cumberland	7	Nottingham	21
Derby	20	Oxford	16
Devon	54	Rutland	2
Dorset	13	Shropshire	21
Durham	13	Somerset	54
Essex	37	Stafford	24
Gloucester	47	Suffolk	54
Hants	37	Surrey	30
Hereford	14	Sussex	17
Hertford	20	Warwick	28
Huntingdon	18	Westmoreland	3
Kent	53	Wilts	55
Lancaster	49	Worcester	24
Leicester	44	York	76

COUNTIES OF WALES.

Anglesea	11	Flint	5
Brecon	22	Glamorgan	48
Caermarvon	16	Merioneth	4
Cardigan	18	Montgomery	15
Carmarthen	40	Pembroke	40
Denbigh	17	Radnor	8

COUNTIES OF SCOTLAND.

Aberdeen	1	Forfar	4
Argyle	4	Inverness	3
Ayr	4	Lanark	4
Dumbarton	1	Renfrew	8
Edinburgh	8	Perth	3
Elgin	4	Selkirk	1
Fife	10	Stirling	3

COUNTIES OF IRELAND.

Antrim, Ulster	6	Mayo, Connaught	1
Cork, Munster	2	Monaghan, Ulster	1
Derry, Ulster	2	Roscommon, Connaught	1
Donegal, Ulster	1	Sligo, Connaught	2
Down, Ulster	2	Tyrone, Ulster	9
Dublin, Leinster	1	Waterford, Munster	1
King's County, Leinster	1	Westmeath, Leinster	4
Limerick, Munster	2		

There are 19 counties in Scotland, and 17 in Ireland, in which it has not been ascertained that there are any baptist churches.

ASSOCIATIONS OF BAPTIST CHURCHES, 1840.

Name of Association.	Time of Meeting.	Place of Meeting.	Moderator.	Secretary.	No. of Churches.	INCREASE.			DECREASE.			No. of Members.	MEETINGS NEXT YEAR.	
						Baptized.	By letter.	Restored.	Dead.	Dismissed.	Separated.		Place.	Time.
Berkshire, &c.	June 9 & 10	Blockley	T. Smith	.....	20	108	10	2	19	28	8		Shipston-on-Stour	June 1 & 2
Bristol	June 10 & 11	Minchinhampton	J. Dunn	T. Winter	45	393	92	20	98	226	51		Wells	June 2 & 3
Buckinghamshire	May 13	Gold Hill	H. H. Dobney	P. Tyler	18	109	12	2	41	13	16	1827	Long Crendon	May 11 & 12
Cardigan	June 16, 17	Aberystwith	W. Evans	J. M. Thomas	17	63	2	21	36	8	59		Cardigan	June 1 & 2
Carmarthenshire	June 10, 11	Drefach	W. L. Davis	T. Thomas	43	647	23	148	117	42	74		Llandilo	June 15 & 16
Glamorganshire	June 16 & 17	Saleu, Langyre-	M. Lewis	J. James	43	445	123	123	97	65	88	4118	Lancarvan	June 17
Kent, East	May 26 & 27	Ramsgate [lach	T. Davis	J. M. Cramp	12	125	43	3	9	29	21	1156	Eythorne	May 25 & 26
Kent, W., & Sussex	June 2 & 3	Brighton	T. Shirley	P. Saffery	27	125	20	5	41	27	23	2487	Bessels Green	June 1 & 2
Lancashire	June 10 & 11	Accrington	J. Lister	D. Marsh	36	353	56	4	63	31	69	3312	Liverpool	June 2 & 3
London	January 22	New Park St.	J. H. Hinton	Jos. Davis	21	524	112	4	64	141	38	4652	New Park Street	
Midland	June 9 & 10	Bromsgrove	J. Scroxtou	J. Blakeman	36	309	40	9	51	27	51	3216	West Bromwich	June 1 & 2
Monmouthshire	May 26 & 27	Lanwenarth	F. Hiley	.....	40	436	98	110	111	37	144	4926	Newport	May 25 & 26
Pembrokeshire	June 2 & 3	Haverfordwest	D. Davis	H. Davis	34	621	13	103	78	23	90	6180	Fishguard	June 8 & 9
Southern	June 9 & 10	Lymington	J. Millard	T. Tilly	30	192	20	5	42	29	28	3078	Salisbury	June 1 & 2
Western	June 9 & 10	Bridgwater	H. Trend	H. Trend	50	334	36	7	40	35	83	2987	Chard	June 2 & 3
Worcestershire	July 14 & 15	Alcester	.....	.....	11	80	10	3	10	8	6	701	Upton	July 13 & 14
Yorkshire, N. & E.	June 9 & 10	Scarborough	B. Evans	C. Daniell	11	92	8	3	10	20	17	940	Bridlington	
Yorkshire, W. Rid.	June 8, 9 & 10	Bradford	H. Dowson	W. S. Nicholls	42	498	107	17	80	42	80	4163	Sheffield	May 31, J. 1, 2

The Letters from the other Associations we have not been able to obtain.

MINISTERS OF THE LONDON BAPTIST BOARD,

Constituting one Section of the General Body of Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster; with the date of the year when each became a Member of the General Body,

AND THEIR ADDRESSES PER POST.

Aldis, J.	1839	22, Dover Street, New Kent Road.
Angus, J., A.M.	1838	6, Fen Court, Fenchurch Street.
Belcher, Joseph	1831	6, Union Place, Blackheath Rd., Greenwich.
Belsher, William	1818	Norfolk Place, Greenwich.
Bowes, W. B.	1836	28, Alpha Cottages, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Carpenter, Charles	1837	10, Polygon, Clarendon Square.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	Aldine Chambers.
Coomb, George	1836	45, Robert Street, Hampstead Road.
Cox, F. A., D.D., LL.D.	1811	Hackney.
Cox, J.	1839	2, Down Cottages, Shacklewell.
Curtis, Daniel	1839	22, Brooksby Walk, Homerton.
Davies, J. J.	1828	Tottenham.
Davis, Eliel	1835	13, Princes Road, Lambeth.
Davis, Joseph	1834	22, Princes Street, Stamford Street.
Davis, S. J.	1837	23, Eastcheap.
Denham, David	1835	18, Gainsford Street, Horselydown.
Dickerson, Philip	1832	33, Jubilee Place, Commercial Road.
Douglas, J. J.	1810	Mary Ann Street, St. George's East.
Dovey, William	1828	3, Fort Place, Grange Road.
Dyer, John	1820	6, Fen Court, Fenchurch Street.
Edwards, John	1817	Clapham, Surrey.
Elvey, James	1819	12, Garnault Place, Spa Fields.
Francies, George	1838	61, Walnut Tree Walk, Lambeth.
Green, Samuel	1835	61, Queen's Row, Walworth.
Groser, William	1840	46, Brompton Place, New North Road.
Gundry, Jonathan	1834	Hendon.
Hinton, J. H., M.A.	1838	6, Finsbury Terrace, City Road.
Jones, John Andrew	1836	42, Moneyer Street, Hoxton.
Kingsford, John	1802	23, Crosby Hall Chambers, Bishopgate St.
Le Maire, R. G.	1838	Horseley Street, Walworth.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Lewis, Edward	1820	Highgate.
Moore, Timothy	1838	Lucas Street, Commercial Road.
Murch, W. H., D.D.	1828	Stepney College.
Norton, William	1836	Bow.
Overbury, R. W.	1835	5, Wakefield Street, Regent Square.
Packer, Stephen	1836	23, Manor Street, Chelsea.
Peacock, John	1825	7, Owen's Row, St. John's Street Road.
Poile, W. F.	1840	19, Hampton Street, Gray's Inn Road.
Powell, Thomas	1837	Peckham.
Pritchard, George	1817	4, York Place, Pentonville.
Roe, Charles Hill	1835	Clapham.
Rothery, Joseph	1832	17, Haberdasher's Street, Hoxton.
Rowland, John T.	1828	2, Princes Square, Wilson Street, Finsbury.
Salter, W. A.	1838	12, Claremont Square.
Shenstone, J. B.	1800	244, Shoreditch.
Soule, J. M.	1838	St. John's Hill, Battersea.
Steane, Edward	1824	Camberwell.
Stovel, Charles	1832	2, Stebon Terrace, Philpot Street East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Upton, James	1825	48, Cotton Street, Poplar.
Williams, William	1819	15, Frederick Street, Regent's Park.
Woollocot, Christopher	1828	31, Gloucester Street, Queen's Square.
Young, William	1828	4, Commercial Place, Old Kent Road.

LIFE ASSURANCE.

It may facilitate the adoption of Mr. Knill's benevolent suggestion in pages 633 and 634, respecting the insurance of ministers' lives as a mode of providing for their widows, if we extract from the Tables of the Protestant Dissenters' Fire and Life Assurance Company, some specimens of the rates charged in several eligible moles of effecting the purpose. Further information may be obtained by application at the Office, 62, King William Street.

Premiums for the Assurance of £100 during the whole term of a Single Life, in Annual Payments.

Age.			Annual Payment.			Age.			Annual Payment.			Age.			Annual Payment.		
£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
20	1	16	3	31	2	7	9	41	3	3	3	51	4	10	9		
21	1	17	5	32	2	9	0	42	3	5	0	52	4	14	5		
22	1	18	0	33	2	10	5	43	3	7	0	53	4	18	3		
23	1	19	2	34	2	11	8	44	3	9	3	54	5	2	3		
24	2	0	0	35	2	13	1	45	3	12	5	55	5	6	6		
25	2	0	11	36	2	14	9	46	3	15	2	56	5	11	0		
26	2	2	0	37	2	16	3	47	3	17	11	57	5	15	10		
27	2	3	0	38	2	18	0	48	4	0	11	58	6	0	6		
28	2	4	3	39	2	19	7	49	4	3	11	59	6	4	0		
29	2	5	4	40	3	1	4	50	4	7	4	60	6	11	2		
30	2	6	7														

Thus, by an annual payment of £2 6s. 7d. one hundred pounds might be secured to the widow, children, or other representatives of one whose age does not now exceed thirty, at his death.

Annual Premiums for an Assurance of £100 during the whole term of Life in a Limited Number of Payments.

Age.			Payable during 7 years.			Payable during 10 years.			Payable during 14 years.			Age.			Payable during 7 years.			Payable during 10 years.			Payable during 14 years.									
£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.							
20	6	13	3	4	18	2	3	15	0	31	7	17	5	5	16	0	4	9	2	41	9	3	6	6	15	8	5	5	0	
21	6	15	2	4	19	7	3	16	3	32	8	0	0	5	17	10	4	10	7	42	9	6	6	6	17	7	5	6	10	
22	6	17	1	5	1	0	3	17	4	33	8	2	7	5	19	8	4	12	1	43	9	9	4	6	19	10	5	8	9	
23	6	19	3	5	2	7	3	18	5	34	8	5	2	6	1	6	4	13	6	44	9	12	4	7	2	3	5	10	10	
24	7	1	4	5	4	1	3	19	9	35	8	7	8	6	3	6	4	15	1	45	9	15	4	7	5	7	5	13	2	
25	7	3	5	5	8	4	1	0	36	8	10	1	6	5	6	4	16	9		46	9	18	7	7	8	1	5	15	6	
26	7	5	7	5	7	3	4	2	3	37	8	12	7	6	7	6	4	18	4	47	10	1	11	7	10	10	5	17	10	
27	7	7	10	5	8	10	4	3	0	38	8	15	1	6	9	7	4	19	11	48	10	5	6	7	13	9	6	0	5	
28	7	10	0	5	10	10	4	5	0	39	8	17	1	6	11	7	5	1	7	49	10	9	1	7	16	9	6	3	1	
29	7	12	6	5	12	6	4	6	4	40	9	0	7	6	13	7	5	3	3	50	10	12	11	7	19	11	6	5	11	
30	7	14	10	5	14	3	4	7	9																					

Thus, by paying a proportionable rate for a limited number of years, a hundred pounds might be insured to the representatives of an individual at his death.

Annual Premiums for the Assurance of the sum of £100 on the Death of a Person, A, provided another Person, B, be then living.

Age of A.		Age of B.		Premiums.			Age of A.		Age of B.		Premiums.			Age of A.		Age of B.		Premiums.		
£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
20	20	1	9	8	30	35	1	16	7	40	45	2	6	7	45	20	3	10	8	
	25	1	8	9		40	1	15	0		50	2	3	9		25	3	8	4	
	30	1	6	7		45	1	13	10							30	3	5	9	
	35	1	5	11		50	1	12	6							35	3	3	1	
	40	1	4	11												40	3	0	4	
	45	1	3	9												45	2	17	0	
25	20	1	14	2	35	20	2	10	5	45	20	4	3	0	50	20	4	0	11	
	25	1	13	4		25	2	6	3		25	3	18	6		25	4	0	11	
	30	1	11	1		30	2	4	5		30	3	16	3		30	3	18	6	
	35	1	10	1		35	2	3	0		35	2	14	7		35	3	16	3	
	40	1	7	10		40	2	0	2		40	2	14	7		40	3	14	1	
	45	1	6	3		45	1	17	2		45	2	12	3		45	3	11	6	
30	20	2	1	11	40	50	1	15	0	50	20	2	18	5	50	20	4	3	0	
	25	2	0	9		25	2	16	3		25	2	16	3		25	3	16	3	
	30	1	18	0		30	2	14	7		30	2	14	7		30	3	18	6	
						35	2	12	3		35	2	12	3		35	3	16	3	
						40	2	9	11		40	2	9	11		40	3	14	1	

Example.—A person aged 30, paying an annual premium of £2. 0s. 9d. during the time himself and his wife, aged 25, may both live, would secure to her the sum of £100 at his death.

INTELLIGENCE.

AMERICA.

SLAVERY.

Many of our readers will doubtless be glad to possess a more precise idea of the system of slavery as it now exists in the United States than they have been able to acquire from the casual notices of the subject which have been brought before them. We will therefore extract an epitome of the direful case from a pamphlet entitled *American Churches the Bulwarks of American Slavery*, recently published in this country by an American gentleman of the highest respectability, who has been sojourning among us, J. G. Birnie, Esq., whose legal attainments and moral character unite to render his statement worthy of confidence.

" I.—Of the twenty-six American States, thirteen are slave states. Of the latter, Maryland, Virginia, Kentucky, Missouri, and Tennessee (in part), are slave-selling states; the states south of them are slave-buying and slave-consuming states.

" II.—Between the slave-selling and slave-buying states, the slave-trade is carried on extensively and systematically. The slave-trader, on completing his purchases for a single adventure, brings the gang together at a convenient point; confines the men in double rows to a large chain running between the rows, by means of smaller lateral chains tightly riveted around the wrists of the slaves, and connected with the principal chain. They are in this way driven along the high-ways (the small boys, the women, and girls following), without any release from their chains till they arrive at their ultimate place of sale. Here they occupy barracoons till they are disposed of, one by one, or in lots, to those who will give most for them.

" III.—Ministers, and office-bearers, and members of churches, are slave-holders—buying and selling slaves (not as the regular slave-trader), but as their convenience or interest may from time to time require. As a general rule, the itinerant preachers in the Methodist church are not permitted to hold slaves—but there are frequent exceptions.

" IV.—There are, in the United States, about 2,700,000 slaves, and 400,000 *free people of colour*. Of the slaves, 80,000 are members of the Methodist church; 80,000 of the Baptist; and about 40,000 of other churches. These church members have no exemption from being sold just as other slaves are. Instances occur in which slave-

holding members of churches sell slaves who are members of the same church with themselves. And members of churches have been slave-auctioneers.

" V.—In most of the slave states the master is not permitted formally to emancipate, unless the emancipated person be removed from the state (which makes the formal act unnecessary), or, unless by a special act of the legislature. If, however, he disregard the law, and permit the slave to go at liberty and 'do' for himself, the law—on the theory, that every slave ought to have a master to *see to him*,—directs him to be sold for the benefit of the state. Instances of this, however, must be very rare. The people are better than their laws—for the writer, during a residence of more than thirty years in the slave states, never knew an instance of such a sale, nor has he ever heard of one that was fully authenticated.

" VI.—There is no law in any of the slave states forbidding the slave-holder to remove his slaves to a free state; nor against his giving the slaves themselves a 'pass' for that purpose. The laws of some of the *free* states present obstructions to the settlement of coloured persons within their limits; but these obstructions are not insurmountable, and if the validity of the laws should be tried in the tribunals, it would be found they are unconstitutional.

" VII.—In the slave states a slave cannot be a witness in any case, civil or criminal, in which a white is a party. Neither can a free coloured person, except in Louisiana, Ohio, Indiana, and Illinois (free states), make coloured persons incompetent as witnesses in any case in which a white is a party. In Ohio, a white person can prove his own ('book') account not exceeding a certain sum, by his own oath or affirmation. A coloured person cannot, as against a white. In Ohio, the laws regard all who are mulattoes, or above the grade of mulattoes, as *white*.

" VIII.—There is no law in the slave states, forbidding the several church authorities making slave-holding an offence, for which those guilty of it might be excluded from membership.

" The Society of Friends exists in the slave states—it excludes slave-holders.

" The United Brethren exist as a church in Maryland and Virginia, slave states. Their Annual Conference for these two states (in which there are thirty preachers) met in February last.

‘ The following is an extract from its minutes :—

“ No charge is preferred against any (preachers), except Franklin Echard and Moses Michael.

“ It appeared in evidence, that Moses Michael was the owner of a female slave, which is contrary to the discipline of our church. Conference therefore resolved, that unless brother Michael manumit or set free such slave in six months, he no longer be considered a member of our church.’

“ IX.—When ecclesiastical councils excuse themselves from acting for the removal of slavery from their respective communions by saying, they cannot *legislate* for the abolition of slavery; that slavery is a *civil* or *political* institution—that it ‘ belongs to Cæsar,’ and not to the church to put an end to it, they shun the point at issue. To the church member who is a debauchee, a drunkard, a seducer, a murderer, they find no difficulty in saying, ‘ we cannot indeed proceed against your person, or your property—*this* belongs to Cæsar,—to the *tribunals* of the country—to the *legislature*, but we can purify the church, and act with a view to your repentance, by separating you from its communion.’ If one white member should by force or intimidation deprive, day after day, another white member of his property, the authorities of the churches would expel him from their body, should he refuse to make restitution or reparation; although it could not be *enforced* except through the tribunals, over which they have no control. Where then is the difficulty of saying to the slave-holder—‘ cease being a slave-holder and remain in the church, or continue a slaveholder and go out of it: you have your choice.’

“ X.—The slave states make it penal to teach the slaves to read. So also some of them, to teach the *free coloured people* to read. None of the slave-holding churches, or religious bodies, so far as is known, have, at any time, remonstrated with the legislatures against this iniquitous legislation, or petitioned for its repeal or modification. Nor have they reproved or questioned such of their members, as, being also members of the legislatures, sanctioned such legislation by their votes.

“ XI.—There is no systematic instruction of the slave-members of churches, either orally or in any other way.

“ XII.—Uniting with a church makes no change in the condition of slaves *at home*. They are thrown back, just as before, among their old associates, and subjected to their corrupting influences.

“ XIII.—But little pains is taken to secure their attendance at public worship on Sundays.

“ XIV.—The ‘ house-servants’ are rarely

present at family-worship; the ‘ field-hands,’ never.

“ XV.—It is only one here and there that seems to have any intelligent views of the nature of Christianity, or of a future life.

“ XVI.—In the Methodist, Baptist, Presbyterian, and Episcopal churches, the coloured people, during service, sit in a particular part of the house, now generally known as the *negro pew*. They are not permitted to sit in any other, nor to hire or purchase pews as other people, nor would they be permitted to sit, even if invited to do so, in the pews of white persons. This applies to all coloured persons, whether *members* or not, and even to *licensed ministers* of their respective connexions. The ‘ negro pew’ is almost as rigidly kept up in the free states as in the slave.

“ XVII.—In some of the older slave states, as Virginia and South Carolina, churches, in their *corporate* character, hold slaves, who are generally hired out for the support of the minister. The following is taken from the Charleston Courier, of February 12th, 1835. .

“ ‘ FIELD NEGROES, by Thomas Gadsden.

“ ‘ On Tuesday, the 17th instant, will be sold, at the north of the Exchange, at ten o’clock, a prime gang of ten NEGROES, accustomed to the culture of cotton and provisions, belonging to the INDEPENDENT CHURCH, in Christ Church Parish . . Feb. 6.’

“ XVIII.—Nor are instances wanting, in which negroes are *bequeathed* for the benefit of the Indians.”

Horrifying evidence is adduced in this pamphlet of the extent to which the churches of various denominations participate in the crime, justifying it in their speeches and writings, and even threatening those who reprove their evil deeds.

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THE REV. DR. MACLAY.

We learn from the *Baptist Advocate*, that our recent visiter, the agent of the American and Foreign Bible Society, arrived at New York, in good health, on Lord’s day morning, Oct. 18, after a favourable voyage from Liverpool.

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THE REV. DR. WAYLAND.

Brown University.—“ Rhode Island Hall, a new college edifice attached to this institution, has lately been completed, and the library fund of 25,000 dollars has become available. Professor Caswell is now discharging the duties of the presidential office in the absence of Dr. Wayland, who sailed for Europe on the 7th instant. The doctor is expected to visit the universities and



REV. ARCHIBALD MACLAY, A.M.

New York.

London: Published Feb 7th 1840. by C. Wightman Paternoster Row.

schools of note in Great Britain and on the Continent."—*New York Baptist Advocate*.

Dr. Wayland having arrived, and it being known that he published a work some time ago, in which he apologized for the inaction of American Christians on the subject of slavery, in a manner which gave offence to many abolitionists on both sides the Atlantic, we deem it an act of justice to that gentleman to extract from his treatise his disclaimer of personal concurrence in the national crime. He writes,

"While I hold these opinions, however, I beg leave to remark, that I entertain no light conceptions of the evil of slavery in general, or of the evil of slavery in the district of Columbia in particular. I would not own a slave 'for all the gold that sinews bought and sold, have ever earned.' My blood has curdled, as I have heard the atrocious wrongs committed in the very district itself, under the eyes of calm, uncommitted persons, who have related them to me. I never have seen them myself, for I have never been in Washington. I have 'felt a stain like a wound' when foreigners have taunted me with the fact, that the seat of government of this free people is the great slave-market for the country. But, deep and degrading as is that stain, I will bear it with patience, rather than wipe it off by an act of injustice, treachery, or dishonour. And more than this, were I a southern, as I am a northern man, I never could consent, as a man of honour, to hold my fellow-citizens committed to a system, which, whether truly or falsely, they feel to be a national disgrace. In that spirit of frankness and disinterestedness which always has marked the southern character, I would say, 'We prefer this system, and we are willing to bear the reproach of it. We receive benefit, and we believe innocent benefit from it. But you have no interest in it, and we will not expose you to reproach, nor hold you to this contract, since it is repugnant to your moral sentiments.' Were I a southern, as I am a northern man, I would myself propose the abolition of slavery in the district. It is but a small matter in itself, but it is an act which could only emanate from a noble and patriotic spirit.".....

"I appeal, therefore, and I do it with confidence, to the patriotism of the South, I declare, that, as a citizen of the United States, I am grieved that the soil in which I have with them a common right of ownership, should have become an universal slave-market; that that soil should be polluted with prisons constructed for the express purpose of collecting together human beings for exportation; and that a regular line of slave-ships should sail from the harbours of the district. I have never had anything to do with slavery. I derive no

benefit from it, yet I am obliged to bear the pain of being a party to what, in my conscience, I disapprove. Yet, while I thus declare myself deeply grieved, I will respect the rights of the South to the very last tittle, in letter and in spirit, I will bear it all unto the very end, rather than violate, either in form or in fact, the pledge which I have solemnly given."—*Limitations of Human Responsibility*, pp. 199, 200.

We should be sorry that any one should suppose that American Slavery is an evil of so disputable a character that it might obtain the sanction of such a man as Dr. Wayland.

CANADA.

In a letter to the Rev. Joseph Davis, dated Kingston, Upper Canada, Sept. 8, 1840, Mr John Dyer expresses his views of the circumstances of that region thus: "If you ask me, what can be done for Canada, I think the reply must be—Sustain the Theological Institution; assist the young men in their first attempts to establish themselves; help us in the erection of chapels. I should be very slow to encourage my brethren in the ministry to emigrate: this is a delicate subject; but candour and charity require that I should frankly give the result of my present observations. I do not see how they are to live. If they can get friends in Britain to sustain them for two or three years, or if they are single men with a little ready money, the case would be different; otherwise, unaccustomed to the country, and to the habits of the people in those parts where they would probably be directed, their prospects would be somewhat gloomy. Still, no person need be afraid to come, if providence appears to open the way for him. It is a good country, and a good climate, and a hospitable people, according to my present observation and experience. Without wishing to use unnecessarily strong language, I do not hesitate to say that many districts are awfully destitute of the means of religious instruction; but how is it to be met? Imagine three or four thousand people, scattered over a small English county, their habitations one, two, and three miles apart, and no roads, or none that deserve the name. Such is the condition of many extensive districts throughout Canada."

Mr. Coombs, writing from Toronto, on the 10th of September, gives similar testimony. "Our one grand want," he says, "is a ministry of a higher grade, both as to piety, intelligence, and ministerial qualification in general; and, no doubt, the Academy will help to meet this want. But, how will the dear young brethren be provided for when they enter on their work?"

My full expectation is, that not a few of them will be compelled to sink their ministerial character in that of a storekeeper or farmer, and paralyse their capabilities by being constrained to labour for their daily bread. And will not even those who may continue to give themselves wholly to the ministry, be contented with a lower standard of ministerial qualification and labour than they would had they some patterns of ministerial excellence within the reach of their observation? I repeat what I said in my former communication to you or Mr. H., *that the first and most important benefit you can confer on Canada, is most thoroughly to sustain our Theological College*; but permit me now to add, that I think you will immensely detract from the efficiency of that blessed institution, if you neglect to *send out superior ministers, or send them out without at first supporting them*. Do not think that I have any reference to my own case in so insisting on support. I have not. The sum guaranteed to me for this year by the people here will meet my wants and wishes for that period, and with time beyond I as yet have nothing at all to do; though I am at present satisfied that I ought not to think of assistance from the Society, even should my present source of supply then fail. If the people are disposed to support a minister they can, and if they can, but will not. I would on no consideration stay among them. At present, however, they show no disinclination to do their best. They have raised the first quarter's salary very promptly and easily. They had previous to my coming nicely fitted up the little chapel. They attend all the services very regularly, and co-operate in doing good. They begin to wish to form a church, and I have taken some steps towards complying with their desire. Past circumstances, however, render it an obvious duty to proceed with caution."

EUROPE.

FRANCE.

A concordance of the Scriptures—the first work of the kind in the French language—has recently been published at Paris by Delay. It extends only to words deemed important. The version to which it is adapted is Ostervald's.

ITALY.

A SERMON PREACHED IN ROME.

In the *Archives du Christianisme* of Aug. 8, we find the following passage extracted from a private letter to the Editor of that work, from a friend travelling for his health in Italy:

"The air of Italy has benefited my health, but how is my heart grieved at the stupid idolatry of the people who inhabit these celebrated countries! I say idolatry; and, in fact, the religion of the Italians is only a disguised paganism: they no longer adore Jupiter, it is true, but they adore Saint Ignatius de Loyola; they no longer adore Venus, but they adore Saint Philomene. I have heard more than fifty sermons, and I can assure you, that to all these sermons might the words of Mary Magdalene be applied, 'They have carried away my Lord, and I know not where they have laid him.'

"A very celebrated preacher delivered lately at the church of the Jesuits at Rome a sermon of which I remember the following: 'The souls of believers all enter purgatory. The pains of purgatory are greater than those of hell, and we know not how long they will last. Whilst you are quietly seated on these benches, there is perhaps in purgatory one of your relations or friends uttering this doleful cry: Oh, my God! put an end to the fearful torments I endure, and permit me to enjoy thine adorable presence! And eternal justice replies, Thou canst not leave thy prison, for thy debt is not yet paid. But why present to us so dark a picture? you say. Can we carry any relief to these souls in purgatory? Yes, dear hearers, you can, for you have in your houses the keys of purgatory, and these keys are a little gold, a little silver. Oh! give them; this is the heroism of charity. Learn what will be your reward. The Lord will send one of his angels to the gate of purgatory, to say to the soul whom you shall have delivered. Thou hadst yet ten, twenty, thirty years to pass in this prison, but a relation, a neighbour, a friend, whom thou hadst upon earth, has remembered thee and paid thy debt. Come, then, and enjoy the peace of thy God.'

"During the sermon of this modern Tetzels two collections were made.

"Another preacher had the audacity to say in the church of Saint Louis at Rome, that the kingdom of heaven was divided in two immediately after Jesus Christ had said on the cross, 'It is finished.' The kingdom of Justice was allotted to Jesus Christ, who appears only as a severe judge, and the kingdom of Mercy to Mary, who alone can open to us the gate of heaven.

"I read in the church of the Jesuits, that the pope has granted one hundred years indulgence to him who will recite the following prayer:—'Immaculate Virgin, Queen of heaven and the angels, I adore thee. Thou hast delivered me from hell. It is from thee that I expect all my salvation.'

"You will not now be surprised if I tell you that there is perhaps no city more cor-

rupt than that of Rome. A tree which has not been grafted can only produce wild fruit."

BAVARIA.

Forty Protestant Dissenters have presented a memorial to the king of Bavaria against the intolerance exercised towards their fellow religionists of that kingdom; but his majesty has not even deigned to grant them a reply. Their complaint was comprehended under three heads. 1. The kneeling required from Protestants before the holy sacrament carried in the streets. 2. The impediments to Protestant worship. 3. The regulations concerning mixed marriages.—*Archives du Christianisme*.

AIX LA CHAPELLE.

A correspondent at Aix la Chapelle writes: "A few months since, the procession of the chancel, which only takes place once in seven years, was solemnized in our town. Our cathedral is very rich in relics, the gifts of the emperors who have been crowned there. They are divided into relics of a minor order, among which figure the bones of Charlemagne, and relics of a major order, which are only exhibited every seven years. These last consist of a white calico robe, five feet and a half in length, worn by the mother of the Saviour; the swaddling-clothes in which the Saviour was wrapped; the linen in which John the Baptist was beheaded; and, finally, the linen cloth which the Saviour wore upon the cross. Upon this, they still show the drops of blood which fell from him. These four relics were presented to Charlemagne by John of Jerusalem. A council held in 809 ordered an annual exhibition. But in 882, after the invasion of the Romans, it was decided that this solemnity should only take place every seven years. These relics are preserved in a cupboard of silver, gilt; at each septennial procession, the key is broken in two parts, one of which is sent to the chapter, and the other to the municipal council. In the afternoon of the eve of the festival, the cupboard is opened in the presence of the authorities, the relics are drawn forth, and shown to the believers first in the cathedral; they are afterwards carried to a compartment of one of the towers, where they are placed during the time of the procession, under the guard of two ecclesiastics. Every morning they are exposed to the public, either in the galleries of the tower itself, or suspended from the exterior of these galleries. Each day the spectators assembled in the square of the cathedral compose quite a crowd. At the last exhibition, 40,000 were counted who resorted in

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one day to adore objects to which the people attribute the most extraordinary virtues. In these circumstances, there are not wanting those who speculate upon the curiosity of the public by exposing curious objects of another kind. This is the religion of Rome!"—*Archives du Christianisme*, September 20.

NEW CHAPELS.

ADDESTONE, SURREY.

A Correspondent informs us, that the Baptist congregation at Addlestone, having been ejected from their chapel and minister's house, by the late Mr. Bowyer's heir at law, under the provisions of the *statute of Mort main*, the first stone of a new chapel was laid by the pastor, on Thursday, Oct. 1, 1840. The Rev. D. Katters, of Hammer-smith, delivered an appropriate address on the occasion. The estimated cost of the building, including ground, &c., is about £500, towards which about £200 have been raised during the past year.

It is added, that the old chapel was built partly by the public, and the minister's house entirely, and together cost about £600, besides the ground; that more than eighty children are taught in the sabbath-school, and that the people are very poor.

LITTLE LEIGH.

On Sunday, Oct. 11, the above place of worship was re-opened, after considerable enlargement. Two sermons were preached on the occasion by Rev. A. Kenworthy, of Hill Cliff. The sum of £20 was obtained by the collections. A debt existed prior to the enlargement, which is now more than doubled.

Little Leigh is a branch of the ancient Baptist church at Hill Cliff; it is situated at a distance of six miles. Of late a revival has taken place, both at Hill Cliff and Little Leigh. The blessing of God has been sought, and realized: the hand of the Lord has been revealed, and many have believed and turned to the Lord. During the last year and a half, more than sixty persons have been added by immersion at both places.

POULNER, HAMPSHIRE.

At the village of Poulner, near Ringwood, Hants, a neat place of worship in the Baptist denomination was opened on Tuesday, the 10th of November; when the Rev. I. New, of Salisbury, preached, from Heb. viii. 6; Rev. S. Bulgin, of Poole, from Matt. xxiv. 14; and Rev. G. Pearce, missionary from Calcutta, from Ps. cxlvii.

4 F.

19, 20. The Rev. T. Tilly, of Forton, began the morning service by reading and prayer; the Rev. - Evans, of Westbury Leigh, the evening service; and the Rev. I. Millard, of Lymington, closed both morning and evening services with prayer. This is a new station occupied by the denomination, and from the prospects exhibited at its commencement pleasing results are anticipated, several having been baptized, forming the nucleus of a Baptist church which it is expected will ere long be realised.

NEW CHURCHES.

LEIGHTON, BEDFORDSHIRE.

October 29th, at Grove Walk Meeting-House, Leighton Buzzard, a second Baptist church was recognised in that populous and increasing town. The services were conducted by Messrs. Wood, of Toddington, Statham, of Reading, P. Tyler, of Haddenham, and B. Godwin, of Oxford. The new church is supplied by brother Cooper, late of Amersham, whose labours and prospects afford great encouragement to hope that the little one will be increased.

KENNINGTON, SURREY.

On Wednesday, November 18, a Baptist church consisting of ten members was formed at Brixton Hill. In the afternoon a service was held for the purpose at No. 13, Streatham Place, where divine worship has been carried on every sabbath evening for some time past, with very pleasing results; and a sabbath-school formed, which now consists of upwards of eighty children, some of whom afford the most satisfactory evidence of early piety. After some introductory remarks and prayer offered by the Rev. Joseph Davis, a narrative was given of the circumstances that have led to the establishment of this new interest. The Rev. J. Aldis then read a statement to which the members testified their assent, by giving to each other the right hand of fellowship, and he then implored the divine blessing on the church so formed; after which, a very forcible and appropriate address was delivered by the Rev. C. Stovel, and the Rev. A. M. Stalker concluded by prayer. In the evening a public service was held at the same place, when the Rev. J. Dyer explained the object of the meeting, and supplicated the divine blessing. The Rev. Joseph Davis delivered an address on the duty of Christians to make known the gospel; and after prayer by the Rev. A. M. Stalker, the Rev. J. Aldis gave an address on the responsibilities incurred by those who hear the gospel. The ministers and other christian friends of dif-

ferent denominations then united with the newly-formed church in partaking of the Lord's Supper, at which the Rev. J. Dyer presided. It is gratifying to mention that, notwithstanding the unfavourable state of the weather, members from ten christian churches of different denominations were present at this interesting service, and from the feelings manifested it is hoped that the engagements of the day will long be remembered with pleasure by all who attended them.

It is the intention of the friends who feel that the religious necessities of the neighbourhood call for such a step, speedily to commence the erection of a large room, in which they may at present maintain the public worship of God, and which may serve eventually for the vestries of a chapel, which they hope at no distant time it will be needful for them to erect.

ORDINATIONS.

CARLTON RODE, NORFOLK.

On Tuesday, Sept. 22, Mr. Oakley, late of Bury St. Edmunds, was ordained over the Baptist church, Carlton Rode, Norfolk. The Rev. T. Goldsmith, of Stradbroke, commenced with reading and prayer. Rev. J. P. Lewis, of Diss, stated the nature of a gospel church, asked the usual questions, and received Mr. Oakley's confession of faith. Rev. W. Clarke, of Saxlingham, offered the ordination prayer. Rev. C. Elven, of Bury St. Edmunds, delivered the charge. In the evening, the Rev. J. Roper, of Kenninghall, preached to the people. Rev. J. Brown, of Attleborough, read the hymns. Though the day was very unfavourable, the chapel was crowded to excess. Mr. Oakley's prospects of usefulness are very encouraging.

LONG PARISH, HANTS.

On Thursday, Oct. 15, was ordained to the pastoral office over the Baptist church in this village, Mr. J. Chappell, the aged and venerable Rev. T. Fitcher, their former pastor, having resigned that office; who, although yet living, is wholly incapacitated for ministerial service. He has felt deeply interested in providing a successor for his people, and greatly rejoices in its attainment; thus setting an example to aged ministers, when incompetent by age and infirmity to sustain longer their office with advantage to the church.

The Rev. J. Walcot, of Ludgershall, Wilts, began the service by reading the scriptures and prayer, after which he gave an interesting and truly scriptural account of the nature of a Christian church. The



J. Rhys Stephen

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1839

Rev. H. Russell, of Broughton, asked the questions, and prayed the ordination prayer. The Rev. J. Millard, of Lymington, gave the charge; and the Rev. I. New, of Salisbury, preached to the people. The newly-ordained pastor concluded the services with prayer.

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PENRHYNCOCK, CARDIGANSHIRE.

On Friday, Oct. 23, Mr. James Rowe, a member of the Baptist church, Fishguard, Penbroskeshire, was publicly recognised pastor of the Baptist church at Penrhyncock, Cardiganshire. The Rev. Messrs. T. Jones, O. Owens, and W. Roberts, officiated upon the occasion.

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WILLENHALL, STAFFORDSHIRE.

On Tuesday, the 27th of October last, brother Joseph Davies, late pastor of the Baptist church, Denbigh, North Wales, was recognised as co-pastor with brother Wassell, over the church at Willenhall.

The morning service was introduced by brother Wilkinson, of Walsal, who read the scriptures, and prayed; brother Swan, of Birmingham, delivered an address on the nature of the church of God; brother Wright, of Coseley, asked the usual questions, and received the confession of faith; brother Wassell prayed for his co-pastor; brother Rogers, of Dudley, delivered the charge to the young minister; and the service was concluded in prayer by brother T. H. Morgan. In the evening, brother Blower, of Wolverhampton, prayed; brother Morgan, of Birmingham, preached to the church; and brother Davies concluded by prayer.

The congregations were full and attentive; and well founded hopes are entertained, that the church, after the trials through which it has passed, now freed from the hyper-calvinism with which it has been afflicted, will be strengthened so as to put forth a beneficial influence on the very populous neighbourhood in which it is located.

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BOSTON.

The Rev. J. P. Briscoe, late of Folkestone, has accepted a unanimous invitation to the pastoral office from the church assembling in Salem Chapel, Boston, Lincolnshire, and entered upon his regular duties there on the second Lord's day in November, with pleasing prospects of success.

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PRINCES RISBOROUGH, BUCKS.

The Rev. J. Dawson, of Plaxtol, late of Newark upon Trent, has received a unanimous invitation to become pastor of the

Baptist church, at Princes Risborough, and will (D. V.) enter upon his labours on the first sabbath in December.

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NEWPORT, MONMOUTHSHIRE.

The English Baptist church at this place having given a unanimous call to the Rev. D. R. Stephen, of Swansea, he has accepted the same, intending to commence his pastoral duties on the 29th of November.

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BURSLEM.

The Rev. W. E. Archer, of Horton College, Bradford, has accepted the unanimous call of the Baptist church at Burslem, and will enter upon his public duties there on the first sabbath in January, 1841.

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RECENT DEATHS.

REV. STEPHEN MARSTON.

ON Tuesday, the 13th of October, the Rev. Stephen Marston, late minister of the Baptist chapel at Grimsby, expired at Boston, aged forty-eight years. As a minister of the gospel, few were better qualified for the arduous duties devolving upon them than the subject of this memoir. When he first preached the word of life in Grimsby, the Baptists were very small in number, but through his instrumentality, during a period of fourteen years of incessant toil, the body is now in a flourishing condition. He was never observed to be weary in his Master's cause; but, through good and evil report, pursued the even tenor of his way, with all that zeal and ardour for the salvation of the people which are best calculated to adorn the gospel of Christ. He was the means of the present commodious chapel being rebuilt; and likewise of establishing a Sunday-school, which he attached to the above building. He had the happiness, previous to his death, of witnessing this part of the grand machinery in a very prosperous state; and, for the instruction of the children, he formed a library, which is also a valuable treasure for the teachers. He was beloved by his flock, and respected by all sects of religion, and was particularly characterized for the union and fellowship which he manifested towards other denominations, and he generally lent them his aid and zeal on every important occasion. He was a strenuous advocate of the Temperance cause, and other institutions which had for their object the amelioration of the condition of his fellow-countrymen; and afforded regularly his valuable assistance to the youths connected with the Mechanics' Institute, who have derived great benefit from his instruction. In a word, his only aim and

end appears to have been to leave the world in a better state than he found it; which, if every one possessed of the same attainments, were to go and do likewise, we should find our land blessed with every virtue that is necessary to make us a happy and contented people. His private character was singularly conspicuous for urbanity of manners, which, without a question, shone brilliantly in the domestic circle. The loss of such a devoted pastor has been deeply felt by his flock; and every demonstration of affection has been manifested by them during this painful bereavement. He has left an affectionate partner and family to deplore their loss. He lived in the enjoyment of the comforts of religion, and died in peace, with a blooming prospect of eternal life.

T. S.

MRS. RUMBOLD.

Died, on the 23rd of October, at the residence of her son-in-law (the Rev. F. Wills), Milford, Hants, in the eighty-second year of her age, Elizabeth Rumbold, relict of the late Mr. John Rumbold, formerly of Salisbury. She lived till she was more than seventy-four years of age, without any saving knowledge of the Lord Jesus Christ; from that period till her death she has been gradually increasing in the knowledge of him whom to know is life eternal. Her end was perfect peace.

REV. W. EVANS.

On the 9th inst., died, the Rev. William Evans, the baptist minister at Aberystwyth, after a long and lingering illness, in the sixtieth year of his age. He laboured with indefatigable diligence in that town for two and twenty years, eminently distinguished for honest straightforwardness and integrity, and characterised by unsullied purity of deportment. He bore his affliction with christian calmness, and resigned his deathless spirit to the hands of his Redeemer.

MISCELLANEA.

THE BAPTIST THEOLOGICAL INSTITUTION,
PONTYPOOL.

The annual meeting of this institution was held on the 29th July, when two excellent discourses were addressed to the students by Messrs. Roberts, of Bristol, and Jones, of Castletown. Thirteen students had enjoyed the patronage of the society during the past year, and seventeen were to be admitted for the year ensuing. There appeared to be a debt of about £300, on account of the enlargement of the premises, and it was resolved to make immediate efforts to liqui-

date the whole before the close of the year. The following are the facts of the case.

In the summer of 1836 the foundation-stone of the Institution was laid in a very eligible situation in the immediate vicinity of Pontypool; and in less than a year the new building was ready for occupation. In the plan and erection of the building, the most scrupulous economy was observed; and though the state of public feeling in Wales respecting the importance of education to young ministers, the number of applications for admission into this academy, and the general aspect of denominational circumstances, indicated the probability that an enlargement of the premises and extended operations would, in a very few years, be required, the Committee resolved not to lay out a single sovereign beyond what would suffice to meet the immediate and pressing exigencies of the Society. The expenditure then incurred amounted to more than £1400, which was liquidated at the close of the year 1838. But the grant by the Rev. H. H. Williams, late of Cheltenham, of his very valuable library, consisting of about 1500 volumes on condition that, for their safe preservation, a suitable room might be used exclusively as a library, together with other circumstances of an auspicious kind, convinced the Committee, that the interests of the institution, and of the Baptist denomination in Wales, imperatively required that they should proceed without delay to make the anticipated enlargement. This has now been completed at an additional expense of about £400. Though this sum, making the whole cost of the edifice £1,840, rather exceeded the expectations of the Committee, they are happy to be able to state that, several contributions having been received in the interval, the remaining debt at the annual meeting in July last appeared to be about £300. Towards the liquidation of this debt a new subscription was then entered into; and £123 has been given by a few friends, who were already the largest contributors to this object, on the condition that the remaining £181 be collected before the end of this year. A few additional promises have been made. The kind aid of friends in England in this renewed effort to completely relieve this institution from the remaining incumbrance, will be thankfully received by the Rev. Thomas Thomas, President, W. W. Phillips, Esq., Treasurer, Pontypool, or any member of the committee.

NEWPORT PAGNELL EVANGELICAL IN-
STITUTION.

The annual meeting of the above institution was held June 23, 24, on which interesting occasion two sermons were preach-

ed by the Rev. Andrew Reed, D.D. of London, and the Rev. Edward Adey, of Leighton Buzzard.

The students were examined in the presence of their tutors and the committee, by Professor Hoppus of the London University; and a public meeting was addressed by the treasurer and chairman, Thomas Piper, Esq., John Rogers, Esq., and the Rev. Messrs. Aston, Adey, Jukes, Frost, Millis, Morris, Tomlin, Wilks, and the Theological and Classical tutors.

This valuable institution has educated upwards of eighty ministers of the gospel, and deserves to be more liberally supported. It welcomes within the pale of its privileges, according to its pecuniary means, approved candidates both of the Baptist and Independent denominations.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

Thirty children, we are informed, have already found a home within the walls of this valuable institution: and the hearts of many devoted parents, on the eve of embarking for their distant spheres of labour, have been cheered, in that painful hour of separation from their families, by the soothing recollection of the highly favourable and promising position in which they are leaving those tenderly-beloved objects of their parental solicitude.

Six of the pupils are daughters of Baptist missionaries in Jamaica; three more are expected from the same island, and the two daughters of Dr. Prince, having been consigned to the care of its managers before he sailed for Africa, will be received as soon as the building is completed.

The premises having been found inadequate to the accommodation of even the present number, an enlargement has been commenced, the cost of which will be about £600. Subscriptions towards this object are earnestly solicited: they may be paid to Messrs. Hankey, Bankers, Fenchurch Street. The alterations are intended to provide accommodation sufficient for fifty scholars.

AMERICAN SLAVERY.

At the quarterly meeting of the London Baptist Association, held Oct. 21, the following resolutions were adopted.

"That the resolutions of the General Anti-Slavery Convention, respecting christian communion with slave-holders, are expressive of the sentiments of this Association.

"That we recommend the churches in this Association to take into their early consideration that resolution of the Con-

vention in which they submit their opinion, that it is the duty of christian churches to withdraw from communion with slave-holders."

THE AFRICAN PIONEERS.

The following letter to the Rev. Dr. Cox, with which we have been favoured, will be read with pleasure, and will we trust excite to fervent prayer on behalf of the writers, who are engaged in a most self-denying and perilous enterprise. It is dated, *Barque "Golden Spring," in the Downs, Oct. 16, 1840.*

MY DEARLY BELOVED BROTHER IN CHRIST,—At the request of Dr. Prince, my esteemed companion, I write you a few lines, to be ready by the time the pilot leaves us at Deal. We have proceeded thus far onward towards Fernando Po, to which we look with intense interest, as if the distance lying between were comparatively nothing. The good hand of God is upon us, and all has gone forward pleasantly up to the present moment. Our captain and our fellow-passengers are polite and kind,—our accommodation is what we expected it would be. No sea-sickness has yet troubled either of us. Our work to perform on the voyage is so great that we have no fear of time hanging heavily upon us—we must pray much—read and meditate much—study African and Arabic much—make ourselves still better acquainted with the narratives of Laird, Oldfield, Lander, Clapperton, Denham, Park, &c.—acquire as good a knowledge, gradually, as we can (without appearing too anxious, or being too inquisitive) of the coast that has been visited by the captains we have on board—then the ship's crew, consisting of twenty-two hands, eight of whom are black, must have our present attention and care. The captain, I perceive, will give all the help we can expect, and the liberty we can reasonably or prudently desire.

Thus, my beloved friend, we go forward in the strength of God—we lean upon his arm—we know he leads us on, and directs us by the cloudy and fiery pillar of his providence, and comforts us by his sure word of promise, and cheers us by the communications of his Holy Spirit. Our very trials, though they have yet been few, are pleasant, because we endure them from love to Christ, and to souls, and look forward to the recompense of the reward. It is not for us to fear; or to prognosticate whether we shall live to labour, and to return, or leave our bodies in the African wilderness: all we have to do is to work for God while God grants us strength to labour for him—to work so that our friends at home will ap-

prove—that our own consciences will approve—that God, our Father, who knows each motion of the heart that excites to action, will approve—then, while we can labour, we labour for God; when we suffer, we suffer according to the will of God; and when we die, we rest from our labours, and our works do follow us. We throw ourselves at the feet of Jesus, and thank and adore him for employing us, and for crowning our efforts for his glory with success. Now, my dear venerated servant of Christ, let not Africa be forgotten—arouse the churches to her state—let them feel for her perishing millions—let men be prepared to follow us to Africa to take almost instant possession of Fernando Po, for God. From captains Irving and White, I do believe the fields are white to the harvest. Two men are already willing to repair to Africa—zealous, devoted men of God; and I do hope that not a few will speedily come from Jamaica, and Bahamas, and other islands of the west, to reap, in their father-land, the great harvest of the Lord. May he prepare and send such labourers into his harvest-field! and make them abundantly successful. Pray for us, dear brother—let not your church forget to pray for us—let none of the churches in the land forget to pray for us, and for Africa's salvation. If we, my respected brother, through indolence or imprudence, or any other cause, retard the progress of Jesus' reign in Ethiopia, how shall we give in our account, in the presence of millions, lost through us, in the day of God! We tremble at the thought, and look to the strong one for all we need.

We remain,
Your affectionate and sincere
friends, and brethren in Christ Jesus,
JOHN CLARKE,
GEORGE K. PRINCE.

P.S. Present our christian love to Mrs. Cox and family. We think with deep interest on the happy evening we spent last sabbath at Hackney.

LAST HOURS OF THE REV. W. H. PEARCE.

A letter from the Rev. J. Wenger to W. T. Beeby, Esq., recently received, giving a more detailed account of the death of our beloved brother than any that has been published, an extract from it will be read, we doubt not, with mournful pleasure.

“ Mr. Pearce had been very unwell ever since the beginning of March, without, however, allowing himself to be prevented from engaging in his usual occupations. About the same time I was also laid up with a bilious fever, which rendered it impossible to me to alleviate his work. On Monday the 16th, I felt again really well,

for the first time after nearly three weeks. In the middle of the day he also felt better than usual; he had been writing to England and America, and was cheered by the mental intercourse with absent friends, whilst his affectionate heart took pleasure in seeing me recover my health. About sunset we all three took a short drive on the course, when he said to Mrs. P., ‘ It is an encouragement to one's self to see brother W. look well again.’ After tea, while Mrs. P. and myself went to the prayer-meeting, Mr. P. had some of his native Christians with him, and conversed with them till after nine o'clock. This was a fit conclusion of his work; for although he had always been remarkably zealous in his personal efforts for the natives, yet it was remarked by such an old and intimate friend as Mr. Yates, that during no period of his stay in India he had bestowed so much attention upon them as this winter. When these his poor friends had left him, he found himself very weak and unwell, and retired at about ten o'clock. In the night he was seized with cholera, probably without being fully aware of it, for he never told Mrs. Pearce of it till six o'clock in the morning. When I saw him at seven he looked very ill indeed; his voice was going, but there was still the affectionate look, and the kind pressure of his hand, which showed that his heart had undergone no such distressing alteration. Brother Thomas then came in, and presently afterwards Dr. Stuart, who remained upwards of an hour, and who, both then and in the subsequent part of the day, manifested an attention and zeal which could not have been exceeded. I believe Mrs. Ellis, who came in about nine, with Mr. Ellis, was the first to make the discovery, that the disease was no other than the cholera, in its most dangerous aspect. But the doctor not having as yet mentioned it, she only expressed her fears to Mr. Ellis. At about half-past ten I went in again, and from that moment began to fear that we were going to lose him, who in so many respects was the most excellent human friend we possessed in India. I immediately sent for the brethren; but, although they came as soon as possible, they arrived too late to be capable of receiving any directions from him on matters of business. But they were not too late to witness the happy death-bed of a distinguished Christian, and to draw new consolation and strength from the peaceful end of one who had been their fellow-labourer, and who had shared so many joys and sorrows with them. Perhaps the two most characteristic of the few sentences which he was able to whisper audibly were the following words, addressed to Mrs. Pearce and Mrs. Ellis: ‘ Love one another; cleave to God; win souls for Christ;’ and the answer he

gave to brother Yates, who asked him why he said he felt *peaceful*, though not *joyful*. He replied, 'I thought there was more work for me to do in India.' But he seemed to enjoy brother Yates's remark, 'God has work to do for his servants in a better world.' Owing to the complete prostration of strength occasioned by his illness, he was only able to whisper audibly a few broken sentences; but there can be no doubt that, as his gracious Lord was supporting him, so he was engaged in praying for his sorrowing friends, and, I think, for Mrs. Pearce in particular. Mr. and Mrs. Sykes were present almost all day, as were also Mrs. Penney, and Mrs. Ellis, who indeed on this occasion, as on many others, has again manifested that self-denying activity and affection which constitute the chief feature of her lovely character. In consequence of the sudden nature of the event, many persons who were most warmly attached to Mr. P. were prevented from being present till towards evening. Among those who watched the dying saint was Sujaat-Ali, to whom Mr. P., when he at length recognised him, gave the last smile which adorned his pale countenance. Mr. Isaiab Biss and your son George came in about five o'clock; Mrs. Biss, if I remember right, came with them. Mr. and Mrs. John Biss also came about seven, when we were all beginning to indulge the hope that God would after all spare him to us; for at that time he seemed to be asleep, and he continued so for more than an hour. It was rather more than half-past eight when, after a short struggle with approaching death, the spirit, now made perfect, took its flight towards the heavenly regions. A very few minutes before the dissolution, he endeavoured to give Mrs. Pearce a parting kiss, which, in the absence of the power of articulation, gave us a pleasing evidence that consciousness had not left him. A convulsive effort to rise on his knees may, for aught we know, have partly been produced by an inward perception of the glory of his Lord, who was coming to receive him. When we had succeeded in laying him down on his bed, he after a few seconds ceased to breathe. During the whole day he seemed to suffer very little acute pain; but between two and three appeared to be in great danger of being suffocated; and, as it was not the spasmodic cholera, he suffered much from entire prostration of strength, and was constantly on the point of fainting away.

"To me it seems to be very consolatory, that he was thus permitted to be useful up to the last day, and that the Lord called him away direct from his work, without permitting him to linger away on a bed of protracted disease."

THE MONMOUTHSHIRE BAPTIST HOME
MISSIONARY SOCIETY.

The first annual meeting of this society was held at Nantyglo, Sept. 7 and 8; when the Rev. Messrs. T. Thomas of Pontypool, S. Price of Aberrychan, and W. Lloyd of Llandogo, preached in English; and the Rev. Messrs. D. Davies of Swansea, D. Jones, of Llanddwi, and W. Thomas of Pontypool Academy, in Welsh.

NEW CHAPEL AT FINCHAMPSTEAD.

On Wednesday, Oct. 14, a neat chapel was opened for public worship in the village of Finchampstead, four miles from Wokingham, Berkshire. The Rev. J. H. Hinton, of Devonshire Square, preached in the morning, and the Rev. S. Curwen, of Reading, in the evening. The Rev. Messrs. Hart of Bagshot, Woodrow of Wokingham, Slater of Odiham (Independent), Bird of Hambledon, and Lee of Reading (Independent), took part in the interesting services of the day. Those who are acquainted with the locality of this new chapel, are aware that its erection is no mean triumph over strong prejudices. Twenty years ago our brother Dendy, now a missionary in Jamaica, with some other members of the Baptist church at Wokingham, made an attempt to establish a Sunday-school in this dark village, but were compelled to relinquish it, after struggling for some time. Efforts were subsequently made to introduce the preaching of the gospel, but without success, till, in 1834, one of the Wokingham brethren, taking a small farm at Finchampstead, opened his house for this purpose on Lord's day evenings, and, during the winter months, on one evening in the week. Within the last eighteen months the attendance increased beyond the means of accommodation which the house afforded, and it became necessary to use the out-buildings. This being exceedingly inconvenient, and the spirit of hearing which was excited appearing to render it imperative that some steps should be taken to secure a more suitable place, a committee was formed early in the present year, a piece of freehold ground purchased, and a chapel, twenty-five feet by thirty, with gallery at one end, erected. Already it is not only filled, but on Sunday evenings even crowded; and there is reason to believe that the work of God is advancing in an encouraging manner. Twelve persons from the neighbourhood have been admitted to Christian fellowship, and there are now others who are anxious to enjoy that privilege. Besides the direct effect of the gospel, we have reason to rejoice in its bearing upon those who are still without, for the moral aspect of the village is surprisingly changed.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

DEAR SIR,—If the following observations on Dr. Henderson's opinion of the word employed by the translators of the ancient Syriac version, in rendering βαπτίζω, be acceptable, its insertion will be esteemed a favour.

As so much has recently appeared in your pages relative to Dr. Henderson's letter, it may seem unreasonable to add another word on the subject. Nevertheless as Dr. H. has affirmed that "no evidence is furnished by the Lexicons, from which it can be concluded that ܒܘܦܝܝܐ ever meant to plunge or dip;" it may not be amiss to remind him of a passage in the Syriac version of the Old Testament, in which the word occurs, where it cannot possibly signify anything else than immersion.

In Numb. xxxi. 23. we have, "Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water." In this passage, ܘܫܘܒܘܢ ܒܡܝܐ, *ye shall make go through the water*, is in the Syriac version, ܘܫܘܒܘܢ ܕܘܫܘܒܘܢ, the same word being used, by which βαπτίζω is rendered in the New Testament. And surely, if immersion be not intended here, it is not easy to conceive what is. But Dr. H. says of this word ܘܫܘܒܘܢ, that like its cognate עמד, in Hebrew, it signifies to stand up, to stand erect, &c. But why does he not inform us *where* it is used in this sense? In our version of the Bible, the word stand, in its different inflections, occurs about six hundred and sixty times; and in not one of these passages in the Syriac version is the verb ܘܫܘܒܘܢ to be found: and עמד is generally translated by ܘܫܘܒܘܢ. Dr. H. moreover says, "What in our judgment decides the point, as it regards the Syriac, is the fact, that in Matt. xxvi. 23; Mark xiv. 20; Luke xvi. 24; John xiii. 26; where a word signifying to dip is required, the verb is not ܘܫܘܒܘܢ, the word uniformly used in reference to baptism, but ܒܘܦܝܝܐ,

which signifies to sink, dip, &c. Now the reader of the Greek Testament knows, that the original in these passages is not βαπτίζω, but βαπτω, and εμβαπτω, and as neither of these is ever used to denote baptism, it is not easy to perceive how this can decide the point in regard to βαπτίζω. The Syriac translators have generally rendered

βαπτω by ܒܘܦܝܝܐ, as having the same signification, namely, to dip, put into water, sink, plunge, &c., but not necessarily to immerse, as in the English, *dip, sink, plunge, &c.*, there may or may not be an immersion. And as βαπτίζω invariably signifies immersion, it cannot be rendered by ܒܘܦܝܝܐ; but

as ܘܫܘܒܘܢ was understood by the Syriac translators, to signify what the Hebrew writer means by *passing through the water*, it has been employed by them invariably in rendering βαπτίζω.

And what, we ask, has Dr. H. obtained by referring to the Arabic ܘܫܘܒܘܢ, which in Conj. II. signifies, as he says, "to sustain, uphold, keep or hold anything in an erect posture, and only secondarily to baptize?" Does a person "taking his station at, or in the water, in order to have the act of baptism performed on him," require to be *sustained, upheld, kept or held in an erect posture*? Do our brethren who practise sprinkling or pouring, thus sustain, or hold in an erect posture, those adults they sometimes introduce to a profession of Christianity?

It must be acknowledged that there is a difficulty connected with the remarks of Dr. H., when he says of the Syriac, that the word "obviously suggests the idea of a person's taking his station at, or in the water, in order to have the act of baptism performed on him."

How *any* word may suggest the idea of certain acts or deeds which such word itself does not signify, is by no means difficult to conceive. For instance the verb to *dine*, obviously suggests the idea of a person taking his station at a table in order to perform the act of dining; and the person so taking his station at table, in order to dine, may do so by sitting down; but does sitting down, therefore, signify dining! Nay, although it should be said,—a person sat down in order to eat, or to drink; it could not very consistently be said, that *to sit down*, meant either *to eat*, or *to drink*, or *to dine*. Therefore, if the word in question means *any* act preparatory to baptism, it does not mean baptism itself.

If nothing more than etymological conjectures could have been produced, this article would not have appeared: but as our friends on the other side the question have introduced them, it may be observed,—that as the word in Arabic signifies *to sustain, to uphold, to support*, there is more of such action in immersing a person in water, than in sprinkling or pouring water upon him.

Every one who performs the rite of baptism by immersion, *holds, sustains, and supports*, the persons baptized, through the whole performance: and the person so baptized is required to give himself up entirely into the hands of the baptizer.

Nevertheless we rest not on conjectural ground, but fearlessly maintain that **دُخِلَ** signifies to *immerse*, because we find it used where all must admit that nothing else than immersion could be meant.

It may also be noticed, that although in the Arabic **عَمِدَ** is generally used to denote baptism, yet sometimes **صَبَغَ** is used in that sense; and as this answers to the Syriac **ܘܫܘܒܘܢܐ**, which signifies, as Dr.

H. has said, to *sink, to dip, or put into water*, it is evident that the Arabic writers in using it, understood baptism as *dipping or putting into the water*.

If these observations be acceptable, they may, by your permission, Mr. Editor, at no very distant period be followed by some of a similar character, in reference to the opinion of Dr. Henderson on the words by which **βαπτίζω** has been translated in the Ethiopic, Coptic, and German versions.

I am, my dear Sir,
Very respectfully yours,
JOHN MILLS.

Winchcomb, Sept. 26, 1840.

ON THE EFFICIENCY OF COUNTY ASSOCIATIONS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—As the union of believers in the fellowship of a Christian church is attended with the most beneficial consequences, as a means of promoting their personal piety, and their increasing spirituality, and also of extending the knowledge of God our Saviour, and advancing his glory in the earth; so the union of neighbouring churches, holding annual associations, is highly conducive to their mutual edification, and to the extension of the cause of Christ, not only in their several localities, but throughout the world.

It is gratefully admitted that our associations are much improved, and are annually becoming more efficient; at the same time, it is a question, whether all the advantages such interesting unions are calculated to produce, are at present secured; this may arise from not duly considering our privileges on the one hand, and our responsibilities on the other; the former are numerous and valuable, while the latter are proportionably great.

The time allotted to our annual convocations is necessarily limited, and it is highly

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desirable that it should be improved to the greatest advantage; but it sometimes happens that Christian friends, not having seen each other, it may be for twelve months, lose much time in personal intercourse, ere they apply themselves to the principal objects for which they meet, while in some of the larger towns, where there are interesting objects of curiosity to attract attention, many are drawn away from higher duties by a desire to see all the curiosities which the place presents, and thus precious time is consumed.

When the business of the association commences, it sometimes happens, that, for want of previous arrangements, it is difficult to determine what part of the business to dispose of first, and several subjects probably are introduced, and much is said on each, before anything is done; and hence, by lengthened discussions, time is frittered away on inferior subjects, while the most important business is either hurried over, or deferred until the next annual meeting, and thus associations are unattended with those valuable benefits which they are calculated and intended to confer.

With a view of promoting their efficiency, I am induced to offer a few suggestions, hoping they might lead others to give their thoughts on a subject so connected with the prosperity of our churches, and with the cause of God and truth in the world.

What then, it may be asked, are the objects contemplated by associations? They are intended,

1. To promote the edification and general prosperity of the associated churches, by drawing still closer the bond of Christian love, by the exercise of mutual sympathy, and by stimulating each other to "love and good works." Associations have frequently been instrumental in rendering valuable aid to individual churches, by the strong and more favoured churches sustaining the infirmities of the weak. It has often occurred that weak churches must have sunk under their burdens, and have been annihilated, but for the matured counsel, and timely and Christian assistance afforded by others.

2. To extend the blessings of the gospel to the destitute villages, among the rural population of our country by itinerant labours; union is strength, and much is easily effected by collective and organised bodies, which could not be effected by individual effort. This is evident from the history of many flourishing churches in our country, which would not have existed, had it not been for the combined influence of associations. The history of our Bible societies, our missionary and tract societies, confirms the same fact, and proves the utility of combination.

3. Another object contemplated by as-

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sociations is denominational extension, not from party or sectarian motives, but from a conviction that notwithstanding all the zeal and usefulness of our Christian brethren, there are thousands of our countrymen perishing in sin, and who have not the means of salvation. If we look into any town or city, and examine its moral and spiritual condition, we shall find, after all that has been done by other denominations, one-half of the inhabitants would not find accommodation, were they disposed to attend the means of grace, then surely it is our duty to extend those views of divine truth which we have derived from the imperishable record of God's word; and, more especially, because our denomination appears destined by infinite wisdom to form a most important part of that instrumentality which is to convert the world, and in proportion to its extension at home, will its resources for foreign operations be augmented.

4. Moreover, in our day important questions of a civil nature frequently arise, questions which materially affect the kingdom of Christ in the world, and the interest of our churches; these require the concentrated wisdom and influence of associations, and have often led to the adoption of measures of vast importance to the spiritual welfare of the country.

If these are objects contemplated, is it not desirable that our associations should be efficient? and that they may be so,

1. It is desirable that our churches should be very deeply impressed with their importance and value, and do all they can to increase and extend their influence.

2. It is desirable they should select as their messengers, men of genuine piety and practical wisdom; men of talent and business habits; whose knowledge is extensive, and whose opinions are valuable; men who are qualified to act in committees, and who will pledge themselves to act, in conducting any public business entrusted to their hands.

3. To render associations pleasant and useful, every member of them should aim to exhibit much spirituality of mind, Christian meekness, and ardent zeal. Each individual should be willing to be anything or nothing, so that the churches are benefited, and the Redeemer glorified; none should aim at an undue authority or pre-eminence over their brethren, but, in honour each should prefer the other, and be prepared to imitate the example of their Lord and Master, and to "wash one another's feet."

4. As very much of the comfort and efficiency of an association depend on the moderator, it would be well that the associated brethren should appoint the person to fill that office the preceding year. It is customary to appoint the preachers for the next

annual meeting, and the appointment of the moderator for the next meeting is equally desirable.

It is in some cases a rule that the pastor of the church where the association is held shall be the moderator for the time being, but this is imposing upon him a most arduous duty, amidst the multiplicity of other business which devolves on him in attending to the comforts of so many strangers as are generally present; and hence most important business has been impeded, because the moderator was called to other duties.

5. Let the business likely to come before an association be previously and judiciously arranged by an association committee, and at the meeting let it be brought forward, and disposed of in a regular and business-like manner, and let all present carefully avoid prolonged and unnecessary discussion.

6. Where there are distinct objects of business, such as that of a building fund, an association fund, an itinerant or a missionary society,—let there be distinct committees, to whom shall be committed the particular business of each of these, and let such committees bring their reports or their advice before the general meeting.

7. In order to secure the comfort and utility of an association, it would be an advantage if the letters from the churches were sent one week previous to the meeting to the secretary, that he might arrange the statistics, and be prepared to make his report. And in the same way it would be an improvement if the annual letter to the churches, and all applications intended to be made from any quarter, and all business to be brought before the association, were communicated to the *association committee*, through the Secretary, a week or fortnight before the meeting is held. This would greatly facilitate the business, preserve the order, and save the time of the meeting.

These suggestions I submit with great deference, and trust they may lead others to take up the subject, until our associations shall become as efficient as human agency under a divine influence can be in this imperfect state.

I am, my dear Sir,

Yours respectfully,

T. TILLY.

Forton, Hants, Sept. 22, 1840.

AN INCIDENT IN THE LIFE OF THE
LATE REV. M. FISHER.

To the Editor of the Baptist Magazine.

DEAR SIR,—About twelve months since I was engaged as a supply for a few weeks at Byrom-street chapel, Liverpool, and had the pleasure of affording some little assis-

tance to that venerable and beloved minister, the late Rev. Moses Fisher. He was then in a delicate state of health, and was glad of help for his week evening services.

On spending an afternoon with him previous to the Wednesday evening lecture, he related several instances of the Lord's merciful dealings with him both in providence and grace. One was of so remarkable a character that I shall never forge the impression it produced on my mind.

It appears that some years since the dissenting ministers of evangelical principles had formed a union for the purpose of delivering in each other's places of worship lectures on given subjects, and it fell to Mr. Fisher's lot to preach on the melancholy subject of self-murder.

He told me that he entered on the study of it with most distressed feelings, and that before he had completed his composition, his nervous system was so shaken that he became alarmingly ill. I am not quite certain, but rather think he said recourse was had to cupping, and that he lost sixteen ounces of blood. However his subject was completed a month before the time appointed for its delivery. But it so happened that the highly talented and esteemed Dr. Raffles, who was next in rotation on the list, was unable from some cause (which I do not remember) to lecture in his regular turn, and Mr. Fisher was called on to take his place. He was grieved because of the subject, but glad to disburden his mind a month earlier than he expected.

Unable to pursue his usual extemporaneous method, he resolved for the first time on reading his discourse. This he did with a heavy heart, and with heaviness to the hearts of others. Many were distressed at the dismal nature of the subject, and one gentleman met him at the foot of the pulpit stairs, saying, "Mr. Fisher, I hope never again to hear you preach on that topic," to which he replied, "Sir, depend on it you never will."

Some few years passed on, and the subject perhaps was nearly forgotten, when a gentleman called at Mr. Fisher's residence, requesting to see him. He was an entire stranger, but soon acquainted Mr. F. with the object of his visit. He thus began: Sir, did you not once deliver a discourse at Lime Street chapel on self-murder? Mr. F. Yes sir, I did, and have often been sorry for it. It was a subject most painful to myself and to several others. Stranger.—I think sir your regrets will give place to thankfulness when you have heard my statement. Mr. F.—I shall be most happy to hear anything that may have that tendency. Stranger.—That discourse was instrumental in saving me from self-destruction. I had met with certain disappointments in my own country

—they rendered me miserable;—I had no refuge;—I knew not God. I made suitable arrangements, and crossed the water to Liverpool, where I had determined on ending a life doomed to nothing but misery in this world. I thought nothing of the miseries of a future state. I had been in Liverpool some days, and had wandered about in search of some secret spot, where I might terminate my existence; and had fixed on what I thought a suitable place, and was on my way to commit the fatal deed, when, on passing Lime Street chapel, I saw lights, and felt impressed with these thoughts,—this is a place of worship, I'll enter, as it is almost too early in the evening for my purpose. Great, Sir, was my surprise to find that your subject was on self-destruction. My attention was fixed. My resolution was shaken. My heart was broken. I thought surely the Lord is in this place. My sinfulness appeared in its true light. I returned to my inn with an impressed and penitent mind. For the first time I prayed for mercy and forgiveness. The Lord withholds not his mercy from the penitent. I hastened back to my home with a relieved heart, and I hope a renewed spirit, and can now rejoice in the salvation of God. And, Sir, to acquaint you with this exhibition of distinguishing grace and mercy I am come to Liverpool. Mr. F. Will you favour me with your address? Because some perhaps might question the fact, and I should like to be furnished with a reference. Stranger.—My address you shall have, but I beg the favour that my name may not be made public during my life-time. Yet should any doubt the truth of the case you may refer them to me.

"Wonders of grace to God belong."

Mr. Fisher informed me that he had recorded this instance of sovereign grace, and no doubt those friends who may be in possession of his papers, will gladly supply any deficiencies which the bare remembrance of a verbal communication may have occasioned.

"Behind a frowning providence,
He hides a smiling face."

I remain, dear Sir,
Yours most respectfully,
W. GLANVILLE.

Moneyer Street, Hoxton.
Oct. 20, 1840.

ON THE SABBATH.

To the Editor of the Baptist Magazine.

DEAR SIR.—It is doubtless a subject for regret, that in a country so richly favoured with the gospel, there should be found,

among even the professors of Christianity, so many who appear very indifferent about the sanctity of the Sabbath. It has, indeed, often appeared to the writer, that the profanation of the Lord's day is awfully chargeable on this inattention. But since steam and railroad recreations have greatly added to this evil, it affords matter for serious investigation, whether christian professors, and especially any members of christian churches, should at all countenance, or by any means be partakers of the gain arising from such sabbath desecrations. Can such persons pretend to a conscience void of offence towards God and towards man? Is it the religion of Christ they follow, by merely attending the sanctuary themselves, while they have their varied servants in numbers both sinning away their own souls, and preparing accommodations for thousands of other persons—to insult the Almighty by trampling on his authority, neglecting his ordinances, spreading wholesale demoralization around them, and thus hastening the destruction of multitudes of immortal souls! Whatever advantages may or may not arise from steam conveyance on other occasions, they cannot be necessary on the *Lord's day* now. We have done without for nearly six thousand years, and if necessary, it will not follow that members of christian churches are compelled to employ them, or to share their profits on such occasions. It is hoped the number who do so is small, but it seems there are some. The evil too is becoming popular, and the temptation is great; but will it not be "bitterness in the end?"

A conscientious reply from some pious and judicious correspondent is very respectfully requested, and its serious consideration may prove of great importance to the cause of Christianity, and the *real* prosperity of Christian churches. Hoping no watchman of Zion will be regardless of the danger, lest God should say of the perishing throng, "their blood will I require at your hands."

I am, Sir, yours, &c.

J. J. DOUGLAS.

ON THE CONSTRUCTION OF PLACES OF WORSHIP.

To the Editor of the Baptist Magazine.

SIR,—The article in your November number on "High Pulpits and the Bronchitis," extracted from the New York Baptist Advocate, is calculated to call the attention of hearers as well as ministers to the absurd practice which generally prevails in England of placing the pulpit above, instead of being on a level with the audience.

In theatres for the delivery of lectures on science or philosophy, great care is taken to

place the lecture table so that none of the auditors are below it; and it is well known to those who have occupied both the pulpit and the lecture table, that the latter is by far the easiest position for the speaker, and the most pleasant to the auditors, for they can both see and hear the speaker better than in most of our places of worship.

There does not appear any good reason why our places of worship should not be constructed upon the same plan as our theatres for lectures on science or the arts. On the contrary the immeasurably greater importance of the subjects brought before the audience in public worship, requires that the preacher should be more immediately in direct personal communication with every one of his hearers, so that every sentence, with all its eloquence of feeling may at once be perceived by them.

There are but few hearers and it is believed but few preachers that have not found that the address in the vestry or from the platform has been attended with more unction than from the pulpit; probably, from the circumstance that the preacher, feeling more at ease, has come at once (as it were) into direct and personal intercourse with his hearers.

The writer feels that it would be a great improvement if the pulpit were but slightly elevated above the congregation, and therefore ventures to urge it most strongly upon those erecting or altering meeting-houses to adopt the plan recommended.

A prevailing defect in our places of worship is the flatness of the galleries. In but very few instances are they sufficiently raised for those in the back seats to see the preacher. If they were properly arranged, the back seats would be the best for hearing, instead of being (as they now are) the worst.

Another defective arrangement is placing the pulpit close to the wall, instead of advancing it into one of the foci of the building, from whence the sound of the preacher's voice would easily reach every part free from reverberation or echo.

It is very desirable that the internal walls of the meeting house should have projections or breaks to prevent the reverberation, which almost drowns the preacher's voice in some of our places of worship.

The suggestions offered may be adopted without incurring any additional expense in building, and it is therefore hoped that they will be acted upon in the places hereafter erected.

I am Sir, with great respect,

Yours truly,

A LAYMAN.

London, Nov. 7, 1840.

ON CAVENDISH CHAPEL, RAMSGATE.

To the Editor of *The Baptist Magazine*.

DEAR SIR,—Your brief notice of the opening of our chapel in July, in your periodical of last month, reminded me of an unintentional omission in not having furnished any information respecting it. But my time has been so occupied, and my solicitude so great, that such delay may be easily accounted for. And, perhaps, I should not thus late have written, had it not been my desire to make an observation or two, in some measure induced by the remarks of others. Especially as I am of opinion that though the prosperity of any denomination does not at all depend upon a union with other denominations which might involve a compromise of principle—it does to a very great extent require the unity, the good wishes, and kindly co-operation of its own members.

The outlay has been £4,500; and when I state that £1,000 of this sum includes the ground purchased, the organ, the architect's per centage, and the paving in front,—when I also state that the building has 102 feet of frontage, and is in one of the best parts of the town, surely every man at all conversant with the cost of public edifices will perceive that very little money, if any, can have been appropriated to useless ornament and splendour.

The fact is, many persons are not aware that *symmetry* is as cheap as *deformity*. If they see a chapel in a bad situation, with no carriage road to it, altogether destitute of architectural proportions and internal comfort, they conclude it has cost very little, that the builders have had an eye to simplicity; but if they see *one* prominent and imposing as a parish church (and why should our chapels not be so?)—if they see one that looks too good to belong to Dissenters, so that an Episcopalian walks in by mistake, not dreaming that the voluntary principle could be so elegant or efficient—they immediately infer an extravagant expenditure, the pride of life, or conformity to the world. Greatly, however, are they mistaken, for elegance is not *excess*, nor is there anything *gorgeous* in beauty. And it will be found that places of worship badly located, and badly planned, subsequently altered and enlarged, have been far more embarrassing to their worshippers, than those upon which a *first* outlay was a *last* outlay, and good taste an indispensable.

Relative to the centre tower, so unusual among Dissenters in England (but not so in America). I had a variety of reasons for its introduction. The size of the building required it, or it would have looked like "The Union, or some hospital or institution;" at all events, many visitors might

have passed it, not knowing it was a place of worship, but now it tells for itself the purpose to which it is devoted, and having no bell, no episcopalian is *necessarily* misguided. Another reason was the fact of its being situated in the centre of the town, between the two cliffs, so that but for the tower it would have been visible from neither cliff, where visitors chiefly reside, and completely lost in the many buildings which surround it. A third reason was, having no evangelical preaching in the church, I was wishful to show episcopalians that baptists dissented not from bigotry against their mode of building, but from principle against their mode of worship, and of government. And having several near relations clergymen in the establishment, who suppose, as a body, we object for the sake of objection, find fault with non-essentials, and ridicule their steeples, I determined to enforce the contrary in a way too conclusive to be disputed. Moreover, every sailor entering the harbour inquires "What is that building?" they say it is an excellent sea-mark, and will, no doubt, be introduced in their charts. And is it nothing that the house of God, the Baptist Chapel, stands out thus prominently, advertising itself, and silently inviting all who visit the town to come and worship? Finally, I knew that being a dissenter, I breathed in the element of liberty in reference to all such non-essentials; and that no one could fairly object until he left his own principles, namely, that all may do as they please without expecting *universal* approbation, or deserving *individual* invective!

The baptistery is always open—it is immediately in front of the pulpit, inclosed by a chaste railing, and lined with porcelain tiles. We have used it every month since the chapel was opened. On two occasions clergymen have been present—and two or three episcopalians have been *dipped*.

As to pecuniary affairs, they stand thus, at least, as far as can be ascertained, without pledging myself to a few pounds either way:—

<i>Dr.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
Mortgage transferred from old to new chapel, being due before Mr. Daniell came to Ramsgate.	700	0	0
Collected by Mr. D. including a donation of £700 by a Member	3044	7	10
Opening days — Wednesday and Sabbath.....	338	17	6
Collected since.....	174	8	0
From sale of Old Chapel about....	240	0	0
Austin's dividend 5s. 6d. in pound	278	13	6
Due to Mr. Daniell.....	726	0	8
	5502	7	6

Cr.	£.	s.	d.
Outlay, including the purchase of ground, erection of chapel, architect's per centage, organ, gas chandelier, paving, painting, &c.	4489	0	2
Balance at Austen's when the Bank stopped.....	1013	7	4
	5502	7	6

Had the loss sustained *at home*, by the failure of the bank, been met by friends *abroad*, which, I believe, would have been the case but for the unwarrantable rumour that there would be eighteen shillings in the pound, I should have had no burden to bear; but not a quarter of the sum lost having been subscribed, it is otherwise. However, I have no regret at the completion of the task—all is well. God has not left me to lament my undertaking, and he has known throughout my only motive.

Denominational extension was the motive, connected as it is with the cross of Christ, and the conversion of sinners! Though my own members had scarcely pledged themselves to give anything when I began to build, I record it to their honour, that two-thirds, or very nearly so, of the sum collected has been from them. Ministers must sometimes lead the people in *secular* as well as *spiritual* concerns—in towns where the gospel has never been preached in the parish church, where dissenters are looked upon as “the off-scouring,” where tradesmen are left by their patrons if they attend a chapel (and such is Ramsgate), influential and respectable men surrounding and assisting a minister, are very “few and far between.” For these he must not therefore wait; ceasing from man, he must hope in God.

I fear to trespass on your pages; yet, dear sir, you invite such correspondence, and as Cavendish Chapel has been so much observed, I am sure you will bear with me in wishing to avoid all appearance of secrecy in reference to its transactions. A few words relative to its spiritual condition may be acceptable, and shall terminate this epistle.

I have been here rather more than three years, and the Lord has added ninety members to our community; indeed, if we had not constant additions, churches by the seaside would soon decay, as there are so many persons always moving to and fro. To lose those from our fellowship, to whom our ministry has been savingly blessed, perhaps within a few months, is no ordinary disadvantage. It tries feeling, and whispers “live by faith.” And again, to have perhaps half our winter congregation kept away during the summer months, to attend

upon visitors, is another source of lamentation—the mind becomes chilled, a worldly spirit insinuates itself, and serious impressions are dissipated.

We have now appointed three deacons—there never have been any till the last month, since the baptist church was founded in this town. I found none when I came, and earlier than this have discovered no suitable persons for such an office. Neither was there any Auxiliary to the Baptist Missionary Society, which I am happy to say goes on prosperously; and I have no doubt that we shall raise one hundred pounds for it this year, as we did last year.

Our sabbath school is improving, and we are now building a school-room adjoining the chapel, which will be opened (D.V.) for a social meeting next Christmas day.

As to the remuneration of my pastoral services, when I came here, it was upon the stipulated sum of £200 per annum, and increase from the additional sittings. But as all the sittings at that time did not amount to £50 per annum, and £100 per annum had never been given to my predecessors without augmenting the debt on the chapel, it was not likely such a stipulation could be kept.

The dear people thought it could, or I am sure they never would have agreed to it; but the party suggesting it, instead of looking to the resources in hand, relied upon my usefulness and acceptance to bring it. This was a serious mistake.

However, when I learned thus much, I agreed with my flock that I would be burdensome to none of them to make up deficiencies—but that each quarter every current expense should be previously liquidated, and I would be satisfied with the surplus. With this arrangement they were both surprised and delighted; and when I asked them at a church meeting before we entered the new chapel, if they wished any alteration, they answered unanimously, “No.” Such then is the position of our affairs spiritual and temporal. We have twelve trustees to the new building, continuing as many of the former ones as are living.

And now, dear sir, I conclude with a prayerful desire that all our ministers and churches may grow in grace, and advance in spirituality of mind—for this will best further our prosperity. At the same time, let us be “wise as serpents,” while “harmless as doves,”—let not the children of the world be wiser in their generation than the children of light, let not the house of God be second to our ceiled houses—and let no mistaken christian suppose that the *prominency*, *symmetry*, and *comfort*, which we would combine in every place of worship, are dic-

tated by any other than our Lord's own words, "Make friends to yourselves of the mammon of unrighteousness."

Let baptists be as primitive as they please in the discipline of their churches, but in the erection of their chapels let them keep pace with the times.

I am, my dear sir,
Yours very faithfully,
J. MORTLOCK DANIELL.

ON THE EXEMPTION OF BAPTISTS FROM
COMPULSORY OATHS.

To the Editor of the Baptist Magazine.

SIR,—At the recommendation of the Rev. Joseph Belcher, I respectfully solicit the favour of being permitted, through the medium of your valuable publication, to call the attention of the denomination of which it is the organ, to a fact in which a portion, at least, of its members will feel deeply interested; namely, that it is the intention of Lord Denman, early in the next session of parliament, to introduce a bill to permit those members of the Baptist denomination who believe oaths to be prohibited under the Christian dispensation, to make attestation by affirmation.

The circumstances which have induced his lordship to take this step I will briefly relate.

Some months ago, a circumstance arose in the banking establishment in which I at present hold an appointment (which I am compelled shortly to relinquish), which required an oath to be taken by one of its public officers; and I, as cashier, was called upon to do so. I objected, from conscientious motives, stating my reasons; and another servant of the Company, who had no scruple on the subject, took the oath. However, my employers conceived that circumstances might arise which would render it necessary for me, to the exclusion of others, to take an oath; and that it was therefore unsafe for them to continue me in my situation; consequently, I received notice, that unless I could overcome my scruple, I must relinquish it.

Finding that many of my brethren entertained the same scruple, I immediately petitioned both houses of parliament, stating the grievance, and praying that the Baptist denomination (to which I belong) might enjoy the same privilege as that conferred on the Society of Friends, the Moravians, and Separatists.

Lord Denman, and Mr. Brotherton, M.P. for Salford (who kindly presented my petitions), did me the honour to correspond with me on the subject; and Mr. Brotherton, conceiving,—from the circumstance of the legislature having, in the previous ses-

sion, refused to pass a *general* measure for the relief of all parties entertaining this scruple,—that there was little hope for the success of a similar measure if again proposed, recommended me to get up petitions on the subject, if possible, from the Baptist denomination; giving it as his opinion, that the legislature might be induced, if solicited, to grant a measure of relief to a particular denomination.

I, therefore, as the most ready means of carrying out this kind suggestion, addressed a letter, in April last, to the Baptist Union; making them acquainted with all the circumstances, and respectfully urging them to petition on the subject as a body.

The report of the proceedings of the Union, contained in your June Magazine, shows the interest taken by its members in the question;—the result being, the presentation of a petition, to the effect before alluded to, to both houses of parliament. Petitions were also sent from two Baptist congregations in this neighbourhood; and Lord Denman, receiving some encouragement on presenting these petitions, drew up a bill of relief for members of the Baptist denomination.

About the same time, a *general* measure of relief for all parties entertaining the scruple, was introduced into the lower house by Mr. Hawes; and Lord Denman, hoping that would be successful, did not proceed with his bill.

The fate of Mr. Hawes's measure is well-known; it being rejected by the Lords on the ground of its being *too general*.

Since that event, his Lordship has kindly informed me, that it is his intention to proceed with his bill early in the next session.

The question now, Sir, is, whether it is not desirable, and whether it would not be a courteous acknowledgement of his Lordship's disinterested services, to send up petitions to parliament, framed on the model of the excellent one adopted by the Union, to back his Lordship's bill.

I am well aware that all members of our churches do not object to take oaths on important occasions; but I would respectfully submit to them, whether they should not cherish some sympathy with those of their brethren who feel that they cannot, without sin, swear under any circumstances whatsoever; and who are, consequently, subject to the most serious grievances; and I would humbly, but earnestly, urge them now to come forward to the help of their brethren; and lend their aid, by petitioning, to this attempt to release them from their difficult and painful situation.

It is probable some may say, they would much prefer a *general* measure of relief. To this I would reply, "So should I;" and that is my ultimate object; but then, what

means will be most effectual in securing that object? Certainly, in my humble opinion, each denomination, whose members feel the grievance, should take the matter up for themselves, because there is such an evident disinclination, on the part of the majority of the Upper House, to grant a *general* measure. The result of this, if followed up, would soon be equivalent to a *general* measure.

In conclusion, I beg most respectfully to submit, that the time for the Baptist denomination to come forward is certainly *now* that an enlightened and liberal member of the House of Peers volunteers his services as their champion in this cause.

Leaving this matter in the hands of Him who doeth all things well,

I have the honour to be, Sir,
Your most obedient servant,
T. H. THORNE.

Stourbridge, Nov. 13, 1840.

ON THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

My dear Brother—

Having carefully considered the constitution of the society, I am of opinion, that a most important principle is compromised in one of its clauses. The one to which I refer is the following: "It being always understood, that the words relating to the ordinance of baptism shall be translated by terms signifying immersion."

The translator under this constitution is not at liberty to consult his judgment, in this most momentous concern, as one that must give account to his Divine Master, but must obey the dictate of the authority that patronizes him. The translators of the present English version were placed under precisely the same restrictions by their royal patron, King James: and, in principle, this is precisely the course taken by the British and Foreign Bible Society, which has occasioned the formation of the Bible Translation Society. There is, it is true, this accidental difference. The British and Foreign Bible Society requires that certain words, as a matter of convenience, *should not be at all translated*, whereas the Bible Translation Society requires, that these words *shall be translated by terms denoting immersion*. But both the societies assume and exercise the right of dictating to the translator.

Now, against this unfortunate assumption of power by the British and Foreign Bible Society, the Baptists very properly have protested. The valuable Appeal presented to the British and Foreign Bible Society demonstrates the unwarrantable license which the conductors of that noble institution have taken in placing fetters on the

translators of the sacred oracles. From the ground taken in that Appeal we cannot be dislodged by any argument of our opponents. What a mistake shall we make, if we consent to abandon it ourselves!

My object, therefore, in these few lines, is to direct the attention of the Society, and especially of the Committee, to the clause referred to, in the hope, that at the next annual meeting it may be expunged, and no longer disfigure the constitution of a society, which in other respects is deserving of universal support.

As my esteemed brethren, Dr. Murch and C. Stovel, were the mover and seconder of the clause under remark, I shall be glad if they will again examine it, and, if they see fit, take measures to secure the object I have suggested.

I am, my dear brother,
Yours sincerely and affectionately,
THOMAS MORGAN.

Birmingham, Nov. 19.

EDITORIAL POSTSCRIPT.

In the western part of the metropolis, there is a district, supposed to contain one hundred thousand persons, in which there is no place of public worship connected with our denomination. A few ministers who desire to see a church established in it of principles congenial with those which are maintained in this Magazine, will be glad to receive such information as may guide and assist in the attainment of the object. Communications expressing a willingness to render personal aid in such an undertaking, pointing out eligible buildings which might probably be obtained for the purpose, or offering any practical suggestions respecting it, may be addressed to the Editor, who will pay the requisite attention to them, and arrange for such consultations on the subject as may appear to be desirable.

At a meeting of the ministers of the Baptist Board last Tuesday, they determined to hold a meeting of the Board at Fen Court, on Wednesday, the sixth of January, at ten o'clock, for special prayer for the increase of their pastoral success, and for the prosperity of the cause of God throughout the world, especially in our own denomination. It was resolved, also, that they would rejoice to know, that the churches to which they belonged would unitedly devote the evening of the same day to a similar purpose.

Dissenters in London are contemplating a vigorous effort to obtain in the next session of parliament the abolition of church rates, which are being enforced in some places with increased severity. They believe that their brethren in the country will co-operate with them with promptitude and energy.

THE
MISSIONARY HERALD.



EXPLANATION OF THE PLATE.

IN the first page is an engraving of some remarkable Hot Springs, in the district of Beerbhoom, of which the following brief account is given by Mr. Williamson, our missionary there, under date of March 12th, in the present year :—

From the last Mela but one, of the season, we returned about a week ago. This fair is held at Bokishur, about five koss N.W. from Sewry. It is but of short duration, the greater number of people leaving on the third and fourth days.

The place is famous on account of a hot spring, of a sulphureous taste and odour, and therefore medicinal; but the deluded Hindoos esteem it more on account of its superior power of washing away their sins. There are above 100 temples here, generally of small dimensions, dedicated to Siva. The people boast of the hot spring, and often ask us, with an air of triumph, if our God can produce such a wonderful phenomenon. The pundas [attending priests] are much addicted to drinking; and the place, altogether, bears an infamous character.

CONTINENT OF INDIA.

FROM the *Calcutta Missionary Herald* of May last, we extract a few particulars reported from several of the stations in the interior of the country, which will not fail to interest our readers.

D E L H I.

EXTRACT OF A LETTER FROM MR. THOMPSON.

YOU may have met with a notice somewhere in my correspondence of one Mukund Lal, a pundit of the Jhaghar state, who, through acquaintance with Christian books, utterly renounced idolatry, and from his heart ceased to believe in any of the false names of the heathen. He, you are aware, died a believer in the Gospel, and his end was peace; though for days before his death he was harassed by Brahmins, who impertuned him to hear their shastras, and have puja to be performed, but he would not consent, saying he should go to heaven without them and their services, and that the Lord Jesus Christ was an all-sufficient Saviour.

This man's brother, Pundit Deo-datt, has been on a visit to me, and continued with us ten days. He, too, professes and appears to have renounced idols, never marks his forehead, and attends to no sort of idol-worship. His reading, for some months back, has been in Christian books, and while with us, he stately attended our family worship, which, for his benefit and that of his attendants, we performed in Hindoo. In the singing he joined with heart and voice; and in prayer he prostrated himself in a very solemn and affecting manner. I have had some letters from him since his leaving us; and I have every reason to hope that the good work has been begun in the heart of this aged man, and that his example, and that of his deceased brother, together with the instruction afforded by

our books, have not been without their salutary effect on the minds of the household, some of whom are reading our books, and one of them engaged in their examination.

Hopeful Characters.

One of the men I met with at the fair of Garh, Manna of Pabla, who promised to come and see me, has since called, and staid about ten days with us, evincing an extensive acquaintance with the books and tracts he had last taken, and those he had received from me four or five years ago. This knowledge was pleasing; and, considering that it was slowly acquired, through four or five long years in the face of much opposition from his brother Brahmins, it promised well to the possessor, as having stood the brunt of trials. But when I came to probe his heart as to faith in Christ as the only Saviour, love to him for his unparalleled love, and obedience to his commands as the test of the above graces, I found the poor man very weak; and though not absolutely shrinking from a profession likely to cost him much, he yet appeared staggered, and scarcely desirous of advancing one step further to glorify the Redeemer or benefit his own soul. Greatly as such indecision is to be lamented, we cannot wonder at it; it is but the worship of human nature: and how appalling must the prospect be to a Hindoo mind,—a father, a husband, a relative, a man in business, one honoured

and blindly worshipped, to find that by one act of initiation into a Christian society, deemed unclean and barbarous, he at once snaps every domestic, social, and religious tie; becomes an outcast; finds it difficult to labour for his bread, if he is not, indeed, deprived of his property; and is in a moment and for ever plunged, as far as his caste and connexions can influence it, in outer darkness; and, except he be strong-minded, or is met and well supported by his new friends, as was the blind man who had been cast out by the Jews, and was met and encouraged by the Saviour, the cut-off Hindoo must find his lot bitter indeed.

This poor inquirer, then, instead of exciting wonder, will, I am sure, have the commiseration of every Christian friend who may become acquainted with his case. I met the man with much pleasure, and parted with him with much pain. I do not, however, despair of again seeing him; I do not resign all hope regarding him: he possesses the treasure of the Divine word, he has imbibed a deep knowledge of its saving truths, and he still inclines towards Christianity as that dispensation which alone can save his soul; he may, therefore, not be lost.

A third man has been with me, and is still with me, who, some twelve or thirteen years ago, first had his attention directed to the Gospel; and who, though he has always resided in the Bandelkhand country, has never been, all these years, without our books; and, it would appear, has come under the observation of several Europeans at different times; one individual of whom wrote to me some eleven years ago, bearing testimony to his knowledge of and attachment to the books in his possession. But this poor man, by name Radhikadas, is full of the world, although a professed hairagi of the followers of Charandas, and having neither family nor any domestic tie. He, at one time, talks as if he wished to serve two masters; and, when shown the impossibility of this with any degree of sincerity, and how he would be chargeable with the insufficiency of his faith by both masters, supposing there was another worthy of being served besides Christ, he bargains for honour and respectability; in other words, that his profession of the Gospel may not lower him in the estimation of his countrymen, but that the offence of the cross might cease, at least so far as relates to himself. The poor man is of two minds, not knowing whether he should go or stay,—put up with the odium of a Christian profession, or gather the laurels connected with a guruship amongst his Charandasi brethren. I have proposed it to him to go, if he cannot renounce the honour that is from men; but to stay, if he can bring his mind to take up his cross and be a follower of Christ. He is undecided, but is more likely to go; yet I would hope his convictions of the truth will not die with him, but revive, and be effective another day.

Followers of Charandas.

In the course of last month an assemblage of

the followers of Charandas took place, and continued about a week. This is an annual meeting of hairagis of the Charandasi sect, which, on former occasions, I have seen numerously attended, even by hundreds of the order, but has, of late years, dwindled to a small number; and one of their four temples I found quite deserted this year, owing to their rent-free lands being mortgaged for a heavy debt, no less a sum than 50,000 rupees. It may be the design of Him who is made Head over all things for the interests of his church, to punish the gods of this temple and people, and thus constrain the worshippers to turn away from them from a sheer conviction of their impotency in the most palpable matters, even those which affect their own dignity in the eyes of their worshippers.

I never, in all the eighteen years of my visit to it, witnessed the temple in such a state of desolation. In all its grandeur I have beheld it; its idols gorgeously apparelled; its mahants sitting in the place of God, and receiving, together with the now neglected idols, the adulatory worship of well-fed and deluded votaries; and the temple, its courts, terraces, and adjacent buildings, crowded to excess by its misguided and temporary visitors. Here, too, standing in the court, before the dumb idols and guilty mahants, I have testified against their ways; and, on one occasion, was violently reproved or remonstrated with by one of their Demetriuses, now alive, but who never visits the temple since it has been despoiled of its glory; and now my only regret is, that I was not louder in my declarations, and more earnest and more pointed; and that I did not, in the spirit of faith, anticipate the desolation and the forsaking that has ensued; then had my joy been greater, and the convictions of the confounded worshippers stronger, and proved, perhaps, salutary.

On my visiting these Charandasis at another of their temples, I was asked by a pundit of their body what was meant by the cross of Christ. I replied, "His sufferings in his state of humiliation as the Mediator and Saviour of sinners. It is that," I added, "by which, through faith, we, as sinners, are brought nigh to God, reconciled and accepted as righteous. Under its influence we, as a new-born people, are dead to the world, and the world to us." After this I read the twenty-seventh chapter of Matthew's Gospel, dwelling at length on particular parts, and then the twenty-eighth, and concluded with prayer. On inquiry I found that it was Devigir, who, in his visits at the period I was away, had advanced the subject of the cross, and given it a prominence in their conceptions regarding the Gospel, and informed them that, as it laid the only foundation for a sinner's salvation, it was that which would, by its universal belief, destroy all other religions. I made several visits to this temple, called Guru Newas's, and read, conversed, and prayed with the people, and gave to such as desired them Gospels and tracts, and to three individuals, well acquainted with Sanscrit, the Psalms and Matthew.

At another temple, Mallukdas's, the venerable mahant called out to me, from an upper story of the building, and said aloud, in the hearing of his disciples, "Maharaj, you are blessed; you speak good words; it is the word of God you speak: I have been long laid on my bed by sickness, or would now come down to you. Read on; go on discoursing, and let such as desire take your books." But this was not the spirit of his disciples; for one man openly rebuked others for listening to the words of an unclean barbarian, and, in great wrath, left the place. Not so, however, some others, to whom the words of our tracts were neither offensive nor strange. One, in particular, adjusted some logs of wood for me to sit on, and another spread his blanket, and almost constrained me to be seated.

Thus received, Devagir and I went on sowing the seed of the word, as among thorns, on stony ground, and on the wayside, but still hoping that some of it might fall on good ground, in the heart of some honest wayfaring man, and bring a small revenue of glory to God.

My visits to one section or other of the city have been continued, I am happy to say, every morning and afternoon, and with undiminished interest. Sometimes, indeed, I come home grieved and sickened at the spirit and bearing of Mohammedans, and discouraged at the secular minds of Hindoos; but at others I am refreshed by the inquiries of both, the desire for particular portions of the Scriptures or well-known tracts, or by the conversation of some former hearer or reader of our books. Not unfrequently, indeed, an applicant or two comes home with me for what he could not be supplied with abroad.

On these occasions, and to the Charandasis, and to Christian friends at a distance, I have, since my last statement, distributed 79 volumes of the Scriptures, and 212 Gospels; 7 pamphlets, and 1515 tracts; making a total of 1813

tracts and Scriptures in Urdu, Hindoo, Persian, Sanscrit, Arabic, Bengalee, and Panjabi.

I ought to have mentioned that I received a small quantity of Panjabi tracts, and two or three Urdu Gospels, as specimens, from our American friends of Ludinna, who passed through this some weeks ago, and gave us much pleasure by their company. Brother Porter kindly preached for me on a Wednesday and the following Sabbath; and I pray his close and earnest address may do good. They have a Bengalee assistant, a valuable man, and, I trust, a truly converted soul.

Interview with Haji Kakar.

I had nearly omitted to mention that when the detachment of the Cabul army, with the state prisoner, Haji Kakar, passed through this, a much-esteemed friend asked me for a Persian Testament to present to him; and the next day he asked me to go and see the Haji, which I did; and conceiving, that being now come into Hindoostan, he might at no distant period become acquainted with its language, I carried and presented to him one of your Urdu Testaments, with marginal references; read to him out of it and the Persian; and, finding the venerable old man deeply affected and in tears, I proposed prayer, when he stood up, and continued in the attitude of prayer, and responded to every petition. After prayer he embraced me, said he could remain a twelvemonth listening to me, but since he must part, begged that if he wrote to me I would reply; and added, "If my prayers for myself are accepted, I will not fail to intercede for you; and if your prayers are accepted, do not fail to pray for me." On seeing him weep profusely, I tendered him my pocket-handkerchief. He wiped his eyes, and regretting he was in the condition of a prisoner, he begged me to keep him in return, having, he said, nothing better to offer for my acceptance.

A G R A.

EXTRACT OF A LETTER FROM MR. WILLIAMS,

Dated March 19, 1840.

YOU will be pleased to hear that the good work is progressing among us, as usual. Last month I had the pleasure of baptizing two persons, one of them a native man, a servant to one of our brethren. Of his piety and sincerity we were all perfectly satisfied, he having been known to be very serious for a long time. He was formerly a Roman Catholic, though he had not attended with the people of that persuasion for some years. Indeed, he knew little or nothing at all about any religion until he came to our worthy brother, from whose lips he repeatedly heard the truth as it is in Jesus. I trust he will be a burning and a shining light in the midst of his poor deluded countrymen, and that he may be the honoured instrument, in the hand

of God, of doing much good among them, both by precept and example.

The arrival of H. M. 9th regiment at the station has, I am happy to say, proved the means of augmenting our church and congregation, which is now very large; and there is every prospect of its increasing, so that we shall have to enlarge the chapel, which is not at all unlikely or improbable. It has been already mentioned, though I cannot say positively that it will take place; but sure I am that the Lord has done great things for us in times that are past, and this our past experience is our earnest for the future. "His arm is not shortened, that he cannot save; nor his ear heavy, that he cannot hear." He will not cease to own and bless the

sincero, though feeble efforts of his faithful servants to promote his honour and glory in the conversion of sinners. Blessed be his holy name, he has done so in a goodly number of instances during the past year, as appears from the Report, which contains very encouraging information.

A few days ago I received a letter from Mr. Phillips, which states that he is coming to Agra immediately, and that other missionaries will shortly follow him, to form a central station in Upper India. This is very cheering: here is an ample field. May our brethren come in the fulness of the Gospel of Christ, with tender compassion for the souls of men, and be the means of effecting much and lasting good!

You have no doubt heard, ere this, respecting the new Missionary Society which is about to be formed here, on the most liberal principles, or in which Christians of all denominations may unite in the great work of evangelizing the heathen. The rules have been already drawn up and confirmed; and the prospectus, with a subscription

list accompanying it, will be issued in a few days, when it is hoped that all the friends of the Redeemer in Agra and its vicinity will cheerfully come forward to aid and help on this good cause. It is very pleasing to observe the true missionary spirit which is now manifested in, I hope, all the pious people, of different denominations, at this station. May it continue, and abound more and more; for this is the spirit and mind of Christ, "who went about doing good, preaching and teaching the things concerning the kingdom of God."

I have been attending to missionary work among the heathen as heretofore, though, unfortunately, I have no journal to send you this time. All that I can say is, that the word of God has been repeatedly proclaimed in the ears of many, in the market, held twice a week, in some of the surrounding villages; and a good number of tracts and portions of Scripture have been distributed. I want some Hindoo tracts and Testaments. I have enough in the Urdu language for some time.

JESSORE.

EXTRACT OF A LETTER FROM MR. J. PARRY,

Dated March 4, 1840.

ABOUT the beginning of last month I paid a visit to our Christian friends at Badpukbaria, which is thirty-two miles from this place. I performed the journey in one day, with two horses, and endeavoured to make the best of my time. I conversed with as many fellow-travellers as I met on the way; besides which, I preached at four stated places, in the villages through which I passed. I distributed several tracts and Gospels, with which I had filled my coat-pockets. On my return I followed the same plan, and preached in about a dozen places, in several villages.

During my stay at Badpukbaria, in a hut belonging to brother Ramdhan, I preached in three hats and a few villages, situated at different intervals, viz., from two to seven miles. With the exception of the market of Nagahathan, where the people seemed very indifferent about Divine things, I found, in the other places, my auditors generally serious and attentive in listening to my message. Many seemed glad and surprised to hear of the way of salvation through Jesus Christ our Lord. Some expressed their highest approbation of the moral law, and readily acknowledged the vanity and sinfulness of worshipping Deities and Brahmans. Some of the latter, also, seemed even to relish such instructions.

The native brethren, Bangsi and Saukar, made an excursion to the north during the past month, and spent a fortnight in preaching in eighteen villages and markets. In general they met with a kind reception from their countrymen, who listened with much attention to the Gospel,

and gladly received our books. Some regarded the message as Divine, while a few mocked; which, of course, was not surprising. They are of the same spirit as many were when our Lord was on earth, and of whom he said, that "they hate the light, because their deeds are evil, and they love darkness."

Judging from the number of pilgrims who passed through Jessore to Chakda, for the purpose of bathing in the Ganges on the occasion of the late eclipse of the moon, I suppose the assembly must have been very great. I was surprised to learn from several of the jattris (pilgrims) that no missionaries or native brethren went either from Calcutta, Serampore, or Krishnanagar, to preach the Gospel on the above occasion. On the return of the pilgrims, two native brethren, viz., Bangsi and Sankar, and myself, took our stand apart from each other, in three different parts of the station, and, for three days successively, cast out the Gospel net, and we hope that to thousands the Lord Jesus Christ was made known as the only Redeemer of sinners. Tracts and Gospels were distributed freely; but three-fourths of the pilgrims being women, we, of course, could not put in circulation as many tracts as might have been expected. Some of the inhabitants of places far distant from Jessore, Barisal, and Furridpoor, were, on this occasion, for the first time, favoured with the light of the Gospel. Some of the tracts which we gave away will thus find their way into places where the Gospel has never been preached.

Such of our auditors as could read were almost enthusiastic in their demand for tracts,

and especially for single Gospels, which they prefer to the former in consequence of their larger size. Our arguments against the religious practice of bathing in the Ganges seemed to be convincing to most of our auditors. Some, who attempted to defend the rite on the principle of ancient custom, were obliged to yield their point, when it was shown to them that Ganga, according to the Hindoo shasters, was more wicked than most Hindoos, as she had murdered seven of her children, and at last forsaken her husband. Some of our auditors seemed to be ashamed of trusting in such a debi for salvation, and expressed a desire to be instructed in a superior way of having their sins pardoned. One of my auditors, a poor widow, sat before me, and listened with the utmost attention to my instruction; and then remarked, to some of the Brahmins who were near me, "See how fruitless it is to bathe in the Ganges." One of them replied, "Then why did you join in that practice?" She said, "Because I knew no better before." I was surprised at her requesting a tract, and asked her what she would do with it, as she could not

read. "True," said she, "but I will get my son to read it to me."

Many of the poor jattris were attacked with cholera on the way; and I was told that no less than a hundred fell victims to the awful malady. At Polao-ghat, where I was preaching, two were taken ill, to whom I was glad to render some assistance.

I am sorry to say that the Talukdar, who last year ill-treated my native converts, and with whom I dealt so leniently then, has again commenced his opposition.

I had a letter yesterday from Shwaran, our head native preacher in the south, stating that several Mobammudan families, at a village called Kumari, had lately given up caste, and were receiving instruction, with a view to embrace Christianity, and that they were about erecting a place of worship, but the Talukdar's people twice removed the posts that had been planted for the erection of the house. I hope, through God's help, soon to see the opposition subside.

Many thanks for the *MISSIONARY HERALD*, which I think a very useful periodical.

B A R I S A L.

EXTRACTS OF LETTER FROM MR. S. BAREIRO.

WE have been favoured with several letters from Mr. Bareiro, which, as well as the journal of the native preachers, contain much that is interesting, as showing the diligence of these brethren in their work, and the pleasing attention paid to their message by many of their hearers. From the letters the following extracts are given:—

Jan. 18, 1840.

YOU will be happy to hear that the native preachers are again out for fifteen days. They left the day before yesterday. I would have sent them before, but our brother Panchu was so dangerously ill that their presence, with that of mine, was absolutely necessary, for a time, at Shagardi. In fact, I did not wish to show the people there that we are not willing that any should judge us in respect of any thing in which they consider true love to consist. As the distance is so great from the station that one could not visit it above once a day, and as the symptoms of the disorder of our beloved brother were very alarming, I went there, and slept two nights, spending the day in prayer and reading the word, and preaching to the people there.

A Bairagi.

A bairagi, who prizes the word of God, attended one of our meetings on this occasion, while our brother's wife was deeply affected with a sense of holy things. I have had some serious conversation with her, and hope she will soon be added to the little flock here. Although I suffered great inconvenience during my stay, that was infinitely counterbalanced by the tri-

umph of faith our brother displayed, while in great agony and pain from his disorder, and the good my visit did in other respects.

As our brother had entered into my views of the necessity of his labouring among the serious people at Shagardi before he was taken ill, I have not the least doubt he will be excited fully to consecrate himself to the furtherance of the great cause here, after he is established in health. We hope, by our joint labours, to meet with more success than we expected at Shagardi. Pray for our prosperity.

Feb. 10, 1840.

I would have sent our journals to-day, but our brethren are again gone to the interior of the country, where a small fair occurs to-day. Please send us about 1500 tracts, and a few of the separate Gospels and Testaments, in Bengalee, as our stock is almost out, having had occasion to distribute a greater number of tracts than we did last year.

Our brethren's last long trip to the mufassal was a very profitable one. Hinduism is being fast undermined: even Brahmins are beginning to depart from many of its observances. The Lord is thus silently working upon the minds of the Hindoos for the final reception of his

salvation through Christ. This the Hindoos themselves cannot account for, I mean their gradually growing lax in their doctrines, but on the about-to-be-fast-exploded idea of Kali jug. When the Spirit begins powerfully to exert his Divine influences to draw them nearer to God, how sensible they will be, with the knowledge they will have then possessed of other things which appear as a mystery and a dream now, that those impressions of the Kali jug which refer to the fall of their religion were the workings of the Almighty Spirit.

A Bairagi Inquirer.

Feb. 27.—In one of my last communications I gave you a little information respecting the old inquirer at Shagardi, mentioned in my Annual Report. In my visits and conversation with her, together with the Divine services conducted there, when others have joined us, she has had the means of becoming acquainted with the nature of Christian doctrines and faith.

I have another new inquirer, in a bairagi, who, having attended worship at Shagardi, and having heard me converse many times on Divine

things, for some months, *i.e.*, whenever he had leisure to attend, has expressed, privately, to the brother there, a wish to join us, at he was totally dissatisfied with his own faith, which consisted of vain and endless observances, and repetitions of unmeaning forms and ceremonies.

All this, betokening a shaking in the dry bones, and a clear division of the kingdom of the prince of darkness against itself, is calculated to encourage, or rather to keep up our spirit, which is too often apt to be cast down: yet this is not success, till the image of Christ is reflected in the soul. We want a new creature; and, in the case of the bairagi, judging from appearances, it may commence unknown to us. His deportment is very meek, and he is anxious to learn. He has paid me two visits. He wishes that others may also learn and be enlightened. To his mind many things have been revealed which seem to have made a very great impression indeed. Three days ago I had another very encouraging opportunity of conversing with him, and explaining, from the Acts, the descent of the Holy Spirit, with other particulars relative to it. The other inquirer was also present.

J A M A I C A.

KINGSTON.—Our readers will rejoice to learn that Mr. Oughton has at length been brought completely through his difficulties. The following statement is taken from a letter, bearing date the 16th of September:—

Since I last wrote you I have had to pass the final struggle with my enemies; and a fine contest, I assure you, it was. Every artifice was put in requisition to annoy and distress me. Grant's attorney came 120 miles to conduct the opposition, and three counsel were engaged to conduct the case. The cause was delayed by our opponents as long as possible; and they tried not a little to throw it over until next court. They raised every objection in their power, however frivolous; but their chief objects were, to obtain possession of the furniture, horses, chaise, &c., on the Mission premises, even to the lamps, &c., in the chapel, as I was informed. They tried to prove, that as I was in possession of them, and exercised control, and as the Society was not an incorporated body, all the property, except the building, was to be considered mine, and answerable for my debts. In this, however, we completely foiled them; and thus the whole of the furniture, horses, &c. &c., remain safe and untouched. We cannot be too thankful for this decision, as, had it been otherwise, we should have been worn down with actions, knowing, as they would, that verdicts would be certain, and that the property would well repay them. No wonder, then, that they are now confounded; their darling hope is withered; and they now learn that if they will go to war, it must be at their own charges.

The next thing they laboured for was to a scer-

tain my income, that they might obtain the appropriation of a portion to the estate. This I expected, and prepared accordingly. Just before I went to gaol, I tendered my resignation as pastor of the church; so when they inquired my salary, I returned "Nil," being out of a situation. This was done in the most open manner. I used no disguise, but told the Court that on being arrested I resigned; and on getting free, I should probably again accept the charge.

My counsel next applied to remove Mr. Grant from the situation of assignee, on the ground that as I had an action against him in the Court of Error, he could not properly discharge the duties of that office. This was granted; he was put out, and a Mr. D. Bravo, a respectable merchant and friend of mine, put in his place.

I was then discharged, Judges Bernard and Mulholland expressing their approbation of my conduct, which they said was highly creditable to me as a man and a Christian. These remarks were made in consequence of an address which I made in Court, wherein I stated that I had never been actuated by malice towards Grant, but only by a sense of solemn and binding duty; that the whole of my conduct during the course of the actions had been defensive, and not offensive; and even then, to show that I had no desire to injure Mr. Grant, although he had left nothing untried for my destruction, and had

driven me to the humiliating step of becoming insolvent, I would stop all proceedings against him in the Grand Court and Court of Error, if he would enter up a satisfaction to the verdict. I felt that such a declaration was due to my own character, as I had been stigmatized, in the vile and mendacious papers of Jamaica, as actuated by the worst feelings, and seeking the destruction of a respectable and influential gentleman.

I have thus given a brief outline of the circumstances. The examination lasted upwards of seven hours; and when I was discharged, a murmur of satisfaction ran through the Court, while the crowd outside gave vent to their joy by tremendous huzzas. Indeed, such was the excitement, that the Attorney-General begged I would act with the utmost caution, and send some persons to beg them to be quiet; I accordingly sent several of the deacons some time before me; but all would not do: when I appeared they made a rush at me, spite of a strong body of police: some hung on me, others kissed my hauds; and, at length, a body of them carried me to the chaise.

At home, the scene was most interesting: a number of pious women, who had been spending the whole day in the chapel, engaged in

prayer on my behalf, came out; and had you seen their countenances beaming with joyful thankfulness, you would have never forgotten it. "Ah! minister," said they, "God has heard our prayers. I was sure he would; too much prayer been put for you for your enemies to hurt you. He has brought you through more than conqueror, blessed be his name."

I have had visits of congratulation from all parties; some of the most respectable merchants, and also the Roman Catholic priest. The conduct of the Attorney-General, in particular, is above all praise. He has, from the first, displayed the greatest interest in the affair, given me consultations, and begged me to call upon him whenever I wanted, without fees, and, during the various trials, acted most nobly. He has been a tower of strength to Mr. Stainsby and myself; and I should not satisfy my feelings if I did not publicly express my gratitude.

I believe my troubles have made me forget to thank you for your very judicious selection of Mr. Rouse as my assistant and schoolmaster. He is a devoted and very valuable young man. His piety I believe to be of a high order; while his retiring habits and willingness to oblige render him dear to all; to our own domestic circle he is an interesting addition.

ST. ANN'S BAY.—From Mr. Abbott to Mr. Dyer, Sept. 9.

I DULY received your kind favour of July 14th, and feel truly thankful that you have found a missionary brother, suitable and willing to come to my aid. All I have heard from brethren Francis and Dutton tends to confirm the favourable opinion you have formed of Mr. Millard; and I trust he will prove a valuable colleague, and long be spared to labour in this most interesting part of the Lord's vineyard.

I have never had so much encouragement in my work as at the present moment; and, I think, never felt so deeply my utter unworthiness to be so employed.

God is, I trust, doing great and unexpected things for us. Cheering symptoms of a revival of religion, especially amongst the youthful portion of the congregation here, have recently gladdened my heart. Last Sabbath-day, 122 persons were baptized, and admitted to church-fellowship; and, including these, no less than 269 have been added to this and the other churches under my care within the last two months; and, judging from the state of things around us at present, these are but as the drops which precede the copious shower.

We have, in the congregation here, full 600 young people under twenty years of age. Many of these are, I hope, under serious impressions. Not less than 100 have become professed followers of the Saviour since Christmas; and I have reason to believe that, a few weeks hence, when, as usual, I meet the classes, double that

number intend publicly to avow themselves on the Lord's side.

Our services, at all the stations, during the 1st week of August, were of a most pleasing character. I baptized twice during the week; at Ocho Rios, on the 2nd, fifty persons; and at Stacey Ville, on the 5th, forty-eight.

Our people made a noble effort towards liquidating the debt on the chapels; and although there is scarcely a person amongst them above the condition of a mechanic, yet, as all gave according to their ability, the sum amounted to a little more than 1000*l.* currency. We are still about 2000*l.* in debt; but the people are willing, notwithstanding this drawback, to extend operations, and so am I. We thank God, and take courage.

We have enlarged the chapel here twice within three years, and formed two branch stations out of the congregation; and although the chapel accommodates about 2000 persons, it is still too small.

You will, I am sure, admit that these facts demand grateful praise and renewed effort. You will admit, also, that I need help; not that I may have less work to do—this I do not desire, but that the dear and affectionate people of my charge may receive attention more commensurate with their wants and deserts.

I trust that ere this reaches you Mr. Millard will be on his passage out; and pray that he, with his partner, may be conducted hither in safety.

BROWN'S TOWN.—From Mr. Dutton, Sept. 22.

Our stations are still prosperous; and God is evidently making bare his arm amongst us. Next Sabbath (n. v.) I baptize 12 at Mount Zion, Clarendon; and most likely, before this reaches you, we shall have added about 70 to our church at Clarkson Ville, 50 at Bethany, and upwards of 200 at Brown's Town.

Next Monday we commence a new school at the Clarendon station, under the care of Mr. Thomas Henry, a worthy black man, who has, for some time, been preparing for the work at the Mico Institution, Kingston.

Much is thought among the people of the Mission to Africa. Many fervent prayers are offered up on behalf of that benighted land, and great willingness is manifested to render pecuniary aid, that the Society may not want the means when suitable agents are obtained. Se-

veral pious and active members and leaders in our church are anxious to go as settlers; and two devoted and talented young black men are looking forward to the missionary work.

I am happy to inform you that I am now getting quite strong and well. I have been brought very low through my severe loss, yet God hath sustained and helped me. He has graciously assisted me to stay my mind upon Him, so that though called to endure earth's master-woe, I have been kept from murmuring, and have enjoyed much of that peace of mind which passeth all understanding.

Brother and sister Clark have been, and are still very kind to me: they appear to anticipate my wants, and to feel great pleasure in relieving them.

Home Proceedings.

DEPARTURE OF MR. KNIBB, &c.

It was announced in our last Number, that the *Reserve*, with our missionary friends, for the northern part of Jamaica, was expected to sail on the 10th inst. Circumstances, however, occasioned a little delay; and the embarkation did not take place till Monday, the 16th. During all the earlier part of the month Mr. Knibb was occupied in attending a succession of public meetings at different chapels, in London and its neighbourhood, which were very fully attended, and at which a pleasing spirit of liberality was evinced. They were closed by a public valedictory service, held at Finsbury Chapel, on the evening of Tuesday, the 10th, when that spacious building was crowded in every part by the friends of the Mission. On this interesting occasion our beloved friends were commended to the Divine protection, in solemn prayer, by the Rev. George Pritchard and the Rev. John Aldis; the audience were briefly addressed by the missionary brethren Woolley, May, and Cornford, as well as by Mr. Knibb; and the whole was closed by an appropriate farewell address to the friends about to depart, by Dr. Cox. A collection was made in the course of the meeting, which amounted to 127*l.* 1*s.* 3*d.*

Exactly six months prior to this meeting, viz., on the 10th of May, Mr. Knibb landed at Liverpool. By the good hand of God upon him, our indefatigable brother had attended, during that period, 154 public services, travelled about 6000 miles, and addressed, on a probable computation, 200,000 individuals. Having succeeded in obtaining pecuniary aid for commencing the African Mission, and for adding ten new labourers to the missionary band in Jamaica, his closing efforts were directed towards the removal of the debt of upwards of 3000*l.* owing by the Society. For this object he has engaged to raise 500*l.* among the churches in Jamaica; and so warmly has the matter been taken up in London, and by many kind friends in different parts of the country, to whom

circular letters were addressed, that we apprehend, when the whole amount engaged for is paid in, little, if any thing, will remain unpaid. An account of all that has been received on this account, up to the end of November, will be prepared for insertion in our Number for January.

In another part of the present *HERALD* will be found a Farewell Address, by our zealous brother, whose society and services have greatly endeared him to the hearts of thousands, who, we trust, will not cease to remember him and his fellow-voyagers in their approaches to the mercy-seat.

Fifteen Christian friends accompany Mr. Knibb on his return; three missionaries, and two schoolmasters, with their wives, and five female teachers, who will reside at different missionary stations, in connexion with the missionary families there. For this new branch of agency, which includes a Normal School, for the training of native female teachers, Mr. Knibb has received many kind contributions, placed under his personal management, and not included in the accounts of the Society. All who are acquainted with the state of female Society in our West Indian colonies will rejoice in the effort thus made to enlighten and instruct that important portion of the community, by means of these devoted young persons, each of whom has had considerable experience in the work of Christian education at home.

Of the three missionaries already mentioned, Mr. Edward Woolley was educated at Stepney College, and was dedicated to his important work at John-street Chapel, (Rev. J. H. Evans's,) on Monday evening, the 9th inst. Mr. John May had, for some time, been pastor of the church at Saltash, in Cornwall; and was set apart to missionary service at Morice-square Chapel, Devonport, Thursday, Oct. 22; and Mr. P. H. Cornford, having studied at the Newport-Paguel Evangelical Institution, under the direction of the Rev. T. P. Bull, was designated at Maidstone, in which town his respected father exercised the ministerial office for some years previous to his death.

Mr. Charles Armstrong and Mr. Henry Bloomfield, having been trained with that view, go out as missionary schoolmasters; the former in connexion with Mr. Clark, of Brown's Town; the latter to take charge of one of the schools under the direction of Mr. Knibb. We have every reason to hope and believe that each of these friends will prove a valuable accession to the number of our brethren who, in various ways, are seeking to promote the great interests of truth and intelligent piety in the important island for which they are destined.

The embarkation of our friends having been delayed a few days longer than was expected, a parting Communion Service was held at New Park-street Chapel, on Lord's day, the 15th; which, like a similar service at Camberwell the preceding Sabbath, was numerously attended by Christian friends from various neighbouring churches, and proved a season of refreshment to many. Mr. Knibb delivered his last address, in the evening of the 15th, to a crowded congregation, at Prescott-street. On the next day, a steam-boat having been specially engaged to convey the whole party to the vessel, lying off Gravesend, they were accompanied by several members of the Committee, and a number of other friends, anxious to testify their affectionate regard, and finally to commend them to the protection of Him in whose service they are engaged.

A letter from the Downs, Friday the 20th, states that the party were all well and happy at that date.

Mr. William Hume and Mrs. Hume embarked on board the *Marraboo*, Captain Smith, for Kingston, on Monday, the 9th of November. Mr. Hume will join Mr. Phillippo at Spanish-Town, and co-operate with him, by superintending one of the schools under his direction; and aiding, in other ways, the important and widely-extended labours in which Mr. P. is engaged.

MR. KNIBB'S FAREWELL.

Queen-street-place,
Nov. 16, 1840.

MY DEAR FRIEND,—I feel that I am discharging a pleasing duty in uttering, through the medium of the *HERALD*, my sincere thanks for the unbounded kindness I have received during my eventful sojourn in England.

To the Committee, for the deep sympathy they have manifested in the unfounded slanders cast upon my character, as well as for the cordial co-operation in the objects which brought me to my native land, my thanks are especially due; and I beg leave to assure them, that I return to the scene of my former labours and joys, not only with sentiments of increased personal regard, but with the firm and unwavering conviction that they will heartily co-operate with their beloved missionaries in Jamaica in carrying out those plans of mercy by which Ethiopia shall eventually stretch out her hands unto God.

To my beloved brethren in the ministry, and to their interesting churches, who have so materially assisted me by their cheerful support, and who have so kindly sustained me in my various labours, I express the sincere gratitude I feel. I still implore them not to lose sight of the great principles of liberty we are working out in Jamaica, or of the infinitely greater objects connected with the subjugation of Western Africa to the blessed Redeemer. I assure them my visit, however arduous the work, has been one of great enjoyment, to which they have mainly contributed; and I return fully assured that in their warmest affections I still live, and that I shall be remembered by them at the throne of grace, where prayer for the final triumphs of truth and righteousness is ever acceptable.

In parting thus with such beloved friends, let me, in behalf of the bleeding and down-trodden slave in America, implore your deepest sympathy. You, as churches, possess the power of breaking his bonds,—of restoring man to his rights, of freeing woman from the torturing lash, and from the piercing agony of the robbery of her offspring, and with my latest breath would I beseech you to use that power, which, honestly and fairly carried out by the Christian church, would accomplish the destruction of a system fraught with every injury which man can inflict or man endure.

To my dear young friends, who have felt, and who still feel such a proper sympathy for suffering humanity, and who have sent so many proofs of their interest in the Jamaica Mission, my grateful thanks are given. Be it your concern, my dear young friends, to live near to Christ. See to it that we meet in heaven,—that it is

ours to spend an eternity of happiness around the throne of God.

Farewell, dear friends! Often shall I remember your kindness when tossed on the billows, or roaming through the lovely scenes of free Jamaica. May the rich blessings of Heaven rest upon the Committee, the churches of the saints, and upon my beloved country! Soon may the last link of Africa's woes be smitten from her by the power of the Gospel, while its benignant rays shed light and happiness upon the millions of immortal beings who inhabit her slave-cursed plains. So prays

Your affectionate friend,

WM. KNIBB.

P.S.—I have had many requests to send to parties copies of the following verses. Will you oblige me by inserting them in the *Herald*?

Verses sung at the reception of Members by the Church at Falmouth, and others in Jamaica.

COME in, ye blessed of the Lord;
Enter in Jesu's precious name;
We welcome you with one accord,
And trust our Saviour does the same.

The joys which earth cannot afford,
We'll seek in fellowship to prove;
Join'd in one spirit to our Lord,
Together bound by mutual love.

And while we pass this vale of tears,
We'll make our joys and sorrows known,
Will share each other's hopes and fears,
And count a brother's case our own.

Once more our welcome we repeat;
Receive assurance of our love:
Oh, may we all together meet
Around the throne of God above!

On visiting the ruins of the chapel at Rio Bueno, in Jamaica, which had been destroyed by a band of incendiaries by fire, in the year 1832, I found that they were completely covered by a herb called "The Tree of Life." I sent the statement to J. Montgomery, Esq., who kindly returned the following lines:—

When flames devour'd the house of God,
Kindled by hell with heaven at strife,
Up sprang spontaneous from the sod
A forest of the Tree of Life,
Meet emblem of the sanctuary
Which there had been and yet should be.

Now on the same thrice-hallow'd spot
In peace a second temple stands,
And God hath said, "Destroy it not!"
For, lo! the blessing he commands
As dew on Hermon's hill of yore,
Life, even life for evermore!

ON THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

IN A LETTER TO THE EDITOR.

No. III—THE DEBT, OR “TRUST AND TRY.”

MY DEAR SIR,—I am sure you rejoice with me that our debt is going or gone, and that in the place of 3000*l.*, we now owe less than 100*l.* You join me too, I am sure, in gratitude to Him from whom all “good thoughts do proceed,” that he has put it into the hearts of his servants to come forward thus nobly to the “help of the Lord, to the help of the Lord against the mighty.”

And while the liquidation of the debt thus nearly completed is a blessing, there is, if possible, a greater blessing still in the means and mode of its liquidation. It involves principles and truths of the very last importance to the successful working of similar plans in future. I am sure you will allow me briefly to explain them.

The first time the importance of attempting something in this business was expressed, (though we had often talked on the question,) was the following letter which I received from our brother Knibb on the 24th of October last. It was written, I believe, on the sabbath; and I am sure neither its spirit nor its end is at all at variance with the sanctity of that day.

“My dear Friend,—I hope that I write under a deep sense of the undeserved goodness of God, and of deep humility that I have no more improved by his distinguished deliverances vouchsafed, from the hand of man and from the perils of the sea; and being on the eve of sailing once more for Jamaica, I wish, ere I leave, as a humble but sincere thank-offering to Him, to see if I cannot aid in the liquidation of the debt on the Society, which, with the brightening scenes in Jamaica, the loud calls from the East, the opening prospects in Africa, and the imperative demands of Hayti and other Western Islands, ought to be entirely removed.

“Should you agree with me that this is a practicable measure, you may rely on receiving from Jamaica, within three months after my return, the sum of 500*l.* sterling, being one-sixth of the amount due.

“My plan is already formed: it is this. I will ask through my brethren for one shilling from 10,000 of the members of our churches, as a thank-offering to God for the commencement of the African mission; and I only wish that I was as confident that you would be able to accomplish the remainder, as I feel persuaded my beloved fellow-Christians will do what I have stated.

“With much respect and affection,

“Believe me very truly yours,

“WILLIAM KNIBB.”

You will see, my dear sir, that there are two peculiarities in this letter, on both of which we have often talked, and both of which are of the greatest importance.

The first is this: the whole business is taken up as a question of duty, of *religious* duty. It is taken as granted, not only that this debt was due to man, but the payment of it to God. It begins rightly, soundly, religiously. *The providence of God calls us to do it.* It was the language of Abraham, of Carey, of Paul. Difficulties there were, as you know. The best friends of the mission had already given, and given largely. The country had raised 2000*l.* towards the ten missionaries, and 1000*l.* for Africa. There were not wanting some who said that the spare wealth of the church was exhausted. The time was short, and urgent. But in spite of it all, it was begun as a matter of prayer, of gratitude, and self-consecration; and God honouring the spirit and motives by which it was prompted, it succeeds.

A second peculiarity is this: it suggests, by a reference to the example of Jamaica, the subdivision of the work amongst as many as possible. It takes it as granted, that while 500*l.* is good in any form, it is *best* in the form of 10,000 shillings. It teaches a lesson, which I trust we shall not easily forget,—the importance of *all* our members doing something towards the “building of this wall,” the furtherance of this cause. I hesitate not to foretell, that under God, the adoption of these two simple principles will go far to perfect the church, and to evangelise the world. Let us take up the missions of the church as *God's* work, and let us *all* and each labour to promote them, and the result is certain. Such a spirit would be at once the beginning, the earnest, and the means of our success.

We did *trust*, and we did *try*. A series of Meetings were arranged, from Monday, the 2nd of November, to Tuesday the 10th, in different parts of London. On Tuesday, the 3rd, a number of friends were invited to breakfast: Cards were in the mean time prepared; and, after donations had been given at that meeting to the amount of upwards of 400*l.*, these Cards were given out to all who offered to take them. On the Tuesday following, they were brought in at a Tea-meeting, at New Park-street, and nearly 400*l.* more was paid over as the result. Many who took Cards—*only to try*—were astonished in being able to bring in, in comparatively small sums, from 10*l.* to 30*l.* The interesting services of that evening, at Finsbury, brought in about 300*l.* more; while there was promised from

friends in the country, and all in small sums, scarcely one more than 10*l.*, about 400*l.* Since that time other donations have been given or promised, to the amount in all of 2900*l.* I am sure you will agree with me in saying that the moral and spiritual influence of this effort has been most delightful, even more so than its pecuniary results. I verily believe we are already the better for what we have done. It is certain that, while numbers, of every age and class, have lent a helping hand, we are none the worse. Let us but keep in remembrance this spirit and these rules; and this is the last debt with which the energies of the Baptist Missions will be

called on to contend. Only let *all* work, and all work *as for God*,—TRUST AND TRY,—and I doubt not but a “blessing shall be poured forth, so that there shall not be room to receive it.” We have not *trusted* and *tried* as we ought, and therefore the blessing has been withheld.

But “how to keep out of debt,” how to “trust and try” with success, is a question that will need a fourth communication.

Believe me, affectionately yours,

JOSEPH ANGUS.

NOTICE.

OUR friends are respectfully informed, that on Tuesday, the 29th of December next, a tea-meeting will (D.V.) be held at the vestry of New Park-street chapel, Southwark; when it is earnestly requested that all sums promised

or collected by friends in London towards the liquidation of the debt, may be paid over to the Secretaries of the Society, who will be in attendance on that occasion. Tea at five o'clock precisely. Business to begin at six.

RETURN OF MR. AND MRS. BAYNE FROM CALCUTTA.

WE are concerned to state, that the long-continued illness of Mrs. Bayne has rendered it absolutely necessary, in the judgment of their medical advisers, that she should leave Calcutta without delay; and her strength is so far reduced that Mr. Bayne has felt it his duty to accompany her. They sailed in the *Larkins*, about the middle of September, with the inten-

tion of stopping at the Cape, should the effect of the voyage so far be favourable; otherwise to proceed to England.

Our widowed sister, Mrs. Weatherall, has safely arrived in London from Belize, after spending a few months with some relatives in New York.

ACKNOWLEDGMENTS.

THE following articles have been received, for which the thanks of the Committee are presented:—

A box of fancy articles from a lady of the Established Church, through the Rev. J. Walcot, Ludgershall; a box from ladies, Eagle-street, for Mrs. Baylis; a box from Mrs. Brown, for Mrs. Clark, Brown's Town; a parcel of Magazines, from Mrs. Whitley, for Africa; two parcels, from Miss Purchase and Miss Yarnold; a box of Magazines, from Mr. B. Trego; a box from female friends of Harlow, for negro education; a box from Ipswich, for Mr. Hutchins; a ditto from Mrs. Tremlin, Sevenoaks, for ditto; another for ditto, without advice; three boxes from Mrs. Gardner, of Luton, as directed; a canvass parcel, for Mr. Dendy; a trunk, for Mrs. Baylis; a box from Mrs. Rouso, for Mr. Hutchins; a case of sundries from High Wycombe, for Mr. Day; a box from Nailsworth, for Mr. Tunley; one also from Northampton; a box from Hackney, for Mr. Henderson; a box and canvass parcel from Rev. Mr. Middleditch, for Mr. Hutchins; a box of sundries, for Mrs. Francis; a parcel of thimbles and needles, for poor negroes; and a paper parcel, for Mr. Henderson.

The Rev. W. Knibb returns his sincere thanks to various friends for presents of needle-work and other articles for the use of his schools. The hurry of departure prevents a more definite acknowledgment; but the kind donors may expect to receive an account of the proceeds after Mr. Knibb's arrival in Jamaica.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of October, 1840.

Our country friends will observe that we now adopt a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expense of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.

SUMS RECEIVED AT FEN-COURT.		£ s. d.		£ s. d.	
<i>Donations.</i>					
Sir T. F. Buxton, Bart., for Africa	10 10 0	Sharnbrook:—		Ditto, Ladies' Association, by Rev. Mr. Birrell	71 17 9
Mrs. Jones, ditto	0 10 0	By Mrs. Williamson	4 4 0	Ditto, for female schools, Jamaica	10 0 0
Servant maid, by Rev. John Clarke, ditto	0 2 6	Toddington:—		Manchester:—	
Friend W. P., ditto	1 1 0	By Rev. J. Angus	11 2 3	By Rev. J. Girdwood.	
Mrs. Lawrence, by Mr. Knibb, ditto	1 0 0	<i>Cambridgeshire.</i>		Collected at	
Mrs. Kightley, for <i>Entally</i>	5 0 0	Haddenham:—		York-street chapel	35 12 5
X. Y. Z.	5 0 0	By Mr. Rose	15 11 4	George-street ditto	18 5 10
W. Flanders, Esq., for additional Missionaries to Jamaica	20 0 0	<i>Cumberland.</i>		Granby-row ditto	3 17 6
J. Stock, Esq., Regent-street, ditto	2 0 0	Keswick:—		Donations and subscriptions	321 17 11
W. L. Smith, Esq.	10 0 0	Mrs. Fletcher	1 0 0	Ditto, for Africa	65 0 0
Mr. Jennings, by Mrs. Ivimey	1 0 0	<i>Essex.</i>		Ditto, for schools in Jamaica	21 0 0
Mrs. Elizabeth Gurney, from a fund at the disposal of her legatee	100 0 0	Mersea Isle:—		Oldham:	
Ditto, for female education	20 0 0	Collected by		By Rev. J. D. Caswell	14 1 8
Ditto, for translations	20 0 0	Mr. Rogers	1 6 0	Sabden:—	
Ditto, for schools in Jamaica	20 0 0	<i>Gloucestershire.</i>		By G. Foster, Esq.	20 0 0
G. Deane, Esq.	5 0 0	Cirencester, for schools in Jamaica	3 10 0	Ashton-under-Lyne:—	
Friend, for <i>Entally</i>	5 0 0	<i>Hampshire.</i>		By Mr. Lees	25 0 0
<i>Annual Subscription.</i>		Portsea:—		Ditto, for additional Missionaries to Jamaica	20 0 0
Rev. C. H. Harcourt, Newcastle-under-Lyne	0 10 6	White's Row, for Africa	20 0 0	Ditto, for Africa	15 0 0
<i>LONDON AUXILIARIES.</i>		Ditto, W. W., ditto	5 0 0	Rochdale:—	
Devonshire-square, by Mr. Hawkins	5 0 0	Hampshire Auxiliary	95 2 2	By H. Kelsall, Esq.	170 6 7
Ditto, for Africa	10 14 0	Ditto, for Africa	23 8 7	By Rev. E. Carey	
Prescot-street collection	10 6 11	<i>Huntingdonshire.</i>		Preston	15 0 0
Park-street collection, for Africa	37 5 2	Kimbolton	26 0 0	Inskip	5 5 6
Meard's court collection	55 0 0	Ditto, for translations	2 1 0	Accrington	5 11 0
Chelsea collection	20 0 0	<i>Kent.</i>		Burnley	7 0 0
Tottenham:—		Maidstone:—		Haslingden	13 3 0
Two young friends, for Missionaries to Jamaica	2 0 0	By Miss France	27 14 0	Goodshaw	2 0 0
<i>COUNTY AUXILIARIES.</i>		Crayford Missionary Association	6 6 0	Cloughfold	3 5 0
<i>Bedfordshire.</i>		Sevenoaks:—		<i>Lincolnshire.</i>	
Bedford Auxiliary, by Mr. White	32 10 0	By Mr. Shirley	43 7 5	Boston, by Mr. Veall	20 0 0
		Ditto, for additional Missionaries to Jamaica	8 12 0	Horncastle, ditto	16 17 4
		<i>Lancashire.</i>		Partney, ditto	9 1 2
		Liverpool:—		Spalding by Mr. Carey	4 7 10
		On account, by Mr. Godfrey	415 0 0	<i>Norfolk.</i>	
				Becles, for additional Missionaries to Jamaica	35 0 0
				Yarmouth, ditto	15 0 0
				<i>Northamptonshire.</i>	
				Woodford:—	
				By Mr. Abbott	3 0 0
				Mr. Ward, Grendon	10 0 0
				<i>Northumberland.</i>	
				Berwick, for Africa	5 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
Ford Forge, ditto.....	5	0	0								
Newcastle:—											
By Mr. H. Angus....	41	3	2								
Ditto, for translations	3	7	0								
Ditto, for female education	3	2	8								
Ditto, for Africa.....	6	0	0								
North England Auxiliary, by Rev. R. Pengelly	24	16	8								
Ditto, by Rev. J. Burton	54	1	10								
Ditto, for schools.....	4	7	6								
<i>Nottighamshire.</i>											
Nottingham:—											
By J. Lomax.....	132	5	6								
Ditto, for <i>Entally</i>	4	0	0								
<i>Oxfordshire.</i>											
Oxfordshire Auxiliary, by Mr. Bartlett.....	200	0	0								
Oxford, for ten Missionaries.....	6	10	0								
<i>Somersetshire.</i>											
Western District:—											
On account.....	90	0	0								
Frome, for additional Missionaries to <i>Jamaica</i>	75	18	0								
<i>Suffolk.</i>											
Ipswich:—											
Mr. W. Pollard.....	5	0	0								
<i>Sussex.</i>											
Sussex Auxiliary, by Mr. Button.....	160	18	8								
<i>Wiltshire.</i>											
Downton:—											
By Rev. J. Clare.....	14	10	6								
Devizes:—											
By B. Anstie, Esq., for additional Missionaries to <i>Jamaica</i>	70	7	10								
Melksham, for Missionaries to <i>Jamaica</i>	55	7	0								
Bratton, for <i>Africa</i>	10	0	0								
Wootton Bassett:—											
Mr. Mackness.....	1	0	0								
Ditto, for <i>Africa</i>	0	10	0								
<i>Worcestershire.</i>											
Worcestershire Auxiliary, by Mr. Harwood:—											
Stratford.....	15	11	2								
Alcester.....	10	10	0								
Atchlench.....	3	0	0								
Blockley.....	26	0	0								
Ditto, for <i>Africa</i>	2	2	0								
Campden.....	6	6	2								
Evesham, College-str.	21	5	10								
Ditto, Mill-street.....	25	8	10								
Pershore.....	31	8	8								
Ditto.....	37	3	3								
Upton.....	8	5	7								
Kidderminster.....	13	10	2								
Westmanecote.....	5	12	0								
Stourbridge.....	11	5	2								
Tewkesbury, for <i>Africa</i>	25	0	0								
Ditto, for additional Missionaries to <i>Jamaica</i>	21	11	2								
Cheltenham.....	54	6	0								
Tewkesbury.....	80	3	6								
Astwood.....	24	2	11								
Wincomb.....	10	6	6								
Cheltenham.....	76	0	0								
Coleford.....	100	0	0								
Bromsgrove.....	23	10	3								
Worcester.....	73	5	3								
Coleford.....	41	18	4								
Sydney.....	16	5	6								
Blakeney.....	9	15	0								
Monmouth.....	5	0	0								
Hereford.....	11	11	4								
Withington.....	3	9	6								
Madley.....	1	0	2								
Peterchurch.....	3	0	0								
Gorsley.....	7	5	8								
Ross.....	11	18	4								
Ryeford.....	10	0	0								
Ledbury.....	21	13	0								
Leominster.....	15	2	0								
Kington Missionary Association, two-thirds.....	12	0	0								
					882	14	8				
Previously acknowledged & expenses	507	13	1								
	375	0	5								
<i>Yorkshire.</i>											
West Riding Auxiliary, On account.....	500	0	0								
Hull:—											
On account.....	150	0	0								
Halifax:—											
For additional Missionaries to <i>Jamaica</i>	2	2	0								
<i>SOUTH WALES.</i>											
Carmarthen:—											
By Mr. Knibb, for <i>Africa</i>	3	0	0								
South Wales:—											
On account.....	400	0	0								
<i>NORTH WALES.</i>											
Holt:—											
By Mr. Sayce, for <i>Africa</i>	3	0	0								
<i>SCOTLAND.</i>											
Anstruther:—											
Mr. J. Fowler, for <i>Africa</i>	1	0									
<i>IRELAND.</i>											
By Rev. E. Steane, and Rev. C. E. Birt.											
Dublin.....	63	16	7								
Tubbermore.....	3	5	9								
Coleraine.....	4	11	3								
Cork.....	15	6	3								
Mallow.....	1	16	0								
Limerick.....	3	4	0								
New Ross.....	4	4	3								
Waterford.....	23	13	0								
Clonmell.....	2	3	0								
					122	0	1				
<i>FOREIGN.</i>											
Jamaica:—											
Rev. J. Reid and friends, for <i>Africa</i>	14	10	0								

P.S.—Remittances have been received from South Wales. It is hoped all the lists will be furnished in time for next month.

NOTICE TO CORRESPONDENTS.

It is respectfully requested, that letters and remittances of money, intended for the following Institutions, connected with the Baptist denomination, may be addressed to their respective offices and agents, as below:—

Home Missionary Society, to the Secretaries, Rev. C. H. Roe, Wintown-place, Blackheath-road; or Rev. S. J. Davis, 23, Eastcheap.

Irish Society, to the Treasurer, Charles Burls, Esq., Bridge-street, Blackfriars; or the Secretary, Rev. Samuel Green, 61, Queen's-row, Walworth.

Colonial Society, to the Secretary, Rev. Joseph Davis, 22, Princes-street, Stamford-street, Blackfriars-road.

Fund, to the Secretary, William Paxon, Esq., 9, Gray's Inn-terrace, Gray's Inn-lane.

Building Fund, to the Secretary, Rev. Charles Stovel, Stebon-terrace, Stepney.

Bible Translation Society, to the Secretary, Rev. Edward Steane, Camberwell.

Bath Society for Aged Ministers, to the Secretary, Mr. Edward Tucker, Bridge-street, Bath.

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A Title-page of this HERALD, from the commencement of the New Series to the close of this year, may be had, on application, of G. WIGHTMAN, 24, Paternoster-row; and at the Mission-house, 6, Fen-court.

IRISH CHRONICLE.

DECEMBER, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Bathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

Our readers, especially such as reside in the country, are respectfully informed that arrangements are being made to facilitate collections on behalf of the society next year, so as to avoid collision with other societies, and, as far as possible, with objects of a private kind in the respective congregations to which applications may come. In some towns, Birmingham, Norwich, Liverpool, and their vicinities, for instance, our annual appeal has been timed by the friends on the spot. We are anxious to secure a similar arrangement in all leading places. Letters are being addressed on this subject to many of our ministers, entreating their aid in making this arrangement, to which the committee hope to be favoured with early replies. The secretaries of the several societies will co-operate in furtherance of the same object. While we must augment rather than lessen our labours in Ireland, as well as in every other part of the missionary field, the time and expense of fruitless journeys of the agents of this society, or of deputations on its behalf should be avoided. And this can be secured only by friends affording us *now* such information as may enable the Committee to form their plans for the year. Mr. Green will thankfully receive any communications on this subject, and he especially requests that he may be favoured with answers by the middle of January, from all who may receive from him letters of inquiry.

Walworth, November 17, 1840.

Dublin, August 19, 1840.

MY DEAR BROTHER,—In my last of the 13th instant, I reported progress in my tour in this country, as far as to Coolaney, and said something in relation to readers applicable as well to those I have met with since leaving that quiet little town as to those I had previously conversed with. Some Christian friends both among our own churches and in other denominations fancy the day for readers in remote and neglected villages of Ireland has almost gone by. They are as much opposed as any other class of Christian labourers, and the small salary afforded to them is, in most cases, insufficient to place them beyond the reach of temptations injurious to men in better circumstances, and which a poor man finds it extremely difficult to resist. I am looking, as you know, for facts, more than for opinions; and I acknowledge that valuable as I reckon the agency of readers, especially *Irish* readers to be, I conceive its value is greatly enhanced by its being placed immediately under the supervision of a faithful, diligent minister, in perpe-

tual connexion with whom these agents should be directed to labour. Some of our own readers—those of long standing—many pertaining to other societies, are placed at considerable distance from such supervision. They have to labour alone. Except opportunity afforded by an occasional visit from a superintending agent, none exists of observing what these readers do;—their journals are all the means of knowledge societies possess. Many I do not doubt are faithful. A man who loves Christ and souls, will be faithful anywhere, but be assured I shall be exceedingly chary of recommending our society to employ a reader, except under the constant superintendence of a minister who shall direct and inform us of his labours.

From Coolaney I proceeded alone to Ballina. The ride—about twenty-four miles—is mostly dull, flat, over a bog stretching far as the eye can reach on three sides; on the fourth it is terminated by a ridge of mountains thrown into every variety of shape: to increase the dulness of the ride to-day, the rain fell as though we were to

be swept away with the torrent. At Ballina brother Bates labours with much zeal and prudence. He has great difficulties, but they are gradually lessening, and you would have been delighted with the simple piety—the fixed attention—the evident pleasure with which many, some of them once Roman Catholics, receive instruction from his lips. Here I was privileged to spend a Lord's day. Shall I tell you how I spent it?

In the morning at seven o'clock, a few persons assembled for prayer in the little chapel. I was with them. There might be fifteen present, quite as large a company as at that hour were gathered in many a prayer meeting in more highly-favoured England. The brethren were fervent, simple, brief in their supplications, and I thought the feeling that prevailed indicated we should have a happy day. After breakfast I went forth into the town for the purpose of making my observations. You know what an English country town is as to bustle on an annual fair day. Such was Ballina, except that stalls were not set up for the vending of fairings, &c. The streets were flocked; men, women, children, all in their holiday clothes. At sundry corners, and on bridges, poor cripples were lying with knots of people around them, and pouring out in not very musical strains, miserable doggrel lines in honour of St. Francis, St. Bridget, and others of the calendar. Especially was this the case in streets leading to the low, unfinished, unsightly, but intended-to-be magnificent cathedral. I went with the stream between persons appealing for charity, occupying wheelbarrows, lying on the pavement, or borne on the shoulders of compassionate, perhaps superstitious friends, and afflicted with almost every disease that can make humanity loathsome, till I found myself within the doors of the cathedral. What a scene was here presented! I have told you of the pictures on the bare walls, exhibiting sundry passages in the life of Christ. There were, I think, sixteen in different parts of this building. Before each one some dozen persons were collected, some standing, bowing, and crossing themselves; others kneeling, falling to the bare ground (the chapel has no floor), and kissing the earth, as if in paroxysms alternately of grief and joy. Women I observed on their bare knees proceeding from one picture to another, and thus passing round the capacious building in a manner proceeding in which for a single yard would inflict no little pain on either of us,—and have they not human feelings? Yes my friend they have, but what is pain when set against obtaining the pardon of sin, and the favour of God, or what the Irish are almost ready to imagine more va-

luable—the favour of the blessed virgin. The dark places of the earth are full of the habitations of cruelty. A miserable poverty-stricken altar and crucifix crowned the scene, before which were scores of persons in almost every variety of posture, “mad,” as it seemed to me, “upon their idols;” and the iniquitous confessional boxes were full, crowded all round with many waiting to be admitted. Mass had not commenced, and what if the poor creatures should have the solemn hour come on ere they had obtained absolution!

I could not restrain the tear of compassion over the deluded multitudes. Heathen superstition is bad, awfully bad,—is christian superstition better? We weep over the millions of India, and labour that they may have the gospel of salvation,—are the thousands of Ireland to be uncared for and unblest by similar efforts?

From this distressing scene I turned to find my way back to Brother Bates's. Twelve o'clock, the hour of worship, was approaching. In his own house I found him presiding over a bible class of about twenty persons of both sexes, from sixty to twenty years of age; they were reading and mutually explaining a part of the Epistle to the Romans; the contrast affected me greatly. Oh, thought I, that the deluded multitudes in and about vonder cathedral, were enjoying similar instruction. After taking part with this class for half an hour we adjourned to the chapel. It is a neat, plain, well-situated building, containing perhaps 180 or 200 persons. It was well filled. I preached to them on the knowledge of God obtained by knowing Jesus Christ, from John xiv. 9; and after the service about forty persons partook together of the memorials of the Saviour's dying love. Brother Bates presided with a great deal of judgment and unction. It was a refreshing time. In the evening I preached again to a rather smaller congregation. Evening congregations are generally small throughout Ireland. The next morning with what pleasure did I listen among the first sounds that broke upon my ear, to the voice of praise and prayer. A few had assembled at an early hour, as their custom was, to supplicate a blessing on the labours of the preceding day. And in these supplications be assured, my friend, you in England were not forgotten. The day was spent in visiting schools and subordinate stations, till at night, to an audience literally cramming the place in which we were assembled, I had to preach again—the people professing great delight in these solemn exercises. I have sometimes heard the question, What has your Society done? I could answer it in connexion with several stations; but if there were nothing else to

furnish a reply, I should refer to what is existing here—not indeed with satisfaction—but with the most triumphant conviction that in this town and neighbourhood alone we have more than enough to repay all the expense, the self-denial, and the labour with which the Society has been maintained down to this present day.

I hoped to finish in this letter what I have to communicate as to my tour—but I find I must defer what remains to another opportunity, and in the mean time,

I am, my dear brother,

Very truly yours,

SAMUEL GREEN.

An extract or two of recent correspondence will be read with interest.

Under date of Nov. 3rd, Mr. BERRY writes from Abbeyliex.

MY DEAR SIR,—I have often felt great pleasure in writing to you and communicating the results of your labours in this country, but never have I taken up the pen to address you with such heartfelt gratitude to the God of all grace as at present. The pleasure I feel at the prosperity attending us is the greater, because I know you, and the dear Christian friends on your side of the Channel will rejoice. I have been for some time past preaching on the subject of practical piety, and the necessity of rendering obedience to the Lord Jesus, without making any reference to the subject of baptism. I perceived with pleasure increased congregations, and was frequently consulted by anxious inquirers. On last Sunday week, according to previous arrangement, I baptized Mr. and Mrs. Murray, both formerly Roman Catholics, when I looked around me at the vast numbers of Roman Catholics and Protestants that attended upon the occasion, I silently lifted up my heart to the Lord for the influence of the Holy Spirit for a shaking among the dry bones. I preached on the subject of baptism for some time, and then commented on Rom. i. 16. The Lord was present. One young man smote his breast, and wept bitterly. He had formerly been an awful blasphemer. I directed him to the Lord Jesus, and he has found peace in the blood of the cross. Mrs. Case, an unbaptized member of the church became deeply affected, and conceived that she ought to submit to the ordinance. Mr. Walsh, another pious man, who was considering the subject, and had almost made up his mind, had his doubts and shame removed. Two other men proposed to unite with us, and a young man, a Roman Catholic, said, "If I thought that what the preacher said was the truth, I would abandon the church of Rome and become a baptist, but how can I know when I cannot read!" This young man has

taken his primer to a night school, and declares that when he can read, if the passages quoted be the word of God, no power on earth can keep him in the church of Rome.

On last Sunday I baptized Mrs. Case, Mr. and Mrs. Walsh, and although the day was wet and haily, still I had the happiness of seeing a large number of Roman Catholics and Protestants assembled; they appeared to take as deep an interest as on the preceding sabbath. The most profound silence prevailed,—the greatest possible attention was manifested. A young girl had her understanding enlightened: she wishes to be baptized, but 'tis to be feared that her heart is not affected. A young man about nineteen years, and an old man about sixty years, confessed themselves the subjects of God's grace, and expressed a desire be baptized. I preached from Acts xxviii. 22, or I should have said, I read the word of God beginning at that verse, for I read every passage in the New Testament referring to baptism. The most of those at the water accompanied us, and witnessed our order at the Lord's supper. It was a day to be remembered—a day of joy and gladness. I announced at the water that on next Lord's day I should again baptize, and the announcement was received with evident pleasure. On next Lord's day I expect to baptize three persons, and on that day week, God willing, if spared, three or four others will be baptized, all in this neighbourhood. After which, I will very probably have the pleasure of administering the ordinance at one of the out stations. The Lord truly is doing great things for us. May his name be eternally praised! I think the plan of baptizing two or three of the candidates on each Lord's day is the best; an opportunity is thus afforded of preaching the gospel of the grace of God to perishing Roman Catholics, many of whom attend on such occasions, and of the gospel's efficacy who can doubt. Perhaps, my dear Sir, we are in the commencement of a great work. Perhaps the Lord in our own day will take unto him his great power. Perhaps he will give energy and efficacy to the word of his own mouth, and work mightily converting sinners to himself. Hasten thy work, O Lord God.

Mr. TRESTRAIL, from Cork, Oct. 17th, writes—

We continue preaching on board ship. Our independent brethren occupy the parade. I was with an agent of the Congregational Union at Mallow the other day, where we had a famous concourse. I should like you to have seen the bell-boy capering through the market and shouting, "Take notice there will be a very grate discourse preached on the sticks by the court-house, by a strange jintleman from Cork. Come

all of you." When we had finished many were the " Lord save ye " we had, and very many declared it was an illigant discourse. | This is good news for Ireland. If God spares me another year 'to the fields we will go.'

Receipts to the end of December, 1840.

Bromsgrove and Pershore, per	Liverpool.	Stanningley.
Rev. G. Frances.	Lime St. Chapel, per	Mr. Thomas.....
Overbury, Rev. Mr.....	Rev. James Lister ... 18 6 6	Bradford.
Serxton, Thomas.....	Collected by Rev. S. Davis.	Mr. Miles Illingworth ..
Serxton, J. H. and	Ravensthorpe.	Mrs. Bacon.....
Friend.....	Collection at Rev. W.	Mr. F. Akroyd.....
Harrison, Mr.....	Goodrick's.....	Rev. H. Dowson.....
B. W.....	Long Backby.....	Rev. J. Harvey.....
Two Friends.....	Collection at Rev. A.	Mr. Murgatroyd.....
Amiss, J.....	Burditt's.....	Mr. Brogden.....
Troth, Mrs.....	Brinton.....	Mr. Thomas Aked.....
Smith, Jos.....	Collection at Rev. D.	Mrs. Aked.....
Friends.....	Low's.....	James Ellis and Co.....
Astwood Bank.	Kislingbury.	Mr. R. Monies.....
Smith, Rev. J.....	Collection at Rev. C. T.	Mr. Samuel Turner.....
Henning, H.....	Crates.....	Do. do.....
Hemming, Thomas.....	Northampton.	Mr. Thomas Hill.....
Soloway, T.....	Collection at Rev. W.	Rev. James Acworth.....
Petford, Mrs.....	Gray's.....	Mr. James Frith.....
Petford, Mr. C.....	Rev. R. Tunley's.....	Mr. J. Wade.....
J. S. jun.....	Hackleton.	Mr. J. Hill.....
Hollington, Mr.....	Collection at Rev. T.	Mr. S. Sagar.....
Johnson, Mr.....	Knowles's.....	Mr. D. Illingworth.....
Sums under 2s. 6d.....	Barnwell.....	Mr. J. Cole.....
Collected at a Tea Meeting.....	Mr. J. Baker.....	Mr. William Greenwood..
Henley in Arden and Wolverhampton.	Mr. Ladds.....	Mr. James Greenwood..
Preen, Mr. A.....	Kettering.	Small sums.....
Lockhart, E.....	Collection at Rev. Mr.	Huddersfield.
Arnold, Messrs. J. and F.	Robinson's.....	Mrs. Whitaker.....
London, Miss E.....	Burton Latimer.	Mrs. Houghton and Family.....
Goodman, Mr.....	Collection at Rev. J.	Mr. Samuel Eastwood.....
L. and G.....	Ashford's.....	Riley, Brook, and Co.....
Small Sums.....	Milton.	Mr. Cliff.....
Fleeming, Mr.....	Collected by Rev. T.	Mr. Bentley Shaw.....
A Friend.....	Marriott.....	Mrs. Bentley.....
Bridgnorth.	Seven Oaks.	Mr. Charles Brook.....
Sing, Joshua, Esq.....	Ladies Association for	Mr. Schofield.....
Crowther, Mr. J.....	School.....	Mr. J. Whitty.....
Sing, John, Esq.....	Mr. Wm. Harrison, an.	Mr. J. Sugden.....
Sing, William, Esq.....	Mr. Thomas Read.....	Mr. Rawson.....
M'Michael, W., Esq.....	Friends.....	John Shepherd, Esq.,
Payne, Rev. D.....	A Lady, by the Rev. C.	Frome, don.....
Grierson, Mrs.....	Anderson, Edinboro' 100	John Fenwick, Esq.,
Hill, Mrs.....	Jos. Tritton, Esq. ann. 5	Newcastle.....
A Friend.....	By W. B. Gurney, Esq.	Rye School, Mrs. Cross-
Southwell, Mr.....	Mrs. Eliz. Gurney, part	key.....
Grierson, Mr. W. sen.	of a sum at the disposal	Woolwich.
Onslow, Mr. H. G.....	of her Executor.....	Mrs. Champion.....
A Friend.....	Do. towards female education	Mrs. Coombs and chil-
Kidderminster.	.....	dren.....
Rickett, Mrs.....	F. Butler, Somers Town,	Mrs. Freeman.....
Bales, Mr.....	per Mr. Leslie, don. 0 10 0	Miss Fisher.....
A Friend.....	Collected by Rev. S. Davis.	Miss Fox.....
Nichols.....	Bugbrook.	Mrs. Murry.....
Clwos.....	Collection at Rev. J.	Mrs. North.....
Stonbridge, Dudley, and Rugby.	Larwell's.....	Mr. Robson.....
Savage, Rev. J.....	Moisty of Penny-a-week	Mrs. Robson.....
A Friend.....	Society.....	Mr. Kirby.....
A Friend.....	Towcester.	Mrs. Sharpe.....
A Friend.....	Collection at Rev. J.	Mr. Strang.....
Blackwell, J. Esq.....	Barker's.....	Mr. Waller.....
A Friend.....	Collected by Miss Roby	Mr. Wates.....
Two Friends.....	Sheffield.	Mr. Whitman.....
Flavil & Harold, Messrs.	A Friend, J. H. H.....	Mr. G. Champion.....
Small sums.....	A Friend.....	A Friend.....
Per Rev. J. Dyer.	Mr. J. Chapman.....	Do.....
T. E. M. Kent.....	Mrs Bowman.....	Mr. Tame.....
Mrs. Jones.....	A Friend.....	Mrs. Tame.....
Olney, per Mr. Soul.....	Mr. Francis Hoole.....	Dr. Gregory.....
Misses A. H. and M.	Mr. William Walker.....	Donation.....
Smith, for Schools in	Mr. J. M.....	Box.....
Ireland.....	Mr. H. Hiller.....	
Kington Missionary Association.	Mr. Louis Hillar.....	
	A Friend.....	
	Mr. E. Smith.....	

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

NO. XVIII. NEW SERIES.

DECEMBER, 1840.

THAT the conviction of the Committee respecting the importance of the Evangelist's office to the revival of true religion in our churches, and its extension in their ungodly localities, should be daily becoming deeper, and that they should consequently be exceedingly anxious to increase this kind of agency, cannot appear surprising to those who reflect on the communications contained in this Register. Are there not some of our pastors who may be led by such accounts to consecrate themselves, for some years at least, if not for life, to an employment which, though self-denying and toilsome, brings so large a reward? Are there none of our churches so completely imbued with the spirit of Christ, as to be willing to surrender their pastors for the sake of their much more abundant usefulness; confident that the divine Redeemer, for whom they make the temporary sacrifice, will reward them a hundred-fold? There are many large sections of our country ripe for the labours of evangelists, and imploring that they may be immediately blessed with such labours. But where are the devoted men ready for the work? where are the devoted churches ready to surrender these men? Only ministers *trained by experience* are qualified for the work. We look in vain to our colleges for such ministers: we can look but to our churches. Are we to look in vain while scores of christian communities need to be aroused from their lethargy, and while multitudes of sinners around them are going straight to perdition, without one extra effort being made to arrest their attention and bring them back to God? Are "all to seek their own, not the things which are Christ's"? or "the things which are Christ's" only on the most contracted and inefficient scale? May the Lord pardon our selfishness, and grant to us all—ministers and people—more than we have ever thought, not to say experienced, of the spirit of self-denial and of sacrifice; that we may live not to ourselves but to Christ; that his will may be done in earth even as it is in heaven!

High Fotherly, Sep. 10, 1840.

MY DEAR BROTHER,—When I last saw you, you wished me to write a short account of the late revival of the work of God among us. I shall now, with all brevity, endeavour to comply with your request. You will remember I stated at Newcastle, that previous to Mr. Pulsford's visit, things for some time had worn a more pleasing aspect than usual, especially at Broomley. The congregations were larger, the prayer-meetings better attended, and deeper anxiety was discovered among the people respecting their eternal interests. The plan of visiting from house to house and conversing

with the people, as well as having prayer-meetings in their dwellings, had been more fully adopted, and with some success. We had long expected Mr. Pulsford, and in that expectation the prayers of the people had more or less a specific reference to the object of his visit. Your worthy evangelist at length arrived, and was received with cordial affection. Special meetings for a revival of religion were held twice a day, in the morning at five o'clock, in the evening at seven. The chapel at Broomley soon became filled to excess, deep seriousness began to pervade the assembly, and it was evident to every pious mind that a more than ordinary work had commenced.

all of you." When we had finished many were the "Lord save ye" we had, and very many declared it was an illigant discourse. This is good news for Ireland. If God spares me another year 'to the fields we will go.'

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Bromsgrove and Pershore, per	Liverpool.	Stanningley.
Rev. G. Francies.	Lime St. Chapel, per	Mr. Thomas..... 1 0 0
Overbury, Rev. Mr..... 0 10 0	Rev. James Lister ... 18 6 6	Bradford.
Serxton, Thomas..... 0 5 0	Collected by Rev. S. Davis.	Mr. Miles Illingworth .. 1 1 0
Scroton, J. H. and	Raveasthorpe.	Mrs. Bacon..... 1 1 0
Friend..... 0 3 6	Collection at Rev. W.	Mr. F. Akroyd..... 1 0 0
Hanson, Mr..... 0 2 6	Goodrick's..... 1 0 1	Rev. H. Dowson..... 0 10 0
B. W..... 0 2 6	Long Buckby.	Rev. J. Harvey..... 0 10 0
Two Friends..... 0 3 6	Collection at Rev. A.	Mr. Murgatroyd..... 1 0 0
Amis, J..... 0 2 6	Burditt's..... 2 17 2	Mr. Brogden..... 1 0 0
Troth, Mrs..... 0 2 6	Brinton.	Mr. Thomas Aked..... 1 1 0
Smith, Jos..... 0 2 6	Collection at Rev. D.	Mrs. Aked..... 1 0 0
Friends..... 0 2 6	Lowe's..... 1 5 6	James Ellis and Co..... 1 0 0
Astwood Bank.	Kislingbury.	Mr. R. Monies..... 0 10 0
Smith, Rev. J..... 1 1 0	Collection at Rev. C. T.	Mr. Samuel Turner..... 0 10 0
Hemming, H..... 0 5 0	Crates..... 2 7 3	Do. do..... 0 10 0
Hemming, Thomas..... 0 10 0	Northampton.	Mr. Thomas Hill..... 0 10 0
Soloway, T..... 0 7 6	Collection at Rev. W.	Rev. James Acworth..... 0 10 6
Petford, Mrs..... 0 10 0	Gray's..... 10 0 0	Mr. James Frith..... 0 10 0
Petford, Mr. C..... 0 2 6	Rev. R. Tanley's..... 2 10 1	Mr. J. Wade..... 0 10 0
J. S. jun..... 0 3 0	Hackleton.	Mr. J. Hill..... 0 10 0
Hollington, Mr..... 0 2 6	Collection at Rev. T.	Mr. S. Sagar..... 0 5 0
John-on, Mr..... 0 2 6	Knowles's..... 5 2 3	Mr. D. Illingworth..... 0 10 0
Sums under 2s. 6d..... 0 12 11	Barnwell.	Mr. J. Cole..... 0 7 6
Collected at a Tea Meeting..... 9 0 0	Mr. J. Baker..... 1 0 0	Mr. William Greenwood..... 1 0 0
Henley in Arden and Wolverhampton.	Mr. Ladds..... 0 10 0	Mr. James Greenwood..... 1 0 0
Preen, Mr. A..... 0 2 6	Kettering.	Small sums..... 1 11 0
Lockhart, E..... 0 2 6	Collection at Rev. Mr.	Huddersfield.
Arnold, Messrs. J. and F..... 0 5 0	Robinson's..... 10 0 0	Mrs. Whitaker..... 1 0 0
London, Miss E..... 0 2 6	Burton Latimer.	Mrs. Houghton and Family..... 0 10 0
Goodman, Mr..... 0 2 6	Collection at Rev. J.	Mr. Samuel Eastwood..... 0 10 6
L. and G..... 0 3 0	Ashford's..... 2 0 0	Riley, Brook, and Co..... 1 0 0
Small Sums..... 0 6 5	Milton.	Mr. Clift..... 0 10 0
Fleeming, Mr..... 0 2 6	Collected by Rev. T.	Mr. Bentley Shaw..... 0 10 0
A Friend..... 0 5 0	Marriott..... 3 2 6	Mrs. Bentley..... 0 10 0
Bridgnorth.	Seven Oaks.	Mr. Charles Brook..... 0 10 0
Sing, Joshua, Esq..... 1 0 0	Ladies Association for	Mr. Schofield..... 0 6 0
Crowther, Mr. J..... 1 0 0	School..... 8 0 0	Mr. J. Whitby..... 0 5 0
Sing, John, Esq..... 1 0 0	Wr. Wm. Harrison, an..... 1 1 0	Mr. J. Sugden..... 0 10 0
Sing, William, Esq..... 1 0 0	Mr. Thomas Read..... 0 19 0	Mr. Rawson..... 0 5 0
M'Michael, W., Esq..... 1 0 0	Friends..... 0 19 0	John Shepherd, Esq.,
Payne, Rev. D..... 0 10 0	A Lady, by the Rev. C.	Frome, don..... 2 0 0
Grierson, Mrs..... 0 10 0	Anderson, Edinboro' 100 0 0	John Fenwick, Esq.,
Hill, Mrs..... 0 3 0	Jos. Tritton, Esq. ann..... 5 5 0	Newcastle..... 5 0 0
A Friend..... 0 5 0	By W. B. Gurney, Esq.	Rye School, Mrs. Crosskey..... 3 0 0
Southwell, Mr..... 0 5 0	Mrs. Eliz. Gorney, part	Woolwich.
Grierson, Mr. W. sen..... 0 5 0	of a sum at the disposal	Mrs. Champion..... 0 6 0
Onslow, Mr. H. G..... 0 5 0	of her Executor..... 10 0 0	Mrs. Coombs and children..... 0 6 6
A Friend..... 2 0 0	Do. towards female education..... 10 0 0	Mrs. Freeman..... 0 6 0
Kidderminster.	F. Butler, Somers Town,	Miss Fisher..... 0 4 4
Rickett, Mrs..... 0 10 0	per Mr. Leslie, don... 0 10 0	Miss Fox..... 0 6 6
Bales, Mr..... 0 7 6	Collected by Rev. S. Davis.	Mrs. Murry..... 0 4 4
A Friend..... 0 5 0	Bugbrook.	Mrs. North..... 0 4 4
Nichols..... 0 2 6	Collection at Rev. J.	Mr. Robson..... 0 4 4
Clewes'..... 0 2 6	Larwell's..... 6 13 3	Mrs. Robson..... 0 4 4
Stourbridge, Dudley, and Rugby.	Moisty of Penny-a-week	Mr. Kibby..... 0 10 0
Savage, Rev. J..... 0 10 0	Society..... 2 16 1	Mrs. Sharpe..... 0 6 0
A Friend..... 0 5 0	Towcester.	Mr. Strang..... 0 6 0
A Friend..... 1 0 0	Collection at Rev. J.	Mr. Waller..... 0 2 2
A Friend..... 0 5 0	Barker's..... 6 5 1	Mr. Wates..... 0 4 4
Blackwell, J. Esq..... 1 1 0	Collected by Miss Roby	Mr. Whitman..... 0 6 0
A Friend..... 0 5 0	Sheffield.	Mr. G. Champlon..... 1 1 0
Two Friends..... 0 7 6	A Friend, J. H. H..... 0 5 0	A Friend..... 0 1 0
Flavil & Harold, Messrs..... 0 5 0	A Friend..... 1 0 0	Do..... 0 3 3
Small sums..... 0 11 6	Mr. J. Chapman..... 0 5 0	Mr. Tame..... 0 1 1
Per Rev. J. Dyer..... 1 0 0	Mrs Bowman..... 0 10 0	Mrs. Tame..... 0 1 1
T. E. M. Kent..... 0 10 0	A Friend..... 0 2 6	Dr. Gregory..... 0 10 6
Mrs. Jones..... 5 5 0	Mr. Francis Hoole..... 0 10 0	Donation..... 0 5 0
Olney, per Mr. Soul..... 5 5 0	Mr. William Walker..... 0 5 0	Box..... 0 3 0
Misses A. H. and M.	Mr. J. M..... 0 5 0	
Smith, for Schools in	Mr. H. Hiller..... 0 5 0	
Ireland..... 2 0 0	Mr. Louis Hillar..... 0 2 6	
Kington Missionary Association..... 6 0 0	A Friend..... 0 3 0	
	Mr. E. Smith..... 0 2 6	

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NO. XVIII. NEW SERIES.

DECEMBER, 1840.

THAT the conviction of the Committee respecting the importance of the Evangelist's office to the revival of true religion in our churches, and its extension in their ungodly localities, should be daily becoming deeper, and that they should consequently be exceedingly anxious to increase this kind of agency, cannot appear surprising to those who reflect on the communications contained in this Register. Are there not some of our pastors who may be led by such accounts to consecrate themselves, for some years at least, if not for life, to an employment which, though self-denying and toilsome, brings so large a reward? Are there none of our churches so completely imbued with the spirit of Christ, as to be willing to surrender their pastors for the sake of their much more abundant usefulness; confident that the divine Redeemer, for whom they make the temporary sacrifice, will reward them a hundred-fold? There are many large sections of our country ripe for the labours of evangelists, and imploring that they may be immediately blessed with such labours. But where are the devoted men ready for the work? where are the devoted churches ready to surrender these men? Only ministers *trained by experience* are qualified for the work. We look in vain to our colleges for such ministers: we can look but to our churches. Are we to look in vain while scores of christian communities need to be aroused from their lethargy, and while multitudes of sinners around them are going straight to perdition, without one extra effort being made to arrest their attention and bring them back to God? Are "all to seek their own, not the things which are Christ's"? or "the things which are Christ's" only on the most contracted and inefficient scale? May the Lord pardon our selfishness, and grant to us all—ministers and people—more than we have ever thought, not to say experienced, of the spirit of self-denial and of sacrifice; that we may live not to ourselves but to Christ; that his will may be done in earth even as it is in heaven!

High Fotherly, Sep. 10, 1840.

MY DEAR BROTHER,—When I last saw you, you wished me to write a short account of the late revival of the work of God among us. I shall now, with all brevity, endeavour to comply with your request. You will remember I stated at Newcastle, that previous to Mr. Pulsford's visit, things for some time had worn a more pleasing aspect than usual, especially at Broomley. The congregations were larger, the prayer-meetings better attended, and deeper anxiety was discovered among the people respecting their eternal interests. The plan of visiting from house to house and conversing

with the people, as well as having prayer-meetings in their dwellings, had been more fully adopted, and with some success. We had long expected Mr. Pulsford, and in that expectation the prayers of the people had more or less a specific reference to the object of his visit. Your worthy evangelist at length arrived, and was received with cordial affection. Special meetings for a revival of religion were held twice a day, in the morning at five o'clock, in the evening at seven. The chapel at Broomley soon became filled to excess, deep seriousness began to pervade the assembly, and it was evident to every pious mind that a more than ordinary work had commenced.

There was nothing extravagant, nothing vociferous or enthusiastic; but deep-toned feeling was evinced by the many tears that rolled down the cheeks of the aged and the young. Often did every eye seem fixed on the speaker, and the stillness of death pervaded the congregation, as if the preacher was pronouncing their final doom. Meetings for anxious inquirers were soon appointed, to which day after day many awakened souls resorted for instruction and advice. In short, by the blessing of Heaven on these efforts, we trust many, who had long been halting between the service of Christ and the service of the world, have been brought to decision, and not a few to seek and find salvation through the blood of the Lamb. Every house in Broomley but one now contains those who have recently been baptized, on a profession of faith. Among these are parents and children, masters and servants. One family, under whose roof the gospel was preached for many years, consisting of nine persons besides two servants, are now all baptized and united with the people of God. Another household in the neighbourhood is among those who have been added to the church during the revival. The blessed word, I am happy to say, has extended more or less to some of the neighbouring places. Meetings were held for the same object at Shotley Field and Rowley, and not without some pleasing success. The attendance and anxiety at both places were highly encouraging, and from each the church has received some accessions. In all, sixty persons have followed the Redeemer's example. I am glad to inform you that there are more inquirers, of whom

I think some will not be long before they confess Christ before men. The power of God and the riches of his grace have been signally manifested to some of these cases.

In connexion with the conversion of sinners and the decision of the wavering, it has been one leading design with Mr. Pulsford in his addresses, to arouse the church to more practical effort for the conversion of souls. In some degree, I trust, he has accomplished his purpose, as more vigorous exertions are being made for this object than before: though much, very much, remains to be done before his benevolent intentions will be accomplished. In conclusion, I would beg leave to say, that from these and many more instances of usefulness, which have resulted from the labours of your esteemed evangelist in the north, the Committee and all the friends of the Baptist Home Missionary Society must be fully convinced of the utility of such agents, and of the great importance of endeavouring speedily to increase their number, that they may go through the length and breadth of our country. Pray for us, that our course may be onward, and not retrograde, till the dwellers in all these hills and valleys shall be brought to submit to the Prince of peace.

I am, dear brother,

Affectionately yours,

W. FISHER.

The Rev. C. H. Roe.

P. S. Mr. Sample, of Newcastle, and other brethren, kindly assisted us in some of the services. And your own reasonable aid will not soon be forgotten.

We select the following from the correspondence of our brother Pulsford:—

Darlington, Sept. 15.—At Richmond there is considerable inquiry about baptism. Three have just been baptized. I had a pleasing work at Hamsterly and Witton le Weir. They have twenty-six inquirers, and several have been baptized. If any one here had faith enough to expend thirty pounds in fitting up a large room that might be obtained for one pound per month, fifty members, I have no doubt, might be gathered by Christmas; for the fields are white unto the harvest.—Bridlington, Oct. 5.—I have just been through this district, and have found it dark and dreary enough. What can be done? When are we to have more help—more evangelists? Oh for the sympathy of our churches! I have just commenced here. The attendance was good yesterday, and this morning we had sixty at five o'clock. This is a good beginning; and if the church will but heartily co-operate and work, much good may be done.—Oct. 20.—I he

meetings have been well attended, and there is a movement. We have forty inquirers, twelve of whom are proposed for baptism; and by the time they have passed through that glorious ordinance twelve more will be ready, I have no doubt. A revival was needed here. Only one hundred and fifty seven added in sixty years; and this, alas! I learn from their circular letter, is the average of one of the largest associations in another part of the country. Oh! try and stir up that association; and may the Lord make his word mighty!—Nov. 10.—The work here is progressing; but almost every thing hangs on myself. Fourteen have been baptized; eight more stand proposed; as many more are on the point of decision; while there are inquirers in almost every conceivable state of mind. I dare not leave this place yet, although many other churches are waiting to receive me.

Monies received since September.

£. s. d.		£. s. d.		£. s. d.	
Herefordshire. By Rev. S. J. Davis.		Salmon, Mr. F.	0 10 0	Williamson, Mr. Sharnbrook.	0 10 0
Colceford.		Starling, Mr.	9 10 0	Wheeler, Mr.	0 2 6
Collection	4 0 0	White, Mr.	0 10 0	A sincere well-wisher	0 10 0
Herbett, Mr. James	2 0 0	Lewis.		A friend.	0 5 0
Trotter, Mr. George	5 0 0	Button, Mr.	0 10 0	Small sums.	0 8 10
Trotter, Mr. T. B.	1 0 0	Lower, Mr.	1 0 0		
Trotter, Miss S.	0 3 0	Brighton.		Middlesex.—Dalston.	
Hereford.		By Mrs. Savoury	1 1 9	Lindop, Mr. T.	1 1 0
Collections	7 0 0	Lambert, Mr. two yrs.	2 0 0	Kent.—Sevenoaks.	
Spurden, Rev. C.	0 10 0	Friend, by Mr. Whittemore.	0 2 6	By Mr. Dyer.	7 12 0
Friend.	0 5 0	Bedford.		London. By Mr. Oram.	
Leadbury.		Apthorp, Mr.	0 2 6	Evans, Rev. J. H.	1 1 0
Collection	1 10 0	Anthony, Mr.	0 2 6	Gale, Mr. S.	1 1 0
Leominster.		Attack, Miss.	0 1 0	Hale, Mr.	0 10 6
Moiety	3 10 0	Blower, Mr.	0 2 6	Kenwright, Mr.	1 1 0
Lydney.		Bidell, Mrs.	0 2 6	Merrett, Mr.	0 10 6
Collection	2 0 0	Burr, Mrs.	0 5 0	Saunders, Mr. A.	1 1 0
Ross.		Burbidge, Mrs.	0 2 0	Thomas, Mr.	1 0 0
Collections	6 14 0	Cobb, Mr.	0 5 0	Thomas, Miss.	1 1 0
Hill, Mr.	0 10 0	Careless, Mrs.	0 4 4	Gurney, the late Mrs.	
Smith, Mr. J.	1 0 0	Cuttriss, Mr.	0 2 6	—part of a sum left at the disposal of her	
Ryeford.		Clayton, Mrs.	0 2 5	Executor, W. B. Gurney	
Collection	2 0 0	Carter, Mrs.	0 4 4	Esq.	20 0 0
Birmingham.		Culling, Mrs.	0 4 4		
Bond Street Auxiliary, by Rev. S. Green	12 9 4	Coombs, Miss	0 4 4	North of England Auxiliary.	
Palmer, Mr. J. of Beech Lane.	0 10 0	Duncombe, Miss (card)	0 9 4	Collected by Mr. Tallontyre and Mr. W. Wilkinson—	
Essex. By Rev. J. Edwards.		Dickerson, Miss (card)	0 15 0	Angus, Mr. J. L.	0 10 0
Braintree.		Franklin, Mr.	0 2 6	Angus, Mrs. J. L.	0 10 0
Collection	4 9 0	Flanders, Mr.	0 4 4	Angus, Mr. J.	0 10 0
Mr. Bently's subs.	0 10 0	Gamby, Mrs.	0 10 0	Angus, Mr. H.	0 10 0
Collected by cards, as under:—		Gamby, Miss (card)	1 1 0	Angus, Mr. H.	0 10 0
Miss Hart	2 0 0	Gamby, Miss.	0 2 6	Campbell, Mr. E.	0 5 0
Miss Challis	1 6 6	Gale, Mr.	0 5 0	Dodd, Mr. R.	0 10 0
Miss Whittam	0 18 9	Gale, Master (card)	0 6 0	Ditto, donation	0 10 0
Miss Culley	0 10 0	Green, Mr.	0 5 0	Johnson, Mr. R. S.	0 10 0
Miss Porter	0 13 0	Gutteridge, Mrs.	0 1 0	Milburn, Mr. T.	0 5 0
Miss Granger.	0 3 0	Hill, Mr. sen.	0 2 6	Sample, Rev. G.	0 10 0
Burnham.		Hill, Mr. jun.	0 2 6	Swan, Mr. R.	0 10 0
Collection	2 2 9	Hawley, Mr.	0 1 0	Wilkinson, Mr.	0 5 0
Colchester.		Hewen, Mrs.	0 1 0	Wilkinson, Mr. W.	0 5 0
W. W. Francis, Esq.	1 1 0	King, Rev. T.	1 1 0		
Three friends.	0 10 0	Ditto, public collection	3 2 10	Collected by Mrs. Angus—	
Earl's Colne.		Ditto, missionary box	0 5 9	Angus, Mr. W.	1 0 0
Collection	1 6 4	Killingsworth, Mrs.	0 2 6	Angus, Mr. T. C.	0 10 0
Mr. Piper	1 1 0	Kilpin, Mr. High St.	0 10 0	Anderson, Mr. W.	0 5 9
Ford Street.		Kilpin, Miss.	0 2 6	Bradburn, Mr. J.	0 5 0
Mr. Blacklock.	5 0 0	Kilpin, Miss Martha.	0 5 0	Craggs, Mr. R.	0 19 0
Harwich.		Kilpin, Miss Fanny	0 2 6	Fenwick, Mr. J.	0 8 0
Mr. Dickenon.	1 1 0	Kilpin, Mr. W.	0 2 6	Hudsworth, Mr. J.	0 5 0
Ipswich. Collected at		Kilpin, Mrs. Jas. Missionary box.	0 5 6	Pengilly, Rev. R.	0 10 0
Rev. T. Middleditch's	4 10 6	Langley, Miss	1 1 0	Thompson, Mr. T.	0 6 0
Halstead, Mr. Bentall.	0 10 0	Lovell, S., merchant	0 2 6		
Great Oakley. Col.	1 0 0	Lovell, Mr., chandler	0 2 6	Collected by the Rev.	
Saunpford. Collection.	1 11 3	Lilly, Mrs.	0 5 0	G. Sample, in Westmoreland and North Lancashire—	
Thorpe. Collection	0 12 7	Malden, Mr., sen.	0 5 0	Brough.	3 18 7
Tillingham. Collection	2 4 0	Malden, Mr., jun.	0 5 0	Coniston.	2 2 0
Thaxted.		Page, Miss (card)	1 1 0	Cross.	3 11 1
Barnard, Mr.	0 5 0	Page, Mr.	0 10 0	Great Asley.	1 4 0
Franklin, Mr.	0 10 0	Page, Miss	0 2 0	Hawkhead Hill.	0 11 0
Wentersfield.		Page, Mr.	0 1 0	Kenall.	
Robson, Mr.	1 0 0	Poppe, Mr.	0 2 6	Carter, Mr. J.	0 10 0
Saffron Walden.		Roff, Mr.	0 1 0	Tottie Bank.	4 8 4
Collection	6 13 8	Smith, Mrs., High St.	0 5 0	Ulverston.	
Young gentlemen.	0 7 0	Sturges, Mr.	0 2 6	Briggs, Miss.	0 16 0
Gibson, W. G. Esq.	1 1 0	Strange, Miss.	0 1 0		
Gibson, F. Esq.	1 1 0	Traganza, Mr.	0 2 6		
		Tracy, Mr.	0 2 6		
		White, Mr.	1 0 0		

Collections from Bristol, Gloucestershire, &c. not having come to hand in time, will be acknowledged in the next Register.

A division, made with a fair regard to their numbers and wealth respectively, among the several denominations of evangelical dissenters, of the *millions* in England yet unblest with the Gospel, would leave about *one million* to be instructed and converted by the *Baptists*. The necessary agency of this work would require an income of about *fifteen thousand pounds* per annum. Will our churches think of this? We shall return to the subject in our next Register.

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen Court, Fenchurch Street ; by the Treasurer, W. T. BEEBY, Esq., 8, Old Jewry ; by the (Secretary) Rev. C. H. ROE, 2, Wintown Place, Blackheath Road ; by the (Correspondence Secretary) Rev. S. J. DAVIS, 23, East-cheap ; or any Minister of the Denomination.

* * All letters for the Rev. C. H. ROE to be addressed as above.

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ACCOUNT OF THE PROCEEDINGS

OF THE

TWENTY-EIGHTH ANNUAL SESSION

OF

THE BAPTIST UNION,

HELD IN LONDON, APRIL 27, 28, 29, 30, & MAY 1, 1840;

WITH THE

REPORT OF THE STATE OF THE DENOMINATION;

AND

AN APPENDIX,

INCLUDING A LIST OF THE CHURCHES.

LONDON:

GEORGE WIGHTMAN, PATERNOSTER-ROW.

(ONE SHILLING.)

Officers and Committee, 1840-41.

Treasurer.

JAMES LOW, Esq., 30, Gracechurch-street.

Secretaries.

Rev. W. H. MURCH, D.D., Stepney College.

Rev. JOSEPH BELCHER, Greenwich.

Rev. EDWARD STEANE, Camberwell.

Committee.

Rev. JOSEPH ANGUS, A.M., Secretary to the Baptist Missionary Society and to Stepney College.

Rev. C. E. BIRT, A.M., Bristol.

Rev. W. B. BOWES, Blandford-street.

Rev. S. BRAUN, Loughton.

Rev. W. BROCK, Norwich.

Rev. J. BURNS, Paddington.

Rev. F. A. COX, D.D., LL.D., Hackney.

Rev. J. M. CRAMP, St. Peter's.

Rev. J. DAVIS, Church-street.

Rev. S. J. DAVIS, Salters' Hall, Secretary to the Baptist Building Fund, and to the Baptist Home Missionary Society.

Rev. J. DYER, Fen-court, Secretary to the Baptist Missionary Society.

Rev. B. GODWIN, Oxford.

Rev. W. GRAY, Northampton.

Rev. S. GREEN, Jun., Walworth, Secretary to the Baptist Irish Society.

Rev. W. GROSER.

Rev. J. H. HINTON, A.M., Devonshire-square.

Rev. J. HOBY, D.D., Birmingham.

Rev. W. NORTON, Bow.

Rev. J. G. PIKE, Derby, Secretary to the General Baptist Missionary Society.

Rev. T. PRICE, D.D.

Rev. C. H. ROE, Greenwich, Secretary to the Baptist Home Missionary Society.

Rev. J. M. SOULE, Battersea.

Rev. J. STATHAM, Reading.

Rev. J. SPRIGG, A.M., Ipswich.

Rev. C. STOVEL, Little Prescott-street, Secretary to the Baptist Building Fund.

Rev. W. UPTON, St. Alban's.

Messrs. W. T. BEEBY.

C. BURLS.

H. CHRISTOPHERSON.

J. GOVER.

J. HADDON.

J. M. HARE.

W. PAXON, Secretary to the Baptist Fund.

J. PENNY.

T. PEWTRESS.

JOSEPH SANDERS.

W. H. WATSON.

Corresponding Committee.

THE SECRETARIES OF ASSOCIATIONS IN ENGLAND AND WALES.

IRELAND.—Rev. JOHN BATES, *Ballina*.—Rev. C. HOSKEN, *Clonmel*.

AMERICA.—Rev. BARON STOW, A.M., *Boston*.

* * The *Quarterly Meetings* of the Committee, which are open to Brethren from the Country, will be held at 6, Fen-court, on the evenings of June 23, September 22, December 15, and March 22.—Tea at Half-past Five precisely, Chair taken at Six.

PROCEEDINGS OF THE SESSION—1840.

THESE MEETINGS WERE ATTENDED BY THE FOLLOWING BRETHREN:—

THE REV. JAMES ACWORTH, A.M., PRESIDENT OF HORTON COLLEGE, BRADFORD, YORKSHIRE, CHAIRMAN.

NAMES.	REPRESENTATIVES OF
Acworth, W., Esq.....	Visitor
Adey, Rev. E.....	Herts and South Beds Union
Aldis, Rev. J.....	Maze Pond
Angus, Rev. J., A.M.	New Park-street
Bane, Rev. J.....	Norfolk and Norwich Association
Bane, Mr. J. P.....	Aylsham
Barnes, Rev. W.....	Thrapstone
Beeby, W. T., Esq.	Camberwell
Belcher, Rev. J.....	Secretary
Black, W. H., Esq.	Eldon-street, 7th Day
Bowes, Rev. W. B.	Blandford-street
Brawn, Rev. S.	Loughton
Bray, Rev. J.	Visitor
Broad, Rev. J.	Visitor
Brock, Rev. W.	Norwich, 2nd church
Burgess, Rev. H.	Luton, 1st church
Burls, Mr. C.	Committee
Burns, Rev. J.	Marylebone
Burton, Rev. J.	Amersham, 1st church
Cadby, Mr. W.	Hammersmith, 1st church
Carpenter, Rev. C.....	Somers Town, 1st church
Cox, Rev. F. A., D.D., LL.D. .	Hackney
Cramp, Rev. J. M.....	East Kent Association
Crofts, Rev. M. H.....	Ramsey, Hunts
Danford, Mr. J.	Prescott-street
Daniel, Rev. J. M.....	Ramsgate
Davies, Rev. J. J.	Tottenham
Davis, Rev. E.....	East Kent Association
Davis, Rev. Eliel.....	Lambeth
Davis, Rev. John	Bucks Association
Davis, Rev. Joseph	Church-street
Davis, Rev. S.	Visitor
Davis, Rev. S. J.	Salter's Hall
Davis, Rev. T.	Ashford
Dobney, Rev. H. H.	Bucks Association
Dobney, Rev. J. F.	Oxford, 1st church
Dovey, Rev. W.	Visitor
Dyer, Rev. J.....	Committee
Evans, Rev. W. W.	Visitor
Finch, Rev. T.	South West Essex Association

PROCEEDINGS OF THE MEETINGS.

NAMES.	REPRESENTATIVES OF
Francies, Rev. G.	Visitor
Garrington, Rev. J.	Visitor
Giles, Rev. J. E.	Leeds
Glanville, Rev. W.	Visitor
Godwin, Rev. B.	Oxford, 1st church
Gould, G. Esq.	Loughton
Grace, Rev. R.	Battle
Gray, Rev. W.	Northampton, 1st church
Green, Rev. J.	Norfolk and Norwich Association
Green, Rev. S.	Walworth, 2nd church
Groser, Rev. W.	Committee
Harvey, Mr. T.	Eythorne
Harvey, Mr. W. H.	Eythorne
Hawkins, Rev. W., A.M.	Notts and Derby Association
Hinton, Rev. J. H., A.M.	Devonshire-square
Hoby, Rev. J., D.D.	Birmingham, 5th church
Katterns, Rev. D.	Hammersmith, 1st church
Kingsford, Rev. J.	Deptford
Kitson, G., Esq.	Maze Pond
Lewis, Rev. W. G.	Chatham, 1st church
Lillicrop, Rev. S.	Dover, 1st church
Lomax, W., Esq.	Nottingham, 1st church
Low, J., Esq.	Treasurer
Maclay, Rev. A., A.M.	Visitor
Miall, Rev. W.	Shoreditch, 1st church
Moore, Rev. T.	Shadwell
Morris, Rev. T.	Southern Association
Murch, Rev. W. H., D.D.	Secretary
New, Rev. I.	Salisbury
Overbury, Rev. F.	Chatham, 2nd church
Packer, Rev. S.	Chelsea, 1st church
Paxon, W., Esq.	Committee
Paine, Rev. W.	Bessel's Green
Payne, Rev. W.	Chesham, 2nd church
Pearce, Rev. G.	Visitor
Peggs, Rev. J.	Bourne
Penny, J., Esq.	Committee
Pike, Rev. G.	Visitor
Pike, Rev. J. B.	Newbury
Pledge, Rev. D.	Margate
Poile, Rev. W. F.	Keppel-street
Price, Rev. T., D.D.	Committee
Reynolds, Rev. T. D.	Colne
Roe, Rev. C. H.	Committee
Rogers, Rev. J.	Eynsford
Sanders, Mr. Joseph	Committee
Scott, Rev. T.	Brabourne
Shenstone, Rev. J. B.	Eldon-street, 7th day church
Shirley, Rev. T.	Seven Oaks
Smith, Mr. W.	Lambeth

NAMES.	REPRESENTATIVES OF
Stalker, Rev. A. M.	Visitor
Steane, Rev. E.	Secretary
Stevenson, Rev. J., A.M.	Borough-road
Stovel, Rev. C.	Prescott-street
Trestrail, Rev. F.	Southern Association
Tyso, Rev. J.	Berks and West London Association
Upton, Rev. W.	Herts and South Beds Union
Wake, Rev. T. W.	Visitor
Watson, Mr. W. H.	Committee
Welsh, Rev. T.	Visitor
Whittemore, Rev. J.	Visitor
Winter, Rev. T.	Visitor
Woollacott, Rev. C.	Wild-street
Worley, Rev. W. C.	Visitor

SALTERS' HALL, APRIL 27, MONDAY AFTERNOON, 3 O'CLOCK.

Prayer was offered by the Rev. J. B. SHENSTONE.

On the motion of the Rev. J. BELCHER, seconded by the Rev. S. J. DAVIS, it was resolved unanimously :—

That approved ministers of the Denomination, not being members of the Union, be affectionately invited to attend the meetings of its present Session as visitors.

Mr. BELCHER then read the Minutes of the proceedings of the Committee for the past year ; whereupon it was

Moved by the Rev. H. H. DOBNEY, seconded by the Rev. JOHN DAVIS, and resolved unanimously :—

That the Committee and Officers of the BAPTIST UNION, have conducted its business during the past year to the entire satisfaction of this Meeting ; and that the following Gentlemen be the Officers and Committee for the year ensuing :—(see page 2.)

Mr. BELCHER brought up and read the Petition prepared by the Committee against the proposed extension of the Established Church, as follows :—

To the Honourable the House of Commons of Great Britain and Ireland, in Parliament assembled,

The Petition of the Ministers and Representatives composing the Baptist Union, assembled in London, April 27, 1840, and following days ;

Sheweth,

That your petitioners are members and ministers of Christian churches connected with the Baptist denomination in Great Britain ; that they represent six hundred of the churches and congregations of that body, composed of many thousands of communicants, and largely contributing, by Christian labours and voluntary pecuniary contributions, to the evangelization of the whole country.

That your petitioners are fully impressed with the conviction that the Christian church ought to be supported and extended only by voluntary contri-

butions ; and that all other means by which religion may be sustained are unscriptural in their character, and injurious in their results.

That your petitioners have heard, with surprise and deep regret, that it is intended to propose to your Honourable House to grant, from the public treasury, a sum of money for the increase of buildings devoted to the use of the Church of England.

That, independently of their objections to all support of religion from the public funds, your petitioners are fully persuaded that the Church of England does not number a moiety of the inhabitants of the United Kingdom among its adherents ; and that the property it possesses is fully adequate to afford ample accommodation to all who desire to worship within its pale.

Your petitioners, therefore, most earnestly entreat your Honourable House to withhold all further grants for the extension of the Established Church.

And your petitioners will ever pray, &c.

It was then moved by the Rev. F. TRESTRAIL, seconded by the Rev. JOHN BANE, and resolved unanimously :—

That the Petition now read be adopted, and signed by the Chairman, on behalf of this Union ; and that it be presented to the House of Commons by EDWARD BAINES, Esq.

Adjourned.

TUESDAY AFTERNOON, APRIL 28.

Prayer was offered by the Rev. A. M. STALKER.

Letters were laid on the table from Stourbridge and Birmingham, on the propriety of petitioning the Legislature to relieve such members of the Denomination as conscientiously object to taking oaths ; and the Rev. Dr. HOBY, the Rev. S. BRAWN, and Mr. W. H. BLACK, were appointed a Committee to prepare petitions on the subject.

On the motion of the Rev. Dr. COX, seconded by the Rev. S. J. DAVIS, it was resolved :—

That the eleventh rule of the Constitution be altered ; and that it henceforth stand as follows :—

“ That Annual and General Meetings of the Union are constituted by the Ministers and the Representatives of the United Churches and Associations alone ; but that one or more Public Meetings may be held, for the declaration of such of its transactions as may be deemed of public interest.”

Adjourned.

WEDNESDAY AFTERNOON, APRIL 29.

Rev. J. MORTLOCK DANIEL offered prayer.

Mr. BLACK brought up the Report of the Committee on the Abolition of Oaths, and moved that the following Petition be presented

to both Houses of the Legislature, by the Right Honourable Lord DENMAN and J. BROTHERTON, Esq.; which motion was seconded by Mr. C. BURLS, and adopted unanimously:—

To the Honourable the [Commons] of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The Petition of the Ministers and Representatives of the Baptist Union, assembled in London 27th April, 1840, and following days,

Sheweth,

That many Christians, of various denominations, entertain conscientious scruples on the lawfulness of taking oaths before the civil magistrate, or otherwise, considering them to be inconsistent with their religious profession, and to be forbidden by our Lord Jesus Christ and his apostles; and that members of the Society of Friends, the Moravians, and the Separatists, have consequently been exempted from the compulsory administration of Oaths, by express Acts of the Legislature; nevertheless Protestant Dissenters of the Baptist Denomination still remain subject thereto, not only when their testimony is required in courts of justice, but often on frivolous occasions, and as matters of mere form.

That among the six hundred churches and congregations of the Baptist Denomination, throughout England and Wales, which are represented by your petitioners, there are, and always have been, many persons who hold conscientious objections against the practice of taking Oaths, as now required by law; some of whom, by reason of their refusal to comply with that practice, have suffered heavy losses, and are liable to great and frequent inconveniences; and that your petitioners are convinced that an Affirmation or Declaration, instead of an Oath, would be more in accordance with the spirit of Christianity, and would answer every purpose for which an oath is now required.

Your petitioners therefore pray your Honourable House to extend unto members of the Baptist Denomination the same relief in the premises as is at present enjoyed by those other of their fellow Christians on whose behalf the Legislature has wisely and justly interfered already.

And your petitioners will ever pray, &c.

On the motion of the Rev. T. PRICE, D.D., seconded by the Rev. C. STOVEL, it was resolved unanimously:—

1. That this Union, convened in Annual Session, feels bound to reiterate its strong and deepening conviction of the inherent wickedness of the slave system recently existing in our colonies, and still perpetuated, in fearful magnitude, and with features of increasing rigour and cruelty, among our brethren of the United States.

2. That while we rejoice in the fact of many of the ministers and other members of our Denomination in America having given in their adhesion to the righteous principle of immediate and entire abolition,—a principle so consonant to the spirit, and so clearly deducible from the precepts of our holy faith,—we deeply deplore that the great majority of our churches in that country are still either directly engaged in upholding the slave system, or, by their supineness and silence, are lending it the aid of a most criminal neutrality. That we deem their conduct in this respect the more culpable from the increased attention which the subject has recently obtained, the awful disclosures of the enormity of slavery which have been made, and the faithful, earnest, and beseeching exhortations with which they have been plied.

3. That the Ministers and Messengers now assembled are especially affected by the monstrous inconsistency thus exhibited by their Transatlantic brethren—an inconsistency the more glaring and inexplicable, from the admissions which many of themselves have made, and the false principles by which it is attempted to justify the continued support of the system.

4. That we regard this state of things as a most serious blot upon the Christian reputation of our brethren, and as highly offensive to the God whom we serve, and therefore beseech them, for the honour of our common faith, in deference to the authority of the Lord, and in pity to the souls of their bondsmen, that abandoning the plans of an ungodly expediency, they would instantly and with one accord, put from them the accursed thing, and use their legitimate influence as citizens for its entire extinction throughout the length and breadth of their land.

5. That these Resolutions be forthwith forwarded to the Rev. Baron Stow, A.M., of Boston, the valued Correspondent of this Union, with an affectionate request that he will communicate them to the American Abolition Society, and obtain their insertion in the newspapers and periodicals of that country.

On the motion of the Rev. E. STANE, seconded by the Rev. W. H. MURCH, D.D., and supported by the Rev. F. A. COX, D.D., LL.D., it was resolved unanimously:—

1. That the information communicated to this Union, during its present session, of the increase of our denomination both in Britain and America, has awakened sentiments of lively gratitude to God, and is regarded as an answer to special prayer; and that the Pastors and Messengers now assembled, viewing it in this light, affectionately recommend the continued and still extended adoption of extraordinary meetings designed to awaken professing Christians to a more adequate sense of their obligations to redeeming mercy, and more earnestly to invite sinners to “the common salvation.”

2. That recognising in the Christian Ministry the divinely selected instrument by which the body of Christ is to be edified and souls converted, this Assembly feels it to be of the first importance to obtain a larger supply of Pastors, Evangelists, and Missionaries; that the exigencies of our native land and of the world at large demand their multiplication to an indefinite extent; that our own denomination, in many instances, languishes for want of men endowed with natural and acquired ability, fitting them, under the gracious illuminations of the Holy Spirit, for ministerial work; and that therefore, in conjunction with prayer to “the Lord of the harvest to send forth labourers into his harvest,” they earnestly recommend our existing Colleges to the increased support of the Churches, rejoice to be apprised of incipient efforts for the institution of a Theological Seminary in the city of Glasgow, and repeat their conviction, expressed last year, of the desirableness of a similar institution being planted in the midland counties.

3. That while the Pastors and Messengers of the Churches now assembled entertain, and take this occasion to express, unfeigned brotherly love towards all their fellow-Christians of every denomination, and have no intention by any language employed in this Resolution to declare an opinion on terms of communion, they record their conviction that all schemes of union which proceed upon mutual compromise in relation to any of the commands, ordinances, or institutions of the Lord Christ, are in principle at variance with the word of God, and can therefore be productive of no practical good; and that the posi-

tion in which the Baptist denomination has been, in the course of Divine Providence, placed by recent circumstances, requires them to act with fidelity to their Master and to their brethren, by bringing prominently into notice their grand peculiarity—the personal nature of Christian obligation from first to last, and the consequent exclusive fitness of believers as the subjects of baptism; and to make the fact every where known, that in practising immersion they are not acting the part of innovators or sectarians, but are pursuing a practice maintained in all the Oriental Churches from the first age until now; universally prevalent in the Western Churches for thirteen centuries; declared to be philologically just by scholars of all countries and all communities; prescribed still by the Church of England; departed from only in countries over which Popery has prevailed; superseded by a single vote in the Westminster Assembly of Divines, when twenty-four gave their suffrages for retaining immersion, and twenty-five for substituting sprinkling; and rejected only in modern times, and by a comparatively small minority of the Christian Church.

Adjourned.

THURSDAY EVENING, April 30. The Public Meeting was held in NEW PARK-STREET CHAPEL.

The Rev. J. PEGGS offered prayer; an abstract of the Report was read; several of the foregoing Resolutions were communicated; and addresses were delivered by the Rev. Messrs. CRAMP, DANIEL, BURNS, WINTER, and STOVEL.

FRIDAY MORNING, May 1, SALTER'S HALL.

Rev. W. GROSER offered prayer.

On the motion of the Rev. J. M. CRAMP, seconded by the Rev. S. BRAUN, it was resolved unanimously:—

That the Report, an abstract of which was read at the Public Meeting at New Park-street, be published and circulated throughout the denomination under the direction of the Committee.

On the motion of the Rev. THOMAS MORRIS, seconded by the Rev. JOHN BANE, it was resolved:—

That this Union entirely concurs in the view taken by the late Committee of this body, of the question at issue between the British and Foreign Bible Society and the Baptist denomination, as expressed in their resolution of November 15th, 1839; that they approve the determination then taken once more and finally to communicate with the Committee of the Bible Society on the subject, together with the arguments and temper of the Memorial presented; and that they view with satisfaction the measures subsequently adopted for the creation of a distinct society, in the formation of which they see reason to congratulate the Union on one of the most important results of its existence, the Baptist denomination of the United Kingdom on a providential call to a distinguished position of responsibility and usefulness, and all parties interested in the diffusion of the Sacred Scriptures on the acquisition of a needful and invaluable auxiliary.

On the motion of the Rev. J. M. CRAMP, seconded by the Rev. C. STOVEL, it was resolved unanimously:—

That no alteration be made in the constitution of this Union, unless at a General Meeting, and after notice of a motion for the intended alteration shall have been given to the Secretaries and published by them, either by advertisement in the *Baptist Magazine*, or by Circular to the United Ministers and Churches, so that at least one month shall elapse between the publication of the notice, and the assembling of the General Meeting.

On the motion of the Rev. J. H. HINTON, A.M., seconded by the Rev. JAMES PRIGGS, it was resolved unanimously :—

That this Union, having learnt, from Parliamentary papers, the appalling fact that more than eight hundred thousand of our fellow-subjects in the East Indies are held in the cruel bondage of slavery, earnestly commends the accomplishment of their freedom to the consideration, efforts, and prayers of the members of our Churches throughout the empire.

On the motion of the Rev. E. ADEY, seconded by the Rev. J. BELCHER, it was resolved unanimously :—

That the Rev. Dr. Murch, the Rev. Edward Steane, and the Rev. Charles Stovel, be appointed to attend the approaching Anti-Slavery Conference, as Delegates from the Baptist Union.

On the motion of the Rev. E. STEANE, seconded by the Rev. S. J. DAVIS, it was resolved unanimously :—

That this Union, assembled in Annual Session, expresses its deep affliction and shame, that notwithstanding the long-continued efforts which have been made to dis sever the Government of India from its connexion with idolatry, very little has yet been done towards the attainment of so desirable an object and, concerned for our national reputation ; for the relief of the servants of the East India Company, who, in conjunction with others, have complained of its heavy oppression on their consciences ; and, above all, for the honour and progress of our common Christianity, earnestly call the attention of our Churches to the subject, with the view, by a general expression of public opinion in relation to it, to effectuate the accomplishment of the desired object.

On the motion of the Rev. E. DAVIS, seconded by the Rev. C. STOVEL, it was resolved unanimously :—

That the cordial thanks of this Union are due, and are hereby given to its Secretaries, for the able and efficient manner in which they have discharged the duties of their office.

On the motion of the Rev. E. STEANE, seconded by the Rev. J. BELCHER, it was resolved unanimously :—

That the cordial thanks of this Union be presented to the Rev. James Acworth, A.M., for the able and courteous manner in which he has presided over its several meetings during the present Session ; and to the pastors and deacons of the Churches at Salter's Hall, and New Park-street, for the use of their Chapels.

The brethren then united in singing,

“ Blest be the tie that binds,” &c.

and the Chairman concluded the business of the Session with prayer and thanksgiving.

REPORT.

THE proceedings of a Society like the BAPTIST UNION cannot be expected, in the twenty-eighth year of its existence, to present the charms of novelty ; but its Committee rejoice that in the commencement of their present Report, they are enabled to state that at no former period were the importance and the usefulness of the Union more apparent than at this hour. The year which has just closed upon them has been one of anxious solicitude, and of constant labour ; but they have been sustained by the sympathies of their brethren, and the blessing of the great Head of the church. They trust that the whole Baptist Denomination enjoys greater success than at any former period ; its energies are more fully combined, and the prospects of its friends are highly encouraging. It would indeed be ungrateful if your Committee were not to acknowledge that the labours and prayers which have ascended from generation to generation from our section of the Catholic church have been regarded by our heavenly Father, who blesses us “ with spiritual blessings in heavenly things in Christ Jesus.”

Your Committee are firmly impressed with the conviction that the present promising state of the

Christian church is owing, under God, to the extension of correct views of religious liberty. In the holy enterprise of originating and extending those views our ancestors and ourselves have been successfully engaged. When Dr. Owen, often called the father of independency, was yet a youth, the distinguished Roger Williams published, what in substance had long before been said by Helwisse, "that the kingdom of Christ is spiritual—that to introduce the civil sword into his spiritual kingdom, is to confound heaven and earth together, and lay all upon heaps of confusion." Even from Charles II. did that illustrious moral hero obtain a charter for Rhode Island, in which the monarch allowed "every person and persons freely and fully to have and enjoy his own and their judgment and consciences in matters of religious concerns." Your Committee are not unwilling to be regarded as the descendants of the Baptists of two centuries ago, of whom their bitter opponent Bailey writes, "They are a people very fond of religious liberty, and very unwilling to be brought under the bondage of the judgment of any other." This testimony was intended as a charge of criminality against our venerated ancestors, but they and their descendants have ever regarded it as their honour.

In proceeding to the special duty now devolving upon your Committee, they are happy to report that a larger number of the churches have attached themselves to the Union during the past year than in any former one. The number added has been 146, making the whole number at present in the Union 602. The churches admitted the past year, principally through their respective associations, are situated as follows :—

COUNTY.	PLACE.	COUNTY.	PLACE.
BERKSHIRE . . .	Farringdon Windsor	LINCOLNSHIRE . .	Carlton le Moor- land Goulsby & Donington Kirtton & Lindsey
BRECKNOCKSHIRE .	Blaenauglyntau Builth Brecon, 1st ch. Brecon, 2nd ch. E. Capel y ffin Crickhowell Cwmdwr Glyntawe Hay, E. Hephzibah Llanerch Llangyndr Llanvrynach Llangyngors Maesyberllan Olchon Penyrheol Ponestyll Pontecelyn Talyorth Ynsfach	MONMOUTHSHIRE .	Abergavenny, 2nd ch. Aberyschan Argoed Bethany Bethel Bethel, Langibby Bethesda Beulah Blaenau Givent Blanavon, (Horeb) Blanavon, (Ebenezer) Caerleon Caerwent Calvary, (Brynmaur) Castletown Glasgoed Hermon, (Nantyglo) Lebanon, (Black- wood) Llanhiddel Llanwenarth Moriah Risca Nebo Penycæ Newport, 1st ch. Penuel Penygarn Pisgah Ponrthydyrun Rhymuy Sharon, (Goitre) Shiloam, (Machen) Shiloam (Cwn- brane) Sion Chapel Syrhowy Tredegar, 1st ch. Tredegar, 2nd ch. Trosnant, 1st ch. Trosnant, 2nd ch. Twyngwyn
CARDIGANSHIRE .	Aberystwith Bethel Cardigan Ebenezer Jezreel Llwyndafydd Llwyngwrl Llanrhystydd Morea Penypark Penrhynoch Siloam Swyddffynon Sion Chapel Talybont		
DERBYSHIRE . . .	Derby, 2nd ch. Loscoe		
GLOUCESTERSHIRE .	Chipping Campden Cirencester Fairford Lechlade Naunton Stow in the Wold		
HERTFORDSHIRE .	Bishop's Stortford	MONTGOMERYSHIRE	Cwmllywd Llanfyllin Llanelloes Llanvain Newchapel Newtown
KENT	Dover, 2nd ch. Bottesford		

COUNTY.	PLACE.	COUNTY.	PLACE.
NORFOLK	Rhydfellen	SOMERSETSHIRE	Bristol, Welsh ch.
	Staylittle	STAFFORDSHIRE	Burton on Trent, 1st ch.
	Talywern		SUFFOLK	Bury St. Edmunds, 1st ch.
	Tanylan		
NOTTINGHAMSHIRE	Diss		
	Wortwell		
	Beeston, 2nd ch.		Charsfield
	Collingham		Clare
	Newark on Trent, 1st ch.		Crowfield
	Southwell		Eye
	Sutton in Ashfield		Framsden
OXFORDSHIRE	Sutton on Trent		Glemsford
	Woodborough & Calverton		Occold
	Bloxham		Otley
	Burford		Stoke Ash
	Ensham		Stradbrook
	Hooknorton		Sudbury
RADNORSHIRE	Milton	SUSSEX	Sutton
	Bwlchsarnau		Walsham
	Cefn Faes		Wetherden
	Dolan		
	Frank'sbridge		Hastings
	Maesyxhelem		Midhurst
	Nantgywn	WORCESTERSHIRE	Blockley
	Newbridge		Bromsgrove
Rock, E.		Shipston on Stour	

The usual statements in reference to the local associations your Committee lay before you in the tabular form they have been accustomed to employ; grateful alike in the increasing disposition of the churches of our denomination to combine with each other, and in the increasing facilities afforded for the collection of information as to their proceedings.

NAME OF ASSOCIATION.	Date of its Formation.	No. of Churches associated.	M.	INCREASE.			DECREASE.				Villages supplied.	SUNDAY SCHOOLS.		Clear Incr.		Number of			
				By Baptism or Profession.	Letter.	Restoration.	Death.	Dismission.	Withdrawment.	Exclusion.		Children.	Teachers.	In Churches.	In Members.	Churches.	Members.		
Midland.....	1665	36	Will	148	34	17	32	35	...	26	...	5359	...	17	...	106	36	...	3760
*Northern.....	1699	8	Sou	38	3	5	9	5	10	3	35	410	...	8	...	19	8	...	560
*Old Association (Welsh)	1700	40	Bry	277	32	62	22	23	...	54	...	...	...	40	...	272			
Northamptonshire	1764	25	1st Br	123	24	1	41	36	8	7	...	...	...	25	...	56	23	...	1723
*GENERAL BAPTIST	1770	120	Bro at N	1016	188	47	219	160	184	169	130	...	...	120	...	430	120	...	14377
*Suffolk & Norfolk	1771	18	Diss	151	15	9	38	24	...	30	66	1642	...	18	...	83	18	...	1965
*West Kent and Sussex	1778	26	Sand	162	17	4	33	44	...	30	...	2655	423	23	...	66	24	...	2344
North Wales.....	1788	50	Am gl	836	15	94	62	16	...	74	37	4618	...	50	...	793	50	...	2802
Essex.....	1796	13	Gre	53	12	8	21	7	...	23	...	770	...	13	...	22	13	...	1030
*Oxfordshire....	1802	18	Coat	46	16	3	17	16	...	14	...	...	...	18	...	18			
Shropshire.....	1809	16	Wre	64	8	7	17	8	...	18	26	1174	...	12	...	36	12	...	758
*Buckinghamshire	1811	18	Wad H.	89	6	4	25	14	...	30	53	2097	...	18	...	32	18	...	978
Bedfordshire.....	1815	13	Stev	30	3	5	4	9	...	3	...	...	...	7	...	22	13	...	462
Bristol.....	1823	44	Yorl B.	353	49	10	90	74	...	47	...	5740	1003	44	...	201	41	...	529
*Southern.....	1823	29	Lan. P.	166	27	8	37	16	...	22	...	3462	...	27	...	126	27	...	3462
*Western.....	1823	46	Bar. No.	321	32	9	26	28	...	68	78	3499	415	46	...	240	42	...	2748
*South Devon & Cornwall	1824	17	Har.	53	3	1	8	17	...	...	...	...	...	9	...	43	12	...	1079
*Berks and West London	1826	12	Mal.	88	11	5	19	8	...	19	10	799	...	11	...	58	11	...	883
*E. & N. Ridings, Yorkshire	1830	11	Mal.	88	11	5	19	8	...	19	10	799	...	11	...	58	11	...	883
Suffolk and Norfolk (New)	1830	19	Grav.	63	26	4	29	17	...	33	62	728	...	18	...	14	18	...	1705
*Monmouthshire	1831	39	Mor.	466	83	99	75	30	...	107	106	...	...	39	...	436			
Cardiganshire...	1832	15	Liwj.	117	3	28	19	2	...	31	...	...	...	15	...	96			
Carmarthenshire	1832	43	Abej.	505	10	111	92	27	...	84	...	...	...	43	...	423			
Glamorganshire	1832	41	Caer D.	226	108	105	77	37	...	100	17	3698	466	41	...	225	4	...	3717
*Pembrokeshire	1832	33	Kilw.	475	9	104	73	12	...	100	...	...	...	33	...	403			
*Norfolk & Norwich	1833	20	St. C.	123	13	3	23	22	15	19	...	...	...	19	...	50	19	...	1818
London.....	1834	21	Newm.	524	112	4	64	141	...	38	...	...	...	21	...	397	21	...	4652
*S.W. Essex.....	1834	6	Pott.	41	...	...	12	13	...	...	...	...	...	6	...	16	6	...	452
*Notts. & Derby	1835	14	Burf Tr	90	14	1	17	5	6	11	...	2269	349	13	...	66	14	...	194
*East Kent.....	1835	12	Can.	126	39	3	11	40	...	13	...	1246	172	12	...	104	12	...	1080
Leicestershire...	1835	11	Hus.	30	9	1	9	6	3	3	...	...	...	9	...	19	9	...	743
SCOTTISH.....	1835	14	Per.	49	9	...	14	12	3	6	20	352	...	14	...	26	14	...	774
*Herts and South Beds	1835	6	Boxl.	78	...	...	...	...	...	...	...	1400	...	6	...	78	6	...	775
*Lincolnshire...	1836	9	Spal.	52	3	...	7	14	13	4	27	707	119	9	...	17	9	...	417
East Worcester-shire	1836	9	Atch.	50	4	...	4	4	...	8	...	485	...	8	...	38	8	...	379
North Riding, Yorkshire	1837	3	Beda	13	8	...	2	4	...	...	11	110	26	3	...	19	3	...	114
West Riding, Yorkshire	1837	41	Halil.	300	44	11	62	32	18	51	...	...	...	40	...	192	41	...	3801
Lancashire and Cheshire	1837	33	Bacu	300	64	5	56	27	5	53	...	...	...	30	...	228	30	...	3038
Cambridgeshire	1838	5	Hadi.	20	2	...	2	4	...	3	8	159	...	5	...	13	5	...	183

From these statements it will be seen that 950 of the Baptist churches in Great Britain, are united in 39 local associations ; that in 889 of the churches thus associated, during the twelve months preceding their last returns, there were baptized 7,672 persons ; that 1,001 were received by dismission from other churches of the same or very similar views of divine truth ; and that 808 were restored to the churches from which they had been previously excluded. A farther examination will show that during the same twelve months, 1,508 members of these churches died ; 999 were dismissed to other churches ; 265 withdrew from the churches with which they were connected ; and that 1,302 were excluded. The clear increase of members in 889 churches during the last year was 5,407 ; and the number of members in 687 of the associated churches was found to be 70,702. Your Committee cannot state the numbers of members in all the British Baptist churches, as from many quarters their returns are very incomplete. It has been recently ascertained by the secretaries of the London Baptist Association, that the clear increase of 42 unassociated churches in and about the metropolis during the last year was 442 ; and that the number of members in those churches was 5,605.

Your Committee trust that in future years their correspondents will enable them to state the number of village and other preaching stations occupied by the churches, and the number of scholars and teachers connected with their sabbath-schools. Some partial statements made to 15 of the country associations report 590 preaching stations ; 22 of the associations report 43,381 children as taught in their sabbath-schools ; and connected with eight of the associations there are 2,973 sabbath-school teachers.

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Some of the proceedings of the country associations it will be expected that your Committee should record in this Report.

The first statements relate to the proceedings of the associations in reference to themselves. One of the public services of the Berks and West London Association, was devoted to prayer and addresses on the subject of Religious Revival, delivered by several ministers, instead of a single sermon: a similar statement may be given of the Hertfordshire and South Bedfordshire Union; while the London Association has occupied the time of several of its quarterly meetings in the same manner. The whole of the public services of the last meeting of the Shropshire Association, extending through four days, were thus occupied. The principal services of the Old Suffolk and Norfolk and of the Glamorganshire Associations were conducted in the open air. Meetings for special prayer for the revival of religion in the churches were recommended by the brethren composing the Buckinghamshire, Oxfordshire, Berks and West London, Shropshire, East Kent, Cardiganshire, Pembrokeshire, and Carmarthenshire Associations; and held also in many of the London churches: nor is the fact unworthy of record that at a prayer meeting held during the sitting of the West Yorkshire Association at Halifax, the chapel was completely filled at six o'clock in the morning. At the meeting of the Old Suffolk and Norfolk Association, held at Diss, the members of the associated churches communed together at the Lord's table. The letter explicitly states that this arrangement was not an authoritative act of the association, but resulted from an invitation from the church at Diss being given to the members of the body to commune with them. The Bristol Associa-

tion appointed deputations of their brethren to visit several of their churches in a low state with a view to promote the revival of religion among them. Arrangements for the liquidation of their chapel debts were made by the Lancashire, West Yorkshire, General Baptist, Southern, Monmouthshire, Old Welsh, Old and New Suffolk and Norfolk, Norfolk and Norwich, Carmarthenshire, Pembrokeshire, and Cardiganshire Associations. Recommendations to increased efforts to provide an educated ministry were given to the churches composing the Lancashire, Glamorganshire, Monmouthshire, East and North Ridings of Yorkshire, Carmarthenshire, Pembrokeshire, and Cardiganshire Associations.

The General Baptist Association resolved, that it was not desirable that ministers, beloved and useful among their people, should hastily remove, but thought that, in some cases, it was not improper for a destitute church to invite a minister from such a scene of labour to another, where he might more fully promote the glory of Christ. They also made arrangements of a prudential character, in reference to ministers entering their connexion from other denominations of Christians.

Nor were the brethren who assembled the last year, in their respective localities, only concerned for their own welfare. Those of the New Suffolk and Norfolk Association resolved to establish, if practicable, a fraternal connexion with brethren and churches, of kindred views, in the United States. Resolutions approving of the proceedings of the Baptist Union, or to associate themselves with it, were adopted by the Buckinghamshire, Oxfordshire, Southern, Monmouthshire, Old Suffolk and Norfolk, Essex, Cardiganshire, and the Old Welsh Associations; and resolutions,

urging the Committee of the Union to maintain a prompt and regular correspondence with the American and Foreign Bible Society were adopted by the East Kent Association.

The Shropshire Association resolved on the formation of a County Auxiliary to the Baptist Home Missionary Society; and the brethren in the Monmouthshire, the Old Suffolk and Norfolk, and the Norfolk and Norwich Associations, have also taken up the Home Missionary cause with increased energy. The Southern, Essex, and South-west Essex Associations recommended their churches to collect for the Baptist Irish Society.

It is gratifying to observe how generally the last meetings of the Country Associations were distinguished by an avowal of increased attachment to the cause of Foreign Missions. Resolutions urging to Congregational Auxiliaries, with Juvenile and Sunday-school Branches, to the Baptist Missionary Society, and to other means of promoting its great objects, were adopted by the Buckinghamshire, Lancashire, Southern, Berks and West London, West Kent and Sussex, Midland, Old Suffolk and Norfolk, East and North Ridings of Yorkshire, Bristol, South-west Essex, and West Riding of Yorkshire. The Bristol Association appointed a committee to make the visits of the Deputations from the public denominational societies as effective and economical as possible. A resolution was adopted by the Southern Association, sympathizing with our beloved Missionary brethren in Jamaica, on account of the calumnies cast on them, and expressive of entire confidence in their character. The same body presented a petition to the Legislature for the suspension of the functions of the Jamaica House of Assembly. The General Baptist

Association resolved to memorialize the Government against their support of Indian idolatry.

Amidst the excited state of the country in reference to political affairs, it has afforded satisfaction to your Committee to know that Baptists have been distinguished by their accustomed loyalty and love of good order. At the annual meeting of the Old Welsh Association, which assembled in the very heart of the disturbed district, during the period of the highest excitement, our brethren unanimously adopted a loyal address to her Majesty. The Southern and Monmouthshire Associations also forwarded addresses to the Queen, expressive of their gratitude on the restoration of a liberal ministry; and the Midland Association adopted a resolution expressive of similar feelings. Resolutions or petitions against the education of the poor being wholly confided to the Established Church were adopted by the East Kent, Buckinghamshire, West Kent and Sussex, and Southern Associations; and the constitution and objects of the Religious Freedom Society were approved by the Lancashire, Oxfordshire, Berks and West London, Northamptonshire, Monmouthshire, East Kent, and East and North Ridings Yorkshire Associations.

The Protestant Dissenters' Fire and Life Assurance Society was commended to the pastors and members of the Southern and the Old Suffolk and Norfolk Associations.

Opposition to Church-rates, and declarations on the injurious effects of the alliance between Church and State, were made by resolutions, or by petitions to the Legislature, on the part of the Midland, Buckinghamshire, and West Riding of Yorkshire Associations; while our brethren of the Herts and South Beds Union petitioned the House of Commons both

for the abolition of Church-rates, and for the liberation of John Thorogood and others from the pains and penalties they have incurred by their conscientious opposition to those oppressive imposts.

The plan of a general postage, for obtaining which a petition was presented from the last Annual Session of this Union, was also approved, and petitioned for by the Buckinghamshire and Southern Associations. In the fulfilment of the public wish on that subject, as tending to the increase of intelligence and morality, your Committee unfeignedly rejoice.

Resolutions disapproving of American slavery, and prejudice against their coloured brethren, were passed by the Western, Midland, and Southern Associations; and the South-west Essex Association passed a resolution approving the design and constitution of the Society for the Abolition of Slavery and the Slave-trade throughout the world.

The Circular Letter of the West Riding Yorkshire Association, written by the Rev. Charles Larom, of Sheffield, presents so interesting a view of the progress of the Denomination in that district, during the fifty years' existence of the Yorkshire and Lancashire Association, that your Committee propose to insert a portion of it in the Appendix to this Report.

During the last year twenty-five new churches of our denomination have been reported to your Committee as formed in the following places:—

COUNTY.	TOWN OR VILLAGE.	DATE OF FORMATION.
BEDFORDSHIRE . .	Riseley	February 1839
BRECKNOCKSHIRE .	Crickhowell . . . . .	. 1839
	Siloam . . . . .	. 1839
BUCKINGHAMSHIRE .	Marlow	June 14 1839
CHESHIRE	Stockport, 2nd ch. . . . .	. 1839

COUNTY.	TOWN OR VILLAGE.	DATE OF FORMATION.
GLAMORGANSHIRE .	Bagland	May 30 . 1839
	Betws . . . . .	. . . . . 1839
	Glyn-nedd . . . . .	. . . . . 1839
GLOUCESTERSHIRE .	Malborough . . . . .	. . . . . 1839
HAMPSHIRE	Southampton, 2nd ch.	March . 1840
KENT	Canterbury, 2nd ch. . . . .	. . . . . 1839
	Dunk's Green, Plaxtol	Feb. 9 . 1840
	Faversham	April 16 . 1840
LEICESTERSHIRE .	Measham	Dec. 25 . 1839
	Smeeton . . . . .	. . . . . 1839
LINCOLNSHIRE . .	Long Sutton	April . 1840
	Sutton, St. James	April . 1839
MONMOUTHSHIRE .	Llandogo	Oct. 9 . 1839
	Rhymny	July 7 . 1839
NORTHAMPTONSHIRE	Deanshanger	Dec. 8 . 1839
	Eastcote . . . . .	. . . . . 1839
SURREY	Bagshot	Nov. 21 . 1839
WORCESTERSHIRE .	Cutsdean	Nov. 14 . 1839
YORKSHIRE	Sheffield, 3rd ch.	Oct. 13 . 1839
SCOTLAND—		
FORFARSHIRE . .	Dundee, 4th ch.	Sept. . 1839

Your Committee have the gratification to report, that during the year which has elapsed since the last public meeting of the Union, they have received information of the erection or enlargement of fifty-five Baptist Chapels, of which they present the following details:—

COUNTY.	TOWN OF VILLAGE.	NEW OR ENLARGED.	DATE.
BERKSHIRE	Windsor	New	Oct. 16, 1839
BUCKINGHAMSHIRE	Chesham, 3rd ch.	Enlarged	June, 1839
	Stoke Hammond	New	Oct. 23, 1839
CAMBRIDGESHIRE .	Burwell	New	Oct. 7, 1839
	Chatteris, 3rd ch.	New	Oct. 9, 1839
	Mauca	New	Feb. 18, 1840
DERBYSHIRE . . .	Crich	New	Sept. 22, 1839
	Langly Mill	New	Oct. 27, 1839
DEVONSHIRE . . .	Frithelstock	New	July 11, 1839

COUNTY.	TOWN OR VILLAGE.	NEW OR ENLARGED.	DATE.
HAMPSHIRE . .	Portsea, 3rd ch. . .	New . .	Nov. 14, 1839
HERTFORDSHIRE .	Tring, (Gen. Bapt.) . .	Enlarged . .	Oct. 16, 1839
HUNTINGDONSHIRE	St. Ives, 3rd ch. . .	Enlarged . .	May 29, 1839
KENT	Brabourne	Enlarged . .	May 22, 1839
	Canterbury, 2nd ch. . .	New . .	Nov. 21, 1839
	Margate	Enlarged . .	1839
LANCASHIRE . .	Blackburn	New . .	April 17, 1840
	Liverpool, 7th ch. . .	New . .	July 3, 1839
	Salford	New . .	March 8, 1840
LEICESTERSHIRE .	Leake	Enlarged . .	Sept. 24, 1839
	Leicester, 7th ch. . .	Enlarged . .	April 17, 1840
	Norton	New . .	1839
LINCOLNSHIRE . .	Deeping, St. James's . .	New . .	Oct. 23, 1839
	Gedney Hill	New . .	1839
	Gosberton	Enlarged . .	Oct. 1839
	Horncastle	Enlarged . .	Sept. 1, 1839
	Sutterton	Enlarged . .	1839
	Waddington	New . .	April, 1840
LONDON	Borough Road	New . .	Nov. 13, 1839
MERIONETHSHIRE .	Dolgellau	New . .	Dec. 19, 1839
MIDDLESEX . . .	Islington Green	New . .	April 24, 1840
	West Drayton	Enlarged . .	Nov. 6, 1839
MONMOUTHSHIRE .	Rhymny	New . .	July 8, 1839
NORFOLK	Brooke	New . .	Nov. 19, 1839
	Norwich, 2nd ch. . . .	Enlarged . .	Oct. 30, 1839
	Thetford	New . .	July 30, 1839
NORTHAMPTONSHIRE	Northampton, 4th ch. . .	New . .	July 17, 1839
NOTTINGHAMSHIRE	Southwell	New . .	Aug. 20, 1839
	Sutton Ashfield	Enlarged . .	Sept. 1839
OXFORDSHIRE . .	Milton	New . .	Aug. 6, 1839
RADNORSHIRE . .	Rhyader	New . .	April 10, 1839
SOMERSETSHIRE .	Dunkerton	New . .	Oct. 8, 1839
	Merriott	New . .	Feb. 20, 1840
SUFFOLK	Bury St. Edmunds, 2nd ch. . . .	New . .	1839
	Chelmondiston	Enlarged . .	July 19, 1839
	Ipswich, 2nd ch. . . .	Enlarged . .	1839
SURREY	Bagshot	Enlarged . .	June 13, 1839
WARWICKSHIRE . .	Temple Grafton	New . .	Nov. 1839

COUNTY.	TOWN OR VILLAGE.	NEW OR ENLARGED.	DATE.
WESTMORELAND .	Brough	New	Feb. 9, 1840
WILTSHIRE . . .	Littleton	New	Jan. 15, 1840
	Rushall	Enlarged . .	1839
WORCESTERSHIRE .	Cutsdean	New	July 30, 1839
YORKSHIRE . . .	Bradford, 1st ch. . .	Enlarged . .	Feb. 5, 1840
	Bradford, 2nd ch. . .	Enlarged . .	1839
IRELAND	Dublin	New	July 14, 1839

The changes which have taken place during the past year, by the removal of pastors from one station to another, have been far less than in some former years. The ordinations, and other public recognitions of pastors, amounting to sixty-six, are presented with the customary details in the following table:—

COUNTY.	TOWN or VILLAGE.	MINISTER ORD. or RECOGNISED.	FROM WHAT PLACE.	DATE.
BEDFORDSHIRE.	Risely.....	Rev. M. W. Flanders	Little Staughton	July 2, 1839
BERKSHIRE	Newbury	Rev. J. B. Pike	Boston, 1st church ...	1839
	Reading.....	Rev. J. Statham	Amersham, 1st ch.	June, 1839
BRECKNOCK-SHIRE.	Siloam	Rev. Rich Howells...	.....	1839
BUCKINGHAM-SHIRE.	Amersham, 1st ch..	Rev. J. Burton.....	Bahamas	1840
	Marlow	Rev. J. W. Burnham	Penn	June 14, 1839
	Mursley	Rev. J. Simmonds...	.....	Dec. 8, 1839
CARDIGAN-SHIRE.	Llanrhystyd	Rev. D. Lloyd .....	.....	1839
	Morea.....	Rev. J. Edwards.....	Lwyngwrl.....	1839
CARMARTHEN-SHIRE.	Felinfoel	Rev. D. Evans.....	.....	1839
	Soar	Rev. W. Gravel .....	.....	1839
	Zion Chapel	Rev. J. Hughes .....	.....	1839
CHESHIRE	Stockport	Rev. C. Baker .....	.....	Aug. 28, 1839
CORNWALL	Falmouth	Rev. I. Watts	Andover.....	Dec. 1839
	Penzance, 1st ch..	Rev. T. C. Finch.....	Bristol College	Nov. 1839
CUMBERLAND ...	Carlisle	Rev. Thos. Pulsford..	Great Torrington.....	1839
DERBYSHIRE ...	Smalley	Rev. — Wilders	Wisbeach College ...	1839
DEVONSHIRE ...	Honiton	Rev. J. B. Titherington	Winchester	Oct. 29, 1839
	Kingsbridge	Rev. T. Applegate ...	Bahamas	1840
DURHAM	Middleton Teesdale	Rev. T. Kempton ...	Cambridge University	1840
ESSEX.....	Ashdon	Rev. J. Cozens.....	Fakenham.....	Oct. 1839
	Chelmsford	Rev. D. Jennings ...	Wetherden	Nov. 26, 1839.
GLAMORGAN-SHIRE.	Bagland.....	Rev. W. Bowen .....	.....	May 30, 1839
	Cwinvelin	Rev. J. Jones .....	.....	1839

COUNTY.	TOWN or VILLAGE.	MINISTER ORD. or RECOGNISED.	FROM WHAT PLACE.	DATE.
	Dowlais	Rev. W. R. Davies...	.....	1839
	Glyn-nedd	Rev. J. Spencer .....	.....	1839
	Merthyr, 4th ch. ...	Rev. T. Thomas .....	.....	1839
	Swansea, 3rd ch. ...	Rev. C. Thompson ...	Tredegar	July, 1839
GLOUCESTER- SHIRE.	Gloucester.....	Rev. G. W. Rodway...	Bristol College	Dec. 2, 1839
	Woodchester.....	Rev. J. Porter	Fairford	Dec. 1839
HERTFORD- SHIRE.	Box-Moor	Rev. F. W. Gotch, A.B.	Bristol Coll. & Trinity Coll. Dublin	June 12, 1839
HUNTINGDON- SHIRE.	St. Ives, 2nd ch. ...	Rev. T. Bliss, A.B.	Bristol Coll. & Trinity Coll. Dublin	Oct. 8, 1839
KENT	Dover, 2nd ch. ...	Rev. J. P. Hewlett ...	Kingsbridge	Oct. 22, 1839
	Dunk's Green, Plaxtol	Rev. — Dawson	Newark-on-Trent ...	Feb. 9, 1840
LANCASHIRE.....	Burnley	Rev. T. Gill	Heptonstall Slack ...	Dec. 26, 1839
	Coniston	Rev. D. Kirkbride ...	.....	July 24, 1839
	Rochdale	Rev. W. F. Burchell ...	Falmouth	Feb. 19, 1840
	Sabden	Rev. — Griffiths .....	.....	1839
LEICESTER- SHIRE.	Blaby	Rev. J. Barnett	Appleby	Jan. 5, 1840
	Measham	Rev. — Staples	LoughboroughCollege	1840
LINCOLNSHIRE.	Boston, 1st ch. ...	Rev. T. W. Matthews	Glasgow.....	Sept. 1839
	Boston, 2nd ch. ...	Rev. T. H. Morgan...	Stepney College	1840
	Gedney Hill.....	Rev. D. D. Billings...	Leicester	Nov. 20, 1839
LONDON.....	Keppel-street	Rev. W. F. Poile	Lynn	April 23, 1840
	Shoreditch, 2nd ch.	Rev. W. Miall	Mitchell-street	Nov. 26, 1839
MONMOUTH- SHIRE.	Llandogo	Rev. W. Lloyd	Pontypool College ...	Oct. 9, 1839
	Rhymney	Rev. W. Evans .....	.....	July 7, 1839
NORTHAMPTON- SHIRE.	Eastcote.....	Rev. W. Chamberlain	.....	June 5, 1839
NORTHUMBER- LAND.	North Shields	Rev. J. D. Corrick ...	Glasgow.....	1839
NOTTINGHAM- SHIRE.	Basford	Rev. W. Bray .....	.....	1839
	Mansfield	Rev. J. Wood	Whittlesea	1839
PEMBROKE- SHIRE.	Fishguard	Rev. R. Owen	Pwlheli	1839
SOMERSETSHIRE	Bath, 1st ch.	Rev. D. Wascell	Bristol	1839
	Beckington	Rev. Evan Edwards...	Pontypool College	May 14, 1839
STAFFORDSHIRE	Bilston, 2nd ch. ...	Rev. W. H. Bonner...	Broxly, 2nd church...	Sept. 17, 1839
	Brettlestone.....	Rev. G. Cozens	Cradby	Mar. 4, 1840
SUFFOLK	Sudbury.....	Rev. S. Higgs	Bristol College	Oct. 22, 1839
SURREY	Cobham.....	Rev. — Dodd	Great Dunmow	Dec. 26, 1839
WARWICKSHIRE	Leamington	Rev. O. Winslow, A.M.	New York.....	June, 1839
WILTSHIRE	Trowbridge, 3rd ch.	Rev. J. Dore.....	Wimborne.....	Sept. 1839
	Warminster	Rev. A. Burdett	Boston, 2nd church...	Sept. 1839
WORCESTER- SHIRE.	Worcester, 1st ch.	Rev. E. Williams, A.M.	Thrapstone	June, 1839
YORKSHIRE	Bramley.....	Rev. C. New.....	Bradford College.....	April 1840
SCOTLAND. ABERDEEN- SHIRE.	Aberdeen	Rev. A. M. Stalker...	Bradford College.....	July 17, 1839
AYRSBIRE	Ayr	Rev. Alex. Smith.....	Falkirk	Jan. 1840
FORFARSHIRE...	Dundee, 4th ch. ...	Rev. — Reid .....	.....	Sept. 1839

The ravages of death, as usual, form a portion of the Report of your Committee ; at once reminding us of the importance of present vigilance and activity, and conducting forward our views to eternal rest and reward. Of eighteen pastors of Baptist churches, of whose removal your Committee have heard during the year, they record the following particulars :—

1. **THE REV. THOMAS LEWIS.**—After passing through his preparatory studies at Bristol College, under the Rev. Dr. C. Evans, he laboured for a short time at Bridgewater. In 1780, he removed to Ireland, and spent several years at Clough-Jordan. In 1785, he became assistant to the Rev. J. Edwards, A.M., at Waterford, whom he succeeded the following year. He resigned his charge in 1804, and lived in comparative retirement till Feb. 24, 1839, when he died at the age of 89.

2. **THE REV. JOSEPH PARSONS.**—He was born at Shrewton, in Wiltshire, about the year 1803, where he was baptized in 1829. After being engaged for some time in village preaching, the providence of God removed him to Bourton, in Dorsetshire, where his father had previously purchased a small chapel from the Wesleyans. Here he formed a church, and Sabbath-school ; and here and in the surrounding villages he pursued his unobtrusive and holy labours till his great Master called him to the church triumphant, May 23, 1839, aged about 36 years.

3. **REV. THOMAS EVANS.**—He was born at Trenewydd, Llanllawer, in April, 1768, and was baptized at the age of twenty. After preaching the Gospel of Jesus Christ for many years, he was ordained, Sept. 26, 1826, as one of the pastors of the church at Tabor, Pembrokeshire, where he usefully discharged the

duties of the ministry till his decease on May 31, 1839, aged 71.

4. **THE REV. EDMUND CLARKE.**—He was born in the city of Worcester, in 1797; and after uniting with the church under the pastoral care of the Rev. Abraham Austin, Fetter-lane, London, he pursued his preparatory studies for the ministry at Stepney College, and was ordained at Truro, in 1819, where his ministry was highly acceptable, and in which neighbourhood his public spirit proved an eminent blessing. In 1831, he resigned his pastoral charge at Truro, and for a short period became pastor at Battersea, as successor to the late Rev. Joseph Hughes, A.M. Domestic affliction compelling him to return to Truro, he resumed the pastorate, which ill health compelled him, several years ago again to resign. Still he laboured in various ways to promote the cause of his great Master, till he was called to his reward, July 8, 1839, in the 42nd year of his age. In the death of their esteemed brother, the Committee of the Baptist Union have been deprived of a valued fellow-labourer; who presided at its annual meeting in 1835, and who was always ready to promote its interests.

5. **THE REV. JOHN JAMES.**—He pursued his preparatory studies for the ministry at the Baptist College, Bristol, and was successively pastor of the churches at Arnsby, Stony-Stratford, and Olney. He died at the latter place, August 9, 1839, aged 50.

6. **THE REV. THOMAS BONFIELD.**—He was born at Chatteris, Cambridgeshire, January 15, 1784, and ultimately became pastor of the second Baptist church in that place, where he died, sustained by the truths he had preached for about twenty-five years, August 15, 1839, aged fifty-six years.

8. **THE REV. THOMAS HARBOTTLE.**—He was a grandson of the late Rev. Thomas Harbottle, of Tottlebank, and of the late Rev. D. Gibbons, an Independent minister at Ulverston, and was born at Oxenpark, near the latter town, Oct. 6, 1807. Devoting himself in very early life to the service of the Redeemer, he was baptized by his venerated grandfather, at Tottlebank, in his fifteenth year. At seventeen years of age, he began to preach, and at length his father was induced, by reading a paper in a religious journal on the importance of parents encouraging their pious sons to engage in the ministry, to consent to his being thus occupied. After pursuing his studies for two years under the direction of his uncle, at Accrington, he spent two years in France, where, at Havre de Grace, he collected a congregation, now supplied by a minister from America. Returning to his native land, he commenced a series of devoted and self-denying labours in the populous and unenlightened village of Heywood, in Lancashire, where he formed a church, over which he was ordained in 1837, and erected a chapel capable of seating from seven to eight hundred persons; but in the midst of the most delightful prospect the devoted labourer, in the beginning of 1839, was laid aside by illness, and after happily experiencing the power of the Gospel in sustaining its believers amidst affliction and death, “full of faith and of the Holy Ghost,” his dissolution took place, Aug. 20, its piety and usefulness, and his death for its holy 1839, aged 32. His life was distinguished for joy.

THE REV. JOHN CHIN.—He was born at Hinton, near Blandford, Dorsetshire, in May 1773, and derived his knowledge of the truth, under God, from the ministry of the late Rev. W. Hey, of Bristol. On his

removal to London, he was baptized by the late Rev. J. Upton, and united with the church in Church-street, Blackfriars-road. On Dec. 29, 1807, he was ordained pastor of the newly formed church in Lion-street, Walworth, where he laboured with ardent zeal and distinguished success till 1833, after which his infirmities would only allow of occasional efforts in his great Master's service. He was eminently sustained in his last illness by the truths he had long preached, and was called to his eternal rest, Aug. 28, 1839, in the 67th year of his age.

9. THE REV. WILLIAM STEPHENS.—He was born in London, Oct. 25, 1765. After an eventful youth, he settled in Leeds, where, by the ministry of the late Rev. and venerable Edward Parsons, he was brought to the knowledge of “the truth as it is in Jesus.” Entering on the work of the ministry, he was ordained over the Independent church at Bingley, Dec. 24, 1796. He removed in 1800 to Aberdeen, and in 1803 to the Tabernacle, Edinburgh, where for three years he was co-pastor with the Rev. James Haldane, and where as tutor, he afforded preparatory instructions for the ministry to the late Rev. W. Orme, of Camberwell, and the Rev. Drs. Russell, of Dundee; Henderson, of Highbury College; and Paterson, of Russia. Convinced of the unscriptural character of infant baptism, he was immersed in a brook near the city of Edinburgh, by the Rev. James Young, and was soon after followed in that ordinance by his co-pastor, Mr. Haldane. In the year 1807, he removed to London, to succeed the venerable Abraham Booth. In 1811, he accepted an invitation from the church in York-street, Manchester; and finally, January, 1, 1818, he became the successor of the Rev. Thomas Littlewood, at Rochdale. In January, 1837, he resigned his pas-

toral charge, but continued to labour in different places in the neighbourhood till nearly the period of his death, which occurred, after a life of active and honourable service, September 16, 1839, aged 72.

10. **THE REV. THOMAS ROGERS.**—He was born at Nottingham, Sept. 1, 1774, and was baptized in the river Trent, by the late Rev. Robert Smith. In 1803, he removed to Beeston, where he formed a church of eight members, which increased under his ministry to more than a hundred. In 1814, he removed, and became the faithful and devoted pastor of the Baptist church meeting at Fleet and Long Sutton, in Lincolnshire; where his labours were very successful, and in which neighbourhood he was greatly beloved by all denominations of Christians. Only a few months before his death his people had invited Mr. Ackroyd, of Loughborough College, to be associated with him in the pastorate; but the mysterious providence of God removed both these ministers by death, within a few weeks of each other. Mr. R. died December 6, 1839, aged 65.

11. **THE REV. WISCARD DAVEY.**—He was pastor of the Baptist Church at Martham, in Norfolk, for 25 years, from which his infirmities compelled him to retire about seven years ago. He died at Yarmouth Denes, Dec. 7, 1839.

12. **THE REV. CHARLES GREGORY.**—He was formerly pastor of the second Baptist church at Staley Bridge. He died in the enjoyment of holy peace, at Crawshawbooth, in Lancashire, December 8, 1839, aged 71 years.

13. **REV. THOMAS FREARSON.**—He was a native of Tottlebank, in Lancashire, over the Baptist church of which village he became pastor. He was the subject of religious impressions in early life, but did not make

a public profession of religion till he was about 24 years of age, when he was baptized by the late Rev. T. Harbottle, whom he ultimately succeeded in the pastorate. He studied for the ministry at Bradford College, and was ordained in the year 1827. After faithfully discharging his laborious duties for more than nine years, about two years since his health began to fail; and, in the early part of the present year, he died, amidst the lamentations of his affectionate people, aged 43.

14. **REV. MOSES FISHER.**—He was born in London, March 2, 1775, and was baptized at Hammersmith, in 1793; and, being called to the ministry by that church, became the first pastor of the Baptist church at New Brentford, over which he was ordained in 1802; from which place he removed to Lewes, in 1805, to succeed the Rev. Joseph Middleton; and, after sustaining the pastoral office there 1813, he removed to Liverpool, and, for some years, was pastor of the first Baptist church in that town. In 1825, he formed another church, in Soho-street, in the same town, where he pursued his labours, displaying great piety and amiability, and enjoying universal esteem. After a very short illness, which kept him out of his pulpit but one Sabbath, he was removed, in a state of holy peace, to his rest, January 17, 1840, aged 65, greatly lamented by a large circle of friends.

15. **REV. TIMOTHY THOMAS.**—This venerable man was the oldest surviving member of a family very long distinguished among our Welsh brethren as supplying a large number of ministers to our denomination. His life was pre-eminent for active devotedness to the cause of his great Master. He baptized not less than 2000 persons, on a profession of faith and repentance, thirty of whom became Christian ministers. After

sustaining the pastoral office at Aberduar, in Carmarthenshire, for more than fifty years, he died at Cardigan, amidst the deep regrets of his friends, January 21, 1840, in the 86th year of his age.

16. **REV. DAVID SAUNDERS.**—He was born at Undergrove, near Lampeter, Cardiganshire, in the year 1770, and, at fourteen years of age, was baptized by the late Rev. Timothy Thomas, at Aberduar, July 1784. On the 22nd of October, 1800, he was ordained at the same place, as co-pastor with the Rev. Messrs. D. Davis, Z. Thomas, and T. Thomas. In July, 1815, he removed to Zion Chapel, Merthyr Tydvil, where he laboured, with high reputation, till his death, which occurred February 4, 1840, aged 70. He baptized upwards of 1000 persons, many of whom are now eminent Christian ministers in England and Wales.

17. **REV. M. M'MILLAN.**—A native of the island of Arran, in the west of Scotland, born about the year 1800. After preaching at Stirling for several years, he was ordained in that town March 11, 1835; and having secured the esteem of all classes, as a man who “feared God above many,” he was suddenly called, by the rupture of a blood-vessel, to the joy for which divine grace had prepared him, February 7, 1840, aged 40.

18. **THE REV. J. THOMAS.**—He was the humble, affectionate, and devoted minister of the Tabernacle Baptist church, Merthyr Tydvil, Glamorganshire, where his brief ministry was attended with considerable success. He died March 9, 1840, in the 33rd year of his age.

During the past year, your Committee have heard of but one death among our Missionary brethren:—

THE REV. W. WEATHERALL.—He was born at Shel-

ford, near Cambridge, Nov. 18, 1816, and was baptized at Bury St. Edmunds in 1833, by the Rev. C. Elven, by the church under whose care he was called to the ministry. After preparatory studies under the Rev. W. Clements, of Halstead, he was ordained as a Missionary to Belize, June 27, 1839. On his voyage he preached at Trinidad, where he laboured far more than prudence dictated. He was removed by fever when he was yet three days' sail from his destination. He died Sept. 16, 1839, aged 23.

Would the limits of their Report admit of it, your Committee could present details of facts which could not fail to afford interest and instruction. The Board of Baptist Ministers in London have recently made more than one effort by appeals to the constituted authorities, to obtain a larger measure of religious liberty than has hitherto been enjoyed by our Denomination in Hamburgh; our brethren throughout the country, during the last summer, more extensively than heretofore engaged in open air preaching; more than one chapel has been entirely or nearly built at the expense of individual friends, who have thus evinced their zeal in the cause of the Redeemer, and in the least objectionable manner provided for the continuance of the preaching of the Gospel in their respective neighbourhoods, after their decease; and amidst the persecutions to which they and their ministers have been exposed, our brethren in Jamaica have exerted themselves to send the knowledge of Christ to Africa.

Nor have instances been wanting to show that the great Head of the church has during the past year afforded his blessing to his people. It appears from the statements of our brethren that more than an ordi-

nary degree of attention to religion has latterly distinguished many of the children and teachers of our Sunday-schools. Most gratifying facts have reached your Committee of such becoming united to our churches, and promising greatly to extend their usefulness; in very many churches both in town and country very large additions have been made to their numbers. Especially was this the case in Muckworthy, a small village in Devonshire, where, exactly twelve months ago, about fifty were at one time baptized and added to the church, the first fruits of a series of protracted meetings to promote the extension of religion. At Sheffield, Newcastle-on-Tyne, Boroughbridge, in Somersetshire, and other places, similar favours have been vouchsafed.

As one illustration of the fact that extraordinary efforts for the cause of Christ will not injure older institutions, it may be stated that immediately after some of our brethren in Liverpool had privately subscribed 6,000*l.* for the erection of a new chapel, it was found that their contributions to the foreign Mission doubled the amount of any former year.

With a rapid view of their own proceedings, your Committee will now draw their Report to a close.

To the subject of Trust Deeds the anxious attention of your Committee has been repeatedly directed. They have found the whole subject attended with difficulties which can only be removed by legislative interposition; and as another more influential body has now taken up the subject, your Committee trust that the period is not far distant when the difficulties which we have at present to contend with will be removed.

The resolution adopted at the last annual session of the Union, rejoicing in the formation and objects

of the British and Foreign Anti-slavery Society, was forwarded, and in reply it was stated, that "the Committee, deeply sensible of the effective assistance which has been uniformly rendered to the righteous cause in which they are engaged, by ministers and members of Baptist churches, received with much satisfaction this gratifying assurance of their continued support and sympathy."

To the communication, containing the resolutions expressive of your unabated confidence in the conduct and character of our missionary brethren in Jamaica also adopted at the last annual meeting, your Committee received a reply from the Rev. T. F. Abbot, of St. Ann's Bay, in which it is stated that "the renewed proof of the confidence and affection felt for them by their brethren in England, was peculiarly gratifying."

Your Committee, in pursuance of the resolution of last year, had much pleasure in forwarding, under the special direction of the Committee of correspondence appointed for that purpose, a letter kindly drawn up by the Rev. J. M. Cramp to the managers of the American and Foreign Bible Society, expressing their readiness to co-operate with that body in their great and exalted undertakings. Before that letter arrived in New York, our brethren had made arrangements to depute to our shores as their agent the Rev. Archibald Maclay, A.M., whom your Committee cordially welcomed, and whose visits to our churches have done much to cherish a spirit of zeal in the extension of correct translations of the word of God.

Your Committee are now led to the subject which more than any other has occupied their anxious hours of deliberation during the year which has just closed. On the 15th of November last a large meeting of the

Committee unanimously adopted the following Resolutions :—

“ 1. That in the judgment of this Committee, it becomes the Baptist denomination, under a deep sense of the responsible position in which its members have been placed by Divine Providence in reference to the translation of the Word of God into foreign tongues, to pursue the consideration of the great question at issue between themselves and the British and Foreign Bible Society on that subject, with a view to bear their further testimony against the course adopted by that institution, to induce its conductors to abandon it, or failing that object, to sustain their own translations by independent and combined action.

“ 2. That as the ministers and members of our churches have been accustomed in former times to unite with those of all other denominations of Christians composing the British and Foreign Bible Society in its various operations, and as they never entertained any other feelings towards it than those of sincere love for what they deemed its unsectarian constitution and labours until its recent proceedings in reference to the translations executed by their missionaries in India, in which it has adopted principles and pursued a line of conduct alike at variance with its own consistency and with fidelity to its sacred obligations as the dispenser of the word of God to the nations; so now they would heartily rejoice if by a return to a sound and satisfactory course of action it would not compel them to ulterior measures in discharge of the imperative claims of Christian duty; and therefore that a memorial be forthwith presented to its Committee recalling attention to the true position of the subject, and setting forth the facts and arguments by which it should be induced to comply with their reasonable and just requirements.”

On the 17th of December a special meeting of the Committee was held, attended by several of our brethren from the country at which the memorial of your Committee to the British and Foreign Bible Society, which has since been extensively circulated, was

read, and the following Resolutions were unanimously adopted :—

“ 1. That the cordial thanks of this Committee be presented to the Rev. E. Steane, for the highly valuable Memorial to the Committee of the British and Foreign Bible Society, which he has drawn up by the desire of this Committee, and now read.

“ 2. That the document now read be adopted as the Memorial of this Committee, and be presented as such to the Committee of the British and Foreign Bible Society, at their next meeting, by the Rev. Edward Steane, the Rev. John Dyer, and the Rev. J. H. Hinton, A.M.”

In pursuance of the last-named resolution, the Memorial, in a printed form, was presented, on the 6th of January last, by the beloved brethren to whom that duty had been confided; and a copy was placed in the hands of the President, each of the Vice-Presidents, each elected member of the Committee, and the principal officers of the Society.

The answer shortly after sent to your Committee by the Committee of the British and Foreign Bible Society is before the public. After grave, prayerful, and repeated deliberations on the part of a Sub-committee, a report was presented to a very numerous meeting of the Committee, on Feb. 20th last, and the following Resolutions were unanimously adopted :—

“ I. That this Committee, having attentively considered the communication of the Committee of the British and Foreign Bible Society, in reply to the Memorial, are deeply concerned to find that, upon an answer to that document so inconclusive—some of the main points of the case being evaded, others misrepresented, and none disposed of in a satisfactory manner,—they should persist in rejecting versions of the New Testament admitted to be faithful; the only allegation against them being, that the rendering of a certain word, with an honest adherence to what the translators believe to be its

exact meaning, is found by the Committee to be unacceptable to some of their constituents.

“ II. That, in the opinion of this Committee, the answer to the Memorial lays no new ground on which the Memorialists can with propriety be required to re-consider their position. That position, taken at first upon mature deliberation, and strengthened by seven years’ reflection (during which time the subject has been in debate) cannot now be abandoned, unless it may be shown that it is right to sacrifice conscience to views of expediency, or to suppress the meaning of some part of the word of God. The resistance to it manifested by the Committee of the Bible Society, this Committee are moreover convinced rests on grounds which are utterly untenable, whether considered in relation to sound canons of biblical translation, to the first and most imperative duty of translators, to the constitution and past usage of the Bible Society, to its present practice in other instances, or to those obvious and just principles on which alone it can proceed in such cases with honour and safety.

“ III. That the continued refusal of the Committee of the Bible Society to support the versions of the New Testament made by the Baptist missionaries, notwithstanding their admitted superiority and unquestioned faithfulness, leaves the Baptist body no alternative, after seven years’ endurance of the wrong, and the employment of all proper methods to obtain redress, but to seek support for them by an appeal to the Christian public, through an organization formed for that purpose ; a measure which will be adopted with extreme reluctance, but which the Committee of the Bible Society has forced upon them by its inequitable decision,

“ IV. That a Society be accordingly formed, of which the following be proposed as the Constitution and Rules :—

- “ 1. The name of this Society shall be, the Bible Translation Society.
- “ 2. It shall be the object of this Society to encourage the translation of the holy Scriptures into the different languages of the world, by aiding the circulation of

such versions, by Baptist missionaries and others, as are competently authenticated for fidelity.

- “ 3. Each subscriber of 1*l.* 1*s.* per annum shall be a member.
- “ 4. Each subscriber of 10*l.* 10*s.* at one time shall be a member for life.
- “ 5. An executor paying a bequest of 19*l.* 19*s.* and upwards shall be a member for life.
- “ 6. The management of the Society shall be vested in a Committee, with a Treasurer and Secretary.
- “ 7. An Annual Meeting of Subscribers shall be held at a time and place to be fixed by the Committee, when the proceedings of the year shall be reported, and the Committee and Officers elected.
- “ 8. Every minister subscribing 1*l.* 1*s.* per annum, or who has made a collection within the preceding year for the Society, shall be entitled to attend and vote at all meetings of the Committee,

“ V. That the Memorial, with a Circular containing the preceding resolutions, be sent to every Baptist minister throughout the kingdom, with the request that he will immediately communicate with the brethren and churches in his district, in order to a systematic and vigorous co-operation, and cause this Committee to be apprized at the earliest opportunity of the result.”

Placed in these circumstances, your Committee felt that prompt and vigorous measures were called for on the part of the whole Denomination; they therefore appointed a Provisional Committee, whom they directed to put the Memorial into extensive circulation, and to adopt further proceedings. Your Committee have hailed the result of the public meeting called by the provisional Committee with great satisfaction, and have declared their readiness to contribute, by any means in their power, to the welfare of THE BIBLE TRANSLATION SOCIETY. They are assured that it will have the warmest sympathies and

support of enlightened Christians of our own, and many of other denominations; and they trust it will be favoured with His blessing, whose word, in its entire purity, the Society labours to extend.

To one more subject which has engaged the attention of your Committee, they will briefly advert. The importance of a Denominational Library, which should be the repository for Theological, Historical, and other works, especially bearing on our own denomination, has long been felt. The rapid disappearance of many of the works of our older divines, makes it important that at least one collection of them for public use should be secured; while very many small but valuable books will be lost to the community if not deposited where they shall be both safe and accessible. At a recent meeting of your Committee the following Resolutions, in which they trust their constituents will cordially concur, were unanimously adopted:—

“ 1. That in the judgment of this Committee, it is highly desirable to proceed in collecting books, with a view to the formation of a Metropolitan Denominational Library.

“ 2. That some friends having expressed their willingness to present volumes, in order to make a commencement, the Secretaries be authorised to solicit donations of books, especially works by Baptist authors, and works relating to Denominational history, biography, literature, statistics, and other subjects of denominational interest.

“ 3. That such books be for the present deposited in a room in the house of James Low, Esq., the Treasurer, 30, Gracechurch-street; the use of which he has kindly lent for the purpose.”

The statements now furnished by your Committee will, they trust, excite in your bosoms the most lively gratitude, leading you to more determined efforts in the cause of the Redeemer, and more entire dependence on the aid of the Holy Spirit. Nor will these

feelings be lessened as you become acquainted with the facts derived from a letter addressed to your Secretaries, by the Rev. Baron Stow, A.M., of Boston, which will be found in the Appendix, that during the last year not less than *fifty thousand* persons have been added by baptism to our churches in the United States; being an increase of ten per cent. on the whole previously existing body; and that a holy excitement now prevails in their large cities and towns altogether unprecedented.

Your Committee, as the close of their Report, will adopt the final paragraph of the last circular letter of the Bristol Association:—

“Permit us, in concluding, to remind you that what we do must *be done quickly*, as the day of labour is passing away. The grave already enrols among its richest spoils, our Rylands and Halls, our Hinton and Steadman, our Newman and Birt, with other worthies, long the ornaments of our denomination, and some of the brightest luminaries of the church; yet they have rested from their labours, and their works follow them; and soon, brethren, soon the tomb will receive our mortal remains. Let patience and zeal—let faith and prayer, energy and perseverance, be visible, therefore, in our efforts for the rising race; that ‘instead of the fathers may come up the children,’ to occupy their places, and to carry on with greater success the triumphs of the Lamb. Then our dying moments will be cheered by the increasing prosperity of our churches, and the widening empire of our Immanuel, while as our spirits are borne on seraphs’ pinions to the realms of day, the plaudit of the Redeemer will be addressed to us, ‘Well done, good and faithful servants, enter into the joy of your Lord.’”

TREASURER'S ACCOUNT from MAY 1st, 1839, to APRIL 30, 1840.

James Low, Esq., Treasurer to the Baptist Union.

RECEIPTS		EXPENDITURE.	
	£ s. d.		£ s. d.
Collection at Annual Meeting, 1839	- - - - 8 1 0	Balance due to the Treasurer at last Audit	- - - 88 17 8
Subscriptions received from various Churches and Associations, and Cash from the Sale of Reports, &c.	- 61 8 3	Expenses of preparing the Annual Report, 1839	- - 30 0 0
Balance due to the Treasurer	- - - - 110 14 5	Postages, Expenses of Annual and Committee Meetings, and incidentals	- - - - 23 19 3
		Printing, Stationery, and Advertising	- - - - 37 6 9
	<u>£180 3 8</u>		<u>£180 3 8</u>

The above Accounts are Audited and found correct, leaving a balance due to the Treasurer of £110. 14s. 5d.

April 30th, 1840.

APPENDIX.

No. I.

EVANGELICAL BAPTIST CHURCHES IN GREAT BRITAIN AND IRELAND.

THE following List has been compiled from the Circular Letters of the various Associations, from Replies to a Circular addressed by the Committee of the Baptist Union to more than two hundred Ministers and others, and from private communications. Great care has been employed to render it as perfect as possible, but it partakes too frequently of the imperfect character of the returns sent to the Committee; the state of the churches is generally collected from the letters published in 1839; in some instances the Committee have been able to furnish their present condition; while, in a few others, in the absence of later information, they have been compelled to use that of 1838.

It will be seen that the first column furnishes the name of the town or village in which each church is situated; the second the date of its formation; the third and fourth the name of the pastor and the date of his settlement; the fifth the number of members in the church at the date of the last returns; the sixth the number of children in the Sunday-schools, where it could be obtained; the seventh the number of villages in which the pastor preaches; and the eighth the local Association to which the church is attached. While the list is far from what the Committee of the Union would wish it to be, they are persuaded that it presents the most complete view of the Baptist churches in the United Kingdom, which has yet been presented to the public.

The Churches with an Asterisk (*) prefixed, compose the Baptist Union.

England.

BEDFORDSHIRE.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Barton							
Bedford, 1st church.	1650	R. Jukes	1839				
Bedford, 2nd church.	1791	Thomas King	1816	27	40	..	Bedfordshire.
Bedford, 3rd church.		W. Tomlinson					
*Biggleswade	1771	Samuel Kent .	1836	106			
Blunham	1670	Joseph Hindes	1832	..	..	..	Bedfordshire.
Carlton	1692	Geo. Hall. . . .	1838	99	104	3	Unassociated.
Cotton End		J. Frost	1833				
Cranfield	1660	Thos. Miller .	1830	62	80	2	Bedfordshire.
Dunstable, 1st ch.		C. Shepard ..	1836	62	26		

BEDFORDSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Dunstable 2nd ch.	1803	D. Gould	1826				
Eaton Bray	1837	W. Rush	1837				
Houghton Regis	1837	A. Smith	1837				
Keysoe	1652	Thos. Gates..	1838	67	120	1	Bedfordshire.
Keysoe-row .....	....	J. Woolston..	1834				
*Leighton Buzzard, 1st ch. ....	....	Edward Adey	1829	80	290	..	Herts and South Beds.
Leighton Buzzard, 2nd ch.	1832	Robert Clark.	1837				
*Luton, 1st ch.	1689	H. Burgess ..	1831	232	340	..	Herts and South Beds.
*Luton, 2nd ch.	1830						
Luton, 3rd ch.	1836	J. S. Bright..	1838	90	..	..	Unassociated.
Maulden .....	....	S. Hobson ...	1808				
Potton							
Ridgmont	1816	J. H. Brooks.	1834	95	290	3	Bedfordshire.
Risely	1839	M.W. Flanders	1829	11	25	1	Unassociated.
Sharnbrook .....	....	T. Williams..	1838	45	80	3	Bedfordshire.
Shefford	1829	B. S. Hall ...	1837	28	..	..	Unassociated.
Stotfold	1832						
Sonhill	1693	Thomas Tay ..	1819				
Stoughton (Little)	1767	T. Robinson..	1837	130	100	..	Unassociated.
Steventon	1655	G. H. Orchard	1832	103	93	2	Bedfordshire.
Thurleigh	1838	S. Wells	1839				
Toddington	1816	W. Wood....	1832	36	40	2	Bedfordshire.
Westoning	1814						
Wootton	1836	W. J. Early..	1836	40	80	..	Bedfordshire.

BERKSHIRE.

Abingdon, 1st ch.	1652	E.S. Pryce A.B.	1840				
Abingdon, 2nd ch.	1832	— Tiptaft ...	1832				
Ashampstead	1835	H. Fuller ...	1836				
Beech Hill .....	....	John Rodway.					
Blewbury	1835						
*Farringdon, 1st ch.	1620	A. Hay	1836	28	120	1	Oxfordshire.
Farringdon, 2nd ch.							
Kingston Lisle .....	....	— Townsend .	1838				
Moreton (South)	1832	T. Husband..					
*Newbury	1640	J. B. Pike ...	1839	130	350	4	Berks and West London.
*Reading, 1st ch.	1640	J. Statham ..	1839	170	..	..	Berks and West London.
Reading, 2nd ch.	1805						
Reading, 3rd ch.	1838	A. Perrey, M.D	1838				
Sunninghill	1829						
*Wallingford, 1st ch.	1798	Joseph Tyso .	1819	105	86	4	Berks and West London.
Wallingford, 2nd ch. ..	....	Isaac Sloper .					
*Wantage	1640	E. R. Cowie .	1837				
Windsor	1838	— Leslie	1840	..	..	..	Berks and West London.
*Wokingham	1778	G. Woodrow .	1838	140	..	..	Berks and West London.

BUCKINGHAMSHIRE.

*Amersham, 1st ch.	1783	Jos. Burton..	1840	267	200	5	Unassociated.
*Amersham, 2nd ch.	1823	James Cooper	1823	97	..	..	Bucks.
Askett	1837	Thomas Terry	1837	70	..	..	Unassociated.
*Aston Clinton	1830	T. Amsden...	1830	55	80	2	Bucks.

BUCKINGHAMSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Aylesbury, 1st ch. ....	....	J. Searle	1835	..	..	..	Unassociated.
*Aylesbury, 2nd ch.	1837		..	16	..	1	General Baptist.
Beacon Hill .....	....	T. P. Miller..					
*Chenies	1760	B. Bartlett ..	1838	90	102	2	Bucks.
*Chesham, 1st ch., and Berkhampstead	1706	E. Stevenson..	1835	406	200	4	Gen. Bapt.
*Chesham, 2nd ch.	1714	W. Payne....	1834	278	130	5	Bucks.
Chesham, 3rd ch.....	1820	J. Newborn..	1838				
*Colnbrook.....	1708	W. Coleman ..	1823				
*Crendon (Long) .....	....	W. Hopcraft ..	1822	96	150	1	Bucks.
*Cuddington	1829	T. Timberlake	1837	50	110	1	Bucks.
*Datchet.....	1786	W. Bailey ..	1819	17	..	..	Berks and West London.
*Fenny Stratford	1805		....	170	120	8	Bucks.
*Ford .....	....	S. Diprose ...	1829	17	50	1	Gen. Bapt.
*Gold Hill	1809	D. Ives	1827	101	70	2	Bucks.
Great Brickhill.....	....	W. Turner ..	..	160	120		
*Haddenham	1810	P. Tyler	1810	160	300	1	Bucks.
Hanslope	1818						
*Ickford	1825	C. Dodwell ..	1825	56	80	1	Bucks.
Ivinghoe	1804	W. Collyer ..		73	100		
Kingshill (Little).....	1814	D. Dossett ..					
Marlow	1839	J.W. Burnham	1839	20	80		
*Missenden.....	1776		....	146	160	1	Bucks.
*Mursley.....	....	J. Simonds ..	1839	22	30	4	Bucks.
Newport Pagnell	1662						
Northall	1812						
Olney.....	1694	.....	..	111	..	..	Northamptonshire.
*Penn	1802						
*Quainton	1816	D. Walker ...	1817	32	45	..	Bucks.
*Risborough (Princes) ...	1708	J. Davis	1836	166	240	8	Bucks.
Stony Stratford.....	1656	E. L. Foster..	1836	75	..	..	Northamptonshire.
*Speen.....	....	E. Bedding ..	1838	96	150	8	Bucks.
*Swanbourn	1809	.....	..	51	40	2	Bucks.
Towersey .....	....	R. G. Bowden	..	25	30	..	Unassociated.
*Waddesdon Hill	1787	H. Grainger..	1836	117	200	7	Bucks.
*Wendover	1817	C. Talbot....	1834	75	130	1	Gen. Bapt.
Winslow	1660	J. Dumbleton	1833				
Woburn Green	1833	Cornelius Slim	1840	28			
Wycombe (High).....	....					
Wyrardisbury .....	....	— Bennett.					

CAMBRIDGESHIRE.

Barnwell .....	....	{ H. Battis-	1837				
		{ combe, A.M.					
Bottisham Lode	1810						
Cambridge, 1st ch.	1720	R. Roff	1837	170	150	3	
Cambridge, 2nd ch. ....	....	R. Poock....					
Castle Camps	1817	W. Johnson..	1817				
*Chatteris, 1st ch.	1654	J. Lyon ..	....	47	..	1	Gen. Bapt.
Chatteris, 2nd ch.	1819	W. Palmer ..	1839				
Chatteris, 3rd ch.....							
Cottenham, 1st ch.	1780	J. Meakin ...	1812				

CAMBRIDGESHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Cottenham, 2nd ch.....	....	S. Sutton....					
Downham .....	....	— Lee.....					
Ely .....	....	T. Eason	1838				
Gamlingay.....	1710	E. Manning..	1818	100	200	1	Cambridgeshire
Haddenham	1812	G. Bailey	1831	33	25	..	
Harston.....	1792	W. Garner ..	1838	45	70	3	
Isleham, 1st ch.	1693	J. Reynolds..	1819				
*Isleham, 2nd ch.	1815	J. Cotton....	1836	104	..	3	Gen. Bapt.
Kirtling	1670						
Landbeach.....	1828	W. Harris ..	1828	39	30	2	Cambridgeshire.
Littleport	1835			14			
*March, 1st ch.	1700	J. Jones		86	..	1	Gen. Bapt.
March, 2nd ch.....	....	D. Sprague ..	1837				
*Melbourne.....	1705	J. Flood	1835	137	172	3	
Oakington	1819	— Barker	1837				
Over	1735						
Prickwillow				12			
*Shelford.....	1825	W. W. Cantlow	1837	70	100	2	
*Soham	1752	Joseph Green.	1834	80	80	2	Cambridgeshire.
Streatham	1801	J. Watts	1836				
Sutton	1789	W. Cattell ..					
Swavesey	1789	J. Edwards ..					
*Tyd St. Giles	1778	J. Taylor.....	....	75	..	2	Gen. Bapt.
Waterbeach .....	....	J. Peters					
*Whittlesea, 1st ch.	1823						
Whittlesea, 2nd ch.	1836			36	..	1	Gen. Bapt.
Wilburton.....	1808	J. Langford..	1838	16	..	..	Cambridgeshire.
Willingham, 1st ch.....	1662	E. Munsey ..	1839				
Willingham, 2nd ch.....	1838	— Rootham..	1838	15	24	3	Cambridgeshire.
*Wisbeach, 1st ch.....	1665	J. Carey Pike	1838	175	20	2	Gen. Bapt.
Wisbeach, 2nd ch.	1792	R. Renoldson	1830	70	..	..	Unassociated.

CHESHIRE.

Audlem	1815	J. Thursfield..	1819	40	90	..	Unassociated.
Chester	1806						
Hill Cliff	1663	}— Ken- { worthy	1840				
Little Leigh	1820						
*Macclesfield	1823	R. Kenney ...	....	133	..	1	Gen. Baptist.
*Stockport, 1st ch.	1836			26	..	1	Gen. Baptist.
*Stockport, 2nd ch.	1838	C. Baker	1839	46	..	..	Lancashire and Cheshire.
*Tarpорley	1818	E. Stenson ..	1835	69	..	1	Gen. Bapt.
*Tiverton	1837	D. Gaythorpe.	1837	14	..	1	Gen. Bapt.
Warford.....	....	J. Barber	1838				

CORNWALL.

*Austell, St.	1833		1833	30	90	2	South Devon & Cornwall.
*Calstock	1818	J. Moseley ..	1818	146			
Car Green .....	....	R. Coome .....	....	20	50	..	Unassociated.
*Chacewater, 1st ch.	1745	J. Webster ..	1837	24	38	1	S. Devon and Cornwall.
Chacewater, 2nd ch.....	1828					..	Unassociated.
*Falmouth	1772	L. Watts	1840	170	210	2	S. Devon and Cornwall.

CORNWALL—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Station.	Association to which attached
*Grampound	1804	B. Beddow ..	1830	15	60	3	S. Devon and Cornwall.
*Helston	1830	C. Wilson ...	1834	101	120	2	S. Devon and Cornwall.
Just, St.	1830	J. Parsons ..	.....	37	.....	.....	.....
Marazion	1823	.....	.....	28	.....	.....	.....
*Mary's, St. (Scilly)	1823	.....	.....	60	120	..	S. Devon and Cornwall.
*Padstow	1834	Thomas Howe	1837	22	18	..	S. Devon and Cornwall.
*Penzance, 1st ch.	1802	T. C. Finch ..	1840	49	30	..	S. Devon and Cornwall.
Penzance, 2nd ch.	1834	W. Penrose ..	1834	.....	.....	.....	.....
*Redruth	1801	.....	.....	76	139	1	S. Devon and Cornwall.
*Saltash	1812	John May ...	1837	22	20	1	S. Devon and Cornwall.
*Truro	1789	T. F. Jordan..	1837	94	106	2	S. Devon and Cornwall.

CUMBERLAND.

Broughton	1662	J. Collins....	1835	.....	.....	.....	.....
Carlisle, 1st ch. ....	.....	.....	.....	.....	.....	.....	.....
Carlisle, 2nd ch.	1839	T. Pulsford ..	1839	62	90	17	Unassociated.
Maryport	1807	H. Anderson..	.....	.....	.....	.....	.....
Ravenglass	1834	.....	.....	.....	.....	.....	.....
Whitehaven, 1st. ch. ...	.....	.....	.....	.....	.....	.....	.....
Whitehaven, 2nd ch. ..	1839	.....	.....	.....	.....	.....	.....

DERBYSHIRE.

*Alfreton and Ripley ...	1832	J. Burrows ..	1832	49	90	2	Gen. Bapt.
*Ashbourne	1826	.....	.....	29	40	1	Gen. Bapt.
*Ashford	1700	.....	.....	8	..	1	Gen. Bapt.
*Belper	1810	R. Ingham ..	1838	72	..	1	Gen. Bapt.
*Bradwell	1811	.....	.....	9	..	1	Gen. Bapt.
*Cauldwell	1785	W. Norton ...	.....	64	..	3	Gen. Bapt.
*Critch .....	.....	J. Garratt ...	1837	29	..	1	Gen. Bapt.
*Derby, 1st ch.	1791	J. G. Pike ...	1810	389	400	3	Gen. Bapt.
*Derby, 2nd ch.	1793	{ W. Haw- kins, A.M.	1827	139	140	..	Notts. and Derby.
*Derby, 3rd ch.	1830	S. Ayrton....	1834	190	200	2	Gen. Bapt.
*Dronfield	1830	D. Clarke....	1831	.....	.....	.....	.....
*Duffield	1810	S. Taylor ...	.....	97	..	2	Gen. Bapt.
*Ilkestone	1785	.....	.....	89	..	1	Gen. Bapt.
*Loscoe	1783	C. Martin ...	1833	52	120	1	Notts. and Derby.
*Melbourne and Ticknell	1760	.....	.....	277	..	3	Gen. Bapt.
Morley Park .....	.....	S. Jonson ...	.....	.....	.....	..	Unassociated.
*Nethersal .....	.....	S. Shakspeare	.....	82	..	5	Gen. Bapt.
*Smalley	1785	— Wilders ...	1839	121	..	4	Gen. Bapt.
*Swanwick and Riddings	1804	T. Pottenger .	1834	150	487	3	Notts. and Derby.
*Wirksworth and Shottle	1818	T. Underwood	1837	209	..	5	Gen. Bapt.

DEVONSHIRE.

*Appledore	1833	C. W. Vernon	1833	42	100	1	Western.
*Ashburton	1798	C. Tippett ...	1832	34	35	2	S. Devon and Cornwall.
*Bampton	1690	T. Thomas ...	1830	32	90	1	Western.
*Barnstaple, 1st ch.	1817	.....	.....	138	..	..	Western.
*Barnstaple, 2nd ch.	1835	R. May	1835	63	150	..	Western.

DEVONSHIRE—continued.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations	Association to which attached.
*Bideford	1839			40	45	..	Western.
Bovey Tracey	1773	J. L. Sprague	1796	..	..	..	Unassociated.
*Bradninch	1814	C. Sharp	1814	35	80	1	Western.
*Brayford	1817	W. Cutcliffe..	1833	70	30	6	Western.
*Bridestow	1832	J. Scoble	1832	..	..	..	Unassociated.
Brixham	1800	W. Welch	..	47	60	3	S. Devon and Cornwall.
Chayford	1829						
Chittleholt	1835	T. Crawford..	..	..	35	..	Unassociated.
*Cullompton	1745	E. Amery	1832	74	210	3	Western.
*Crediton	1817	C. Busby	1831	51	80	2	Western.
*Croyde	1824	J. Hunt	1838	20	60	5	Western.
*Dartmouth	1646	E. H. Brewer	1838	40	20	2	S. Devon and Cornwall.
*Devonport, 1st ch.	1784	T. Wilcocks..	1813	..	..	..	S. Devon and Cornwall.
*Devonport, 2nd ch.	1800	T. Horton	1822	..	..	..
*Exeter, 1st ch.	1600	P. Anstie	1834	122	140	1	Western.
*Exeter, 2nd ch.	1818			..	..	..	Unassociated.
Exeter, 3rd ch.	1832	N. Hellings	1837	..	..	..	Unassociated.
Frithelstock	1836						
Harberton Ford .....				..	41	..	Unassociated.
Hatherleigh	1835	W. Lake	1838	38	30	6	Unassociated.
High Bickington	1834	R. Gribble	..	..	50	4	Unassociated.
*Honiton	1817	{ J. B. Tither- ington ..	1839	42	100	3	Western.
*Kingsbridge	1836	T. Applegate	1839	77	80	2	S. Devon and Cornwall.
Langtree	1836			18	..	..	Unassociated.
Marlborough	1839	J. Nicholson	1840	17	40	3	Unassociated.
*Modbury		W. Dore		15	60	3	S. Devon and Cornwall.
Monkly	1836			17	..	..	Unassociated.
*Muckworthy	1827	A. Facy	1828	120	80	4	Western.
*Newton Abbott	1819	F. W. Cross..	1825	94	43	3	Western.
*Newton St. Petrock	1827	F. Thorne	1827	40	40	4	Western.
*Plymouth, 1st ch.	1748	S. Nicholson	1823	178	210	4	
Plymouth, 2nd ch.							
Plymouth, 3rd ch.							
*Prescott	1743	W. May	1839	99	70	5	Western.
*Shaldon	1810	Jas. Cragg	1838	24	30	1	Western.
South Molton	1836	C. Alexander	1836	26	..	..	Unassociated.
*St. Hill	1816	F. H. Roleston	1838	51	60	5	Western.
Stoke Gabriel .....				..	..	..	Unassociated.
Stonehouse	1833	D. Taylor	1837	..	..	..	Unassociated.
Swimbridge	1837	G. Lovering..	1837	..	..	..	Unassociated.
Tavistock	1835	{ T. A. Shep- herd ... H. King ... }	1835	..	..	..	Unassociated.
*Teignmouth	1821			..	..	..	Unassociated.
*Thorverton	1832			30	55	3	Western.
*Tiverton	1600	J. Singleton..	1814	118	150	2	Western.
Torquay		C. Rogers	1840	..	..	..
*Torrington	1820			150	180	10	Unassociated.
*Uffculm	1810	W. Loney	1837	31	32	..	Western.
*Upottery	1652	T. Blackmore	1826	55	..	6	Western.
*Yarcombe	1830	S. Vincent	1830	18	..	..	Western.

DORSETSHIRE.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Bourton	1836			16			
*Bridport	1838	J. C. Norgrove	1838	..	..	..	Western.
*Chilcock	1830			11	44	..	Western.
*Dorchester	1830	C. Evans	1836	27	40	..	Western.
Gillingham	1840						
*Iwerne	1831	J. Davidge	1833	17	10	2	Unassociated.
Langton	1831	J. Corban	1831	10	20	..	Unassociated.
*Loughwood	1665	J. Stembridge	1832	51	..	4	Western.
*Lyme, 1st ch.	1655	A. Wayland	1821	87	70	1	Western.
Lyme, 2nd ch.	1834			30	..	..	Unassociated.
*Poole	1804	S. Bulgin	1807	93	120	..	
*Weymouth	1814	G. H. Davis	1837	118	150	..	Western.
*Wimborne.							

DURHAM.

Beddington	1836						
Berwick-on-Tweed		C. Robson } A. Kirkwood }	....	61	..	..	Unassociated.
Darlington, 1st ch.							
*Darlington, 2nd ch.	1837	W. Lightfoot	1837	20	..	..	Unassociated.
*Hamsterley	1652	D. Douglas	1822	61	40	5	Northern.
Hetton	1815	W. Gratrex	1815	22	..	1	Unassociated.
*Middleton-in-Teesdale..	1828	T. Kempton	1840	62	..	8	Northern.
*Rowley and Broomley ..	1785	W. Fisher	1820	40	25	12	Northern.
*South Shields	1818	G. Brown	1823	69	50	..	Northern.
*Stockton	1810	W. Leng	1824	50	30	6	Northern.
Sunderland	1796	A. Wilson	1816	78	100	4	Unassociated.
*Wearmouth (Monks) ...	1835			20	..	..	Northern.
*Wolsingham	1830	J. Tallentyre	1840	34	..	..	Northern.

ESSEX.

Ashdon	1809	J. Cozens	1839	63	51	1	Essex.
Billericay	1815	B. Crowest	1815	6	..	4	Unassociated.
Braintree, 1st ch.	1680	W. Humphries	1827	118	125	4	Essex.
Braintree, 2nd ch.	1835						
Bures St. Mary	1833	A. Anderson	1833	48	120	..	
Burnham	1690	J. Garrington	1811	48	70	2	Essex.
Chelmsford	1807	D. Jennings	1839	..	..	..
Coggeshall .....	..	F. Revett	..	57	40	..	
Colchester, 1st ch. ....	..	C. T. Rust	1838	162	..	..	Essex.
Colchester, 2nd ch.	1835						
*Colne (Earl's)	1786	T. D. Reynolds	1830	44	88	3	Essex.
Dunmow	1823	— Garrard	1833	..	..	..
*Halstead	1700	W. Clements	1832	85	140	..	
*Harlow	1662	Thos. Finch	1817	96	56	..	S. W. Essex.
Harwich	1830			47	24	..	Essex.
Hedingham (Sible) ....	..	R. Langford	1822	198	100	..	
Horkesley (Great)	1838	J. Crampin	1838	..	..	..
*Ilford	1809	E. R. Hammond	1837	98	..	..	S. W. Essex.
*Langham	1754			100	75	..	
*Langley	1828	Chas. Player	1838	33	52	..	Essex.
*Loughton	1817	S. Brawn	1817	83	43	1	S. W. Essex.

ESSEX—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Mersey .....	.....	J. Rogers .....	.....	8	23		
Oakley (Great)	1831	J. Clark	1831	40	35	..	Essex.
Potter-street	1754	John Gipps ..	1832	98	60	..	S. W. Essex.
* Rayleigh	1799	J. Pilkington ..	1799	95	90	..	Essex.
Ridgwell .....	.....	S. F. Bridge ..	1835				
Romford	1836	T. Kendall ..	1836	..	..	..	S. W. Essex.
Saffron Walden, 1st ch.	1774	J. Wilkinson ..	1809	173	132	..	Essex.
Saffron Walden, 2nd ch.	.....	D. Player .....	.....			
Sampford (Old) .....	.....	J. Heafford ..	1837	44	60	..	Essex.
Thaxted, 1st ch. ....	.....	T. Byatt	1814				
Thaxted, 2nd ch.	1833						
Thorpe	1802	W. Bolton ...	1802	102	68	2	Essex.
Tillingham	1830	J. Baird	1838	46	50	..	Essex.
* Waltham Abbey, 1st ch.	1729	J. Hargreaves	1829	56	110	1	S. W. Essex.
Waltham Abbey, 2nd ch.	1828						
Witham .....	.....	J. Warren .....	.....			

GLOUCESTERSHIRE.

Arlington	1840	D. J. East ...	1840	43			
Avening	1818	S. Webley ...	1828	61	80	..	Bristol.
Blakeney .....	.....	J. Jones .....	.....	66	..	..	Midland.
* Bourton-on-the-Water..	1720	T. Coles, A.M.	1801	80	110	3	Oxfordshire.
* Chalford .....	.....	J. S. Deane ..	1798	52	65	..	Bristol.
Cheltenham, 1st ch.	1753		.....	95	..	..	Unassociated.
Cheltenham, 2nd ch.	1836	J. Smith	1836	346	532	5	Unassociated.
* Chipping Campden	1724	E. Stephens ..	1837	80	115	..	Oxfordshire.
Chipping Sodbury	1709		.....	59	160	..	Bristol.
* Cirencester	1651	D. White	1804	70	100	2	Oxfordshire.
Coleford .....	.....	J. Fry	1814	170	300	..	Midland.
Cubberley	1827	T. Davis	1829	80	80	4	Unassociated.
* Cutsdean	1839	D. Ricketts ..	1839	..	..	..	Oxfordshire.
Downend	1814	J. Mitchell ..	.....			
Eastcoombs	1800		.....	142	120	..	Bristol.
Eastington	1832		.....	30			
* Fairfield	1700	D. Williams ..	1794	30	40	1	Oxfordshire.
Gloucester	1813	G. W. Rodway	1839	80	120	1	Midland.
Gorsley .....	.....	— Jones .....	.....	30	70	..	Bristol.
Hillsley .....	.....		.....	172	240	3	Bristol.
Kingstanley	1630	J. Cousins ...	1818	50	35	3	Oxfordshire.
* Lechlade	1817	R. Breeze	1827	42	40		
Lydbrook .....	.....	T. Wright ..	1827	31	80	..	Midland.
Lydney	1836	E. E. Elliott ..	1836	17	..	..	Unassociated.
Malborough	1840	J. Nicholson ..	1840				
Maiseyhampton	1833		.....	213	170	2	Bristol.
Minchinhampton	1824	J. Dunn	1826	51	90	3	Oxfordshire.
* Naunton and Guiting ...	1797	J. Acock	1829	49	121	..	Bristol.
Painswick	1832	W. Hewitt ..	1832				
Parkhill	1839	J. Lewis	1839	5			
Shepscombe	1833		.....	100			
Sherston .....	.....	S. Stubbins ..	.....				Bristol.
* Shortwood	1715	F. F. Newman	1832	645	451	1	Bristol.
Slimsbridge .....	.....		.....				Bristol.

GLOUCESTERSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached
*Stow-in-the-Wold	1665	J. Miles	1825	26	80	4	Oxfordshire.
*Stroud	1825	W. Yates	1828	268	300	4	Bristol.
Tetbury		J. O. Mitchell					
*Tewkesbury, 1st ch.	1655	D. Trotman	1803	130	150	4	Unassociated.
Tewkesbury, 2nd ch.	1835			26			
Thornbury		W. J. Cross			100		
Uley	1820	E. Webb	1837	158	102	2	Bristol.
Upton	1825	M. Stinchcomb					
Westbury-on-Trym		J. G. Fuller		17			Bristol.
Winchcombe	1810	J. Mills	1826	23	147	1	E. Worcestershire.
Winstone	1823	T. Davis	1823	47	64	3	Unassociated.
Woodchester	1825	J. Porter	1839	55	107	3	Bristol.
Wotton-under-edge		J. Watts	1830	149	206	1	Bristol.

HAMPSHIRE.

*Andover	1821			74	140		Southern.
*Amore	1827			23	70	5	Southern.
*Ashley	1817	T. Rutter	1817	94	60		Southern.
*Beaulieu Rails, 1st ch.	1817			75	150		Southern.
*Beaulieu Rails, 2nd ch.	1834	J. B. Burt	1834	42	84		Southern.
*Blackfield Common	1831	R. Bennett	1831	64	70		Southern.
Broughton	1690	H. Russell	1806				Unassociated.
*Forton	1811	T. Tilley	1812	85	100	4	Southern.
Frenchmoor		J. Banting.					
Guernsey, 1st ch., Fr. } (St. Martin's)	1824	P. Mullet	1837	35			Unassociated.
Guernsey, 2nd ch., Fr. } (St. Saviour)	1837	T. Nant ... } M. DePution }	1837	32			Unassociated.
Guernsey, 3rd ch., Fr. } (Catel)	1837	I. Le Clerc ..	1837	30	60		Unassociated.
Guernsey, 4th ch., Eng. } Helier's, St. (Jersey) 1st ch. } Helier's, St. (Jersey) 2nd ch. } 1839	1835	G. W. Fish- bourne .. }	1840	15		1	Unassociated.
*Lockerley	1753	N. T. Burnett	1823	29	22		Southern.
*Longparish	1818	T. Futeher	1818	21	58	1	Southern.
*Lymington	1688	J. Millard	1818	229	200	1	Southern.
Lyndhurst		J. Heathcoat	1830	20	25		
*Milford	1815	F. Wills	1837	139	104		Southern.
*Newport (I. W.)	1809			125	200	2	Southern.
*Niton (I. W.)	1835	J. Smedmore	1835	61	65	2	Southern.
*Parley (East)	1827	H. V. Gill	1828	90	50	2	Southern.
PORTSEA :—							
*Meeting-House Alley	1696	C. Room	1838	471	366		Southern.
*White's Row	1782	T. Morris	1827	130	70		Southern.
*Clarence-street	1802	E. Burton	1835	200	280	1	Gen. Bapt.
*Ebenezer	1812	J. Neave .. } G. Arnot .. }	1834	111	129		Southern.
*Landport	1829	J. Clay	1820	223	250		Southern.
		C. Cakebread }	1828				
*Salem	1813	R. Young	1814	45			Southern.
*Romsey	1750	S. Sincex	1838	38	40	1	Southern.

HAMPSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Southampton, 1st ch.	1764	B. H. Draper, LL.D. }	1820	200	25	..	Southern.
Southampton, 2nd ch.	1840	J. Pulsford	1840				
*Sway	1816	G. Jones	1835	49	80	1	Southern.
*Wellow and Yarmouth.	1804	W. Read	1804	101	94	..	Southern.
		W. Elliot	1836				
*Whitchurch	1690	P. Davies	1818	109	160	3	Southern.
*Winchester	1822	.....		36	70	1	Southern.
Yately.							

HEREFORDSHIRE.

Fownhope	1827	T. Harris	1827				
Garway	1802	J. Lewis	1839	22	85	3	Midland.
Gorsley	1831	J. Hall		65	46		
Hereford	1829						
*Kington	1805	S. Blackmore	1823	91	70	..	Midland.
Lay's Hill	1822	T. Wright		40	60		
Ledbury	1828	.....		29	45	..	Midland.
Leominster	1656	M. Jones	1835	50	120	..	Midland.
Madley	1817	W. Owen	1836				
Peterchurch	1820	W. Stanley		51			
*Ross	1819	E. Claypole	1828	67	120	..	Midland.
Ryeford	1662	W. Williams	1809	65	37	1	Midland.
Tenbury	1819						
Withington	1817	J. Davies		40	..	..	Midland.

HERTFORDSHIRE.

*Albans, St.	1675	W. Upton	1821	204	280	3	Herts. and South Beds.
*Berkhampstead and Chesham	1676	J. Hobbs		406	..	4	Gen. Bapt.
Berkhampstead Common		T. Wood					
*Bishop's Stortford		B. Hodgkins	1836	32	50		
*Box Moor, 1st ch.	1826	F. W. Gotch, } A. B. }	1839	68	206	..	Herts. and South Beds.
Box Moor, 2nd ch.		— Norris					
*Coleman's Green	1825	H. Biggs	1827				
Gaddesden Row		T. Henley					
*Hemel Hempstead	1679	T. Hopley	1823	189	250	3	Herts. and South Beds.
Herford	1773	J. P. Edge- cumbe }	1838	38	55		
Hitchin	1660	T. Griffin	1831				
*Market Street	1813	W. Payne	1838	67	120	..	Herts. and South Beds.
Mill End	1790	John Berg	1837	61	70	..	Unassociated.
*New Mill		C. Smith	1839	203	152	4	Buckinghamshire.
Redbourn	1835	T. Gristwood	1835				
Rickmansworth, 1st ch.	1827	S. Benham	1833	144	50	5	
Rickmansworth, 2nd ch.	1840	G. Hull	1840	40	42	1	Unassociated.
Sawbridgeworth		J. Stewart					
Tring	1807	R. Glover	1812				
Watford	1703	Edmund Hull	1834	300	400	5	Unassociated.

HUNTINGDONSHIRE.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Bluntisham	1787	J. E. Simons, A.M. }	1830	128	100	2	Huntingdonshire.
Bythorne	1811	E. Whiting ..	....	26	22	4	Bedfordshire.
Fenstanton .....	....	W. Watson. ....	....	....	....	....	....
Gidding (Great)	1784	....	....	28	....	....	....
Gransden (Great)	1694	S. Peters	1833	27	35	3	....
Hail Weston	1757	J. Paxton	1838	51	30	..	Bedfordshire.
Huntingdon	1822	W. Wright ...	1822	....	....	....	....
*Ives, St., 1st ch.	1688	....	....	20	..	1	Gen. Bapt.
Ives, St., 2nd ch.	1809	T. Bliss, A.B.	1838	60	120	..	Huntingdonshire.
Ives, St., 3rd ch.	1838	W. Chappell .	1838	37	..	2	Cambridgeshire & Hunts.
Kimbolton	1692	J. Hemming, A.M. }	1818	....	....	....	....
Needingworth	1767	Joseph Wallis	1837	68	60	..	Cambridgeshire & Hunts.
Neots, St.	1800	G. Murrell ..	1811	....	....	....	....
Ramsey	1726	M. H. Crofts	1836	70	160	1	Huntingdonshire.
*Somersham	1818	W. Orris	1822	43	50	..	....
Spaldwick .....	....	J. Manning ..	1793	....	....	....	....
Warboys	1829	D. Irish	1832	80	100	5	Unassociated.
Yelling	1830	H. Bottle	1833	20	40	1	Huntingdonshire.

KENT.

*Ashford	1653	T. Davis	1837	76	77	..	East Kent.
*Bessel's Green	1769	W. Paine	1838	35	109	..	West Kent and Sussex.
Bethersden	1809	A. Shilling ..	1809	..	..	..	Unassociated.
Bexley Heath	1810	C. Collins	1832	..	100	..	Unassociated.
*Borough Green	1809	W. Bolton ...	1830	85	85	..	West Kent and Sussex.
Brabourne	1838	J. Jones	1838	..	..	..	Unassociated.
*Brabourne Lees	1824	T. Scott	1837	34	159	..	East Kent.
Brenchley & Lamberhurst	1801	T. Gladwish ..	1815	..	..	..	Unassociated.
*Canterbury, 1st ch.	1825	W. Davies	1838	102	137	..	East Kent.
Canterbury, 2nd ch.	1839	C. W. Banks ..	1839	..	..	..	Unassociated.
*Chatham, 1st ch.	1630	W. G. Lewis .	1825	331	103	..	West Kent and Sussex.
*Chatham, 2nd ch.	1824	....	....	134	100	..	West Kent and Sussex.
Cranbrook	1706	G. Stonehouse	1814	..	..	..	Unassociated.
*Crayford	1810	O. Watts	1837	50	84	..	West Kent and Sussex.
*Deal	1814	E. Davis	1835	76	120	..	East Kent.
Deptford	1835	J. Kingsford .	1835	80	65	1	Unassociated.
*Dover, 1st ch.	1822	S. Lillycrop ..	1839	139	120	..	East Kent.
*Dover, 2nd ch.	1839	J. P. Hewlett .	1839	16	60	..	East Kent.
Dunk's Green, Plaxtol ..	1840	— Dawson ...	1840	56	35	..	Unassociated.
Eastchurch	1834	T. Wise	1837	17	64	..	Unassociated.
*Egerton .....	....	....	....	....	....	..	East Kent.
*Eynsford	1786	J. Rogers	1802	182	269	..	West Kent and Sussex.
*Eythorne	1604	W. Copley ..	1839	236	126	3	East Kent.
Faversham	1840	H. H. Denham	1840	..	..	..	Unassociated.
*Folkestone	1750	J. P. Briscoe .	1832	74	186	..	East Kent.
*Gravesend	1826	W. Mills	1827	40	..	..	West Kent and Sussex.
*Greenwich, 1st ch.	1755	W. Belsher ..	1827	50	..	..	Unassociated.
*Greenwich, 2nd ch.	1838	J. Belcher ...	1838	36	200	1	Unassociated.
*Hadlow	1826	E. Crowhurst	1836	14	50	..	West Kent and Sussex.
*Lessness Heath	1805	....	....	31	60	..	West Kent and Sussex.

KENT—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Maidstone, 1st ch.	1797	.....	.....	163	174	..	West Kent and Sussex.
Maidstone, 2nd ch.	1820	.....	.....	..	..	..	Unassociated.
Maidstone, 3rd ch.	1834	.....	.....	..	..	..	Unassociated.
Malling.....	1837	.....	.....	72	70	..	..
*Margate.....	1720	D. Pledge ...	1836	64	150	..	East Kent.
*Meopham	1832	W. Pope ...	1833	65	100	..	West Kent and Sussex.
Milton	1835	.....	.....	..	..	..	Unassociated.
New Romney	1831	.....	.....	..	..	..	Unassociated.
*Ramsgate	1831	J. M. Daniell	1837	83	120	..	East Kent.
*Sandhurst .....	.....	Jas. Gates ...	1811	110	127	..	West Kent and Sussex.
*Seven Oaks, 1st ch.	1754	T. Shirley ...	1810	126	150	..	West Kent and Sussex.
*Seven Oaks, 2nd ch.	1817	J. Felkin ...	1837	64	..	3	Gen. Bapt.
*Sheerness (Mile Town)..	1817	J. Dawson ...	1834	140	65	..	West Kent and Sussex.
*Smar den, 1st ch.	1640	W. Sycklemore	1837	89	50	..	West Kent and Sussex.
*Smar den, 2nd ch. ....	.....	T. Rofe .....	.....	84	..	1	Gen. Bapt.
*St. Peter's.....	1720	T. Cramp. } J. M. Cramp }	1800 1827	133	84	1	East Kent.
*Tenterden, 1st ch.	1773	G. W. Moulton	1834	70	154	1	West Kent and Sussex.
Tenterden, 2nd ch. ....	.....	—Brown .....	.....	..	..	..	Unassociated.
*Tunbridge Wells .....	.....	H. Kewell ...	1836	56	62	..	West Kent and Sussex.
*Upnor	1835	W. Love ...	1835	23	75	..	West Kent and Sussex.
Woolwich, 1st ch.	1757	C. Box	1840	..	..	..	Unassociated.
Woolwich, 2nd ch.	1786	John Cox....	1830	..	..	..	Unassociated.
Woolwich, 3rd ch.	1808	J. Burnett ...	1811	64	..	..	Unassociated.

LANCASHIRE.

*Accrington	1760	.....	.....	292	450	2	Lancashire and Cheshire.
*Ashton-under-Line	1836	D. Marsh....	1836	88	200	..	Lancashire and Cheshire.
*Bacup, 1st ch.	1711	J. Edwards ..	1830	170	360	..	Lancashire and Cheshire.
*Bacup, 2nd ch.	1821	.....	.....	187	460	..	Lancashire and Cheshire.
Blackburn, 1st ch.	1760	J. Worrall ...	1824	.....	.....	..	..
Blackburn, 2nd ch.	1839	G. Gibbs ...	1839	.....	.....	..	..
*Bolton	1793	W. Frazer ...	1829	128	540	4	Lancashire and Cheshire.
*Burnley, 1st ch.	1780	Thomas Gill..	1839	..	..	1	Gen. Bapt.
*Burnley, 2nd ch.	1827	.....	.....	78	150	..	Lancashire and Cheshire.
*Chowbent	1834	D. Thompson	1839	16	390	..	Lancashire and Cheshire.
*Cloughfold	1675	D. Griffiths ..	1839	64	240	..	Lancashire and Cheshire.
*Colne	1772	.....	.....	86	..	3	Lancashire and Cheshire.
*Coniston	1838	D. Kirkbride .	1839	30	..	..	Lancashire and Cheshire.
*Eccles	1832	.....	.....	31	50	..	Lancashire and Cheshire.
*Goodshaw Chapel.....	1747	A. Nichols ...	1836	140	241	..	Lancashire and Cheshire.
*Haslingden	1811	J. Blakey ...	1836	74	370	..	Lancashire and Cheshire.
Hawkshead Hill	1678	R. Ward.....	.....	..	..	..	..
*Heywood	1834	.....	.....	46	180	..	Lancashire and Cheshire.
Huncoates	1810	.....	.....	..	..	..	..
*Inskip	1815	W. J. Stuart .	1838	59	55	..	Lancashire and Cheshire.
*Liverpool, 1st ch.	1714	— Thomas ...	1840	61	..	..	Lancashire and Cheshire.
Liverpool, 2nd ch.	1798	D. S. Wylie..	1798	.....	.....	..	..
Liverpool, 3rd ch.	1799	W. Roberts ..	1837	..	..	..	North Wales.
*Liverpool, 4th ch.	1800	J. Lister ...	1803	264	..	..	Lancashire and Cheshire.
*Liverpool, 5th ch.	1825	.....	.....	148	50	..	Lancashire and Cheshire.
*Liverpool, 6th ch.	1838	C. M. Birrell..	1838	139	186	..	Lancashire and Cheshire.

LANCASHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Lumb, Rossendale	1828	J. Driver	1835	93 260	..	..	Lancashire and Cheshire.
Lytham .....	.....	J. Edmondson	.....	.....	.....	.....	.....
Manchester, 1st ch.....	1786	W. Gadsby.	.....	.....	.....	.....	.....
*Manchester, 2nd ch.....	1810	J. Birt, A.M.	1820	.. 280	..	..	Lancashire and Cheshire.
Manchester, 3rd ch.....	.....	W. Jackson.	.....	.....	.....	.....	.....
*Manchester, 4th ch.....	1821	F. Beardsall..	1837	95 ..	1	..	Gen. Bapt.
*Manchester, 5th ch.....	1830	J. Girdwood..	1839	202 846	..	..	Lancashire and Cheshire.
*Manchester, 6th ch.....	1840	.....	.....	17 ..	..	..	Lancashire and Cheshire.
Manchester (Welsh ch.)	.....	E. Williams..	1835	.. ..	..	..	North Wales.
*Ogden	1783	.....	.....	44 111	..	..	Lancashire and Cheshire.
*Oldham, 1st ch.	1816	J. D. Casewell	1839	120 365	..	..	Lancashire and Cheshire.
Oldham, 2nd ch.	1834	R. Abbott ..	1835	45 400	.....	.....	.....
*Pendlehill (Sabden) ...	1798	J. P. Griffiths	1839	110 411	..	..	Lancashire and Cheshire.
*Preston, 1st ch.	1785	W. Giles	1832	74 171	..	..	Lancashire and Cheshire.
Preston, 2nd ch.	1825	.....	.....	.....	.....	.....	.....
*Preston, 3rd ch. ....	.....	— Peacock ..	.....	12 ..	1	..	Gen. Bapt.
*Rochdale, 1st ch.....	1773	W.F. Burchell	1840	120 423	..	..	Lancashire and Cheshire.
Rochdale, 2nd ch.	.....	.....	.....	.....	.....	.....	.....
*Staley Bridge, 1st ch. .	1808	T. Smith ....	.....	.. ..	1	..	Gen. Bapt.
*Staley Bridge, 2nd ch...	1815	C. Morrell ...	1827	75 350	..	..	Lancashire and Cheshire.
*Tottlebank	1669	.....	.....	91 40	..	..	Lancashire and Cheshire.
*Wigan, 1st ch.....	1796	.....	.....	42 180	..	..	Lancashire and Cheshire.
*Wigan, 2nd ch.	1827	B. Millard ...	1827	19 170	..	..	Lancashire and Cheshire.

LEICESTERSHIRE.

*Ashby	1807	J. Goadby ...	.....	297 ..	3	..	Gen. Bapt.
Appleby.....	1825	W. Edwards..	1838	50 57	1	..	Leicestershire.
Arnsby	1667	J. Webb	1838	97 80	2	..	Leicestershire.
*Barton	1745	J. Derry .....	.....	408 500	12	..	Gen. Bapt.
*Billesden	1820	J. H. Creaton	.....	46 ..	3	..	Gen. Bapt.
Blaby.....	1807	J. Barnett ...	1839	33 95	..	..	Leicestershire.
Bosworth (Husband's)..	1793	— Smith ....	.....	38 30	..	..	Leicestershire.
*Bottesford.....	1791	.....	.....	17 19	..	..	Notts. and Derby.
*Castle Donnington	1785	R. Stocks....	.....	287 ..	4	..	Gen. Bapt.
*Fleckney, 1st ch.	1819	.....	.....	33 ..	2	..	Gen. Bapt.
Fleckney, 2nd ch.....	1838	.....	.....	.....	.....	.....	.....
Foxton	1716	J. Blackburn.	1839	17 ..	..	..	Leicestershire.
Hallaton	1828	.....	.....	.....	.....	.....	.....
*Harborough .....	.....	J. Buckley ..	1840	69 ..	1	..	Gen. Bapt.
*Hinckley	1766	M. Shore....	1840	186 ..	4	..	Gen. Bapt.
*Hugglescote	1798	T. Orton ....	.....	176 ..	5	..	Gen. Bapt.
*Kegworth	1760	W. Wilders ..	.....	122 ..	2	..	Gen. Bapt.
*Knipton	1700	W. Hatton ..	.....	9 ..	1	..	Gen. Bapt.
*Leake and Wimeswold	1782	E. Bott.	1838	266 ..	7	..	Gen. Bapt.
*Leicester, 1st ch.....	1656	S. Wigg	1821	370 400	2	..	Gen. Bapt.
Leicester, 2nd ch.	1760	J. P. Mursell	1827	294 410	..	..	Leicestershire.
Leicester, 3rd ch.....	.....	.....	.....	45 ..	.....	.....	.....
*Leicester, 4th ch.....	1799	T. Stevenson..	1830	382 400	3	..	Gen. Bapt.
Leicester, 5th ch.....	.....	— Bloodwork	.....	60 70	.....	.....	.....
*Leicester, 6th ch.....	1823	.....	.....	44 100	..	..	Gen. Bapt.
*Leicester, 7th ch.....	1823	J. Goadby ...	1829	228 300	2	..	Gen. Bapt.
*Leicester, 8th ch.....	1831	J. Simmons, A.M.	1834	140 100	.....	.....	.....
Long Whatton	1799	.....	.....	74 ..	2	..	Gen. Baptist.

LEICESTERSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Loughborough, 1st ch...	1760	T. Stevenson	....	526	500	3	Gen. Bapt.
Loughborough, 2nd ch.	1815	W. P. Scott	1837	68	80	..	Leicestershire.
Lutterworth	1835	J. De Frane	1840				
Measham	1839	— Staples	1840				
Oadby	1825	S. Webb	....	30	..	..	Leicestershire.
*Quorndon & Woodhouse	1804	Adam Smith..	....	287	..	4	Gen. Bapt.
*Rothley and Sileby	1802	S. Taylor.....	....	100	..	2	Gen. Bapt.
*Sheepshead, 1st ch.	1695	J. Bromwich..	1827	93	150	1	Leicestershire.
Sheepshead, 2nd ch.							
*Shilton	1820	R. Verow ....	....	77	..	1	Gen. Bapt.
Smeeton	1839						
*Sutton Bonnington	1798	J. Stapleton..	....	112	..	3	Gen. Bapt.
Sutton-in-Elms	1650	C. Burditt ..	1811	40	60	..	Leicestershire.
*Syston & Queenborough	....	....	....	15	..	2	Gen. Bapt.
*Thurlaston	1814	T. Yates .....	....	115	..	1	Gen. Bapt.
Uilesthorpe .....	....	W. Ayre	1824				

LINCOLNSHIRE.

*Boston, 1st ch.	1653	T. W. Matthews	1839	110	130	..	Gen. Bapt.
*Boston, 2nd ch.	1800	T. H. Morgan	1839	93	50	4	Lincolnshire.
Boston, 3rd ch.	1818	W. Felton ...	1837	73	..	..
*Bourne	1688	J. Peggs	1834	113	..	6	Gen. Bapt.
Burgh .....	....	B. Bull.					
*Carlton Le Moorland ..							
*Coningsby	1657	G. Judd ....	....	67	..	5	Gen. Bapt.
*Epworth, Butterwick, } and Crowle	1695	.....	....	52	..	2	Gen. Bapt.
*Fleet	1688	T. Yates	1840	136	..	4	Gen. Bapt.
*Gedney Hill	1688	D. D. Billings	1839	50	..	2	Gen. Bapt.
*Gosberton	1688	H. Everard ..	1836	41	..	2	Gen. Bapt.
*Goulsby and Donington	....	W. Scott	1834				
*Great Grimsby	1826	S. Marston ..	1826	73	160	6	Lincolnshire.
*Halton	1825	W. Tutty .....	....	16	..	1	Gen. Bapt.
*Heckington	1838	E. Le Fevre..	1838	13	89	..	Lincolnshire.
*Helpringham	1837	E. Le Fevre..	1838	13	..	..	Leicestershire.
*Horncastle	1830	D. Jones	1830	32	50	3	Lincolnshire.
*Killingholm, 1st ch.	1793	W. Rowe	1820	31	..	..	Lincolnshire.
*Killingholm, 2nd ch. ....	....	.....	....	19	..	..	Gen. Bapt.
*Kirton in Lindsey	1663	W. Goodliffe..	....	45	..	1	Gen. Bapt.
*Lincoln, 1st ch.	1781	J. Craps	1826	99	190	2	Lincolnshire.
*Lincoln, 2nd ch.	1822	S. Wright	1838	49	..	1	Gen. Bapt.
Long Sutton	1840	T. Burditt ..	1840	55	..	..
*Louth	1802	F. Cameron ..	....	140	..	1	Gen. Bapt.
*Malby and Alford	1773	J. Kiddell ...	....	55	..	2	Gen. Bapt.
Misterton							
*Partney and Orby	1837	D. Wilson ..	1837	14	..	5	Lincolnshire.
Skirbeck	1840	J. Trolley ...	1840				
*Spalding, 1st ch.	1646	T. Hoe	1836	153	..	2	Gen. Bapt.
Spalding, 2nd ch.	1745	W. Margerum	1826	68	180	3	Lincolnshire.
*Stamford, 1st ch.	1829	.....	....	17	..	1	Gen. Bapt.
Stamford, 2nd ch.							

LINCOLNSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Sutterton	1808	J. Golsworthy	1839	63	100	..	Gen. Bapt.
Sutton, St. James	1839						

LONDON AND SOUTHWARK.

Alfred-place, Kent-road	1820	W. Young ...	1821	72			
Artillery-street	1831	D. Moyle....	1831	106			
Blandford-street	1794	W. B. Bowes.	1835	213	160		
Bluegate Fields, Ratcliffe Highway	1830	J. Milner....	1831	141			
Borough-road	1674	{ J. Steven- son, A.M. }	1834	296	..	..	Gen. Bapt.
Brick-lane, Old-street ..	1783	J. A. Jones ..	1831	102			
Buttesland-st. Hoxton..	....	J. Rothery...	1831	71			
*Church-street	1780	Jos. Davis ...	1833	363	220	..	London.
Clement's-lane .....	....	W. House ...	1837				
Commercial-pl., City-rd.	1813	J. Abrahams..					
*Commercial-road.....	1657	J. Wallis....	1821	157	..	..	Gen. Bapt.
Cromer-st., Gray's-inn-la.	1838	.....	....	24	140		
Crosby-row	1837	.....	....	54			
*Devonshire-square	1638	J.H.Hinton,A.M.	1837	333	110	..	London.
Dockhead							
*Eagle-street	1737	R.W. Overbury	1834	364	250	..	London.
Eden-st., Hampstead-rd.	1840	J. Preston ..	1840	12			
Eldon-street, (7th day)..	1662	J.B.Shenstone	1826				
Eldon-street, (Welsh)..	1817	D. Jones	1837	102	40	..	London.
Fetter-lane	1785	J. Elvey.....	1817	98			
Goswell-street-road ...	1815	J. Peacock ..	1821	277	563	..	London.
Grafton-street, Soho ...	1812	W. Williams..	1812	195			
Great Alie-street							
Henrietta-street	1817	W. A. Salter..	1836	184	172	..	London.
Hill-street, Regent's-pk.	1825	J. Foreman ..	1826	247			
Homerton-row	1820	D. Curtis ...	1837	96			
Islington	1840	.....	....	18			
Jamaica-row .....	....	W. Dovey ...					
John-st., Gray's-inn-lane	1816	J.H.Evans,A.M.	1816	500			
John's-row, St. Luke's..	1817	W. Carpenter	1838	108			
*Keppel-street	1713	W. F. Poile..	1840				
Little Ailie-street	1753	P. Dickerson.	1831	345			
*Little Prescott-street ...	1633	C. Stovel....	1833	279	240	..	London.
*Little Wild-street	1691	C. Woollacott	1385	186	120	..	London.
*Maze Pond	1692	J. Aldis	1838	207	220	..	London.
Meard's Court, Soho	1784	J. Stevens ...	1811	450			
Mitchel-street	1837	.....	....		
*New Park-street	1719	.....	....	290	150	..	London.
Northampton-street....	1822	{ J. Hall J. Hewitt }	1829	31			
Red Cross-street	1644	D. Whittaker	1833	103			
Romney-st., Westminster	1815	.....	....	107			
*Salter's Hall	1830	S. J. Davis ..	1837	121	120	..	London.
*Shadwell	1837	T. Moore....	1837	77			
*Shoreditch, 1st. ch.	1832	W. Miall....	1839	146			
Shoreditch, 2nd ch.	1835	J. Massingham	1835	81	300		

LONDON AND SOUTHWARK—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Shouldham-street	1809	J. George . . .	1816	70			
Snow's Fields	1804	G. Francies . .					
Soho, Oxford-street	1780	G. Comb	1825	287			
*Trinity-square	1773	B. Lewis	1825				
Unicorn-yard	1720	D. Denham . .	1834	174			
*Walworth, 1st ch.	1791	J. Hamblin . .	1834				
*Walworth, 2nd ch.	1805	S. Green	1834	265	280	..	London.
Walworth, 3rd ch.	1833	R. G. Lemaire .	1834	91	..	..	London.
Waterloo-road	1836	G. Francies . .	1837	99	..	..	London.
Windmill-street . . . . .	....	W. Jones, A.M.	1829				

MIDDLESEX.

Alperton	1827						
Brentford (New)	1802			14	80		
Brentford (Old)	1819	C. Robinson . .	1832				
Brompton	1838	H. H. Dobney .	1840	51	150	..	London.
*Chelsea, 1st ch.	1817	S. Packer	1836	67	100	..	Berks and West London.
Chelsea, 2nd ch.	1824	J. Nichols . . .	1838	76			
Chelsea, 3rd ch.	1830	J. Stenson . . .	1832	137			
Greenford	1819						
*Hackney	1798	{ F. A. Cox, } { D. D., LL.D. }	1811	501	526	..	London.
*Hammersmith, 1st ch. . . .	1793	D. Katterns . .	1838	154			
Hammersmith, 2nd ch. . . .	1835						
Hampstead, 1st ch.	1818	J. Castleden . .	1818	120			
Hampstead, 2nd ch. . . . .	....	R. Livermore . .					
Harefield	1835	J. Webb	1838				
*Harlington	1798	J. George	1835	127	260	..	Berks and West London.
Harrow-on-the-Hill	1812			49			
Hendon	1832	J. Gundry	1832	40	40		
*Highgate	1812	E. Lewis	1820				
Kensington	1824	J. Broad	1832	148	250	1	Unassociated.
*Mary-le-Bone . . . . .	....	J. Burns	1835	235	150	1	Gen. Bapt.
*Old Ford	1785	W. Norton	1836	277			
*Paddington (Edward-st.) . .	1835	J. Ferncyhough.	1835	93	..	..	Gen. Bapt.
Poplar	1812	J. Upton	1821	158	220	..	London.
Potter's Bar	1825	R. Ward	1836				
Shacklewell	1818	J. Cox	1837	118			
*Somer's Town, 1st ch. . . .	1796	C. Carpenter . .	1826	196			
Somer's Town, 2nd ch. . . .	1836	T. Goodwin . . .	1837	31			
*Staines	1825	G. Hawson . . .	1825	82	50	3	Berks and West London.
Stamford Hill	1838	G. Pike	1838	12			
*Stepney, 1st ch.	1826	W. H. Murch, D.D.	1836	65	50	10	
Stepney, 2nd ch. . . . .	....	W. Allen	1837				
*Tottenham	1827	J. J. Davies . . .	1828	229	253	..	London.
Uxbridge	1840	T. Welsh	1840				
*West Drayton	1827	W. Nash	1838	75	100	1	Berks and West London.
Woodend Green	1836						

MONMOUTHSHIRE.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached
*Abergavenny, 1st ch.	1807	M. Thomas	1817	..	..	..	Unassociated.
*Abergavenny, 2nd ch.	1828	H. Poole	1838	57	63	2	Monmouthshire.
*Aberyschan	1827	S. Price	1831	67	100	..	Monmouthshire.
*Argoed	1818	T. Davies	1818	86	90	1	Monmouthshire.
*Bethany	1814	T. Leonard	1819	47	50	2	Monmouthshire.
*Bethel, Bassaleg	1831	O. Michael	1837	..	0	..	Monmouthshire.
*Bethel (Langibby)	1837	.. . . .	..	13	..	..	Monmouthshire.
*Bethesda	1742	J. Edmunds } T. Thomas }	1805 1836	261	460	1	Monmouthshire.
*Beulah	1824	T. Evans . . . . .	..	252	200	1	Monmouthshire.
*Blaenaw Gwent	1660	J. Lewis	1837	130	220	1	Monmouthshire.
*Blaenavon (Horeb)	1823	.. . . .	..	155	152	..	Monmouthshire.
*Blaenavon (Ebenezer)	1825	.. . . .	..	135	130	..	Monmouthshire.
*Caerleon	1771	D. Phillips } J. Evans . . }	1819 1827	129	185	..	Monmouthshire.
*Caerwent	1819	.. . . .	..	..	..	..	Monmouthshire.
*Calvary (Brynmaur)	1837	T. Roberts	1837	64	125	..	Monmouthshire.
*Castletown	1823	E. Jones	1823	190	140	1	Monmouthshire.
*Chapel-y-ffin	1745	M. Lewis	1825	..	..	..	..
Chepstow	1818	.. . . .	..	..	..	..	..
*Glascoed	1817	G. Jones . . . . .	..	30	..	..	Monmouthshire.
*Hermion (Nantyglo)	1830	R. Pritchard	1836	229	260	..	Monmouthshire.
*Lebanon (Blackwood)	1835	W. Roberts	1835	50	80	1	Monmouthshire.
Llandago	1839	W. Lloyd	1839	..	..	..	..
*Llanhiddel	1838	J. Davies	1838	..	..	..	Monmouthshire.
Llanthewy	1840	D. Jones	1840	21	..	..	..
*Llanwenarth	1652	F. Hiley	1811	284	110	3	Monmouthshire.
Magor	1819	T. Leonard	1819	..	..	..	..
Monmouth . . . . .	..	W. Ow . . . . .	..	45	75	..	..
*Moriah (Risca)	1835	D. Edward	1836	105	50	..	Monmouthshire.
Nantyglo	1830	J. Edwards . . . . .	..	..	..	..	..
Nash . . . . .	..	J. Williams	1838	..	..	..	..
*Nebo, Penycae	1827	E. Oliver . . . . .	..	400	525	1	Monmouthshire.
*Newport, 1st ch.	1817	W. Thomas	1835	220	140	1	Monmouthshire.
Newport, 2nd ch. . . . .	..	.. . . .	..	..	..	..	..
*Penuel	1772	T. I. Thomas	1838	43	50	1	Monmouthshire.
Penrhos	1819	M. Jones	1849	..	..	..	..
*Pen-y-garn	1729	T. Morris	1835	165	120	1	Monmouthshire.
*Pisgah (Taliwain)	1828	T. Kenwyn	1828	200	400	..	Monmouthshire.
*Pontrhydryn	1815	D. D. Evans	1827	91	100	..	Monmouthshire.
Ragland	1818	.. . . .	..	..	..	..	..
*Rhyminy, 1st ch.	1828	M. James	1829	320	450	..	Monmouthshire.
*Rhyminy, 2nd ch.	1839	.. . . .	..	33	..	..	Monmouthshire.
*Sharon (Goitre)	1826	B. Williams	1827	56	50	..	Monmouthshire.
*Shiloam (Cwmbrane)	1839	.. . . .	..	..	..	..	Monmouthshire.
*Shiloam (Machen)	1829	E. E. Jones	1835	40	60	..	Monmouthshire.
*Sion Chapel	1803	J. Michael	1817	113	80	..	Monmouthshire.
*Syrhowy (Carmel)	1836	D. Roberts	1836	182	350	..	Monmouthshire.
*Tredegar, 1st ch.	1798	J. Roberts	1833	300	350	..	Monmouthshire.
*Tredegar, 2nd ch.	1833	D. Williams	1840	32	107	..	Monmouthshire.
*Trosnant, 1st ch.	1776	J. Williams	1828	280	350	..	Monmouthshire.
*Trosnant, 2nd ch.	1836	T. Thomas	1836	61	67	..	Monmouthshire.
*Twyngwyn	1829	W. Roberts	1835	57	40	..	Monmouthshire.

NORFOLK.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Attleborough.....	1825	W. Brown ...	1835	72	100	..	Norfolk and Norwich.
*Aylsham.....	1796	John Bane ..	1817	91	..	..	Norfolk and Norwich.
*Bacton	1822	C. Green....	1838	36	50	..	Norfolk and Norwich.
Brooke	1833						
*Buxton	1796	J. Boast	1834	65	..	..	Norfolk and Norwich.
Carlton Rode	1813	W. Parson ..	..	50	35		
Claxton	1765	J. Hupton ..	1794	116			
Costessy	1823	Jas. Ivory ...	1824	38	30		
Dereham	1783	J. Williams..	1822				
*Diss	1789	J. P. Lewis..	1837	109	193	3	Suffolk and Norfolk.
*Downham .....	..	J. Jefferies ..	1801	20	65	..	Norfolk and Norwich.
East Harling.....	1833						
Easton Row .....	..	— Smith.					
Ellingham	1699	C. Hatcher.					
*Fakenham	1801		..	..	..	..	Norfolk and Norwich.
Felthorpe	1836	W. Fuller	1836				
*Fornsett, St. Peter's ..	1814	J. King .....	..	54	..	1	Gen. Bapt.
*Foulsham	1820	D. Thompson	1830	61	..	..	Norfolk and Norwich.
Framlingham.....	1816						
*Ingham .....	..	J. Venimore ..	1826	121	..	..	Norfolk and Norwich.
*Ludham .....	..	J. Sadler	1835	18	..	..	Norfolk and Norwich.
*Lynn .....	..	J. T. Wigner.	1840	107	..	..	Norfolk and Norwich.
*Magdalene & Stowbridge	1823	— Ratcliffe ..	..	6	250	2	Gen. Bapt.
*Martham	1800	E. Griffiths ..	..	26	30	..	Norfolk and Norwich.
*Mersham	1826	J. King					
*Neatishead	1811	W. Spurgeon..	1812	86	40	..	Norfolk and Norwich.
*Necton .....	..	J. Carver	1809	65	40		Norfolk and Norwich.
*Norwich, 1st ch.	1686	T. Scott	1831	77		1	Gen. Bapt.
*Norwich, 2nd ch.	1691	W. Brock	1833	274	130	1	Norfolk and Norwich.
*Norwich, 3rd ch.	1788	J. Puntis....	1824	219	140	..	Norfolk and Norwich.
Norwich, 4th ch.	1815	..	..	100			
*Norwich, 5th ch.	1833	J. Green	1833	152	..	..	Norfolk and Norwich.
*Reepham.....							
*Salehouse	1802	A. Powell....	1834	114	70	..	Norfolk and Norwich.
Saxlingham	1803	W. Clark....	1803	51			
Shelfanger.....							
*Swaffham	1822	J. Hewitt....	1823	59	250	5	Norfolk and Norwich.
*Tittleshall	1830	G. Ward	1834	51	30	..	Norfolk and Norwich.
Wendling and Great } Dunham..... }	1840	..	..	21	50	3	
*Wortwell .....	..	..	..	53	39	4	Suffolk and Norfolk.
*Worstead	1717	W. Humphreys	1838	181	..	..	Norfolk and Norwich.
*Yarmouth, 1st. ch.	1686	W. Goss	1837	44	..	1	Gen. Bapt.
Yarmouth, 2nd ch. ....	..	H. Betts	1833				

NORTHAMPTONSHIRE.

Aldwinkle.....	1822	D. Parkins ..	1823	64	70	4	Northamptonshire.
Barton (Earl's).....	1796	..	..	44	110	..	Unassociated.
Blissworth.....	1825	J. Bray	1840	25	75	..	Northamptonshire.
*Braunstone	1788	R. Miller....	1826				
Braybrook.....	1793	..	..	8	..	..	Northamptonshire.
Brington (Little)	1824	D. Lewis....	1838	28	46	..	Northamptonshire.

NORTHAMPTONSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Buckby (Long).....	1759	.....	....	57	..	..	Northamptonshire.
Bugbrook	1805	Jos. Larwill..	1838	74	316	3	Northamptonshire.
Burton Latimer	1774	Jos. Ashford..	1838	58	85	1	Unassociated.
Clipstone	1777	J. Gough	1835	144	..	..	Northamptonshire.
Deanshanger	1839	.....	....	..	..	..	.....
Eastcote.....	1839	W. Chamberlain	1839	28	50	3	Unassociated.
Ecton.....	1818	.....	....	16	14	..	Unassociated.
Gretton.....	1796	T. Mason.....	1835	26	..	..	Northamptonshire.
Guilborough, 1st ch.	1781	.....	....	74	70	4	Northamptonshire.
Guilborough, 2nd ch.	1834	.....	....	..	..	..	.....
Hackleton	1781	W. Knowles..	1815	82	72	3	Northamptonshire.
Haddon (East).....	1837	.....	....	..	..	..	.....
Haddon (West).....	1821	W. B. Bottomley	1837	22	64	..	Northamptonshire.
Harlestone.....	1836	William Fox ..	1836	26	45	..	Unassociated.
Harpole.....	1823	R. Tubbs....	1830	62	50	..	Northamptonshire.
Irthlingborough	1770	J. Trimmings	1832	100	150	3	Unassociated.
Kettering, 1st ch.	1696	W. Robinson	1830	168	167	4	Northamptonshire.
*Kettering, 2nd ch.	1824	J. Jenkinson .	1824	67	72	4	Unassociated.
Kingsthorpe	1822	G. Ashmead..	1837	46	70	..	Northamptonshire.
Kislingbury	1810	C. T. Crate..	1838	50	65	..	Northamptonshire.
Middleton Cheney .....	.....	W. Catton ...	1838	41	100	..	.....
Milton	1825	T. Marriott..	1828	62	53	2	Unassociated.
Moulton .....	.....	F. Wheeler ..	1819	49	..	..	Northamptonshire.
*Northampton, 1st ch.	1733	W. Gray	1825	270	250	4	Northamptonshire.
Northampton, 2nd ch.	1820	.....	....	..	..	..	.....
*Northampton, 3rd ch.	1829	W. Jarrom ..	1839	30	60	..	Gen. Bapt.
*Northampton, 4th ch.	1834	R. Tunley ...	1836	128	180	..	Northamptonshire.
Oundle	1800	R. Manton ..	1827	.....	.....	.....	.....
*Peterborough, 1st ch.	1653	S. Wright ...	.....	12	..	..	Gen. Bapt.
Peterborough, 2nd ch. ....	.....	J. Carter ....	.....	.....	.....	.....	.....
Raunds	1801	J. Field	1839	61	12	3	Unassociated.
*Ravensthorpe	1819	W. Goodrich..	1819	62	80	..	Northamptonshire.
Ringstead	1714	L. J. Abington	1830	57	82	..	Unassociated.
Road	1688	G. Jayne	1829	93	160	3	Northamptonshire.
Rushden, 1st ch. ....	.....	J. Whittemore	1831	115	..	..	Bedfordshire.
Rushden, 2nd ch. ....	.....	C. Drawbridge	.....	.....	.....	.....	.....
Thrapstone	1787	W. Barnes ..	1838	156	120	2	Northamptonshire.
Towcester	1784	John Barker ..	1799	110	155	3	Unassociated.
Walgrave	1715	J. Marriott ..	1840	39	43	1	Northamptonshire.
Wellingborough	1807	C. Drawbridge	.....	.....	.....	.....	.....
Weston by Weedon ...	1791	W. Williams..	1837	57	80	..	Unassociated.
Woodlston .....	.....	W. Meakins..	.....	23	30	.....	.....
Woodford	1822	W. Ragsdell ..	1838	22	62	1	Unassociated.

NORTHUMBERLAND.

Berwick-upon-Tweed ..	1809	A. Kirkwood } C. Robinson }	1809	..	80	2	Unassociated.
Ford Forge	1807	J. Black ....	.....	20	25	..	Unassociated.
*Newcastle, 1st ch.	1650	R. Pengilly..	1807	170	180	2	Northern.
*Newcastle, 2nd ch.	1817	G. Sample ...	1818	122	350	5	Unassociated.
Newcastle, 3rd ch.	1825	R. Banks....	1825	43	..	..	Unassociated.

NORTHUMBERLAND—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Newcastle, 4th ch.	1834	Jos. Bailey ..	1836	40	20	2	Unassociated.
North Shields	1799	J. D. Carrick	1839	100	140	2	Northern.

NOTTINGHAMSHIRE.

*Basford (Old)	1838	W. Bray	1839	156	500	3	Gen. Bapt.
*Beeston, 1st ch.	1804	F. Smith	1838	156	..	3	Gen. Bapt.
*Beeston, 2nd ch. ....	..	— Kirkland..	1839	27	33	..	Notts and Derby
*Boughton	1806	W. Stubbings	1837	63	..	1	Gen. Bapt.
*Broughton .....	..	.. .. ..	..	92	..	3	Gen. Bapt.
*Collingham .....	..	G. Pope .....	..	90	40	..	Notts and Derby
*Gamston and Retford ..	..	W. Fogg	1835	199	..	4	Gen. Bapt.
*Kirkby Woodhouse	1760	G. Hardstaff..	..	36	..	3	Gen. Bapt.
*Mansfield	1819	J. Wood	1839	95	..	2	Gen. Bapt.
New Barford .....	..	J. Robinson..	1829	..	..	..	..
*Newark on Trent, 1st ch.	1810	.. .. ..	..	87	170	..	Notts and Derby
Newark on Trent, 2nd ch.	..	J. Stevenson ..	..	35	..	..	..
*Nottingham, 1st ch. ....	..	J. Edwards ..	1830	396	571	..	Notts and Derby
*Nottingham, 2nd ch.	1775	.. .. ..	..	279	..	2	Gen. Bapt.
*Nottingham, 3rd ch. ...	1819	W. Pickering } H. Hunter {	1819	700	1000	8	Gen. Bapt.
*Southwell	1811	J. Phillips ...	1838	34	83	..	Notts and Derby
*Sutton Ashfield, 1st ch.	1819	C. Nott	1826	27	200	..	Notts and Derby
*Sutton Ashfield, 2nd ch.	..	.. .. ..	..	45	..	3	Gen. Bapt.
Sutton Boringham	1798	W. Wilders..	..	..	..	..	..
*Sutton on Trent	1822	J. Edge	1836	65	130	..	Notts and Derby
*Woodborough&Calverton	1833	T. Ward	1833	61	162	..	Notts and Derby

OXFORDSHIRE.

Ascott .....	..	.. .. ..	..	..	..	..	..
*Bloxham	1814	D. Nunnick..	1821	27	105	..	Oxfordshire.
Boddicott	1817	.. .. ..	..	..	..	..	..
*Burford	1728	S. Jones	1838	25	40	4	Oxfordshire.
Chalgrove	1822	J. Crook	1826	..	..	..	..
Charlton, Otmoor .....	..	W. C. Ellis..	1840	..	..	..	..
*Chipping Norton	1662	G. Stonehouse	1838	120	115	5	Oxfordshire.
*Coate	1662	.. .. ..	..	70	..	..	Oxfordshire.
*Ensham	1814	H. Matthews.	1836	..	..	..	Oxfordshire.
Goring Heath .....	..	.. .. ..	..	..	..	..	..
*Hooknorton	1644	.. .. ..	..	50	180	2	Oxfordshire.
*Milton	1837	John Hiorns .	1837	24	80	3	Oxfordshire.
*Oxford, 1st ch.	1780	B. Godwin ..	1838	200	500	4	Oxfordshire.
Oxford, 2nd ch. ....	..	H. B. Bulteel..	..	..	..	..	..
Thame .....	..	S. Walker ...	..	30	40	..	..
*Woodstock	1827	C. Darkin ...	1829	35	150	3	Oxfordshire.

RUTLANDSHIRE.

*Morcott and Barrowden	1678	G. Maddeys..	1836	49	20	2	Gen. Bapt.
Oakham	1770	— Brown....	1840	40	200	4	Northamptonshire.

SHROPSHIRE.

Aston Clunslad	1836	— Humphreys	..	19	50	1	Shropshire.
Bridgnorth	1740	D. Payne....	1840	..	..	..	Unassociated.

SHROPSHIRE—continued.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Broseley, 1st ch.	1749	J. Thomas ..	1802	27	50	1	Shropshire.
Broseley, 2nd ch.	1803	T. Jones	1823	..	..	..	Unassociated.
Chirbury	1834	T. Bird	1834	15	..	..	Shropshire.
Donington Wood	1820	.....	.....	..	..	..	Shropshire.
Market Drayton	1818	T. Littleton..	.....	..	..	..	Unassociated.
Minsterley.....	1817	J. Lakelin. ..	1826	..	..	..	Unassociated.
Oldbury.....	1815	.....	.....	24	..	..	Midland.
Oswestry	1806	R. Clarke....	1838	101	110	..	Shropshire.
Pontesbury	1828	J. Francis ...	1828	89	180	7	Shropshire.
Shiffnall.....	1700	.....	.....	21	20	..	Shropshire.
Shrewsbury, 1st ch.	1627	M. Kent	1823	95	150	..	Shropshire.
Shrewsbury, 2nd ch.	1828	W. Hawkins..	1836	88	65	3	Shropshire.
Shrewsbury, 3rd ch.	1834	.....	.....	..	..	..	..
Snailheach.....	.....	E. Evans....	.....	64	120	3	Shropshire.
Sweeney Mountain	1837	D. Crumpton. 1837	.....	24	..	1	Shropshire.
Wellington	1807	W. Keay	1820	78	129	3	Shropshire.
Welshampton	1820	.....	.....	16	50	3	Shropshire.
Wem	1815	.....	.....	52	..	13	Shropshire.
*Whitchurch	1808	J. Phillips....	1823	68	100	3	Unassociated.

SOMERSETSHIRE.

Axbridge .....	.....	.....	.....	.....	.....	.....	.....
*Bath, 1st ch. ....	.....	D. Wassell ..	1839	158	102	..	Bristol.
Bath, 2nd ch. ....	.....	P. Cater	1830	135	100	..	Bristol.
Bath, 3rd ch. ....	.....	— Cromwell..	.....	.....	.....	.....	.....
Bath, 4th ch. ....	.....	W. Clarke ...	1826	.....	.....	.....	.....
Beckington	1786	E. Edwards..	1839	170	140	3	Bristol.
*Bridgewater	1600	H. Trend....	1829	93	105	..	Western.
Bristol, 1st ch.	1640	C.E. Birt, A.M.	1837	385	354	..	Bristol.
Bristol, 2nd ch.	1656	T.S. Crisp, D.D.	.....	.....	.....	.....	.....
Bristol, 3rd ch.	1804	T. Roberts ...	1808	.....	.....	.....	.....
Bristol, 5th ch.	1832	T. Winter ...	1823	504	390	..	Bristol.
Bristol, 6th ch.	1832	— Craik ..	1832	150	.....	.....	.....
Bristol, 6th ch.	1834	— Muller..	.....	.....	.....	.....	.....
Bristol 6th ch.	1834	E. Probert ..	1835	150	120	..	Bristol.
*Bristol (Welsh ch.) ..	.....	J. Jones ....	.....	.....	.....	.....	Monmouthshire.
Buckland, St. Mary....	1832	J. Miller	1832	.....	.....	.....	.....
*Burrowbridge	1837	T. Baker	1837	35	70	5	Western.
*Burton	1833	J. Marchant..	1833	60	90	3	Western.
*Chard	1653	T. Clark	1836	90	100	..	Western.
Cheddar.....	1830	.....	.....	40	.....	.....	.....
*Crech	1831	G. Medway..	1831	38	50	2	Western.
*Crewkerne.....	1816	S. Davis	1836	81	190	2	Western.
Croscombe .....	.....	J. Mason ....	.....	.....	.....	.....	.....
Dunkerton .....	.....	J. Ricketts ..	.....	48	100	..	Bristol.
*Frome, 1st ch.	1685	W. Jones....	1829	118	135	..	Bristol.
*Frome, 2nd ch. ....	.....	C. J. Middleditch	1837	321	295	..	Bristol.
Frome, 3rd ch.	1817	J. Moody....	1820	88	100	.....	.....
Hanham and Keynsham	1808	T. Ayres ....	.....	102	.....	.....	.....
*Hatch .....	.....	J. B. Cox....	1829	71	132	4	Western.
Highbridge	1826	G. Hoskins..	1836	23	83	2	Western.
*Horsington .....	.....	J. Bridgeman.	1830	31	..	1	Western.
*Isle Abbotts	1810	U. Foot	1837	26	5	..	Western.
Laverton	1814	.....	.....	24	..	..	Bristol.

SOMERSETSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Litton.							
*Minehead	1817	C. Elliott	1833	28	60	3	Western.
*Montacute.....	1824	J. Price	1825	125	150	4	Western.
*North Curry	1828	R. Humphrey	1839	56	130	2	Western.
Paulton				60	50	..	Bristol.
Perriton	1824	J. Cocks					
Petherton (South).....		— Sandown.					
Philip's Norton.....	1819	J. Mason		39	20	..	Bristol.
Pill.....	1815	J. H. May ...	1836	38	110	..	Bristol.
Road.....				114			
Rowborough	1824	R. Hoopdell..	1824				
Sidcott	1831	— Hoopell ..		30			
*Stogumber.....	1688	J. Chapman..	1831	72	80	3	Western.
*Street.....	1813	J. Little	1826	36	62	3	Western.
*Taunton.....	1814			171	190	..	Western.
*Tiverton.....	1804	J. Rodway ..		85	155	..	Bristol.
*Watchet.....	1808	S. Sutton	1827	59	60	1	Western.
Wedmore		J. Chandler..	1814	30			
*Wellington	1739	J. Baynes ...	1820	267	480	4	Western.
Wells	1815	H. Crossman	1838	20	18	..	Bristol.
*Wincanton.....	1829	G. Day.....	1831	84	109	1	Western.
Winscombe		R. Hooppell ..		39	70		
*Yeovil	1688	J. M. Chapman	1825	96	120	2	Western.

STAFFORDSHIRE.

Bilston, 1st ch.....	....	J. Poole	1830				
Bilston, 2nd ch.....	1835	W. H. Bonner	1839				
Brettle Lane.....	....	G. Cozens ...	1840	57	120	..	Midland.
*Burslem.....	1806	W. Archer ...		38	..	..	Lancashire and Cheshire.
*Burton-on-Trent, 1st ch.	1802			51	100	..	Notts. and Derby.
*Burton-on-Trent, 2nd ch.	1823	Jas. Staddon.	1838	71	..	2	Gen. Bapt.
Coppice				80	81	..	Midland.
Cosely, 1st ch.....	1788	D. Wright ...	1834	175	290	..	Midland.
Cosely, 2nd ch.....	1807	J. Parker ...	1838	61	250	..	Midland.
Hanley	1820	L. J. Abington					
Holy Cross	1815			15	..	..	Midland.
*Newcastle-under-Line ..	....	C. H. Harcourt	1838	38	50	..	Lancashire and Cheshire.
*Rocester	1834	J. Sutcliffe ..	1836	22	..	1	Gen. Bapt.
Rowley	1823	P. Bissell...	1823				
Tamworth.							
Tipton (Summer Hill)..	1833	S. Yardley ...	1839	120	..	..	Midland.
Uttoxeter	1822						
Walsal	1832	J. Maurice ..	1832	50	..	..	Midland.
Wednesbury	1839			25	109	..	Midland.
Westbromwich	1810	W. Stokes ...	1838	53	115	..	Midland.
Willenhall.....	1792			85	260	..	Midland.
Wolverhampton, 1st ch.	1796						
Wolverhampton, 2nd ch.	....			36	..	..	Midland.
*Wolverhampton, 3rd ch.	....			14	..	1	Gen. Bapt.

SUFFOLK.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Aldborough	1812	J. Matthews ..	1840	28	91	2	
Aldringham	1812	— Aldis	1838	150	80	7	
Barton Mills	1811	John Hiron ..	1840	53	90	2	
Bardwell	1824	.....	.....	66	20	7	New Suffolk and Norfolk.
Beccles	1808	G. Wright	1823	162	73	10	New Suffolk and Norfolk.
Bildeston	1794	J. Campbell..	1839	52	40	.....
Bunes	1834	A. Anderson ..	1834	.....	.....	.....	North Essex.
Bury St. Edmunds, 1st ch.	1800	C. Elven	1822	316	250	7	Suffolk and Norfolk.
Bury St. Edmunds, 2nd ch.	1837	J. Norris	1839	41	.....	.....	New Suffolk and Norfolk.
Charsfield	1809	J. Runacles ..	1835	91	53	6	Suffolk and Norfolk.
Chelmondiston	1832	.....	.....	100	.....	.....
Clare	1802	W. Reynolds ..	1838	98	85	5	Suffolk and Norfolk.
Cransford	1838	D. Wilson	1839	20	.....	.....	New Suffolk and Norfolk.
Crowfield	1834	A. Catt	1835	37	45	..	Suffolk and Norfolk.
Earl Soham	1824	.....	.....	74	.....	.....
Elmsett .....	.....	.....	.....	24	35	.....
Eye	1810	S. B. Gooch..	1837	107	140	4	Suffolk and Norfolk.
Framsden	1835	J. Ling	1836	48	80	2	Suffolk and Norfolk.
Friston	1810	W. Brown .....	.....	67	45	2	New Suffolk and Norfolk.
Glemsford .....	.....	R. Barnes .....	.....	118	55	5	Suffolk and Norfolk.
Grundsburgh	1798	S. Collins	1827	298	85	8	New Suffolk and Norfolk.
Hadleigh	1819	J. Crampin...	1840	76	30	..	New Suffolk and Norfolk.
Hadleigh Heath .....	.....	J. Sanders .....	.....	27	.....	.....
Halesworth	1816	J. Gowing	1833	81	..	9	New Suffolk and Norfolk.
Haverhill .....	.....	T. Crick	1835	.....	.....	.....
Horham	1800	M. Harvey	1817	.....	.....	.....
Ipswich, 1st ch.	1750	J. Sprigg, M.A.	1828	308	140	5	Suffolk and Norfolk.
Ipswich, 2nd ch.	1829	J. Austin	1839	211	84	..	New Suffolk and Norfolk.
Ipswich, 3rd ch.	1836	T. Middleditch	1836	58	70	3	
Laxfield	1808	— Totman	1831	114	204	6	New Suffolk and Norfolk.
Lowestoff	1813	.....	.....	26	.....	..	New Suffolk and Norfolk.
Mayford .....	.....	W. Edwards..	.....	.....	.....	.....
Norton	1831	.....	.....	22	..	3	New Suffolk and Norfolk.
Occold .....	.....	J. Revel .....	.....	14	58	..	Suffolk and Norfolk.
Otley	1800	J. Eyres	1835	159	92	4	Suffolk and Norfolk.
Pin Mill	1825	J. Double	1826	.....	.....	.....
Rattlesden	1813	H. Howell	1840	101	52	3	New Suffolk and Norfolk.
Somersham	1835	— Crook	1836	24	33	3	New Suffolk and Norfolk.
Southwold	1821	.....	.....	.....	.....	..	New Suffolk and Norfolk.
Stoke Ash	1808	.....	.....	96	103	..	Suffolk and Norfolk.
Stonham Earl	1838	.....	.....	108	121	4	New Suffolk and Norfolk.
Stonham Little	1823	— Tant .....	.....	43	..	4	
Stowmarket	1797	J. Lingley	1836	.....	.....	.....
Stradbrook	1817	T. Goldsmith ..	1830	73	140	2	Suffolk and Norfolk.
Sudbury	1834	S. Higgs	1839	61	50	..	Suffolk and Norfolk.
Sutton	1810	S. Squirrel	1810	124	100	..	Suffolk and Norfolk.
Tunstall	1805	W. Gooding..	1838	170	68	.....
Waldringfield	1823	— Parker	1835	86	40	2	New Suffolk and Norfolk.
Walton	1808	T. Hoddy	1837	147	70	6	
Walsham-le-Willows ..	1818	J. Seaman .....	.....	107	40	7	
Wattisham	1763	J. Cooper	1831	149	92	5	New Suffolk and Norfolk.
West Row, Mildenhall ..	1687	.....	.....	30	50	.....
Wetherden	1838	Joshua Cooper	1839	34	..	4	Suffolk and Norfolk.
Witnesham	1839	J. Corley	1840	13	.....	.....

SURREY.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached
*Addlestone	1828	W. C. Worley	1838	24	80	..	Berks & West Middlesex.
Bagshot	1839	Chas. Hart ..	1840	24	70	1	
*Battersea	1796	J. M. Soule..	1837	62	40		
Brockham Green	1803	T. Biddle....					
*Camberwell, 1st ch.....	1823	E. Steane....	1823	325	269	..	London.
Camberwell, 2nd ch.		— Atwood.					
Chertsey							
Chobham		W. Dodd....	1839				
Clapham	1787	J. Edwards ..	1834	104	60	..	London.
Croydon							
Dorman's Land		G. Chapman..					
Guildford	1689	T. Oughton..	1831				
Horsell Common		H. Potter....	1838				
Kingston	1790	R. E. Webster	1836				
*Lambeth	1821	Eliel Davis ..	1834	130	269	..	London.
Peckham	1819	T. Powell....	1819	..	76		
Stockwell	1827						
Wandsworth.....				..	70		

SUSSEX.

*Battle	1793	R. Grace....	1836	72	220	..	West Kent and Sussex.
*Brighton, 1st ch.		W. Savory...	1830	220	316		West Kent and Sussex.
Brighton, 2nd ch.....	1824	W. Sedgwick .	1824				
Brighton, 3rd ch.....	1837						
*Dane Hill	1815	W. Roberts..	1815	68	80	2	West Kent and Sussex.
Hadlow Down		J. Hatterhill..					
Hailsham		T. Wall	1839	65	60		
Hand Cross, Slaugham ..		T. Davies....					
*Hastings	1838	P. J. Saffery..	1838	50	..	..	West Kent and Sussex.
Horsham	1834						
*Lewes	1776			100	100	..	West Kent and Sussex.
*Midhurst.....	1838			20	100	..	Southern.
Rotherfield		J. Page.....					
*Rye	1750	A. Smith....	1821	64	111	..	West Kent and Sussex.
*Wadhurst	1816			63	32	..	West Kent and Sussex.
*Wivelsfield				9	62	..	West Kent and Sussex.
Uckfield.....	1816	J. Foster....	1816	56	60		

WARWICKSHIRE.

*Alcester.....	1655	Joseph Price..	1813	44	160	2	Worcestershire.
Attleborough.....				17	110		
*Austrey	1808	J. Barnes....		135	..	4	Gen. Bapt.
Bedworth	1796	W. Smith....	1822	50	70	..	
*Birmingham, 1st ch....	1737	T. Swan	1829	831	1100	5	Midland.
Birmingham, 2nd ch. ..	1785	T. Morgan...	1815	631	950	4	Midland.
*Birmingham, 3rd ch.	1786	G. Cheatle ..	1811	240	..	2	Gen. Baptist.
Birmingham, 4th ch.	1814	J. Ham	1823	124	300	..	Midland.
*Birmingham, 5th ch.	1831	J. Hoby, D.D.	1831	181	430	..	Midland.
Coventry, 1st ch.....	1716	F. Franklin ..	1799				
*Coventry, 2nd ch.....	1823	J.T. Bannister	1837	103	..	1	Gen. Bapt.
Draycott	1811						

WARWICKSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Eatington (Over)	1803	J. Cook	1811				
Foxcote	1838	.....	.....	46	80	4	
Henley-in-Arden	1731						
Kenilworth	1822						
Kineton							
Kirby (Monks)	1817	J. Jones	1817	85	120	3	Leicestershire.
Leamington		O. Winslow, A.M.	1839				
*Longford, 1st ch.	1773	J. Tunnicliff	1836	187	..	1	Gen. Bapt.
*Longford, 2nd ch.		J. Dunkley	1838	97	..	1	Gen. Bapt.
Napton	1820						
Rugby		E. Fall.	1811				
Southam							
Stratford-on-Avon	1832	James Cubitt.	1837	29	63	4	Worcestershire.
Warwick	1681						
Wolston	1814	G. Jones					
*Wolvey	1815	J. Knight. ....	.....	110	..	1	Gen. Bapt.

WESTMORELAND.

Brough	1834	Jas. Sneath. ..	1835	50	100	13	Northern.
Kendal, 1st ch.							
Kendal, 2nd ch.							

WILTSHIRE.

Allington	1829						
*Berwick, St. John	1825	P. Alcock	1834	49	35	2	
Bradford	1690	Jos. Seymour.	1837				
Bradley (North)	1775	B. Wilkins.	1828				
Bratton	1734	R. Aitchison.	1826	156	120	..	Bristol.
Bromham	1829						
Broughton Gifford	1690	W. Blake.	1829	65	100	..	Unassociated.
Calne, 1st ch.		W. Lush	1836				
Calne, 2nd ch.	1816						
Chapmanslade	1788	W. Eacot.	1826				
Chippenham	1804	J. Fowler.	1837				
Collingbourne.							
Corsham	1824	H. Webley	1827	79	100	..	Bristol.
Corton	1826	T. Hardick	1830	65	63		
Crockerton	1689	J. Thresher.	1807	82	80	..	Bristol.
Devizes, 1st ch.	1650	R. Hitchcock.	1830				
*Devizes, 2nd ch.		J. S. Bunce.	1816	77	106	..	Bristol.
Devizes, 3rd ch.	1837	G. Wessley	1837				
*Downton, 1st ch.	1680	J. Clare	1804	62			
*Downton, 2nd ch.	1738	J. Mead .....	.....	32	..	1	Gen. Bapt.
Elscott	1832	— Shorter	1832				
Endford	1818	C. Offer	1818				
Fosbury	1824						
Grittleton		J. Hicks	1836	32	37	..	Bristol.
Hilperton	1806	J. Dymott	1810				
*Knole and Semley	1830	J. Webb	1834	60	50	1	
*Ludgershall	1818	J. B. Walcot.	1818	56	150	..	Southern.
Malnsbury		T. Martin	1812				

WILTSHIRE—continued.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Market Lavington.....	1832	Stephen Dark	1832				
*Melksham, 1st ch.....	1700	J. Russell ...	1835	128	280	1	Bristol.
Melksham, 2nd ch.	1824	.....	.....	31	..	..	Unassociated.
*Netheravon		S. Offer.					
Nattleton	1820	A. James	1821	29	60		
Pewsey.							
Rushall	1743	W. White....	1838	..	..	..	Gen. Bapt.
Salisbury	1690	Isaac New ...	1837	208	200	5	Southern.
Sandy Lane	1790						
Sherston (Great)	1837	S. Stubbings.	1837				
Shrewton, 1st ch.....	1812	T. Gunning ..	.....	87	155	..	Bristol.
Shrewton, 2nd ch.....	1832	J. Mather....	1832	50	30	..	Bristol.
Southwick	1660						
Stoke	1820	W. Huntley..	1829				
Stratton.....	1740	R. Breeze....	1831	25	45		
Studley.							
Trowbridge, 1st ch.	1736	W. Walton ...	1823	296	370	..	Bristol.
Trowbridge, 2nd ch.....	1813	J. Warburton	1815	400			
Trowbridge, 3rd ch.....	1821	J. Dore	1839	196	124	..	Bristol.
Trowbridge, 4th ch.....	1828						
Uphaven.							
Warminster	1811	A. Burditt ...	1839	58	..	..	Bristol.
Westbury	1825	J. Preece....	.....	58	48		
Westbury Leigh, 1st ch.	1669	T. Gough	1815				
Westbury Leigh, 2nd ch.	1810	Shem Evans .	1834	243	221	..	Bristol.
Whitborne.....	1811	R. Parsons...	1818	79	90		
Yurbury.....	.....	— Pontin....					

WORCESTERSHIRE.

Astwood	1812	J. Smith	1813	..	..	..	Unassociated.
Atchlench	1825	.....	.....	31	80	2	Worcestershire.
Bewdley.....	1649	G. Brooks ...	1813	19	..	..	Midland.
*Blockley	1820	T. Smith	1838	120	150	2	Oxfordshire.
Bromsgrove	1652	J. B. Blakeman	1837	104	170	..	Midland.
*Catshill .....	.....	M. Nokes .....	.....	39	60	..	Midland.
Cradley.....	1799	W. Davies ...	.....	79	230	..	Midland.
*Cradley Heath .....	.....	.....	.....	37	..	1	Gen. Bapt.
Cutsdean	1839	D. Ricketts ..	1840	16	18	4	Oxfordshire.
Dudley .....	.....	W. Rogers	1826	219	220	..	Midland.
*Evesham, 1st ch.	1720	J. Hockin ...	1837	76	60	4	Worcestershire.
Evesham, 2nd ch.....	1789	G. Cole	1838	66	20	..	Worcestershire.
Kidderminster	1809	J. G. Stephens	1836	104	190	..	Midland.
Kingsheath	1835						
Netherton, 1st ch.....	1810	T. Nash .....	.....	51	90	..	Midland.
*Netherton, 2nd ch.	1820	J. Greenway ..	.....	24	..	1	Gen. Bapt.
Pershore	1658	F. Overbury..	1840	87	135	6	Worcestershire.
*Shipton-on-Stour.....	1774	S. N. Taylor .	1815	37	140	1	Oxfordshire.
Stourbridge	1836	J. Savage....	1836	38	..	..	Midland.
Upton-on-Severn	1660	J. Freer	1832	54	..	3	Worcestershire.
Westmancote	1760	W. Liddell ...	1834	56	25	2	Worcestershire.
Westmeath .....	.....	J. Williams..					
Worcester, 1st ch.....	1651	E. Williams, M.A.	1839	150	180	..	Midland.
Worcester, 2nd ch.	1835						

YORKSHIRE.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Villages or other Stations.	Association to which attached.
*Allerton	1826	J. Ingham ...	1836	55 ..	1	Gen. Bapt.	
*Barnoldswick	1668	.....	.....	73 220 ..	2	West Riding.
Bedale	1793	D. Mackay ..	1839	31 40	2	North Riding.	
Beswick	1834	.....	.....	16		
Beverley, 1st ch. ....	.....	J. Everson.	.....			
Beverley, 2nd ch.	1833	R. Johnstone	1833	122 100	2	N. and E. Riding.	
*Bingley	1760	.....	.....	23 ..	..	W. Riding.
*Birchcliffe	1763	H. Hollingrake	.....	306 ..	1	Gen. Bapt.
*Bishop Burton	1774	A. Berry	1813	37 30	1	N. and E. Riding.	
*Blackley	1794	.....	.....	48 260 ..	..	W. Riding.
Boroughbridge & Dishforth	1816	F. Johnston..	1835	42 90	5	N. Riding.	
*Bradford, 1st ch.	1753	H. Dowson ..	1836	425 1000	4	W. Riding.	
*Bradford, 2nd ch.	1824	.....	.....	210 400 ..	..	W. Riding.
*Bradford, 3rd ch.	1832	R. Ingham ..	1838	132 230	1	Gen. Bapt.	
*Bramley	1796	C. New	1840	191 ..	..	W. Riding.
*Bridlington	1698	R. Harness ..	1796	76 75	..	N. and E. Riding.	
*Chapel Fold	1821	.....	.....	46 ..	..	W. Riding.
*Clayton	1828	.....	.....	87 ..	1	Gen. Bapt.
*Cowlinghill	1756	N. Walton ...	1826	46 ..	..	W. Riding.
*Crigglestone	1822	W. Hattersley	1829	12 51	..	W. Riding.	
*Cullingworth	1836	.....	.....	65 ..	..	W. Riding.
*Driffield .....	.....	J. Normanton	1810	41 40	2	E. and N. Riding.
*Earby-in-Craven	1818	W. Wilkinson	1819	46 180	..	W. Riding.	
Elland	1798	T. Milne ....	.....			
*Farsley	1777	J. Foster	1824	115 ..	..	W. Riding.
*Gildersome	1749	W. Scarlett ..	1808	36 50	..	W. Riding.	
*Golcar	1835	W. Colcroft..	1837	61 ..	..	W. Riding.
*Halifax, 1st ch.	1755	S. Whitewood	1831	137 ..	..	W. Riding.
*Halifax, 2nd ch.	1782	W. Nicholson	.....	111 220	1	Gen. Bapt.
Haworth, 1st ch.	1752	J. Winterbotham	1831	73 270	..	W. Riding.	
*Haworth, 2nd ch.	1821	M. Saunders ..	1824	160 300	1		
*Hedden Bridge	1777	J. Crook	1834	122 ..	..	W. Riding.
*Hedon	1825	D. Taylor ...	1839	14 35	..	E. and N. Riding.	
*Heptonstall Slack	1807	W. Butler ...	1835	375 ..	3	Gen. Bapt.	
Hellifield and Preston...	1805	S. Hardacre ..	.....	13 20	..	
*Horsforth	1803	.....	.....	101 ..	..	W. Riding.
*Hull, 1st ch.	1736	D.M.Thomson	1837	190 100	..	E. and N. Riding.	
*Hull, 2nd ch.	1795	C. Daniel	1829	126 140	..	E. and N. Riding.	
Hull, 3rd ch.	1822	J. Garrow ...	1834	110			
*Hunmanby	1817	.....	.....	30 70	1	E. and N. Riding.
*Hunslet	1837	J. Yeadon ..	1837	60 ..	..	W. Riding.
*Idle	1810	R. S. Frearson	1828	57 139	..	W. Riding.	
*Keighley	1810	D. Cranbrook	1839	83 ..	..	W. Riding.
*Kilham	1820	J. Hithersay..	1834	28 59	2	E. and N. Riding.	
*Leeds	1760	J. E. Giles ..	1836	402 ..	..	W. Riding.
*Lineholm	1819	W. Crabtree ..	1838	38 ..	1	Gen. Bapt.	
*Lockwood, 1st ch.	1790	F. W. Dyer ..	1832	95 ..	..	W. Riding.
Lockwood, 2nd ch.	1835	J. Poynder ..	.....			
*Long Preston .....	.....	S. Hardacre ..	.....	33 ..	..	W. Riding.
*Malton	1822	J. Rowse	1834	27 20	1	E. and N. Riding.	
*Masham	1819	D. Mackay ..	1838	38 40	3	N. Riding.	
Masborough	1790	.....	.....		
*Meltham	1819	T. Thomas ..	1829	73 200	..	W. Riding.	

YORKSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Milwood	1807	.....	.....	44	..	..	W. Riding.
*Mirfield	1825	H. S. Albrecht	1828	37	..	..	W. Riding.
*Ossett	1822	.....	.....	20	..	..	W. Riding.
*Pole Moor.....	1794	H. W. Holmes	1829	96	160	..	W. Riding.
*Queenshead	1773	.....	.....	180	..	1	Gen. Bapt.
*Rawden	1715	S. Hughes ...	1818	84	..	..	W. Riding.
*Rishworth.....	1803	T. Mellor ...	1816	39	400	..	W. Riding.
*Rotherham	1837	J. Buck	1837	66	..	..	W. Riding.
*Saladine Nook	1743	J. M'Pherson	1837	226	..	..	W. Riding.
*Scarborough	1771	B. Evans ...	1826	192	130	1	E. and N. Ridings.
*Sheffield, 1st ch.	1804	C. Larom ..	1821	250	..	..	W. Riding.
*Sheffield, 2nd ch.	1833	D. Rees	1838	86	..	..	W. Riding.
Sheffield, 3rd ch.	1839	.....	.....	.....	.....	.....	.....
*Shipley	1758	P. Scott	1830	166	..	..	W. Riding.
*Shore	1795	J. Midgley ..	.....	96	..	1	Gen. Bapt.
Skidby	1820	— Stephenson	1826	20	.....	.....	.....
*Slack-lane.....	1819	D. Evans....	1836	64	..	..	W. Riding.
*Stanningley .....	.....	J. Jordan ...	1835	73	..	..	W. Riding.
*Steep-lane, Sowerby....	1770	.....	.....	57	..	..	W. Riding.
*Sutton-in-Craven.....	1711	.....	.....	128	..	..	W. Riding.
Thornhill	1826	.....	.....	.....	.....	.....	.....
*Wainsgate.....	1750	J. Garside ...	1837	52	95	..	W. Riding.
*Wakefield	1837	Joseph Fox ..	1837	42	..	..	W. Riding.

Wales.

E affixed to the name of a Church, denotes that the Worship is conducted in the English language.

ANGLESEA.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Amlwch .....	....	Hugh Williams	1825	138	120	1	North Wales.
Beumaris	1784	O. Owens .....	....	44	120	2	North Wales.
Bodedem .....	....	J. Michael	1836	12	20	2	North Wales.
Capel Gwyn .....	....	R. Rowland .....	....	....	....	....	North Wales.
Holyhead	1825	W. Morgan	1825	150	200	1	North Wales.
Llanfachreth .....	....	T. Davies .....	....	....	....	1	North Wales.
Llanfair .....	....	J. Roberts	1834	32	70	1	North Wales.
Llangefni	1779	....	....	78	160	1	North Wales.
Llanerchymedd .....	....	D. Williams .....	....	....	....	3	North Wales.
Pencaredau .....	....	John Davies .....	....	....	....	2	North Wales.
Soar .....	....	R. Owen .....	....	....	....	2	North Wales.

BRECKNOCKSHIRE.

*Blaenauglyntau	1796	....	....	....	....	1	Old Welsh.
*Builth	1784	M. Edwards	1836	....	....	....	Old Welsh.
*Brecon, 1st ch.	1819	J. Evans	1819	....	....	....	Old Welsh.
*Brecon, 2nd ch. E.	1823	H. Williams	1838	....	....	....	Old Welsh.
*Capel y ffin	1650	M. Lewis .....	....	50	50	....	Old Welsh.
*Crickhowell	1839	....	....	....	....	....	....
*Cwmndwr .....	....	T. Williams	1820	65	60	2	Old Welsh.
*Glyntawe .....	....	....	....	....	....	....	Old Welsh.
*Hay, E. ....	....	....	....	....	....	....	Old Welsh.
*Hepzibah .....	....	T. Thomas	1836	....	....	....	Old Welsh.
*Llanerch .....	....	D. Arthur	1830	....	....	....	Old Welsh.
*Llangyndr .....	....	J. Davies	1837	....	....	....	Old Welsh.
*Llanvrynach .....	....	J. Jones	1838	....	....	....	Old Welsh.
*Llangorse	1823	J. Davies	1838	35	45	....	Old Welsh.
*Maesyberllan	1699	B. Williams	1835	....	....	....	Old Welsh.
*Olchon .....	....	M. Lewis	1824	....	....	....	Old Welsh.
*Penyrheol .....	....	W. Richards	1823	55	20	....	Old Welsh.
*Ponestyll	1819	T. Roberts	1836	....	....	....	Old Welsh.
*Pantycelyn .....	....	R. Hughes	1837	87	63	....	Old Welsh.
*Siloam	1839	R. Howells	1839	....	....	....	....
*Talyorth .....	....	T. Jones	1837	....	....	....	Old Welsh.
*Ynsfach .....	....	D. Davies	1815	....	....	....	Old Welsh.

CAERNARVONSHIRE.

Bangor .....	....	David Price .....	....	....	....	1	North Wales.
Caernarvon .....	....	J. W. Griffiths .....	....	70	210	....	North Wales.
Cefnfaes .....	....	Rowland Peter .....	....	....	....	....	North Wales.
Garndolbenmaen (Horeb)	1784	Grif. Jones .....	....	96	130	1	North Wales.

CAERNARVONSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Llanadidiolen	J. Hughes ...	1838	40	60	..	
Llanaelhairan	North Wales.
Llanberris	John Hughes	.....	.....	.....	..	North Wales.
Llanllyfni	North Wales.
Llangien	North Wales.
Llanduduo	John Griffiths	.....	58	130	..	North Wales.
Llanwydden	John Evans } John Jones }	.....	.....	.....	..	North Wales.
Nevin	1793	John Davies	1838	47	130	..	Cardiganshire.
Pontycim	R. Jones	.....	90	205	..	North Wales.
Pwlheli and Tyddynsion	North Wales.
Rhoshirwen	Rob. Ambrose	.....	.....	.....	1	North Wales.
Salem	1784	.....	.....	.....	.....	..	North Wales.

CARDIGANSHIRE.

*Aberystwith	1788	W. Evans ...	.....	161	320	..	Cardiganshire.
*Bethel .....	.....	J. Williams ..	.....	.....	.....	..	Cardiganshire.
*Cardigan	1799	David Rees ..	1836	.....	.....	..	Cardiganshire.
*Ebenezzer .....	.....	John Jones ..	.....	.....	.....	..	Cardiganshire.
*Jezreel .....	.....	Morgan Lewis	.....	68	80	..	Cardiganshire.
*Llanrhysted	1827	D. Lloyd ...	1839	.....	.....	..	Cardiganshire.
Llanviangel Croyddyn ..	1838	J. Edwards ..	1838	50	60	..	Cardiganshire.
*Llwyndafydd	1796	D. Williams ..	.....	16	60	..	Cardiganshire.
*Llwyngwrl .....	.....	.....	.....	.....	.....	..	Cardiganshire.
*Morea .....	.....	J. Edwards ..	1839	.....	.....	..	Cardiganshire.
*Penrhwygoch	1818	M. Lewis ..	.....	.....	.....	..	Cardiganshire.
Penycoed	1829	J. Williams ..	.....	101	150	..	Cardiganshire.
Penypark	1799	W. Roberts ..	1838	.....	.....	..	Cardiganshire.
*Siloam .....	.....	.....	.....	.....	.....	..	Cardiganshire.
*Sion Chapel .....	.....	Jesse Jones ..	.....	79	40	..	Cardiganshire.
*Swyddfynnon	1821	Robt. Roberts	.....	112	60	..	Cardiganshire.
*Talybont .....	.....	Owen Owens	1838	.....	.....	..	Cardiganshire.
Verwick .....	.....	W. Roberts ..	1838	75	90	..	Cardiganshire.

CARMARTHENSHIRE.

Aberduar	1742	.....	.....	.....	.....	..	Carmarthenshire.
Bwlchyrhiw	1818	T. Thomas. } T. Jones .. }	.....	93	80	3	Carmarthenshire.
Bwlchgwynt	1794	O. Williams ..	.....	.....	.....	..	Carmarthenshire.
Bwlchnewydd .....	.....	.....	.....	.....	.....	..	Carmarthenshire.
Carmarthen, 1st ch.	1775	Josh. Watkins	.....	.....	.....	..	Carmarthenshire.
Carmarthen, 2nd ch.	1768	Rees Gibbon .	.....	.....	.....	..	Carmarthenshire.
Cilycom (Zion Chapel) .	.....	J. Hughes ...	.....	100	60	..	Carmarthenshire.
Cwmdu	1799	D. Griffiths ..	.....	.....	.....	1	Carmarthenshire.
Cwnifor	1795	.....	.....	.....	.....	..	Carmarthenshire.
Cwmsarnddu	1814	D. Jones ..	.....	.....	.....	1	Carmarthenshire.
Cwnfelin	1798	D. Woolcock } D. Roberts }	.....	.....	.....	1	Carmarthenshire.
Drefach	1793	W. L. Davies	.....	100	90	..	Carmarthenshire.
Ebenezzer	1792	T. Williams ..	.....	.....	.....	..	Carmarthenshire.
*Felinfoe .....	.....	D. Evans ...	1839	.....	.....	..	Carmarthenshire.
Ffynnon Henry	1794	David Evans	.....	.....	.....	..	Carmarthenshire.

CARMARTHENSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Gwaunglyndaf	1798	Lewis Lewis ..	.....	..	..	..	Carmarthenshire.
Glanyfferi.....	1806	.....	.....	..	..	1	Carmarthenshire.
Horeb, Llanelly .....	.....	.....	.....	..	..	..	Carmarthenshire.
Kidwelly .....	.....	J. Reynolds..	.....	57	70	..	..
Llandilo.....	1831	.....	.....	..	..	..	Carmarthenshire.
Llandyssil	1793	J. Lloyd	1838	..	..	1	Carmarthenshire.
*Llanelly.....	1735	D. Bower } J. Spencer }	.....	..	..	5	Carmarthenshire.
Llanfynydd	1829	John Morgan	.....	..	..	..	Carmarthenshire.
Llangendeyrn	1798	.....	.....	..	..	..	Carmarthenshire.
Lanyfni .....	.....	R. Jones	1836	..	..	..	Carmarthenshire.
Lansawel	1828	.....	.....	..	..	..	Carmarthenshire.
Login.....	.....	.....	.....	..	..	..	Carmarthenshire.
Newcastle Emlyn.....	1775	T. Thomas, jun } Evan Evans } J. George.. }	.....	..	..	..	Carmarthenshire.
Penrhiwgoch	1800	John Morris..	.....	..	..	..	Carmarthenshire.
Pontbrenaraeth.....	1822	T. Morris.....	.....	..	..	..	Carmarthenshire.
Porthyrhyd	1818	.....	.....	..	..	..	Carmarthenshire.
Rehoboth	1696	G. Jones . } John Jones } D. Davies }	.....	..	..	..	Carmarthenshire.
Rhydagaeon	1820	Jas. Davies ..	.....	..	..	..	Carmarthenshire.
Rhydwlwm	1668	T. Jones . } J. Llewellyn } M. Morris }	.....	..	..	..	Carmarthenshire.
Salem Mydrim	1773	T. Williams..	.....	..	..	1	Carmarthenshire.
Saron, Llandybie	1818	John Davies..	.....	..	..	..	Carmarthenshire.
Sion Chapel	1812	John Hughes	1839	..	..	..	Carmarthenshire.
Llangadock.	.....	.....	.....	..	..	..	..
Sittim	1818	John Davies ..	.....	..	..	1	Carmarthenshire.
Soar, Llandyfaen	1788	W. Gravel ..	1839	..	..	..	Carmarthenshire.

DENBIGHSHIRE.

Bettws Abergale, Soar ..	.....	T. Hughes ..	.....	20	40	..	..
Bontnewydd	1786	R. Roberts ..	.....	37	50	1	North Wales.
Carmel and Moelfre.....	1836	D. Reece	1836	..	..	..	North Wales.
Cefnbychan and Penycae	1786	Hugh Jones..	.....	..	..	..	North Wales.
Cefnmawr	1789	Ellis Evans ..	.....	..	..	..	North Wales.
Denbigh .....	.....	Joseph Davis	.....	77	100	..	North Wales.
Glynceiriog .....	.....	S. Edwards..	.....	..	..	..	North Wales.
Llanellian and Llanddalus	1837	Wm. Evans..	1838	45	82	..	North Wales.
Llangollen.....	.....	J. Prichard ..	.....	..	..	..	North Wales.
Llanwrst .....	.....	T. Evans	1837	37	50	1	North Wales.
Llansaintffraid	1783	W. Roberts ..	.....	83	150	2	North Wales.
Llansanan .....	.....	D. Humphrys	.....	..	..	..	North Wales.
Llangernyw .....	.....	T. Williams..	.....	52	200	..	North Wales.
Llansilyn .....	.....	J. Roberts ..	.....	..	..	..	North Wales.
Rhos Uanannerchrugog, } and Brynbo .....	.....	J. Williams ..	1836	..	..	..	North Wales.
Ruthin, Llandyrnog, & } Llanelidan.....	.....	R. Williams..	.....	..	..	1	North Wales.
Wrexham, E. ....	.....	R. Sayce	1822	124	130	4	Shropshire.

FLINTSHIRE.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Holywell	O. Williams..	1837	..	..	1	North Wales.
Lixum Green	2	North Wales.
Mold, Penypou.....	H. Hughes ..	1837	90	90	..	North Wales.
Pen-y-Gelli	1837	J. Thomas ..	1837	32	60	..	North Wales.
Rhuddlaw, St. Asaph	John Evans..	1837	..	..	1	North Wales.

GLAMORGANSHIRE.

Aberavan	1734	D. Thomas ..	.....	87	90	4	Glamorganshire.
Aberdare	1810	W. Lewis....	1837	120	110	2	Glamorganshire.
Ainon, Ton	1838	M. Evans....	1838	53	60	..	Glamorganshire.
Bagland	1839	W. Bowen ..	1839	23	30	..	Glamorganshire.
Bethany Cardiff	1806	W. Jones....	.....	122	260	..	Glamorganshire.
Bethel Merthyr.....	1807	T. Davies....	1837	86	170	..	Glamorganshire.
Bethlehem.....	1822	R. Williams..	1837	42	25	..	Glamorganshire.
Betws.....	1839	.....	.....	16	30	..	Glamorganshire.
*Bridgend	1789	J. James ..	1827	150	150	4	Glamorganshire.
Caerffily	1784	.....	.....	109	80	1	Glamorganshire.
Cadixton	1814	R. Williams..	.....	36	20	..	Glamorganshire.
Corntown .....	.....	.....	.....	..	..	..	Glamorganshire.
Cowbridge	1820	.....	.....	80	25	4	Glamorganshire.
Croesypark	1777	T. Thomas ..	.....	159	100	2	Glamorganshire.
Cromtwrch	1834	D. Thomas ..	.....	31	50	..	Glamorganshire.
Cwmyvelyn	1832	J. Jones ..	1839	15	20	..	Glamorganshire.
Dinas	1832	R. Edwards..	1834	32	80	..	Glamorganshire.
Dowlais.....	1830	W. R. Davies	1839	271	265	..	Glamorganshire.
Ebenezer	1793	A. Jones ..	.....	125	200	..	Glamorganshire.
Gerazim	1830	D. Williams..	1840	30	25	..	Glamorganshire.
Goetre	1832	J. Pugh	1836	52	30	2	Glamorganshire.
Glyn-ned	1739	J. Spencer ..	1839	23	45	..	Glamorganshire.
Hengoed	1650	J. Jenkins ..	.....	146	82	3	Glamorganshire.
Hermon.....	1810	J. Williams ..	1839	20	56	..	Glamorganshire.
Hidwain	1831	J. Roberts ..	1838	74	66	..	Glamorganshire.
Llansamlet	1838	J. Roberts ..	.....	20	50	..	Unassociated.
Llantrissaint	1822	D. Evans....	.....	10	17	30	Glamorganshire.
Lantwit	1823	J. Lawrence..	.....	48	40	..	Glamorganshire.
Llwyni	1829	T. Hopkins ..	1829	40	60	1	Glamorganshire.
Llysaen	1831	J. Edmunds..	.....	50	70	..	Glamorganshire.
Maesteg.....	1831	E. Davies ..	.....	15	30	..	Glamorganshire.
Neath	1789	D. H. Isaac..	1839	97	100	1	Glamorganshire.
Newbridge.....	1811	J. Richards..	1839	135	200	2	Glamorganshire.
Notage .....	.....	.....	.....	..	..	..	Unassociated.
Paran	1823	W. Williams..	.....	33	32	..	Glamorganshire.
Penyvai	1726	D. Thomas ..	1835	73	65	..	Glamorganshire.
Pyle .....	.....	.....	.....	..	..	..	Glamorganshire.
Salem.....	1779	.....	.....	120	40	..	Glamorganshire.
Swansea, 1st ch.	1788	D. Davies ..	1827	325	300	..	Glamorganshire.
Swansea, 2nd ch. ....	.....	D. R. Stephen	.....	..	..	..	Unassociated.
Swansea, 3rd ch. ....	.....	C. Thompson.	1839	..	..	..	Unassociated.
Tabernacle, Cardiff	1822	D. Jones	1835	224	150	..	Glamorganshire.
Tabernacle, Merthyr	1835	T. Thomas ..	1839	96	70	..	Glamorganshire.
Wauntdrodan	1829	J. Williams ..	.....	80	50	..	Glamorganshire.
Wick .....	.....	.....	.....	..	..	..	Unassociated.
Ystrad	1786	D. Naunton..	.....	39	45	..	Glamorganshire.

GLAMORGANSHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
Zion Merthyr	1791	D. Saunders..	1815	305	264	2	Glamorganshire.
Zoar	1837	.....	.....	124	150	..	Glamorganshire.

MERIONETHSHIRE.

Cefncymmerau	J. Pritchard..	.....	.....	.....	.....	..	North Wales.
Cwnwyd & Llansaintffraid	E. Evans .....	.....	.....	70	160	..	.....
Dolgelly	S. Williams .....	.....	.....	81	95	..	North Wales.
Llwyngwrlil	B. James .....	.....	.....	20	40	..	.....

MONTGOMERYSHIRE.

Bwlchsarnau	J. Evans .....	.....	.....	65	50	..	.....
Cwmbenlan	J. Savage .....	.....	.....	54	60	..	.....
*Cwmllwyd	W. Evans .....	.....	1819	..	..	1	Old Welsh.
*Llandrinio, E.	D. Crumpton..	.....	1836	24	16	1	Shropshire.
Llanfyllin	T. Davies .....	.....	1838	30	60	..	.....
*Llanidloes	D. Williams .....	.....	1837	90	150	..	Old Welsh.
*Llanvain	D. Evans .....	.....	1838	..	..	..	Old Welsh.
*Newchapel	T. Thomas .....	.....	1803	..	..	..	Old Welsh.
*Newtown	B. Price .....	.....	1828	..	..	1	Old Welsh.
Penford-las	J. Jones .....	.....	.....	74	55	..	.....
*RhydfeUlen	G. Thomas .....	.....	1832	..	..	2	Old Welsh.
*Staylittie	J. Jones .....	.....	1820	..	..	..	Old Welsh.
*Talywern	W. Evans .....	.....	1819	70	..	..	Old Welsh.
*Tanylan .....	.....	.....	.....	..	..	..	Old Welsh.
Welshpool, E	A. Jones .....	.....	1836	50	70	..	.....

PEMBROKESHIRE.

*Bethabara	1826	.....	.....	80	80	..	Pembrokeshire.
*Bethany (Pembroke Dock)	1818	J. W. Morgan	.....	90	100	..	Pembrokeshire.
*Bethel	1824	.....	.....	110	80	..	Pembrokeshire.
*Bethlehem	1820	Thos. Owen ..	1838	140	70	1	Pembrokeshire.
*Bethlehem (Newport) ..	1795	D. Jones	1802	372	150	..	Pembrokeshire.
*Beulah	1817	Jos. James } T. Jones ..	1817 1839	200	100	1	Pembrokeshire.
*Blaenfos	1827	J. Morgan	1827	260	..	..	Pembrokeshire.
*Blaenywaun	1795	W. Thomas	1834	390	300	3	Pembrokeshire.
*Camrose	1839	D. Phillips	1839	30	..	..	Pembrokeshire.
*Carmel	1834	.....	.....	150	70	..	Pembrokeshire.
*Ciffowir	1704	B. Davies } N. Miles ..	1793 1812	370	..	3	Pembrokeshire.
*Ebenezer	1766	.....	.....	300	..	1	Pembrokeshire.
*Eaon (Sandyhaven E.) ..	1814	J. Daniel .....	.....	40	..	..	Pembrokeshire.
*Fynon	1797	T. E. Thomas } R. Phillips }	1829 1829	384	360	1	Pembrokeshire.
*Galilee	1833	H. Evans	1833	30	..	..	Pembrokeshire.
Galtrath .....	.....	Jos. Jones	1839	..	..	..	.....
*Haverfordwest, E .....	.....	D. Davies	1837	150	130	1	Pembrokeshire.
*Hermon (Fishguard)	1807	R. Owen	1839	300	150	..	Pembrokeshire.
*Hermon (Llanvrynach) ..	1823	W. Davies .....	.....	100	60	..	Pembrokeshire.

PEMBROKESHIRE—*continued.*

CHURCHES.	Date of formation.	PASTORS.	Date of settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
*Horeb	1819	.....	.....	60	..	..	Pembrokeshire.
*Jabez	1820	W. Owen ..	1820	120	65	..	Pembrokeshire.
		D. George ..	1838				
		H. Davies ..	1811				
*Llangloffan	1745	B. Owen ..	1825	650	200	3	Pembrokeshire.
		D. Thomas ..	1825				
		M. Jones ..	1838				
*Marlow, E.	1836	.....	.....	18	..	..	Pembrokeshire.
*Middlemill.....	1800	John Clunn..	.....	250	100	3	Pembrokeshire.
*Moleston	1731	Enoch Price ..	1836	160	..	3	Pembrokeshire.
*Milford Haven, E.	1828	J. H. Thomas	1838	100	..	..	Pembrokeshire.
*Narberth	1819	B. Thomas ..	1833	250	170	..	Pembrokeshire.
		L. Thomas ..	1840				
*Pembroke	1836	T. Thomas ..	1839	30	..	..	Pembrokeshire.
Pembroke Dock .....	.....	J. W. Morgan	.....	60	140		
Pembroke Dock, E.	1818	G.D.Evereaux	.....			
*Penuel, E.....	1822	Elias Thomas	.....	40	20	..	Pembrokeshire.
*Penbryn.....	1833	.....	.....	70	60	..	Pembrokeshire.
Pope Hill, E.	1829	.....	.....		
*Sardis, E.	1824	D. Owen	1833	60	..	..	Pembrokeshire.
*Southdairy.....	1834	.....	.....	50	60	..	Pembrokeshire.
*Star	1833	W. Davies ..	.....	100	60	..	Pembrokeshire.
*St. Daniel's	1833	M. Phillips ..	.....	40	..	..	Pembrokeshire.
*Tabor	1800	.....	.....	260	120	..	Pembrokeshire.
*Tyndonen .....	.....	Jos. Jones ..	1839	..	..	..	Pembrokeshire.
*Zion's Chapel	1834	John Rees ..	.....	45	63	..	Pembrokeshire.

RADNORSHIRE.

*Bwlchsarnau.....	.....	S. Pugh	1820	..	..	..	Old Welsh.
*Cefn Faes	1838	E. Brunt	1838	30	40	..	Old Welsh.
*Dolan .....	.....	W. Jenkins ..	1829	..	..	..	Old Welsh.
*Frank's-bridge .....	.....	J. Jones	1836	..	..	..	Old Welsh.
*Maesyxhelem .....	.....	T. Havarsi ..	1834	..	..	..	Old Welsh.
*Nantgwyn .....	.....	T. Thomas ..	1803	..	..	..	Old Welsh.
*Newbridge.....	1727	D. Jarman ..	1818	..	..	..	Old Welsh.
*Rock, E. ....	.....	J. Jones	1829	..	..	..	Old Welsh.

Scotland.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
ABERDEENSHIRE.							
*Aberdeen.....	1839	.....	.....	30	.....	.....	.....
ARGYLESIRE.							
Campbeltown.....	32	.....	.....	Scottish.
Insch.....	J. Campbell	.....	40	.....	.....	.....
Lochilphèad.....	40	.....	.....	.....
Oban.....	40	.....	.....	.....
AYRSHIRE.							
Ayr.....	A. Smith	1840	.....	.....	.....	.....
Irvine, 1st ch.
Irvine, 2nd ch.....	J. Leechman, A.M.	1838	100	.....	.....	.....
Saltcoats.....	— Blair	.....	50	.....	.....	.....
DUMBARTONSHIRE.							
Dumbarton.
EDINBURGHSHIRE.							
Edinburgh, 1st ch.....	W. Innes	.....	200	.....	.....	.....
Edinburgh, 2nd ch.....	H. D. Dickie	.....	150	.....	.....	.....
Edinburgh, 3rd ch.....	C. Anderson	.....	120	.....	.....	.....
Edinburgh, 4th ch.....	J. A. Haldane	.....	240	.....	.....	.....
Edinburgh, 5th ch.....	A. Smith	.....	.....	.....	.....	.....
Edinburgh, 6th ch.....	W. Patterson	.....	.....	.....	.....	.....
Musselburgh.....	J. Sanderson	.....	.....	.....	.....	.....
Stobhill.....	Robt. Mackay	1838	.....	.....	.....	.....
ELGIN.							
Elgin.....	30	.....	.....	.....
Grantown.....	P. Grant	.....	145	140	15	Scottish.
Kirkaldy, 1st ch.....	1797	.....	.....	86	.....	.....	Scottish.
Kirkaldy, 2nd ch.....	R. Aikenhead	.....	40	.....	.....	.....
FIFESHIRE.							
Andrew's, St.....	12	.....	.....	.....
Anstruther.....	1832	J. Fowler	.....	33	.....	.....	Scottish.
Auchtermuchty.....	G. Dron .. } J. Dron .. }	.....	24	.....	.....	.....
*Cupar.....	J. Watson	.....	125	300	.....	Scottish.
Dunfermline.....	1802	A. Kirk .. } D. Dewar .. }	.....	64	12	.....	Scottish.
Ferry Port.....	20	.....	.....	.....
Largo.....	J. Murray . } R. Kellock . }	.....	40	.....	.....	.....
Leven.....	John Elder	.....	.....	.....	.....	.....
Kinghorn.....	1835	.....	.....	38	.....	.....	Scottish.
Newburgh.....	J. Wilkie.	.....	.....	.....	.....	.....
PORFARSHIRE.							
Dundee, 1st ch.....	W. Gouslay. } A. Perrie. } S. Gilbert. }	.....	.....	.....	.....	.....
Dundee, 2nd ch.....	— Lauchlan } — Mackintosh }	.....	.....	.....	.....	.....
Dundee, 3rd ch.....	J. Rennie.	.....	.....	.....	.....	.....
Dundee, 4th ch.....	1839	— Reid	1839	65	.....	.....	.....

SCOTLAND—continued.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
INVERNESS-SHIRE.							
Kilmavionaig		W. Tullock ..		59			Scottish.
Kingussie		W. Hutchinson ..		30			Scottish.
Nig		W. Frazer.					
LANARKSHIRE.							
Glasgow, 1st ch.....		A. Duncan. } D. Smith. }					
Glasgow, 2nd ch.....		J. Paterson ..		240			
Glasgow, 3rd ch.....		A. M'Leod ..		50			
Glasgow, 4th ch.....				187			
RENFREWSHIRE.							
Breadalbane				40			
Killin				20			Scottish.
Lavers		A. Cameron ..		51	3		Scottish.
Millport		J. M'Kirdy ..		50	21		Scottish.
Perth, 1st ch.....	1807	R. Thomson .	1834	80	150	2	Scottish.
*Perth, 2nd ch.....				64			Gen. Bapt.
Perth, 3rd ch.....	1834			30			
Tullimet		D. Grant ..	1840	90			Scottish.
PERTHSHIRE.							
Greenock				64			Scottish.
Paisley, 1st ch.							
Paisley, 2nd ch.							
SELKIRKSHIRE.							
Galashiels		{ W. Barry. J. Leitch. }					
STIRLINGSHIRE.							
Falkirk				60			
Stirling, 1st ch.		{ W. Jaffrey. A. Shearer. }					
Stirling, 2nd ch.				60			

It is supposed that Scotland contains about fifteen hundred Baptists in communion with churches of other denominations.

Ireland.

CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Sunday School Children.	Village or other Stations.	Association to which attached.
ANTRIM.							
Ballymena.							
Ballymoney.							
Belfast.							
Broughshane.							
Coleraine.							
Grange.							
CORK.							
Clonmell	1838	C. Hosken ..	1838	5	..	5	
Cork.							
DERRY.							
Carrandaisey.							
Tulbermar .....	.....	A. Carson, A.M.	.....	300			
DONEGAL.							
Letterkenny.							
DOWN.							
Ballinafern.							
Clonrig	1840	John Young..	1840	26			
DUBLIN.							
Dublin .....	.....	J. Ford.....	1837				
KING'S COUNTY.							
Tullamore .....	.....	J. M'Carthy.					
LIMERICK.							
Cloughjordan.....	.....	W. Thomas ..	.....	18			
Limerick	1827	W. Thomas ..	.....	12	20	10	
MAYO.							
Ballina .....	.....	J. Bates	1838	20	12		
MONAGHAN.							
Monaghan.							
ROSCOMMON.							
Boyle.							
SLIGO.							
Coolaney	1834	C. Sharman ..	1838	17			
Easky .....	.....	D. Mathison.	1840	16			
TYRONE.							
Allen.							
Anghibey.							
Balligawley.							
Blackforth.							
Crilly.							
Dungannon.							
Moolayear.							
Omagh.							
Syskanore.							
WATERFORD.							
Waterford .....	.....	C. Hardcastle.					
WESTMEATH.							
Athlone .....	.....	W. Hamilton	1836	4			
Killbegan.							
Moate .....	.....	W. Hamilton	1837	14	..	3	
Rahue.							

About twenty of the Baptist churches in Ireland adopt the principle of mutual exhortation, three others celebrate the Lord's Supper every Lord's day, and the remaining part have the same constitution as the English Baptists. The aggregate number of members in the Baptist churches in Ireland is about 1000.

SUMMARY.

England.

COUNTIES.	Population, Census 1831.	Number of Churches.	Number of Churches associated.	Number of Churches connected with the Union.	Number of Members reported in Churches.	Number of Scholars in Sunday- Schools.	Number of Village Stations reported by Churches.
Bedford	95,383	34	11	4	17...1,333	14...1,708	8...17
Berks	145,289	19	6	6	5...573	3...556	3... 9
Buckinghamshire	146,529	43	24	26	31...3,225	24...2,917	20...65
Cambridge	143,935	40	11	9	19...1,326	10...871	14...29
Chester	334,410	10	5	5	6...328	1...90	4...4
Cornwall	302,440	17	11	12	15...894	12...1,001	8...14
Cumberland	169,681	7	...	...	1...62	1...90	1...17
Derby	237,170	20	18	19	18...2,046	7...1,477	17...39
Devon	494,168	54	29	34	35...2,066	32...2,286	28...95
Dorset	159,232	13	6	9	10...460	7...454	3...7
Durham	253,827	13	7	8	11...517	5...245	6...36
Essex	317,233	37	19	9	25...1,946	22...1,612	8...13
Gloucester	386,904	47	29	12	37...3,668	31...4,395	19...50
Hants	314,313	37	26	26	31...3,096	27...3,022	10...15
Hereford	110,976	14	7	2	10...520	8...583	2...4
Hertford	143,341	20	6	8	12...1,752	11...1,675	7...25
Huntingdon	53,149	18	9	3	13...648	10...717	8...19
Kent	479,155	53	32	34	38...3,334	34...3,690	7...11
Leicester	1,336,854	49	38	36	34...3,260	28...7,859	7...13
Leicester	197,003	44	34	25	37...5,251	17...3,351	25...73
Lincoln	317,244	34	25	26	27...1,690	8...949	19...53
Middlesex and Surrey	1,844,867	108	30	32	73...9,360	36...6,248	6...17
Monmouth	98,130	51	39	40	37...4,954	33...5,729	13...17
Norfolk	390,054	43	26	28	31...2,537	17...1,542	9...21
Northampton	179,276	49	25	7	40...2,696	33...3,058	17...48
Northumberland	222,912	7	2	3	6...495	6...795	5...13
Nottingham	225,320	21	18	18	19...2,653	10...2,889	10...32
Oxford	151,726	16	9	9	9...581	8...1,210	6...21
Rutland	19,385	2	2	1	2...89	2...220	2...6
Salop	222,503	21	15	1	15...781	11...1,015	10...38
Somerset	403,908	54	36	24	43...5,390	35...4,636	17...45
Stafford	410,485	24	17	6	17...991	9...1,375	3...4
Suffolk	296,304	54	34	2	47...4,412	36...1,904	29...139
Surrey, see Middlesex and Surrey.							
Sussex	272,328	17	9	9	11...787	10...1,131	1...2
Warwick	336,988	28	13	9	16...2,910	10...3,983	12...32
Westmoreland	55,041	3	1	1	1...50	1...10	1...13
Wilts	239,181	55	16	8	27...2,723	21...2,464	5...10
Worcester	211,356	24	20	7	20...1,407	15...1,738	10...26
York	1,371,296	76	65	63	70...6,830	31...5,154	21...36

Wales.

Anglesey	92,581	11	11	...	6...454	6...690	10...16
Brecon	47,763	22	20	22	5...292	5...258	2...3
Caernarvon	65,753	16	15	1	6...391	7...860	3...3
Cardigan	64,780	18	16	16	8...662	8...860	
Cardarthen	100,655	40	36	2	4...350	4...300	9...15
Denbigh	83,167	17	16	...	8...495	8...802	5...9
Flint	60,012	5	5	...	2...122	2...150	3...4
Glamorgan	126,612	48	43	1	42...3,856	42...3,702	13...58
Merioneth	35,609	4	2	...	3...171	3...195	
Montgomery	66,485	15	10	10	8...457	7...401	4...5
Pembroke	81,424	40	36	36	35...5,799	23...2,698	10...20
Radnor	24,651	8	8	8	1...30	1...4	
SCOTLAND	2,365,807	58	16	3	33...2,949	5...583	3...20
IRELAND	7,734,365	36	...	...	36...1,000	2...32	3...18

TOTALS.

England	13,089,336	1,276	724	581	916...82,141	631...84,819	411...1,133
Wales	805,236	244	218	96	129...13,179	116...10,920	59...133
Scotland	2,365,807	58	16	3	38...2,949	5...583	3...20
Ireland	7,734,365	36	...	...	36...1,000	2...32	3...18
GRAND TOTALS	23,994,744	1,614	958	680	1119...99,269	754...96,354	476...1,904

No. II.

LIST OF STATIONS CONNECTED WITH THE
BAPTIST MISSIONARY SOCIETY.

EAST INDIES.

BENGAL.

CALCUTTA	<i>Circular Road—English Church—F. Tucker, B.A. Native Church—C. C. Aratoon. Lal Bazar—Robert Bayne, W. Thomas. Translation Department—William Yates, D.D., John Wenger, George Small. Printing Office—J. Thomas, and Assistants. Benevolent Institution, &c.—W. W. Evans. Sub-Stations—Jeeadagote, Debeepoor, Baluram- poor, Makharya, Madpore. Native Preachers—Gorachund, Soojatullee, Ganga Narayun Sil, Ram-huree, Ram-soondur.</i>
ENTALLY	<i>Native Christian Institution—J. D. Ellis. Sub-Stations—Goladanga, Banda-ghat. Native Preachers—Bishwanath, Caleh, Shem.</i>
SEEBPUR	<i>George Pearce, John Wenger, F. De Monte. Female Department—Mrs. G. Pearce, Mrs. Penny. Sub-Stations—Bonstollah, Kharee, Luckyantipur, Dhankata, Morapai, Maya Bibir Hat, with se- veral villages. Native Preachers—Kashee, Gaur-Prasad, Jacob, Kalachund.</i>
HOWRAH	<i>Thomas Morgan. Native Preacher—Bhim.</i>
DUM DUM	<i>Native Preacher—Soorbhoo.</i>
JESSORE	<i>J. Parry. Sub-Stations—Badpukaria, Kadamdi, Rajnagar, Buridanga, Mulgaji, &c. Native Preachers—Sharun, John, Bungshe. (Six schools.)</i>
CUTWA	<i>William Carey. Native Preachers—Gurucharun, Kanta, Pans, Digu, Haradhan, Chaytan.</i>
SEWRY	<i>James Williamson. Native Preachers—Sonatan, Sonatan, jun., Harad- han, Jadab.</i>
BURISAUL	<i>S. Bareiro. Sub-Stations—Sagurdeep, Shagurdee. Native Preachers—Viswannath, Gorachund.</i>
DACCA	<i>O. Leonard, W. Robinson. Native Preachers—Sanga Narayan, Chand.</i>

CHITTAGONG	J. Johannes.
	<i>Native Preacher</i> —Gungarayan, jun.
DINAGEPORE }	Hugh Smylie.
SADHAMUHAL }	<i>Native Preachers</i> —Bhoodoo, Peter, Gurib.

KASSIAS.

CHERRAPONGEE	A. B. Lish.
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ARRACAN.

AKYAB	J. C. Fincke.
	<i>Sub-Stations</i> —Kruesday, Kimby-won, Arracan Town.
	<i>Native Preachers</i> —Khepoon, Kullafree, Marang, Kyo-jorhee.

NORTH-WEST HINDOOSTHAN.

MONGHYR	Andrew Leslie, G. B. Parsons, John Parsons, W. Moore.
	<i>Native Preacher</i> —Nayansukh.
DIGAH	John Lawrence.
	<i>Native Preacher</i> —Hurri-Das.
PATNA	Henry Beddy.
	<i>Native Preachers</i> —Kasi, Harridas.
BENARES	W. Smith.
	<i>Native Preacher</i> —Siva-das.
AGRA	Richard Williams, Thomas Phillips.
	<i>Native Preacher</i> —Ganpat.
ALLAHABAD	J. Mackintosh.
	<i>Native Preacher</i> —Bhuguwan-das.
DELHI	J. T. Thompson.
	<i>Native Preacher</i> —Devegir.

ASIATIC ISLANDS.

CEYLON.

COLOMBO	Ebenezer Daniel, Joseph Harris.
	<i>Assistant Missionary</i> —C. M'Carthy.
	<i>Sub-Stations</i> —Slave Island, Hangwella, Byamville, Matelle, Kottigha-Watta, Weyhan-goda, with eight other places.
	<i>Missionaries</i> —John Meldor, J. W. Nadar, C. Carolis, H. C. Silva, and William Meldor.

Connected with the Ceylon Mission are 29 Day-schools, with 1,050 children in attendance.

JAVA.

SAMARANG	Gottlob Bruckner.
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SUMATRA.

PADANG	N. M. Ward.
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JAMAICA.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Station commenced.	Church formed.	Increase for 1839.			Decrease for 1839.			No. of Members.	No. of Inquirers.	No. of Marriages.	Number of Scholars.			
				Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.				Withdrawn.	Day.	Evening.	Sunday.
COUNTY OF SURREY.																
Kingston, Hanover-street	J. Tinson	1826	1826	68	9	11	13	4	10	7	687	350	25	106	87	
Yallah's, St. David's	Do.	1830	1830	42	4	6	11	7	2	480	409	30	166	113		
Mount Atlas, St. Andrew's	Do.	1838														
Kingston, East-Queen-street	S. Oughton	1816	1816	226	102	23	37	2	10	3373	2475	80	239	200		
Port Royal, Port Royal	Do.	1822	1826													
Martyrdom, St. Andrew's	Do.	1839														
Mount Charles, do.	W. Whitehorse	1824	1827													
Brandon Hill, do.	Do.	1835														
Scott's Hall, St. Mary's	Do.	1834														
Belle Castie, St. Thomas in the East	J. Kingdon	1831	1831	31	3	11	1	4		120	8	17	40	150		
Long Bay, do.	Do.	1836	1837	20		2		2		51	6	1				
Hector's River, do.	Do.	1839														
Haining, do.	Do.	1829														
Annotto Bay, St. George's	J. Barlow	1824	1824							886						
Buff Bay, do.	Do.	1834								126	126					
COUNTY OF MIDDLESEX.																
St. Ann's Bay, St. Ann's	T. F. Abbott	1829	1830	157	4		2	1	2	383	662					
Ocho Rios, do.	Do.	1829	1830	49	6	1	1	1	1	412	412	153	30	250		
Coultart Grove, do.	Do.	1838	1838	63	69	1			1	156	177		65	93		
Stacey Ville, Clarendon	Do.	1838									148		109	206		
Landover, St. Ann's	Do.	1838											50			
Brown's Town, do.	J. Clark	1830	1831	173	4	1	1	35	1	487	1165	102		816		
Sturge Town, do.	Do.	1829											130			
Buxton Town, do.	Do.	1838														
Bethany, do.	H. J. Dutton	1839	1839	39	38					72	588	36	135	112		
Clirkson Ville, do.	Do.	1839												150		
Mount Zion, Clarendon	Do.	1838									33	2		62		
Port Maria, St. Mary's	David Day	1828		114	3		12	6	4	618	350	46	154	80		
Oracabessa, do.	Do.	1839			2	4	4	0	6	623	250		40	230		
Bagnal's Vale, do.	Do.	1839									140					
Old Harbour, St. Dorothy	H. C. Taylor	1824	1825	296	38	50	18	7	39	1439	170	106	141	141		
New Lionel, Vere	Do.	1839														
Freedom, Clarendon	Do.	1839														
Elbow Chapel, Vere	J. Reid	1829								8						
Four Paths, Clarendon	Do.	1834	1834							9						
Jericho, St. Thomas in the Vale	J. Clarke	1824	1824	312	7	67	23	17	37	6	1400	1199	78	49	105	
Mount Hermon, do.	R. Merrick	1834	1834	103	22	9	5	3	14	3	367	504		72	110	
Lucky Valley, do.	Joseph Merrick	1834											31	116		
Guy's Hill, do.	Assistants	1834														
Springfield, St. John's	Do.	1834	1834	69	1	4	3		7	165	229	12		33		
Smynra Chapel, St. Ann's	Do.	1835	1835	55	25	1	1	6	2	143	123	9	53	93		
Spanish Town, St. Catherine	J. M. Phillippe	1819	1820	181	27	29	17	11	32	2	2325	500	82	35	584	
Passage Fort, do.	Do.	1821									400	11	89	75		
Sligo Ville, St. Thomas in the Vale	Do.	1834	1838	69	32	8	3	2	6	493	300	25	58	25		
Sturge Town, St. Catherine	Do.	1837									200		73	24		
Kitson Town, St. John's	Do.	1835									300		28	10		
Rock River, St. Thomas in the Vale	Do.	1837									50			3		
Darwin's Caymans, St. Catherine	Do.	1838												6		
Clarkson Town, do.	Do.	1839												230		
COUNTY OF CORNWALL.																
Savanna-la-Mar, Westmoreland	J. Hutchins	1829	1829							280	577					
Faller's Field, do.	Do.	1827	1828							78	255					
Bunyan's Mount, do.	Do.	1836														
Montego Bay, St. James's	T. Burchell	1824	1824	220	15	9	39	7	41	34	2984	887	207	264	610	
Shortwood, do.	Do.	1830									571	31	150	225		
Mount Carey, do.	Do.	1835									589		304	786		
Bothel Hill, Westmoreland	Do.	1835									471	10	154	270		
Tottenham, St. James's	Do.	1838									121		98	124		
Watford Hill, do.	Do.	1838									905		168			
Falmouth, Trelawney	W. Knibb	1827	1827	168	28	49	26	11	44	7	1517	688	186	186	63	
Refuge, do.	Do.	1831	1838	134	16	36	14	3	9	656	571	52	138	50		
Walcenia, do.	Do.	1836	1839	35	8	16	6	1	9	345	133	32	134	120		
Camberwell, do.	Do.												112	20		
Mann's, do.	Do.												89	23		
Tharp's, do.	Do.												53	8		
Rio Bueno, Trelawney	B. B. Dexter	1829	1829	62	1	6	10	16	4	406	450	36	126	180		
Stewart Town, do.	Do.	1829	1829	116	5	11	9	11	8	533	550	30	120	60		
New Birmingham, do.	Do.	1838	1838	20	9	0				82	180		40	39		
Lucea, Hanover	E. J. Francis	1830	1830	214	2	3					804	723		130		
Green Island, do.	Do.	1831	1835	48		1					196	334		99		
Gurney's Mount, do.	Do.	1829	1829			1	1	2		6	669	1055		135		
Salter's Hill, St. James's	W. Deady	1824	1825	215	24	38	31	7	72	1279	709	106	173	402		
Bethel Hill, do.	T. B. Picketon	1835	1835	90	10	23	7	12	26	548	430	27	130	240		
Maldon, do.	Assistant.	1834									183	16	54	77		
Sudbury, do.	Do.															
Bethlehem, St. Elizabeth's	{ W. Deady, & } { G. Webb, asst. }	1837									24	7				
County of Surrey				387	118	53	62	7	40	2	5723	3374	143	550	555	
County of Middlesex				1698	263	175	90	88	202	18	8677	7899	711	1936	431	
County of Cornwall				1372	90	192	148	67	219	41	10377	9838	750	2717	224	
Total				3457	471	420	300	162	461	61	24777	21111	1614	5203	645	
Number returned Dec. 31, 1839				2874	383	283	236	230	296	114	21337	20919	1942	5416	577	
Increase for 1839.				583	83	137	14	2	165		3440	192		68		

BAHAMA ISLANDS.

NEW PROVIDENCE, NASSAU . Thomas Leaver.
 (Henry Capern has sailed for this station.)
Sub-Stations—Grant's Town, Good Hope Hill,
 Carmichael Village.

TURK'S ISLAND, GRAND CAY . Ebenezer F. Quant.

* * Caicos Island, Crooked Island, St. Salvador,
 Watling's Long Island, Rugged Island, Great
 and Little Exuma Islands, Eluthera and Andros
 Islands, are occasionally visited by the Mission-
 aries from Nassau and Grand Cay.

SOUTH AMERICA.

BAY OF HONDURAS, BELIZE . Alexander Henderson.

SOUTH AFRICA.

GRAHAM'S TOWN G. Aveline.
Sub-Station—Karega.

No. III.

MEMORIAL,

RELATING TO THE

BENGALI AND OTHER VERSIONS OF THE
NEW TESTAMENT

MADE BY BAPTIST MISSIONARIES IN INDIA,

PRESENTED TO THE

RIGHT HON. LORD BEXLEY, PRESIDENT,

THE VICE-PRESIDENTS, THE COMMITTEE, AND PRINCIPAL OFFICERS

OF

The British and Foreign Bible Society,

JANUARY 6, 1840,

BY THE

COMMITTEE OF THE BAPTIST UNION.

(A.)

IN the document now submitted to the Committee of the British and Foreign Bible Society, it is intended to make another, and final effort, to induce a reversal of the measure by which translations of the New Testament executed by Baptist missionaries in India have been denied the support of that institution.

In attempting this object, the Memorialists are impelled by a solemn conviction of the duty they owe to the truth, to the heathen, and to the Bible Society itself.

The question at issue is one affecting not simply their own denomination. It involves principles of common concern to all who are engaged in giving the sacred Scriptures to the nations, the recognition of which alone can, in their opinion, relieve the Bible Society from embarrassment, and enable it with an equal hand to extend its encouragement to all faithful versions. Nothing, they conceive, is more to be deprecated by those who love it most, than that it should persist in a line of conduct which lays it open to the charge of suppressing any portion of God's truth. If such an allegation can be sustained against the Society, the warmest friends it has must condemn its policy, and all good men will approve the effort to recover it from so perilous a position.

Until the adoption of those proceedings which form the subject of complaint, the Baptist body took an equal interest in the Society's labours with all other denominations, and they are still most earnestly desirous to be permitted to continue among its supporters. They will regard it as a calamity to be separated in such a cause from their fellow-Christians; nor will they be the parties to sever the bond. If they must adopt an independent course of action, it shall be because they are compelled. If they can no longer be

fellow-labourers in the foreign field of Bible distribution, it shall be because they are thrust out.

Should they, on the one hand, be able to show that the terms proposed by the Committee of the Bible Society in order to the Baptist body receiving support to its versions are such as cannot be complied with, both because, as a general rule, they are impracticable, and, where practicable, morally subversive of the authority of conscience, and of the primary and imperative obligations of a translator of the inspired volume; and, on the other hand, that the proper course for the Bible Society to pursue is that for which the Baptist body pleads, the just conclusion will be obvious to every impartial mind; and the Memorialists, having discharged their duty, will quietly leave the result to their brethren and to God.

The terms proposed to the Baptists by the Committee of the British and Foreign Bible Society are communicated in their resolution of the 1st of July, 1833, which is expressed in the following words:—

“That this Committee would cheerfully afford assistance to the Missionaries connected with the Baptist Missionary Society in their translation of the Bengali New Testament, provided the Greek terms relating to baptism be rendered, either according to the principle adopted by the translators of the authorized English version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of Christians composing the Bible Society.”

This resolution gives the translator the alternative of rendering the Greek terms relating to baptism, either by a word derived from the original, as is done in the English version, or by such terms as may be considered unobjectionable by the other denominations of Christians composing the Bible Society. It is alleged by the Memorialists, that neither of these alternatives can be acted upon as a general rule.

They begin with the latter, and restrict themselves first to its application to their own case. And they respectfully ask, what terms they are which would describe baptism in a manner unobjectionable to all denominations of Christians composing the Bible Society? Where in any language can such terms be found? Until immersion, and sprinkling, and pouring, mean the same thing, or until there ceases to be a difference of opinion as to which of these modes is exclusively right, it is clear that no such terms are likely to be discovered. Moreover, if it be laid down as the rule, that Baptists, in their versions, must employ terms “unobjectionable” to non-immersionists, of course it must be the rule also, that non-immersionists must, in versions made by them, employ terms “unobjectionable” to Baptists, since they are one of the denominations of Christians composing the Bible Society. But the Baptist members of the Bible Society contend that the Greek words employed to describe the Christian rite have one meaning, and one only, and consequently, until that meaning, and that alone, were given, they could not cease to object.

There is, moreover, a fallacy involved in this part of the resolu-

tion of the Committee, the exposure of which deprives it of much of its apparent reasonableness, while it confirms what has just been said of its impracticability as a rule. By "the other denominations of Christians composing the Bible Society," are of course meant all who belong to it besides the Baptists. But it is overlooked, in this mode of putting the case, that, in relation to the question in hand, all these denominations merge into one. For all the purposes of this controversy the Bible Society consists but of two sections, immersionists and non-immersionists; and it has the appearance, at least, of disingenuousness, (though the Memorialists do not impute it to the Committee,) that it should be otherwise represented. As between these two parties then,—and there are no other within the view of the subject,—so long as one of them shall consider immersion, not an accident, but entering into the essential nature of the ordinance of baptism, while the other, professing to regard the mode as an indifferent circumstance, in practice altogether discards immersion, the rule must of necessity be perfectly inoperative. Ever to have conceived of it as laying a ground of union between them, was but a subtle delusion, and for the Bible Society now to persist in it must inevitably lead to separation.

But the spirit of this rule extends far beyond the particular case of the Baptists; and, impracticable as it is in reference to them, it is even more so when taken in that extent of application to which impartiality requires it should be carried. Did it not occur to the Committee, when assigning as a reason for laying down this rule, that the Bible Society is "composed of persons holding on this subject widely different opinions;"* that its members hold "widely different opinions" on other subjects also, subjects moreover affecting, some of them, not the ceremonial, but the vital doctrines of Christianity, and quite as likely to occasion embarrassment in the translation of the Scriptures? The Episcopalian, the Presbyterian, and the Congregationalist, entertain views widely diverse from one another of the rendering of the terms *ἐπίσκοπος* *bishop*, *διάκονος* *deacon*, *πρεσβύτερος* *presbyter*, *ἐκκλησία* *church*. And besides these, as already intimated, there are disputed words relating to doctrines, such for example as *προγινώσκω* *to foreknow*, *προορίζω* *to predestinate*, *τετάγμενος* *ordained*, *ἐκλογή* *election*, *κλήσις* *calling*, *μετάνοια* *repentance*, *δικαιώσεις* *justification*, *ἀπολύτρωσις* *redemption*. Of course these words must be subjected to the same process; nor these only, but every other respecting the signification of which denominations differ; a process which shall either convey them in an untranslated form into other languages, or translate them, not with scrupulous philological accuracy, but so as to unite the suffrages of controversialists. The Bible Society includes among its members, to say nothing of minor, or, in a theological point of view, less important sects, Protestants and Roman Catholics, members of the Greek church, Lutherans, Calvinists, and Arminians. Is deference to be paid to the conflicting sentiments of these several parties? Is a translation of the word of God to speak nothing at variance with their peculiar and distinctive dogmas? Or, lest it should, are all

* Resolutions, confirmed April 4, 1836.

words in debate amongst them to be left untranslated? It may be confidently put to every considerate person, if the former of these alternatives be not absolutely impossible; while, if the latter be adopted, the Scriptures might as well be withholden altogether, for they must thus become an unintelligible jargon.

The improbability of finding terms which shall express two or more meanings essentially differing from each other, as must be done if versions are to contain no words objectionable to the different denominations of Christians composing the Bible Society, is so obvious, that another sentence need not be written to expose the futility of the rule that requires it; but if it be thought that disputed terms may be transferred, let the experiment be made upon some of those already mentioned. In the following passages these Greek terms are expressed in words derived from the original:—“And when Jesus was come into Peter’s house, he saw his wife’s mother laid and sick of a fever; and he touched her hand, and the fever left her, and she arose and diaconized them,” Matt. viii. 14, 15. “This is a true saying, if a man desire episcopacy, he desireth a good work,” 1 Tim. iii. 1. “Feed the flock of God which is among you, episcopising not by constraint, but willingly,” 1 Pet. v. 2. “For the gifts and clesis of God are without repentance,” Rom. xi. 29. “Wherefore the rather, brethren, give diligence to make your clesis and ekology sure,” 2 Pet. i. 10. “Even so, by the righteousness of one, the free gift came upon all men unto dicaosis of life,” Rom. v. 18. “In whom we have apolutrosis through his blood,” Eph. i. 7. Is any thing further needed to demonstrate the absurdity of such a practice?

Nor is the difficulty thus stated an hypothetical case, suggested merely for the sake of illustration. It already presses in a practical form. “As was to be expected, (says the Rev. W. H. Pearce, in a letter dated Calcutta, September 10, 1836,) since the Bible Society interfered about baptism, the words above referred to* are become the subject of difficulty; and brethren in India, instead of translating the original terms for all of them, are at this moment about to introduce the Greek words into the native languages. Calling, Election, Justification, Redemption, &c., must in time follow: and the Christian church, in giving the New Testament, will then present to the heathen a work, although in his own language, perfectly unintelligible to the best informed of his countrymen.”†

This other alternative allowed by the resolution, of rendering the Greek terms relating to baptism by a word derived from the original, as is done in the English version, is no less incapable of general adoption on another ground. In the English version these words are left untranslated, the Greek terms themselves being used with an English termination; but there are some languages, perhaps many, into which it is impossible to transfer foreign words. The Chinese language is in point, which being written, not with alphabetic letters, but in monosyllabic characters, does not admit of the introduction of exotic terms in the manner prescribed. Not only, therefore, has Dr.

* Church, Congregation, Bishop, Bishoprick, Presbyter, Deacon, Deaconess, &c.

† *Bap. Mag.* 1837, p. 307.

Marshman translated the words in question, but Dr. Morrison also. Of the former indeed it might have been expected, agreeably with the uniform practice of the Baptists; but, in fact, neither of them was left to his option. They might select the words by which to translate; but translate they must, since to transfer is impossible. The Cherokee, as the memorialists have learned from competent authority, is another language into which, from the peculiarity of its construction, translators are compelled to give vernacular renderings. The Pædobaptist Missionaries accordingly, by whom a translation of the New Testament has been made for the use of that people, have not transferred the terms relating to baptism, but have translated them—and translated them by words signifying to immerse, and immersion.* Since in these instances the impracticability of the rule has been already ascertained, it is surely no improbable presumption, that there may be others; at all events these are sufficient to show that it must of necessity be of partial application.

But the Memorialists feel it to be their duty to present this objectionable resolution before the Committee of the Bible Society in another light; showing that, if it be impracticable as a general rule, it is equally to be condemned as subversive of the integrity of translators.

Granting that, in the particular case of the Baptists, the rule might be complied with in the Bengali version, and in all instances where the genius of the language allowed it, if not by translating the words in question into unobjectionable terms, yet by leaving them untranslated; this could be done only by putting human requirements in the place of conscience, and sacrificing truth and inspiration to expediency.

The Memorialists would most respectfully beg the Committee to reflect upon the imperative obligations and solemn responsibility of a translator of the sacred Scriptures, and then to consider if it would be right before God to bind him in the shackles imposed by their rule. He who undertakes to convey divine revelation into a new tongue, assumes an office with which scarcely another can be compared whose duties are equally momentous or responsible. By no quality of a moral kind ought he to be so eminently distinguished as by scrupulous conscientiousness. Unyielding integrity must be combined with literary ability, or he can never be deemed competent to his task. And as these qualities should be the guarantee, as far as his own character is concerned, that his work will be done faithfully, so ought he to be most jealously sheltered from every influence coming from without which might interfere with his judgment. His first, and last, and all-absorbing solicitude must be, to give the exact contents of the document, without suppression, without addition, and without alteration. If the meaning of a passage, or of a word, be hid under an unintelligible phrase, it might as well be omitted, since that part of divine revelation is lost to the reader. The translator, in fact, defrauds him of so much of the truth. How, with the fear of God before his eyes, can he do this? How could the Committee of the

* Christian Review, No. 1, p. 133.

Bible Society require him to do it? And yet this is what their rule demands. There are certain terms which, under peril of losing their support, he is not to translate. Though professedly occupied in giving to the heathen "all the words of this life," and bound to do so by obligations the most imperative and awful, as exactly and completely as his ability enables him, there are some words the meaning of which he must systematically withhold. And why? Because in themselves they are unintelligible? No such thing. Because the rendering he would give is unfaithful? Nothing of the kind; but because such rendering is considered objectionable by some of his fellow-Christians who are members of the Bible Society. The question then comes to this, Are human opinions to control the Bible, or is the Bible to control human opinions? The Committee of the Bible Society say in effect the former; for their rule determines that, since the New Testament will not speak in a certain manner, it shall not speak at all. They insist that the meaning shall be pushed aside, blinked, studiously suppressed, where it does not harmonise with the creed of all the parties composing that institution. Who, it may be asked, that makes any claim to moral independence, would put his neck under such a yoke? What conscientious man could do it? With him it must be no question in what degree the meaning of the text may coincide with or differ from the sentiments or the practice of any section of the Christian church. His duty is plain and imperative. If he knows "the mind of the Spirit," he is bound to express it. Should he wilfully falsify the record by mistranslation, or should he "add to," or "take away from the words of the book," he would be held by common consent to have perpetrated a crime of the darkest hue. But the Memorialists desire that it may be seriously weighed, how far he falls short of the same censure who, in deference to the opinions of others, imposes a doubtful or a double sense on the Scriptures, instead of scrupulously adhering to their exact grammatical interpretation; or who, by studious concealment, keeps back part of the counsel of God. For themselves, they dare not risk the consequences of such a course, nor recommend it to their honoured Missionaries. To act in this manner would, in their view, be to violate a solemn trust, to betray the truth, to endanger souls, and to hazard, at least, the tremendous judgments denounced in the closing sentences of the inspired canon. If the support of their fellow-Christians in the work of biblical translation can be procured only at such a price, by them it cannot be procured at all. They must persist in urging upon their translators still to pursue the course marked out by the noble-minded Tyndale, who, in reference to his translation, says, "I call God to recorde as against the daye we shall appeare before oure Lorde Jesus Christ, to give reckonyng of our doinges, that I never altered one syllable of Godes word agaynst my conscyence, nor wolde do thys day, yf all that is in earthe, whether it be honoure, pleasure, or ryches, myght be geven me."*

It avails nothing, the Memorialists submit, against the force of this argument, that what is required of the Baptist translators is sanc-

* Letter to John Fryth.

tioned by the English version; for the plea of precedent can never make that right which is in itself essentially wrong.

Besides which, waving for the present their particular case, they entertain on many grounds the most serious objections against erecting that version into a standard for other translations. 1. It is well known under what circumstances the English authorised version was made. The translators were compelled by royal mandate to retain the old ecclesiastical words.* But he who imposes such a condition, and he who submits to it, are alike guilty of infringing the liberty of conscience, and of laying violent hands on the truth itself. Does the Bible Society wish to perpetuate the odious despotism of the Stuarts, by still putting fetters on the translators of the Bible? 2. Moreover, if the English version is to be followed in one instance, by analogy of reasoning it must be followed in all similar instances; and this would lead, in cases where a difference of opinion obtains, to that transferring of terms, the absurdity and impracticability of which have been already shown. 3. How, again, is it possible for a conscientious translator to conform to this standard? The difficulties of translating, it might be supposed, are great and numerous enough without the aggravation which such a necessity implies. Instead of constructing his version, as an erudite philologist, according to sound canons of interpretation, he must recur at every step to the work of his English predecessors. His inquiry must be, not what is the true meaning of a passage, and how may it be rendered with fidelity, but what is the sense put upon it by the English version. Not what the uncorrupted originals may dictate must he follow, but the originals modified by the party views of polemical ecclesiastics, and the caprice of a semi-papistical monarch. A man who should translate on this principle, the Memorialists hesitate not to say, would be totally unworthy of the office he had assumed; nor would it be safe to trust the conveyance of the words of life to the nations to his hands. 4. Still further, they would ask wherein the virtue consists of introducing the faults of the English version into new translations. Admitting that, under the circumstances of its production, it is an admirable work, and even better executed in the main than might have been apprehended, no admirers of it have yet been so enthusiastic as to pronounce it immaculate. On all hands it is confessed to betray the marks of human imperfection. The Committee themselves say of it, "Errors are to be found in it which the humblest scholar could not only point out but correct. Errors too there are which obscure the sense in some important instances."† Why should these errors be propagated? If there be thought to be a necessity for leaving them uncorrected, at least let them remain where they are. If we must have them at home, let us not send them abroad. What benevolence is there in afflicting the heathen with our calamities? Every Christian would surely say, give them the unadulterated word, whatever you choose in regard to yourselves. If it be said the resolution of the Bible Society does not contemplate this, but refers only to certain words in which it requires the English version to be followed,

* Historical Account of the several English Translations of the Bible, by Anthony Johnson, A.M., in Bishop Watson's Theological Tracts. Vol. iii. p. 96.

† Ann. Report, 1839, p. 121.

the reply is obvious and conclusive—those very words constitute one of its most glaring faults. They are words, to all but Greek scholars, without a meaning; and the Bible Society determines that these same words in their unintelligibility shall be transferred into foreign tongues, thus for ever withholding from the heathen part of the Word of God. 5. And lastly, the Memorialists cannot refrain from expressing both their surprise and deep regret that the British and Foreign Bible Society should seem in any way to give its sanction to the Popish practice of substituting a translation of the inspired volume as the standard of truth, in the room of the original scriptures. If Protestants are right in setting up one version as a model, how will it be shown that Romanists are wrong in putting that honour upon another? The decree of the Council of Trent and the resolution of the Committee in Earl Street are in their principle exactly similar, and alike unsound and dangerous. The one confers infallibility on the Vulgate, the other makes the English version the judge, from whose decision there lies no appeal. For all the ordinary purposes of translation, indeed, the Greek New Testament may be used; but, where Christian denominations hold conflicting sentiments, it shall be instantly laid aside, or, what is the same thing, shall not be deemed of authority, nor be taken as the rule. Precisely in that crisis where the importance of having access to the original is chiefly felt, the Committee of the Bible Society takes it out of the translator's hand. Such a procedure, it is submitted, cannot be justified on Protestant principles. If it is to be defended, it must take shelter under the obnoxious plea that there resides an authority somewhere, and no matter where, whether in a general council of the Church of Rome, or in the Committee of the Bible Society, which has a right to modify the Word of God.

The Memorialists venture to hope, that the Committee of the British and Foreign Bible Society will now see that their resolution of July 1, 1833, has placed that great institution in an unfortunate and unsafe position—a position of inextricable embarrassment, and inconsistent both with the claims of conscience, and with the deference due to that volume which it is its honour and duty to give to all people in their mother tongue.

The consistent course for the Bible Society to pursue would be, they conceive, to give aid to all versions into new languages which, upon the authority of competent scholars, are ascertained to be faithful. They beg to trespass upon the continued attention of the Committee while they endeavour to show the reasonableness of the course they recommend.

It is obvious to remark, that such a principle of action is impartial. It favours no denomination at the expense of the rest, and it excludes none from its proper share of patronage through the jealousy of the rest. It gives credit to missionaries and translators of all sections of the Christian church for equal sincerity in their desires to communicate the tidings of "the common salvation." It leaves them to pursue their great work free from human embarrassment, and solely under the influence of their responsibility to God. The Baptist body, standing as they do on this plea of liberty, would be the last to deny it to their fellow-servants. If a Pædobaptist translator conscientiously

believes that sprinkling or pouring is the meaning of βαπτίζω, let him thus render the word. As an honest man he is bound to do so; and if, upon the authority of competent scholarship, his version be certified to be faithful, let the Bible Society support it.

To act on this principle of supporting versions simply on the ground of their fidelity, would relieve the Bible Society from the irksome necessity of listening to denominational complaints, and of adjudicating in matters so much beside their province as differences in sentiment existing among them. By their present rule the Committee of the Bible Society erect themselves into a tribunal before which the various denominations composing it may severally bring their complaint, whenever words are used in a version which they consider objectionable. If Episcopalians render *ἐπίσκοπος* bishop, the Congregationalist complains; and if Congregationalists translate *ἐκκλησία* congregation, the Episcopalian is aggrieved. The Committee having, by the rule laid down, invited the appeal, are bound to hear the allegations of both parties and to settle the difference; and the differences of all parties among the Bible Society who may conceive their peculiar views to be in a similar manner endangered. The Committee have done this in the case of the Pædobaptist complaint against Baptist versions, and of course equity demands that they should not shrink from doing it in other instances. If it be replied, that, so far from taking upon themselves to settle the difference in the case of the Baptists, they declared* it to be "no part of the duty of the Committees or Sub-Committees to adjust such differences of opinion," and have therefore fallen back upon the practice resorted to in the English version, this is the very thing which settles it. The moment it is determined, in reference to any given word, that the translator shall conform to a particular model, or forfeit the Society's patronage, the whole question is closed; the difference is adjusted, and adjusted by the Committee. Nothing can be more satisfactory than the manner in which the Committee express themselves in part of the words just recited. Aware that it would impose upon them a most invidious and a perfectly hopeless task, were they required to mediate between contending denominations, and knowing that it forms no part of their duty as the executive of the Bible Society to attempt it, with great reason they may decline to undertake any such office. All the Memorialists regret is, that they did not do so at first; and all they ask is, that they will retrace their steps, and always decline it in future. Would the Bible Society adopt the rule they recommend, a simple, uniform, and satisfactory answer would be given in every such case of complaint. The Committee, rising above all sectarian partialities, and standing on that catholic ground which was ever wont to be the foundation of the Society, would say, "Of denominational differences we take no cognizance here. We ask not, and we decline to know, in what respects versions may favour the views of any section of the Christian church, or be inimical to them. We patronize none but versions duly accredited for fidelity, and we patronize these alike."

Another advantage of this rule is, that it disencumbers the Com-

* Resolutions of April 4, 1836.

mittee of the Bible Society of the responsibility which belongs to the translators who make the versions, and the scholars who attest them. It is no reflection on the Committee to say, that this is a species of responsibility which they are altogether incompetent to assume. Nor could it have been supposed that it is a responsibility they were likely to covet. Who ever imagined that to them belonged the functions of philologists and critics? By the resolution, however, of requiring translations to conform to the authorised English version in the words relating to baptism, they have imposed upon themselves this burden. It will surely provide them enough of difficult and unaccustomed labour to examine all the versions they take under their patronage, in order to ascertain that there be in none of them an infraction of the rule. The practice, moreover, of transferring words, if once adopted for the reasons they assign, can never be restricted to those words. Many more, as the memorialists have shown, are in a precisely similar predicament. Either they must be transferred, or translated in a way against which no members of the Bible Society can object; and the Committee make themselves responsible to all the denominations that in every case this is done. It must be evident that no committee can discharge such a trust. They themselves tell us in their last Report* that they know it to be impossible. "They are not ashamed to confess (they say) that the magnitude of the attempt to form new versions, or to revise existing ones, is such that they are compelled to shrink from it." How much is it to be regretted that they did not perceive this before they adopted a resolution which pledges them to undertake it! It is clear, however, that the resolution is now a mere nullity, and translators may expect that the undivided responsibility of versions will henceforth remain with them.

To adopt this plan, lastly, is the only way in which the Bible Society can discharge its duty as the dispenser of God's word to the nations. Any other will involve its conductors in the serious charge of tampering with the Scriptures. Once to take up the ground that fidelity is not the one great and paramount property which shall recommend translations to their assistance, is to quit the rock for the quicksand. It little matters, then, whether the circumstance commending them be their conformity to a previously existing version, or the absence of terms unobjectionable to antagonist denominations, or any other circumstance upon which the Committee of the Bible Society may resolve to insist: the only safe position is abandoned. No security is thenceforth possessed against a thousand influences which, through the medium of the Bible Society itself, may mutilate and corrupt the Bible. The object of that institution should, no doubt, be, above all things else, and at all hazards, to give the contents of the inspired canon to foreign nations in the most perspicuous and perfect manner in its power; not a part of its contents, but the whole; not its contents modified or obscured, but as near as possible to their exact import, and written so plain that "he may run that reads." To the fact of the western nations not possessing the Scriptures in a complete form in their vernacular tongues

* P. 120.

is mainly to be attributed the prevalence of the grand apostacy. So at least the Bible Society believes, as a writer informs us, who it is understood is well known and in high estimation with the Committee, and the Memorialists agree with him. "You believed (he says, addressing their senior secretary) that the chief success of the Romish priests in twisting to their own purpose certain doubtful or erroneous renderings, arose from their not giving to the people the *entire* word of God in a language which they could understand."* If this really be the opinion held in Earl Street, it is, in point of principle, all the Memorialists can desire, since it must make the Committee supremely anxious to give to the people of the East the "entire" New Testament, without concealment of a single word. They will only add, that the Christian community at large cannot but rejoice to know that the views of the Committee in relation to it are so definite and so just, and that, warned by the dreadful mischief that has ensued in Europe through leaving parts of the sacred record untranslated, they will vigilantly guard against any approach to that popish practice in the versions of Asia, and of all the rest of the world.

Will the Committee now allow the Memorialists to recur to the rejected Baptist translations, and especially to the Bengali? Of this translation the most ample and unquestionable testimonials, vouching its faithfulness, were laid before the Committee of the Bible Society, when they were solicited to aid its publication.† No imputation affecting its fidelity is indeed cast upon it either in India or in England. The Auxiliary Committee in Calcutta, at a full meeting, assembled for the purpose of deciding which they should adopt, were unanimous in giving it the preference;‡ and the Bible Society has accordingly printed a large edition of it in Calcutta, by consent of the Baptist missionaries;§ and subsequently, without their consent, under the supervision of Dr. Hœberlin, another edition, in the Roman character, with the English in opposite pages,|| in London, substituting on their own responsibility the Greek words relating to baptism for those Bengali words which the translators had used. With this exception, the Memorialists believe they are correct in stating the translation as printed by the Bible Society to be in all respects what it was when it came out of the translators' hands: if there be any other difference they have not heard of it, nor have they any reason to suppose such a liberty would be taken. For though the Auxiliary Committee in Calcutta expressed a wish to make a "few other such alterations as a Sub-Committee of Bengali scholars should recommend," this proposal was declined by the missionaries, and does not appear to have been persisted in.¶ Why the alteration was made in the words relating to baptism appears from the resolutions of the Committee, and that reason is, not because they were translated unfaithfully, but simply because they were translated.

* Remarks on a pamphlet recently circulated, &c., in two Letters to the Rev. A. Brandram, M.A. By T. H., understood to be from the pen of the Rev. Joseph Jowett, M.A., superintendent of the translating and editorial department.

† Letter from Baptist Missionaries, May 25, 1825.

‡ Letter from Rev. W. Yates, Aug. 1, 1835.

§ Ibid.

|| Bible Society's Report, 1839, p. 57.

¶ Letter from Rev. W. Yates, Aug. 1, 1835.

Here then is a translation of the New Testament, acknowledged on all hands to be the best which has hitherto been made into the Bengali language, which the Bible Society might give to the millions of heathen, for whom, with so much diligence and carefulness, it has been prepared, but which they will not give, solely because the words relating to baptism are translated by terms signifying immersion.

It will strike every considerate person, the Memorialists conceive, that the Committee would not refuse to circulate such a translation for the reason assigned, unless that reason itself involved some strong ground for their decision, or were supported by extrinsic considerations of great moment. Either it will be supposed that the translation in question is unfaithful, though the version in general be not so, or that it is an innovation, or contrary to the past usage of the Society, to circulate versions having these words so translated, or to its constitution, or else that it is sectarian. The Memorialists think it due, therefore, to all parties concerned, to inquire how the matter stands in each of these particulars.

Is it, then, an unfaithful rendering which the Bengali version gives of these words? It is but justice to the Committee to acknowledge that they have never alleged any such objection. The utmost they have said of it is, not that immersion is an inaccurate translation, but that pædobaptists do not like it. On the contrary, its fidelity is tacitly admitted; for, if not, why is not its unfaithfulness exposed and the whole dispute terminated at once?

Is the rendering, then, a novelty? Have the Baptists forsaken ancient and trustworthy guides, and introduced an unnecessary innovation? Let this question be determined when the following facts have been considered. Of all existing versions of the New Testament the Peshito Syriac is the oldest. "Michaelis pronounces it to be the very best translation of the Greek Testament which he ever read, for the general ease, elegance, and fidelity with which it has been executed. It is confessedly of the highest antiquity, and there is every reason to believe that it was made, if not in the first century, at least in the beginning of the second."* Michaelis, after Father Simon,† shows also that it was made immediately from the original‡. In this version the words in question are uniformly rendered as the Baptists translate them. Next in point of antiquity come the Coptic and Ethiopic versions, referred to the third or fourth centuries; § about the middle of the fourth we have also the Gothic of Ulphilas.|| These all translate the words in the same way, and so also does the ancient Arabic. Among modern versions which translate by immersion are the Arabic of the Propaganda, of Sabat, and others in the same language, the German of Luther, the Dutch, the Danish, and the Swedish. Some modern versions render the terms by washing or abluion. This is done in the Persian of Martyn; but he sometimes employs a phrase which can only mean abluion by dipping. The only other mode that has been adopted is that of retaining the Greek word. If, therefore, it be wrong to translate these words as the Baptist missionaries have done, it is at

* Horne, vol. ii. p. 208.

† Crit. Hist. vol. ii. p. 119.

‡ Marsh's Michaelis, vol. ii. c. vii. sec. iv.

§ Ibid. c. xiii. and xvii.

|| Ibid. vol. ii. chap. vii. sec. xxxi.

least a very ancient and a very general offence among translators. So far are they from standing alone, that, to use the words of the late lamented and learned Superintendent of the editorial department of the British and Foreign Bible Society, in his masterly defence of the Serampore Mahratta version, "it may be safely affirmed, that many of the most accurate and valuable versions, both ancient and modern, are involved in the same accusation, and that there is not one which is directly hostile to it." Let it now, therefore, be determined who are the innovators, the Baptists, who translate these words, or those who keep them untranslated.

The Vulgate, it is true, and such of the Western versions as in this respect have been framed upon its model, among which is our authorised English version, retain the Greek terms. But, though they thus forsake the track of the Oriental versions, it is not, as it is well known, because the translators understood the terms in another sense. To say nothing of continental scholars, whether Romanists or Protestants, the fathers of the Anglican church, Wicliff, Tyndale, Cranmer, and others, speak plainly on the subject, and so to this day does the Book of Common Prayer. But these were consecrated words; and superstition, church authority, and the command of a pedantic king, combined to hold them in their places, notwithstanding the manifest absurdity and criminality of thus muffling up the ordinance of Christ, till its fair but dishonoured countenance is no longer known. And will the Bible Society lend itself to this truth-suppressing practice? Will they not only sanction it, but resolve to sanction nothing else? Implicitly condemning the best and most ancient versions, and discountenancing those which, like them, speak as the original Scriptures speak, in plain and intelligible terms, will they put a premium upon such as study to be obscure? The Memorialists would ask, in the pertinent language of Dr. Campbell, "Does that deserve to be called a version, which conveys neither the matter nor the manner of the author? Not the matter, because an unintelligible word conveys no meaning; not the manner, because what the author said simply and familiarly, the translator says scholastically and pedantically. And if the former translators have from superstition, from fear of giving offence, or from any other motive been induced to adopt so absurd a method, shall we think ourselves obliged to imitate them? If (the church) herself has been any how induced to adopt a style that is not well calculated for conveying the mind of the Lord, nay, which in many things darkens, and in some misrepresents it, shall we make less account of communicating clearly the truths revealed by the Spirit, than of perpetuating a phraseology which contributes to the advancement of ignorance, and of an implicit deference in spiritual matters to human authority? On the contrary," (with him they would go on to affirm,) "if the church has in process of time contracted somewhat of a Babylonish dialect, and thereby lost a great deal of her primitive simplicity, purity, and plainness of manner, her language cannot be too soon cleared of the unnatural mixture, and we cannot too soon restore her native idiom. To act thus is so far from being imputable to the love of novelty, that it results from that veneration of antiquity which leads men to ask for the old patris,

and make the votaries of true religion desirous to return to the undisguised sentiments, manner, and style of holy writ, which are evidently more ancient than the oldest of these canonized corruptions.”*

As it is no innovation of the Baptist missionaries to translate these words, so neither is it a novel thing for the Bible Society to circulate versions in which they are so translated. The Society has done this from the time it commenced the foreign distribution of the Scriptures, it has done it in every quarter of the globe, and it does it at the present time. The resolution of the Committee, therefore, comes too late to derive any sanction from usage. It would have formed an intelligible reason at least, whatever might have been thought of its value, if they could have said, “We have never given aid to such versions, and cannot now begin.” But they have no such plea. To say nothing of the various versions, both oriental and western, already mentioned, it appears, from the last Report, that the Bible Society has assisted in circulating upwards of 440,000 copies of the Scriptures in India alone—240,000 issued by the Calcutta Auxiliary, and 200,000 by the missionaries of Serampore. Now, as these were principally made by Baptists, the vast majority of the copies contain the words in a translated form; they cannot, therefore, even say that it is a new thing in Bengal.

The Memorialists have, however, heard it replied, that it was done in ignorance. How far this is borne out by facts the following statement will show. So far back as the year 1813, there is a letter from the Rev. A. Fuller, Secretary to the Baptist Mission, to the Rev. J. Hughes, in which the writer says, “In a letter which I lately received from Dr. Carey, he mentions having received one from you, inquiring in what way certain words were rendered in their translations. He wished me to inform you that they had rendered βαπτίζω by a word that signifies to *immerse*, and ἐπίσκοπος by a word signifying an overseer.” Mr. Hughes replied, “I thank you for the information respecting Dr. Carey. The rendering which concerns baptism I might deem it proper to exchange for the undefined one adopted in our version, especially considering the circumstances under which oriental versions are proceeding. This, however, is submitted with deference, as an opinion from which I am sensible wiser and better men decisively differ.”† Here, then, is evidence, that twenty-six years ago, one of the secretaries of the Bible Society was in correspondence on the subject, both with the Serampore translators, and with the principal officer of that Society by which they were sent out. Is it to be supposed, even though this were an unofficial correspondence, that it was profoundly kept in the breast of Mr. Hughes? Did he never mention it to either of his colleagues? Or, even beyond these individuals, was it never talked of among the members of the Committee, especially such as took a lead? If there were this total silence in-doors on the subject, it is certain there was none out. This very correspondence was, as is remembered, the topic of free conversation in other circles, and even of debate at least at one, if not at more associations of ministers and churches.

* Dissertation xi.

† Baptist Magazine, 1838, p. 55.

It must be well known to those who have any experience in public societies, how often it happens that their functionaries or committeemen undertake, and are even desired to make inquiries in an unofficial manner, which are nevertheless intended for the information of their conductors. But, besides this, it will be seen, by a reference to the early proceedings of the Bible Society, that the Baptist missionaries were from the first in habitual confidential communication with the Rev. D. Brown and the Rev. Dr. Buchanan, through whom, until an Auxiliary Committee was organized in Calcutta, the correspondence with the Bible Society relating to their versions was principally conducted. That organization took place in 1809;* and they were then officially associated with other gentlemen, and with the Parent Committee itself. Through this medium the missionaries received in the same year the first grant paid to them by the Bible Society, amounting to 1000*l.* From their coadjutors, with whom by office they were now connected, it is not pretended that there was any concealment, as from Mr. Brown and Dr. Buchanan there had been none; and they must have had opportunity enough to have possessed themselves of the secret, if there had. The versions, moreover, as soon as published, were open to the inspection of all the world, and criticisms upon them were invited by public advertisement.† Very possible, indeed, is it that the gentlemen composing the Committee when the grants were suspended were not acquainted with the facts of the case. It is possible, also, that those gentlemen might not know that so many other versions, to which they were giving, and to which their successors still continue to give their countenance, translate the words in the same obnoxious way, until it was brought before them by the present controversy. The Committee of the Bible Society, however, is elected every year; and it is not to be concluded, because the individuals composing it in 1833 may have been ignorant of a particular fact, that it was therefore unknown to their predecessors in office twenty years before. But what entirely destroys the little remaining force which this plea of ignorance may yet perhaps be thought to retain, is the circumstance that, after the Committee were informed of the fact, they were still willing to exhibit their accustomed aid. For when application was first made to them for help in printing this Bengali version, though they had received a letter some time before from three Pædobaptist missionaries in Calcutta, requesting them, on the very ground of these words being translated, to withhold their grants from the Baptists, the Secretary of the Bible Society wrote to the Auxiliary in that city, stating that, if the version were a good one, it was the wish of the Committee to afford assistance.‡

The Memorialists would in this place add, that since the circulation of immersionist versions has been the practice of the Society from its first foreign operations up to the present time, and is its practice still; since this practice was commenced by the founders of the Institution, who framed its constitution, and enacted its laws; and

* Owen, *Hist. British and Foreign Bible Society*, vol. i., p. 99, 277, 288; vol. ii., p. 14.

† Owen, vol. iii. p. 466.

‡ Letter of Baptist Missionaries, May 25, 1832.

since the first and only deviation from it is that which gives occasion to the present complaint; that deviation cannot have been made to vindicate its violated constitution, but is itself a violation of it.

But if neither of the preceding reasons can justify the Committee, there is yet another which may perhaps serve the purpose. The Baptist versions are "sectarian;" they uphold a party instead of subserving the general cause of Christian truth; the tincture of bigotry poisons their catholicity, and renders them undeserving of the common support. If they are open to this charge, the Memorialists themselves say, let them perish; the church and the world cannot be too soon freed from every trace of their existence. But, only asking how fidelity to the original can consist with sectarianism, unless the New Testament itself be sectarian, they are content to leave the defence of their translators in the hands of that late eminently gifted servant of the Bible Society, to whom they have before referred. "Bigotry," says Mr. Greenfield, "that is, blind zeal and prejudice, they cannot justly be accused of, while they have the primitive sense of the term, and the rendering of so many ancient and modern translations, as the foundation upon which they have grounded their version; nor can they consistently be charged with sectarianism, while they are found in company with the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark, and others, together with the Church of England itself. If they be bigots, I know not what name the advocates for pouring or sprinkling, who have no such basis to rest on, merit; and if theirs be a sect, it must be confessed to be a very ancient and a very extensive one."

"But there is another point of view," he continues, (and while he writes these memorable words, he says, as a preface to them, 'I wish it to be distinctly understood, that I am neither a Baptist, nor the son of a Baptist,') "there is another point of view in which the opponents of the Serampore missionaries should consider the subject; and one which involves the most important consequences. Before they arraign the British and Foreign Bible Society as guilty of a gross and unpardonable dereliction of duty in aiding the Serampore translators, and prefer a recommendation for them to withdraw that aid, they should be fully prepared to carry their censure, as well as their recommendation, to a much greater extent. In consistency, if that aid be withdrawn from the Serampore missionaries because they have rendered βαπτίζω to *immerse*, then must it also be withdrawn from the churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c.; and the venerable Peshito-Syriac version, the Arabic versions of the Propaganda, of Sabat, &c.; the Ethiopic, the Coptic, and other versions, must all be suppressed. If, however, they are not thus prepared to carry their recommendation to its fullest extent, then must they close their mouths for ever against their Baptist brethren. But should a faction so far prevail over the good sense of the Committee, and the sound and catholic principles upon which the Society is founded, and which have ever been its boast and glory, as well as the most powerful means of its extraordinary success, then its 'honour will be laid in the dust;' and from a splendid temple, in the service of which the

whole Christian world could cordially unite, it will dwindle into a contemptible edifice, dedicated to party feelings, motives, and views. The broad basis upon which it is founded is its strength and security; contract this within narrower limits, and it falls into ruins."

Such, in its general merits, is the case of the Baptist versions; and on the grounds thus laid, the Memorialists, with great respect, renew their application for aid. They are induced to this measure principally by two considerations;—first, because they know that in some quarters among their Pædobaptist friends their claim on the Bible Society is acknowledged to be just; while the Committee, in their last Annual Report, concede, when vindicating their own conduct in reference to certain other versions, all that the Memorialists plead for in relation to their own: and next, because they are most unwilling to proceed in any steps of separate organization for raising funds to print and circulate them, until the Committee shall have told them again, if indeed they will tell them so, that the Bible Society determines to cast them off.

It will be in the recollection of the Committee, that the Baptist Missionary Society applied for aid towards the Bengali version first in the autumn of 1832, and again in February, 1836. The second application, however, was not a repetition of the first; it differed materially in its character. Though the Baptist body felt deeply aggrieved that, for the first time in the history of the Bible Society, its Committee had frowned upon the efforts of their Missionaries in the field of Bible translation, where they had acquired so just a celebrity, they still loved the Institution; and for the sake of preserving the harmonious co-operation in which, through so many years, they had been joint labourers in giving to the millions of India the word of life, they were willing to accept a grant simply for the use of their own churches. Instead, therefore, of standing upon the ancient ground of asking that they might be enabled to put the version into general circulation, they requested only a "small supply" for themselves; and this they conceived might have been the more readily complied with, as their Missionaries were about to print a large edition for the general purposes of the Bible Society, with the words relating to baptism altered. This second application, however, shared the fate of the first.

It may not be improper to mention, that this application was preceded, at the instance of the Committee of the Baptist Mission, by a personal conference between the noble President of the Bible Society, attended by its principal officers, and a deputation from them; so desirous were they of leaving no method untried by which they could hope to preserve the friendly understanding that had always hitherto subsisted between the two institutions.

Again repulsed, it became a matter of anxious deliberation whether now the Baptist body ought not to take immediate steps to originate that support which the Bible Society denied. But they yielded to mild counsels. Reluctant to the last degree to resort to a course which should separate them in any measure from the Bible Society, they resolved to make another effort to bring things back into their old channel. A document was accordingly prepared, setting forth in the form of a protest the principal reasons sustaining

their cause; and, having received the signatures of considerably more than 500 of their ministers, it was presented to the Committee in March of the following year. But this also failed. At this stage of the business, the whole case was reviewed and argued from the press by one of their ministers, standing deservedly high in the esteem of his brethren, in a letter to Lord Bexley; but though this pamphlet was extensively circulated, remains unanswered, and is known to have had considerable influence upon individual minds, it has effected no change in the Committee. And thus the matter at present stands.

This brief recapitulation of circumstances, the Memorialists conceive, must show that the Baptist body has not been hasty to redress its wrongs; that it has evinced a scrupulous and tender regard to the character of the Bible Society, using all proper means to prevent a rupture, and to induce the Committee to retrace their steps; and that, if, making still one pacific movement more, it should unhappily be foiled in that, there remains no other course for it to adopt than, trusting in God, and seeking aid wherever it may be found, to enter upon that department of Scripture distribution from which, amidst its deepest regrets, the Baptist Society retires.

This final overture for a restoration of concord is now made. The Memorialists have the means of knowing that, in the document they now place before the Committee, they represent the sentiments of their denomination throughout the United Kingdom. Once more, therefore, they entreat the Committee to rectify the cause of their complaint, and not to force from the bosom of the Bible Society a whole denomination of Christians who were among its earliest and most useful friends. They confess themselves not without hope of a favourable issue, from certain indications of altered views which have much cheered their minds. To individuals it would not be decorous more explicitly to refer; leaving, therefore, those highly-respected ministers not of their body, who nevertheless coincide with them in opinion as to the duty of the Society, to use their influence in whatever manner they may prefer, the Memorialists would call the attention of the Committee to their own language in the conclusion of their last Report.

In that Report the Committee enter upon the vindication of their conduct, in answer to the charge of another society, in circulating certain versions on the continent of Europe which are alleged not to be "genuine versions of the word of God." In the course of their exculpatory observations, the following passages occur:—

"They would begin (they say) with remarking that they have always been aware that these versions are justly open to much exception."

"They would also beg to state that, taking the calmest view of all the passages objected to, they do not find that any thing essential is involved."

"They are aware of their many and serious defects; but they are not ashamed to confess, that the magnitude of the attempt to form new versions, or to revise existing ones, is such that they are compelled to shrink from it. They bid God speed to all who may make attempts of this kind, and shall rejoice unfeignedly if they succeed;

but they know that success must be a work of time; and, in the meanwhile, they feel themselves justified in using imperfect versions—versions which bear many marks of the infirmities, not always excusable, of the translators.”

“Your Committee now turn to the real question which the Society has to consider—Does the amount of erroneous translation, or of even corrupt translation, to use the stronger term, justify the condemnation and consequent abandonment of the versions referred to, as unworthy to be called the word of God? Your Committee think a satisfactory conclusion in the negative may be arrived at, by the following considerations:”—

The Memorialists quote the first.

“No version is perfect—no version is to be found but what contains acknowledged error, and, in a great many instances, error that might be corrected. Your Committee are persuaded that if even the English authorised version were dealt with in the same manner as the Portuguese, an amount of individual mistranslations might be presented, which would, with equal justice,* give rise to the question, Can such a version be called the word of God? Errors are to be found in it, which the humblest scholar could not only point out, but correct. Errors, too, there are which obscure the sense, in some important instances.”

In still further vindication of themselves, they add that, “In giving such versions to the people in their respective countries, it has been regarded as a duty to give them *as they are*, and not to attempt to alter and improve them. They have been given, with all their faults, for what they are, with the name of the translator on the title-page; and your Committee have ever deemed it of importance to be able to say, through their distributors, to the people, ‘This is the book known and recognized by your own church.’”

“Great as may be the variations between the English and the Portuguese, or any other version circulated by the Society, they all teach substantially one and the same truth:—they set forth the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who and what the Saviour is,—his proper Deity—his one great sacrifice for sin—his intercession with the Father—his coming again to judgment—man’s guilt, condemnation, and helplessness—the Holy Spirit’s grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men; ‘to make men wise unto salvation, through faith which is in Christ Jesus.’ They all say, ‘Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.’”

And they ask, “Are there not individuals in considerable numbers—are there not congregations to which the Society might point, and with reference to which they might, accommodating the words of the apostle, say, ‘Ye are the seal of our apostleship?’ Are

* “The Committee are surprised to find that this expression has been misapprehended. ‘With equal justice’—that is, if justly in one case, justly also in the other. According to the view taken by the Committee, they might have said, ‘With equal injustice;’ and that this was their meaning sufficiently appears from the sentence which occurs towards the conclusion of this paragraph.”—*Report*, p. cxxi.

there not, in other words, many now 'the children of light,' and walking as such, who gratefully acknowledge that *they owe their all* to some of these very condemned versions?—who confess that the light which they have, beamed upon them from these very pages?—who, now rejoicing in the Lord as their Righteousness, have learned the sacred truth from these translations?"

And they conclude in a paragraph which commences with the following sentence:—

"Your Committee have thus simply stated the principle upon which, with regard to their versions, they have acted upon in years that are past; together with the reasons which seem to justify their adherence to that principle in years to come."

On these passages the Memorialists beg to submit to the consideration of the Committee the following remarks.

These European versions, it is said, the Committee have always known to be "justly open to much exception," and "they are aware of their many and serious defects." Still they circulate them, and circulate them not with hesitation, as though it were a thing of doubtful propriety; but they say, "they feel themselves justified in using imperfect versions—versions which bear many marks of the infirmities, not always excusable, of the translators."

Let it then be conceded that the Bengali and other Baptist versions are "imperfect versions"—imperfect, that is, of course, not in general execution; for it was never pretended that they were exempt from the characteristic of all human performances—but imperfect in the rendering of the particular words; let it even be conceded that in this rendering they betray the inexcusable infirmities of the translators; still, by the Committee's own showing, they ought not on this account to have been rejected. When this charge is brought against the Portuguese version, the Committee say, "We know it is a just charge, but we shall continue to circulate notwithstanding." When it is brought against the Baptist versions, the Committee say, "Whether it be a just charge or not we give no opinion, but we shall withdraw our support." Is this treatment of the different versions equal? Is it right?

But perhaps the reasons by which the Committee vindicate themselves in the case of the European versions are such as justify the distinction. What then are they? As the Memorialists gather them from the Report, they are the following:—

1. "Taking the calmest view of all the passages objected to, the Committee do not find that any thing essential is involved." These passages no doubt might have suppressed fundamental truth, or have inculcated fatal error. It appears they do neither; for thus it is imagined the Committee must mean their words to be understood when they say, "they do not find that any thing essential is involved;" and they consequently deem them worthy of support. But will the Committee show what fundamental truth is suppressed, or what fatal error is inculcated, when βαπτίζω is translated to immerse? Baptists are accused of attaching an undue importance to their mode of administering the Christian rite; but where will the accusation lie now? Though they have the concurrent testimony of antiquity, of versions, and of criticism on their side, they

never insisted upon immersion as a fundamental truth ; but the Committee of the Bible Society do what is equivalent to this—they proscribe it as though it were a fatal error.

2. The next reason assigned by the Committee is, that, as they can neither make versions nor revise them, they thankfully avail themselves of the labours of those who can, even though much imperfection may blend with them. “ They are not ashamed to confess (they tell us) that the magnitude of the attempt to form new versions, or to revise existing ones, is such that they are compelled to shrink from it. They bid God speed to all who may make attempts of this kind, and will rejoice unfeignedly if they succeed.”

Attempts of this kind the Baptist missionaries have made, with what success the former records of the Bible Society sufficiently declare.

It might well be deemed superfluous to eulogize the biblical labours of Dr. Carey and his colleagues. Their reputation in this important department of Christian philanthropy is too well founded, and too universally acknowledged by learned men of all communities, to be called in question now. Of the competency of Dr. Yates and the brethren associated with him to succeed to the work of translation, the testimonies to the Bengali version already laid before the public, and its acknowledged superiority to all preceding versions in that language, are ample proof. Why then, since the Committee affirm that they bid God speed to all who make attempts of this kind, and rejoice unfeignedly if they succeed, do they not “ bid God speed” to them ? Why, instead of bidding them God speed, do they weaken their hands, and use the influence of that great confederation of Christian communities to discredit their versions ? Again the Memorialists have to ask if this is worthy of the Bible Society ? if it is just ? if it is in harmony with the professions of the Committee ?

3. The Committee inquire, as a third reason, “ Does the amount of erroneous translation, or even of corrupt translation, to use the stronger term, justify the condemnation and consequent abandonment of the versions referred to as unworthy to be called the word of God ?” and they “ think a satisfactory conclusion in the negative may be arrived at.” Among the considerations by the help of which they arrive at this conclusion, is the fact, that “ no version is perfect,” and “ that if even the English authorized version were dealt with in the same manner as the Portuguese, an amount of individual mistranslation might be presented, which would with equal justice (or, as they say in a note, with equal injustice) give rise to the question, Can such a version be called the word of God ?”

Here then are versions, of which it is alleged that there is in them “ an amount of corrupt translation,” or to take the milder term, of “ erroneous translation,” which gives rise to the question if they can be considered the word of God. The inference drawn from the errors they contain, and insinuated in the question, is indeed denied, but the fact of the existence of these errors or corruptions is admitted. If the Committee of the Bible Society will patronize these versions with their admitted amount of corrupt translation, or of erroneous translation, *à fortiori*, they ought to patronize another

version, against which no corruption at all, and even no error is alleged; for its rejection has never been grounded on the charge of corrupt translation, or even of erroneous translation, but only on a translation which pædobaptists disapprove. "If the English authorized version," moreover, it is said, "were dealt with in the same manner as the Portuguese, an amount of individual mistranslation might be presented, which would with equal injustice give rise to the question, Can such a version be called the word of God?" What injustice then would be done it, if it were dealt with in the same manner as the Bengali? That version is condemned as unworthy of the Bible Society's support. Not simply is it interrogatively insinuated that such a version cannot be the word of God, it is practically treated as though it were not. With all the mistranslations of the English version, and all the erroneous or corrupt translation of the Portuguese version, they are circulated; but with no alleged mistranslation, no corrupt translation, or even erroneous translation, the Bengali version is abandoned. Again the Memorialists must ask if this is a consistent proceeding?

4. In the fourth place, the Committee say, that "in giving such versions to the people in their respective countries, it has been regarded as a duty to give them as they are, and not to attempt to alter and improve them. They have been given, with all their faults, for what they are, with the name of the translator on the title-page; and your Committee have ever deemed it of importance to be able to say, through their distributors, to the people—'This is the book known and recognised by your own church.'"

In this remarkable passage, remarkable for its pertinency to the case in hand, there are at least three distinct admissions, each of which concludes against the decision of the Committee.

1. In the first place, they say they regard it as a duty not to attempt to alter and improve versions, but to give them as they are. Had the Committee forgotten when they penned this sentence, what they did to the 5000 copies of the Bengali version, or did they in that instance intentionally violate their regard to duty? The Memorialists are loath to impute the latter; they think that upright men would not wilfully do wrong. But if it were forgetfulness of duty, and not intentional violation of it, the Committee will immediately set themselves right.

2. Versions "are given with all their faults, for what they are, with the name of the translator on the title-page." In other words, the Committee do not take upon them the responsibility of translations, but leave that to be borne by the translator. As it is no duty of theirs to attempt to alter and improve what he may have done, so his name on the title-page tells all the world that the Committee have left the translation untouched. And what besides this have the Baptists ever asked? "Give our versions (we respectfully say) for what they are." We have never desired to shift the responsibility, our whole complaint is that we are not suffered to take it.

3. The "Committee has ever deemed it of importance to be able to say, through their distributors, to the people—'This is the book known and recognised by your own church.'" The Memorialists are again compelled to recall to the remembrance of the Committee

circumstances which they must have forgotten. Not "ever" have they done this. In one instance, at least, it was thought of no importance. The Baptists were content to have taken "a small supply" for the use of their own people; and they would have said to them, as they presented the New Testament in the capacity of the Committee's distributors—"The Bible Society gives you this as the book known and recognised by your own church." But the boon was denied. The Committee, in effect, have said, the Roman church shall have their version in Portugal, the Episcopalian in England, the Lutheran in Germany, the Pædobaptists in China; but the Baptists shall not have theirs. If the Bible Society can accomplish it, not only shall immersion, as a mode of baptism, be banished from every other church in India, but it shall be suppressed in the Baptist itself. Again, the Memorialists put the question, Is this generous treatment? Is it worthy of an Institution which is meant to comprehend all churches, and to exclude none?

4. The fourth reason by which the Committee defend their support of Roman Catholic versions is, that, great as may be the variations between them and the English version, "they all teach substantially one and the same truth. They set forth (the Committee say) the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who, and what the Saviour is, his proper Deity, his one great sacrifice for sin, his intercession with the Father, his coming again to judgment; man's guilt, condemnation, and helplessness; the Holy Spirit's grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men; 'to make men wise unto salvation, through faith which is in Christ Jesus.' They all say, 'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me,'"

It were needless to spend five words in showing that this reason is alike applicable to the Baptist versions.

5. The past usefulness of the European versions is assigned as the last reason for their retention. But whatever weight there may be in this argument, it pleads at least with equal, if not with superior force, for the versions of the Baptists. With what propriety might it not be inquired, in the very language of the Committee, "Are there not individuals in considerable numbers, are there not congregations, to which the Society might point, and with reference to which they might, accommodating the words of the apostle, say, 'Ye are the seal of our Apostleship?' Are there not, in other words, many, now 'the children of light,' and walking as such, who gratefully acknowledge that *they owe their all* to some of those very condemned versions? who confess that the light which they have, beamed upon them from these very pages? who, now rejoicing in the Lord as their righteousness, have learned the sacred truth from these translations?" Who more appropriately shall be called the apostle of Bengal than William Carey? By whom have Christian churches been planted in British India, if not by Baptist missionaries? And by whose labours were the missionaries throughout that vast territory of every denomination provided with the Scriptures, but by Baptist translators? By "these very condemned ver-

sions" how many heathens have been led to renounce their "abominable idolatries?" How many triumphs have been achieved over the Shasters and the Koran? How many of the most abject and down-trodden vassals of Satan have been lifted up to a communion with infinite purity and love? How many voices, once frantic with the yells of demons, are now attuned to "the song of Moses and the Lamb?" If past usefulness shall be a plea with the Committee, let them think of the moral change which has taken place, and is still in progress, over the whole extent of our Indian empire; let them think of caste broken, suttee extinguished, native schools opened, female education instituted, Christian churches formed, benevolent institutions founded, opposition silenced, and governments themselves enlisted on the Bible's side; let them think of the thousands of converts to the Christian faith, of the hundreds of native agents variously employed in its propagation; of Krishna, Ram-mohun, Sébukram, Ramprasad, Aratoon, Soojatullee, and numbers more, Hindoos, or Mussulmans once, becoming preachers of "the glorious gospel of the blessed God;" let them listen to the recital of facts such as every missionary can tell them coming from the plains of Hindostan, to the alarmed apprehensions of Brahmins of the downfall of their ancient mythology, and to the glowing hopes of Christians of the approaching universal triumph of Christianity; and let them remember, that, so far as these effects are to be attributed to the Scriptures at all, they are to be mainly attributed to these condemned and abandoned versions of the Scriptures, for there were no other; and then let them consider, if the plea of usefulness is to prevail, whether these circumstances do not establish an irresistible argument for their re-instatement in the patronage of the Bible Society.

In conclusion, the Committee tell the public, that they have thus "stated the principle upon which, with regard to their versions, they have acted in years that are past, together with the reasons which seem to justify their adherence to that principle in years to come."

To the uniformity, however, with which they have acted upon this principle, their conduct towards the Baptists forms an exception. The Memorialists believe, and they rejoice to believe, that it is the solitary exception. They sincerely hope that no other faithful versions of the Scriptures have been treated as theirs have been, or ever will be. It may be enough for any body of Christians to have taken a resolution only in one instance, which, however unintentionally on their part, will not let God speak the whole revelation of his will in a language that can be understood. The Memorialists are aware that this is putting the case plainly and solemnly. Solemnly they wish to put it, and with plain-spoken truthfulness. They impute no evil motives, they believe none existed in the minds of the Committee; on the contrary, they are persuaded those excellent persons who passed the resolution acted under a conviction that they were doing what duty required at their hands. But that such conviction was founded in error, cannot, they conceive, be a matter of doubt, now the consequences which their resolution involves are apparent. Looking at the subject, not in the

light simply of a difference of opinion between Baptists and Pædo-baptists, but in its whole extent of application to the great work of Bible translation, and at the consequences which must ensue, either as translators shall feel themselves bound to give the entire Scriptures without concealing any part, or at liberty to evade translation, or to translate on a principle of accommodation and compromise; the Memorialists must confess, that no language they can employ would adequately represent their views of its importance. They have accordingly desired to deal with it, not as a party question, but as a grave matter of Christian morals, in the decision of which the whole church of Christ is concerned. As a party question by no fairness of representation can it be exhibited. With that volume before them which is their heavenly Father's gift to the whole human family, and which they and the rest of the Christian church hold in trust for all their brethren of mankind, mere party questions sink in their esteem into unutterable insignificance. They plead not for the advantage of their own denomination, but for common principles, in which there ought to be a concurrence amongst all denominations. They plead for the restoration of harmony, for a return to the ancient paths, the good old ways in which the Bible Society used to walk, and in which, towards all but themselves, its determination is declared to walk in future—in a word, they plead for the consistency and honour of the Bible Society itself.

Time was, when in concluding one of their annual Reports,* the Committee could say,

“Let it not be forgotten, that the basis of the Society is as ample as ever. There the various communions of Christians have enjoyed communion with each other. There, within the range of the United Kingdom, the Episcopalian has delighted to meet and encourage, and to be met and encouraged by, his brethren of other names. There they have mutually learned, that brethren they are, and there they indulge the hope that brethren they shall remain, and dwell together in unity. There they have mingled their sympathies with the brethren of the Lutheran and the reformed churches of the Continent. There they have witnessed with delight, the breathings of the pious Roman Catholic, and have hailed the approach of the Greek and Armenian, the Syrian, the Copt, and the Chaldee Christian. All, of every name, who love the Lord Jesus Christ in sincerity, have gladly extended to each other the right hand of fellowship.”

But should the Committee, in an evil hour, turn a deaf ear to the pleadings of the Memorialists, the time they describe in those glowing terms is gone. One denomination of Christians who trust they may, nevertheless, humbly aver that they “love the Lord Jesus Christ in sincerity,” is expelled from the fraternal union; or, if they still retain a place as contributors—which numbers of them will—and, if one or two of their body are continued on the Committee—as probably they may—their translations are discarded, their churches are aggrieved, and they no longer unite on terms of equality. Christians of every other name, and in their distinctive names, may

* A.D. 1829.

still extend to each other the right hand of unbroken friendship ; but henceforth, though still extended, the right hand of a Baptist none may take.

At a special Meeting of the Committee of the Baptist Union, held December 17, 1839, THOMAS PEWTRESS, Esq., in the Chair.

Resolved unanimously,—That the cordial thanks of this Committee be presented to the Rev. E. Steane, for the highly valuable Memorial to the Committee of the British and Foreign Bible Society, which he has drawn up by the desire of this Committee, and now read.

Resolved unanimously,—That the document now read be adopted as the Memorial of this Committee, and be presented as such to the Committee of the British and Foreign Bible Society, at their next meeting, by the Rev. Edward Steane, the Rev. John Dyer, and the Rev. J. H. Hinton, A.M.

(B.)

PROCEEDINGS OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, RELATIVE TO A MEMORIAL PRESENTED TO THEM BY THE COMMITTEE OF THE BAPTIST UNION.

At a meeting of the Committee, January 6, 1840,

The Right. Hon. LORD BEXLEY, President, in the Chair,

The Rev. Messrs. Dyer, Steane, and Hinton, attended as a Deputation from the Baptist Union, and presented a "Memorial," addressed to this Committee, "relating to the Bengalee and other versions of the New Testament, made by the Baptist missionaries in India."

Resolved,—That the above document be referred to the Sub-Committee for general purposes.

January 22, 1840.

At a meeting of the Sub-Committee for general purposes, specially summoned to resume the consideration of the Memorial presented by the Committee of the Baptist Union,

The Right. Hon. LORD BEXLEY, President, in the Chair,

This Sub-Committee resumed the consideration of the draft of resolutions on the above subject, submitted to them at their meetings of the 13th and 17th instant.

Resolved,—That the following statement and resolutions be adopted, and presented as the Report of this Sub-Committee to the General Committee, at a meeting to be specially convened on Monday next.

The Sub-Committee, in proceeding to consider the Memorial submitted to them, do not profess to give a full and detailed answer to all its statements and arguments, but must content themselves with selecting a few leading particulars, and recording their opinion upon them.

It would appear, then, that great stress is laid by the Memorialists on the following points :—

1. A suppression of God's truth, as supposed to be involved in the practice of leaving the word for Baptism untranslated.
2. A necessity which must follow, of correcting all the older versions, on the plan recommended by the Committee in the case of the Bengalee.
3. The probability that a demand may hereafter be made, for leaving other very important words untranslated, if the Committee insist upon retaining the Greek word for baptism.
4. An opinion expressed, that the Catholic character of the Society will be best maintained by its sanction being given to faithful versions for the several denominations of Christians, even though such versions may embody the religious peculiarities of those several denominations.
5. An argument, founded on the conclusion of the Society's last Report, and designed to show some analogy between the case of the Baptists and that of the Roman Catholics.
6. Mr. Greenfield's statement and criticisms.
7. The supposed undeniably precise signification of the Greek term.
8. Strong conscientious feeling, on the part of the body represented by the Memorialists.

1. *A suppression of God's truth, as supposed to be involved in the practice of leaving the word for baptism untranslated.*

1. That the Sub-Committee, while they consider that the practice of leaving words untranslated is to be confined within the narrowest possible limits, are yet satisfied that instances may occur where this practice *must* be had recourse to ; and that its adoption cannot therefore be condemned in the abstract.

That this Sub-Committee, considering the controversy that is known to exist upon the mode of administering baptism, together with the peculiar constitution of the Society, are of opinion that it is not a suppression of God's truth to retain the original word for baptism, as in the authorized English version.

2. *A necessity which must follow, of correcting all the older versions, on the plan recommended by the Committee in the case of the Bengalee.*

2. That this Sub-Committee are persuaded that neither the Memorialists, who so conscientiously urge the rendering of the word by immersion, nor yet those who, also on conscientious grounds, object to such a rendering, would in reality wish the Society to make any change in long established versions ; but that both parties confine their view to *modern* translations.

That this Sub-Committee are further persuaded, that before the Committee can be called upon to enforce a conformity in this matter, between all versions, wherever and by whomsoever circulated or made in connexion with the Society, the Committee must again be in the same situation in which they were placed for the first time in 1827 ; when a Memorial was received from Calcutta, signed by more than twenty missionaries, (labouring, so to speak, in one and the

same field with the Baptists,) complaining of the practice pursued by the Baptist translators, as having been the occasion of serious inconvenience to them in their missionary work.

That this Sub-Committee would remind the Memorialists of the real difficulty in which the Committee were then placed; that the recommendation given at that time, either to adopt a neutral term, or, if that were found to be impracticable, then to transfer the Greek word, was an expedient resorted to as one that seemed fair to all parties, and calculated to promote harmony among the friends of the Society; and that the latter alternative was proposed, not for the purpose of setting up the authorized version as the standard, but merely as suggesting a mode of relief from a pressing difficulty.

3. *The probability that a demand may hereafter be made, for leaving other very important words untranslated, if the Committee insist upon the retention of the Greek word for baptism.*

3. That no proposal for leaving other "very important words" untranslated has ever yet been brought before the Committee; and that the union of various denominations of British Christians, in the work of the Society, seems to afford a guarantee, that denominational predilections will not often prevail so far, as to render such a proposal necessary.

4. *An opinion expressed, that the Catholic character of the Society will be best maintained, by its sanction being given to faithful versions for the several denominations of Christians, though such versions may embody the religious peculiarities of those several denominations.*

4. That the Committee have never been asked, except by the Baptists themselves, to prepare or sanction a translation to be used exclusively among the members of any particular subdivision of British Protestant Christians; and that in all their transactions hitherto with translators of the Bible, no idea has been entertained but that the versions prepared were such as would be fit for general use.

The Sub-Committee cannot refrain from expressing their hope that a proposal, such as that suggested, viz., to sanction separate translations for the use of the different denominations of British Protestant Christians, will never be entertained by the Society.

That the Memorialists appear scarcely to have been aware of the fearful extent of their own suggestion; and that, in the opinion of this Sub-Committee, a greater stumbling-block could hardly be placed in the way of the conversion of the heathen, than the adoption of such a measure.

That the production of a common version for each country, in the use of which all might unite, is an object, the attainment of which were devoutly to be wished, and one well worthy of grave consideration and much mutual forbearance.

5. *An argument, founded on the conclusion of the Society's last Report, and designed to show some analogy between the case of the Baptists, and that of the Roman Catholics.*

5. That before the supposed analogy between the case of the Baptist body and that of the Roman Catholics can be sustained, various points must be considered:—

The situation of the respective parties must be first taken into

account. On the one side, we have a large proportion of the whole body of professing Christians; on the other, a subdivision of British Protestant Christians—for, converts from among the heathen, under the care of British teachers, may surely be regarded in this light. On the one side, it is a question between the circulation of the versions objected to, or none; on the other side, it is presumed, that no such exclusiveness exists. To suppose it, indeed, would involve the idea of ministers of the Baptist body exercising an influence over their people, analogous to that exercised by the Romish clergy; and a submission on the part of the people, corresponding to that exhibited by the Roman Catholic population;—an idea this, which the Sub-Committee are persuaded, none would more heartily repudiate than the Memorialists themselves.

Once more: the very character of the versions themselves affords a manifest distinction between the two cases. On the one side, we have versions, made indeed by Roman Catholics, but of which it may at least be affirmed, that they by no means uniformly bind the reader to Roman Catholic views, with respect to any one Christian truth, or ecclesiastical rite; while on the other, we have versions in which one sense alone is given to every passage bearing upon the subject of baptism. The peculiarities in Roman Catholic versions, therefore, admit of correction from their own pages; and these versions are thus relieved from an imputation often thrown out against them, of having been *designed* to uphold Roman Catholic errors: while the fact, that no latitude whatever is allowed in the Baptist versions on the subject of baptism, causes them, in appearance at least, to possess a denominational character.

6. *Mr. Greenfield's statement and criticisms.*

6. With reference to the remarks of the late Mr. Greenfield on several long-established versions, the Sub-Committee observe, that information obtained from different sources, leads them to doubt, in some measure, the accuracy of his statement as to the rendering of the term in those versions. A similar doubt has been expressed by competent persons, with regard to his criticisms on the use of the word in classical writers.

7. *The supposed undeniably precise signification of the Greek term.*

7. That the Memorialists must be aware, that while they contend that the sense of the Greek term is clear and indisputable, there are other learned persons who entertain a different opinion. But upon such disquisitions the Sub-Committee feel that it is not their province to enter.

8. *Strong conscientious feeling, on the part of the body represented by the Memorialists.*

8. That, in the opinion of this Sub-Committee, the case stands simply thus: The Baptist body, as a matter of conscience, deem it their bounden duty, in the case of new versions, to translate the Greek word for baptism, by a term exclusively signifying immersion; but this is objected to by other bodies—and by some, on grounds implying a conscientious feeling no less strong than their own—as an attempt to fasten upon Scripture a signification which, they contend, it does not necessarily bear.

These, then, propose either to translate the Greek by a term not

defining the mode of baptism, or to follow the example set by the translators of the English and other Bibles; neither of these courses prejudicing the views of the Baptist body. Mr. Greenfield himself says, that “the adoption of the Greek word, it is clear, militates nothing against our Baptist brethren, and decides nothing as to the real import of the term.” The Baptist body, however, assert that theirs is the *only* rendering of which the Greek word is susceptible. Other learned persons contend that it is not so. The Sub-Committee do not feel competent to adjust the question as a matter of literary dispute, while they further think that reasons have been shown, both on the present and on former occasions, for adopting the practice of the English Bible, sufficient to justify them from the grave charge of suppressing a portion of God’s truth,—more especially when they read the admission of the Memorialists themselves, that they have “never insisted upon immersion as a fundamental truth.” (Page 39.)

That while this Sub-Committee are compelled thus to differ in judgment from the Memorialists, they do nevertheless entertain the deepest sense of the value of the services rendered to the cause of translation, by those eminent servants of God, Carey, Marshman, and Ward, as well as by some members of the same body still living.

That this Sub-Committee do unfeignedly deplore the prospect of a division ensuing, and of a first example being set of a whole body of their constituents uniting in separate measures,—even should no separate Society be formed,—for the promotion of that common object, which has hitherto happily held together so many different classes of the community.

That it therefore be recommended to the Committee, to make an affectionate appeal to the Memorialists to review their position, and to consider whether,—in maintaining so strongly, that to leave the words in question untranslated is to be guilty of a suppression of God’s truth, and that therefore to translate them is a matter of the most solemn obligation,—they are not pressing their conscientious feelings beyond just limits.

That the proposed appeal cannot be better made than in the words of the venerable martyr Tyndale; and that they be entreated to give the Committee the opportunity of feeling towards them, as that eminent servant of God felt towards his brother martyr, Fryth, when he expressed his joy over him, as “one that would walke . . . in feare and not in boldness: in open necessary things, and not to pronounce or define of hyd secretes, or things that neither helpe nor hinder, whether they be so or no: in unitie and not in seditious opinions: in so much that if you be sure you know, yet in thynges that may abide laysure, you wil deferre, or say (till other agree with you) me thinke the text requireth this sense or understandyng: yea, and that if you be sure that your part be good, and in other hold the contrary, yet if it be a thing that maketh no matter, you will . . . let it passe, and referre the thyng to other men, and sticke you stify and stubburnely in earnest and necessary thynges.”

January 27, 1840.

A Meeting of the Committee, specially summoned to receive the Report of the Sub-Committee on the Memorial of the Baptist Union;—

P. J. HEISCH, Esq. in the Chair,

The Minutes of the Meeting of the Sub-Committee for General Purposes, of the 22nd inst., were read, containing the Report of the Sub-Committee on the Memorial of the Baptist Union.

The Committee having taken the Report into consideration :—

Resolved,—That the said Report, including the Appeal recommended, be approved and adopted; and that the Secretaries be instructed to forward the same to the Memorialists.

At a Meeting of the Committee, March 2nd, 1840,

The Right Hon. LORD BEXLEY, President, in the Chair,

The Secretary presented a copy of the Baptist Magazine for the present month, in which is inserted at length the Memorial of the Baptist Union to this Society, in reference to the Bengali and other versions of the New Testament; the Editorial Postscript of the Magazine, containing also an acknowledgment of the reply of this Committee.

Resolved,—That the Minutes of the proceedings of the Committee on the above subject be printed and circulated.

A. BRANDRAM, } SECRETARIES.
G. BROWNE, }

(C.)

AN EXAMINATION OF THE ANSWER GIVEN BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, TO THE MEMORIAL OF THE COMMITTEE OF THE BAPTIST UNION.

ANSWER.

1. *The Sub-Committee, in proceeding to consider the Memorial submitted to them, do not profess to give a full and detailed answer to all its statements and arguments, but must content themselves with selecting a few leading particulars, and recording their opinion upon them.*

EXAMINATION.

1. The method here adopted, upon whatever apparent necessity it may be founded, is obviously defective and unsatisfactory. To “select a few leading particulars,” even allowing the honesty of the intention, cannot be doing justice to an argument; and it is evidently a course under colour of which the points of easiest apparent reply may be brought forward, and topics of vital importance

may be omitted. It is submitted that the Memorial should have been answered fully, or not at all.

ANSWER.

2. *It would appear, then, that great stress is laid by the Memorialists^s on the following points:—*

1. *A suppression of God's truth, as supposed to be involved in the practice of leaving the word for Baptism untranslated.*
2. *A necessity which must follow, of correcting all the older versions, on the plan recommended by the Committee in the case of the Bengali.*
3. *The probability that a demand may hereafter be made, for leaving other very important words untranslated, if the Committee insist upon retaining the Greek word for Baptism.*
4. *An opinion expressed, that the Catholic character of the Society will be best maintained by its sanction being given to faithful versions for the several denominations of Christians, even though such versions may embody the religious peculiarities of those several denominations.*
5. *An argument, founded on the conclusion of the Society's last Report, and designed to show some analogy between the case of the Baptists and that of the Roman Catholics.*
6. *Mr. Greenfield's statement and criticisms.*
7. *The supposed undeniably precise signification of the Greek term.*
8. *Strong conscientious feeling, on the part of the body represented by the Memorialists.*

EXAMINATION.

2. Not here to speak of these points separately, as they will immediately come under distinct consideration, we shall only observe, that, in addition to these, "great stress is laid by the Memorialists" on several other topics, the omission of which does great injustice to their case. Among these are, the sinfulness and the fearful consequences of tampering with the fidelity and independence of translators of the Holy Scriptures; the unquestioned faithfulness of the rendering complained of by some constituents of the Bible Society; together with the invariable and constitutional practice of the Society itself, in supporting such versions, for upwards of twenty years. These topics can scarcely have been passed over because either of their irrelevance or their insignificance; and we are therefore left at liberty to infer that the Committee of the Bible Society were not prepared with an answer to them.

ANSWER.

3. (1) *A suppression of God's truth, as supposed to be involved in the practice of leaving the word for Baptism untranslated.*

That the Sub-Committee, while they consider that the practice of leaving words untranslated is to be confined within the narrowest possible limits, are yet satisfied that instances may occur where this practice must be had recourse to; and that its adoption cannot therefore be condemned in the abstract.

That this Sub-Committee, considering the controversy that is known to exist upon the mode of administering Baptism, together with the peculiar constitution of the Society, are of opinion that it is not a suppres-

sion of God's truth to retain the original word for Baptism, as in the authorized English version.

EXAMINATION.

3. (1) To the first of these articles we are not called upon to object, inasmuch as it proves nothing to the purpose of the Committee. The question under discussion does not relate to the transferring of a word *where the translation of it is impossible*; but to the adoption of the same practice *where the translation of the term is both possible and easy.*

In the second article the Committee express their opinion, that "to retain the original word for baptism" in translating the holy Scriptures into new languages "is not a suppression of God's truth." Yet it is obviously employing a term which conveys no meaning; and moreover, it is employing such a term *without necessity*, the term baptism being one which may easily be translated into every language known in the world. Now the voluntary and gratuitous use, by a translator of the Scriptures, of a term which conveys no meaning, appears to us to be "a suppression of God's truth." The Committee, however, come to a different conclusion by the force of two considerations. The first is "the controversy known to exist upon the mode of administering baptism;" and the second is "the peculiar constitution of the [Bible] Society," as containing, we suppose, Baptists and Pædobaptists. Now we have endeavoured to weigh these considerations. We can perceive how they might operate to make a partial suppression of God's truth, in the judgment of some persons, *expedient*; but we cannot conceive how they are to prevent the gratuitous use of an unmeaning term by a translator of the Scriptures *from being a suppression of God's truth.* This is an egregious *non sequitur.* All that the Committee tell us is, that there are good reasons, in their judgment, why the truth of God should be partially suppressed by using an unmeaning term—namely, that there is a controversy among Christians on a certain point, and that Christians differing on that point are united in the Bible Society; and then they strangely leap to the conclusion, that to do so "is not a suppression of God's truth."

ANSWER.

4. (2) *A necessity which must follow, of correcting all the older versions on the plan recommended by the Committee in the case of the Bengalee.*

That this Sub-Committee are persuaded that neither the Memorialists, who so conscientiously urge the rendering of the word by Immersion, nor yet those who, also on conscientious grounds, object to such a rendering, would in reality wish this Society to make any change in long established versions; but that both parties confine their view to modern translations.

That this Sub-Committee are further persuaded, that before the Committee can be called upon to enforce a conformity in this matter, between all versions, wherever and by whomsoever circulated or made in connexion with the Society, the Committee must again be in the same situation in which they were placed for the first time in 1827: when a

Memorial was received from Calcutta, signed by more than twenty Missionaries, (labouring, so to speak, in one and the same field with the Baptists,) complaining of the practice pursued by the Baptist translators, as having been the occasion of serious inconvenience to them in their missionary work.

That this Sub-Committee would remind the Memorialists of the real difficulty in which the Committee were then placed; that the recommendation given at that time, either to adopt a neutral term, or, if that were found to be impracticable, then to transfer the Greek word, was an expedient resorted to as one that seemed fair to all parties, and calculated to promote harmony among the friends of the Society; and that the latter alternative was proposed, not for the purpose of setting up the authorized version as the standard, but merely as suggesting a mode of relief from a pressing difficulty.

EXAMINATION.

4. (2) Under this head the argument of the Memorialists is misstated. They do not speak of what any party would *wish* the Committee to do, but only of the course *which would be required of them by consistency*. It is quite true that the Memorialists do not wish the Bible Society to obliterate from long established versions the terms by which the Greek in relation to baptism has been so faithfully translated; on the contrary, they would deplore it as an aggravation of the mischief they have done in the case of the Bengalee; but this is nothing to the point. *To be consistent*, the Committee of the Bible Society must do it, however loudly we and others might reclaim against it. Under this charge of inconsistency they evidently leave themselves.

The Committee explain that they felt called upon to “enforce” a change in the versions of the Baptist Missionaries in the East, by a complaint of “inconvenience” on the part of twenty (!) Pædobaptist Missionaries there; and they say that the measure was “an expedient resorted to as one that seemed *fair to all parties*.” They admit then, that, with them, the whole transaction has been one of feeling, and not of principle; a mere matter of fairness in relation to rival parties, between whom the Committee made themselves umpires. We assert strongly that *the case never should have been reduced to such a question*. It is essentially a *question of principle*, relating to the integrity and independence of the translators of the Holy Scriptures of every name, and in every country; a question which ought never to be made subordinate to considerations of expediency, nor even to the confessedly important object of preserving harmony among brethren. The Committee acknowledge that they *took up the question of expediency, and sacrificed the question of principle*. In order “to promote harmony among the members of the Society,” they consented to violate the independence, and to tamper with the integrity, of the translators of the word of God, *Habemus reum confitentem*. Here is the truth out of their own mouth.

As to the expedient resorted to being “one that seemed fair to all parties,” we have only to say, that the Baptists have had no wish to receive at the hands of the Committee of the Bible Society *what is “fair” to them as a party*. As a party, they were not members of

that Society; and if they had been so, they would not have submitted to the decision of its Committee what might be "fair" to them as such. In taking upon themselves to arbitrate between rival parties in the Christian world, the Committee would appear to have meddled with a business which did not very nearly concern them, and which may somewhat inconveniently grow upon their hands. It might have been nearer their line of wisdom and duty, if the Committee *had known no party*, and had adhered inflexibly to the noble principles which, for nearly a quarter of a century, had guided the proceedings of the Society.

ANSWER.

5. (3) *The probability that a demand may hereafter be made, for leaving other very important words untranslated, if the Committee insist upon the retention of the Greek word for baptism.*

That no proposal for leaving other "very important words" untranslated has ever yet been brought before the Committee; and that the union of various denominations of British Christians, in the work of the Society, seems to afford a guarantee, that denominational predilections will not often prevail so far, as to render such a proposal necessary.

EXAMINATION.

5. (3) The Committee here admit that the principle on which they have acted towards the Baptists opens the door for the multiplication of like cases, and the Memorial shows that the elements of new cases exist.* How often they may occur it is not for the Committee to predict; but it need not be *very often*, if each case is to be as troublesome and mischievous as the first. As to "denominational predilections," we simply ask the Committee of the Bible Society to say, whether they really ascribe to this source the immersionist renderings of the Baptist Missionaries?

ANSWER.

6. (4) *An opinion expressed, that the Catholic character of the Society will be best maintained by its sanction being given to faithful versions for the several denominations of Christians, though such versions may embody the religious peculiarities of those several denominations.*

That the Committee have never been asked, except by the Baptists themselves, to prepare or sanction a translation to be used exclusively among the members of any particular subdivision of British Protestant Christians; and that in all their transactions hitherto with translators of the Bible, no idea has been entertained but that the versions prepared were such as would be fit for general use.

The Sub-Committee cannot refrain from expressing their hope that a proposal, such as that suggested, viz. to sanction separate translations for the use of the different denominations of British Protestant Christians, will never be entertained by the Society.

That the Memorialists appear scarcely to have been aware of the fearful extent of their own suggestion; and that, in the opinion of this Sub-Committee, a greater stumbling-block could hardly be placed in the way of the conversion of the heathen, than the adoption of such a measure.

* P. 7, large ed.; p. 2, small ed.

That the production of a common version for each country, in the use of which all might unite, is an object, the attainment of which were devoutly to be wished, and one well worthy of grave consideration and much mutual forbearance.

EXAMINATION.

6. (4) The Memorialists have now to complain of entire misunderstanding and misrepresentation. The Committee of the Bible Society here intimate, that *they have been asked by the Baptists* "to prepare or sanction a translation to be used exclusively among the members" of their own body. We demand *when and where* such a request was presented. We demand again, *when and where* it has been intimated by the Baptists that the versions of their Missionaries were not intended and "fit for general use." The only points to which it seems that reference can be made in support of these strange assumptions are these: 1. In February, 1836, when an application for aid towards the *general* circulation of the Bengali New Testament had been for four years refused, on the ground of its occasioning "inconvenience" to Pædobaptist Missionaries, the Committee of the Baptist Missionary Society solicited a grant towards supplying their own churches; a step somewhat humiliating, perhaps, as an acknowledgment of their poverty, but far from amounting to the "fearful" suggestion imputed in this article. 2. The Memorialists, in the course of their argument, refer to this application. Arguing from the position taken by the Committee in relation to a Roman Catholic version circulated in Portugal, they quote the words of the last Annual Report—"The Committee has ever deemed it of importance to be able to say, through their distributors, to the people—This is the book known and recognised by your own church," and then add—"But the boon was denied. The Committee, in effect, have said, The Roman church shall have their version in Portugal, the Episcopalian in England, the Lutheran in Germany, the Pædobaptists in China; but the Baptists shall not have theirs."*

If, however, this be the ground (and we know of no other) on which the Committee of the Bible Society have proceeded to charge the Baptists with asking support for, or with preparing, denominational versions of the Holy Scriptures, or such as they did not believe to be "fit for general use," we can only say, that, as the charge is altogether untrue, so, in our judgment, it is destitute even of plausible foundation. The argument of the passage is altogether an *argumentum ad hominem*, an appeal to consistency. It is only saying, "*If the Baptists' translations were denominational*, you have avowed a principle on which you ought to that extent to support them." Had the Memorialists made such a "suggestion" as that which is so causelessly imputed to them, they would have merited, not only the warning voice of their brethren, but the instant condemnation of the Christian world; since it must have involved deliberate treachery to the truth of God and to the souls of men. They refer, however, to the Memorial itself, as containing ample evidence in

* P. 43, large ed.; p. 16, small ed.

disproof of such a charge: and now emphatically repeat, that the object pursued by their honoured brethren, in common with all worthy translators of the Holy Scriptures, has been to produce a *faithful* rendering from the original tongues; that all their versions have been both strictly *designed* and eminently *adapted* "for general use;" that not a shadow of imputation has, until now, been cast upon their integrity; and that this should least of all have been done by the Committee of the Bible Society, whose only ground of complaint against them arises out of their having *faithfully—too faithfully* for the "convenience" of "twenty" Pædobaptist "missionaries"—translated the oracles of God.

As to the Memorialists having expressed "an opinion that the catholic character of the [Bible] Society would be best maintained by its sanction being given to faithful versions for the several denominations of Christians, although such versions may embody the religious peculiarities of those several denominations," how pure a fiction it is may be seen from the Memorial throughout. What they have challenged from the vaunted catholicity of the Bible Society, is a sanction for *all faithful versions* of the Holy Scriptures, without regard to any other circumstance, denominational peculiarities included. The language of the Committee seems to imply, that, in their judgment, denominational peculiarities may be *purposely* embodied in a translation of the Scriptures, and yet that translation may be faithful—a kind of fidelity of which, we must confess, we can form no conception. Neither can we admit that the special fact embodied in immersionist versions of the Holy Scriptures is correctly placed among "the peculiarities" of our denomination. There are other immersionists besides the Baptists, and those neither few nor insignificant; as all members of an institution which has circulated so many thousands, we may almost say millions, of immersionist Bibles, as the Bible Society ought to be very well aware. If, however, it so happens that the versions effected by our missionaries in the East do embody "the religious peculiarities" of our denomination, this is an accidental, and not an essential feature of the case. They do so not as *accommodations*, but as *translations* of the inspired writings; as translations which we hold to be *faithful*, and which no competent scholar has ever represented to be otherwise. If a translation admitted to be faithful is nevertheless to be objected to by the Committee of the Bible Society because it happens to "embody the religious peculiarities" of some "inconvenient" denomination of Christians, then it is clear that they avow a principle of interference with the integrity of translation of "the fearful extent" of which we may safely say they "cannot be aware." It is to prevent a course so manifestly sectarian that "the catholic character" of the Bible Society has been invoked by the Memorialists.

ANSWER.

7. (5) *An argument founded on the Conclusion of the Society's last Report, and designed to show some analogy between the case of the Baptists and that of the Roman Catholics.—That before the supposed analogy between the case of the Baptist body and that of the Roman Catholics can be sustained, various points must be considered.*

The situation of the respective parties must be first taken into account. On the one side we have a large proportion of the whole body of professing Christians; on the other, a subdivision of British Protestant Christians—for, converts from among the heathen, under the care of British teachers, may surely be regarded in this light. On the one side, it is a question between the circulation of the versions objected to, or none; on the other side, it is presumed that no such exclusiveness exists. To suppose it, indeed, would involve the idea of ministers of the Baptist body exercising an influence over their people analogous to that exercised by the Roman clergy; and a submission on the part of the people corresponding to that exhibited by the Roman Catholic population;—an idea this which the Sub-Committee are persuaded none would more heartily repudiate than the Memorialists themselves.

Once more: the very character of the versions themselves affords a manifest distinction between the two cases. On the one side, we have versions, made indeed by Roman Catholics, but of which it may at least be affirmed that they by no means uniformly bind the reader to Roman Catholic views with respect to any one Christian truth or ecclesiastical rite: while, on the other, we have versions in which one sense alone is given to every passage bearing upon the subject of Baptism. The peculiarities in Roman Catholic versions, therefore, admit of correction from their own pages, and these versions are thus relieved from an imputation often thrown out against them of having been designed to uphold Roman Catholic errors; while the fact, that no latitude whatever is allowed in the Baptist versions on the subject of Baptism, causes them, in appearance at least, to possess a denominational character.

EXAMINATION.

7. (5) It is admitted, then, that the argument founded by the Memorialists on the conclusion of the last Report of the Bible Society would be forcible, if the analogy were just; but considerations are adduced to invalidate the analogy on which it rests. These are three. First, the Roman Catholics are a large body, and the Baptist are a small one—a consideration, certainly, not affecting the principle of the case at all, but merely letting us know that the weak may be trampled on when the strong cannot. Secondly, the Catholics will have their own Bible or none; while the Baptists, if they cannot have what they wish, will use what they can get. No doubt of it. And so the Committee make use of the greater good sense of the Baptists to treat them worse than they do the Roman Catholics. Thirdly, the Catholic versions are so variable and uncertain, that their errors may be corrected by comparing different passages together; while the versions of the Baptist Missionaries are so strictly faithful, that a proper rendering in one place is never liable to be called in question by a blunder in another; a grave and conclusive reason, no doubt, for repudiating the Baptist versions and circulating the Roman Catholic.

ANSWER.

8. (6) *Mr. Greenfield's Statement and Criticisms.*—*With reference to the remarks of the late Mr. Greenfield on several long-established versions, the Sub-Committee observe, that information obtained from*

different sources leads them to doubt, in some measure, the accuracy of his statement as to the rendering of the term in those versions. A similar doubt has been expressed by competent persons with regard to his criticisms on the use of the word in classic writers.

EXAMINATION.

8. (6) We only remark here, that Mr. Greenfield's is not the only critical authority adduced by the Memorialists, although it is the only one impugned by the Committee. They have not ventured to assail Dr. Campbell.

ANSWER.

9. (7) *The supposed undeniably precise signification of the Greek term.*

That the Memorialists must be aware, that while they contend that the sense of the Greek term is clear and indisputable, there are other learned persons who entertain a different opinion. But upon such disquisitions the Sub-Committee feel that it is not their province to enter.

EXAMINATION.

9. (7) The Memorialists have never asserted the meaning of βαπτίζω to be "undeniably precise." They know very well that this is denied, although they still believe it to be true. What the Memorialists are concerned to insist on, however, is that *to immerse* is a faithful rendering of the Greek term, βαπτίζω. And this, it is very remarkable, the Committee of the Bible Society never have contradicted. Neither do they now contradict it. We have repeated our challenge on this point to satiety.

ANSWER.

10. (8) *Strong conscientious feeling, on the part of the body, represented by the Memorialists.*

That, in the opinion of this Sub-Committee, the case stands simply thus: the Baptist body, as a matter of conscience, deem it their bounden duty, in the case of new versions, to translate the Greek word for Baptism, by a term exclusively signifying immersion; but this is objected to by other bodies—and by some, on grounds implying a conscientious feeling, no less strong than their own—as an attempt to fasten upon Scripture a signification, which they contend, it does not necessarily bear.

These, then propose either to translate the Greek by a term not defining the mode of Baptism, or to follow the example set by the translators of the English and other Bibles; neither of these courses prejudicing the views of the Baptist body. Mr. Greenfield himself says, that "the adoption of the Greek word, it is clear, militates nothing against our Baptist brethren, and decides nothing as to the real import of the term." The Baptist body, however, assert that theirs is the only rendering of which the Greek word is susceptible. Other learned persons contend that it is not so. The Sub-Committee do not feel competent to adjust the question as a literary dispute, while they further think that reasons have been shown, both on the present and on former occasions, for adopting the practice of the English Bible, sufficient to

justify them from the grave charge of suppressing a portion of God's truth,—more especially when they read the admission of the Memorialists themselves, that they have "never insisted upon immersion as a fundamental truth." (P. 39.)

EXAMINATION.

10. (8) This statement of the case is open to serious objection. First, because it misrepresents the attitude of the Baptist body. Most certainly, they have made no "attempt to fasten upon Scripture" any meaning at all. Whatever may be their opinion respecting the proper translation of βαπτίζω, they have never striven to impose it on others. The Memorialists say distinctly, "The Baptist body, standing as they do, on the plea of liberty, would be the last to deny it to their fellow-servants. If a Pædobaptist translator conscientiously believes that sprinkling or pouring is the meaning of βαπτίζω, let him thus render the word.*"

Secondly, because it again presents the question as *one of accommodation and not of principle*. We ought to have been satisfied, it seems, with the "expedient" resorted to by the Bible Society, because it did not "prejudice the views of the Baptist body." We marvel at the incessant recurrence of such language. Do the Committee think that our missionaries have been making translations of the Holy Scriptures with a view to promote "the views of the Baptist body," or that we have been soliciting their aid for a similar purpose? Whence can they have derived so unworthy a rule for the judgment of their brethren? It seems as though they would never learn to believe us, when we assert that *we want no favour to our views as Baptists*, and that we want nothing but *honour to God and his word*. We present to them translations of the Holy Scriptures which we believe, and which they admit to be faithful. Why will they not support them? They have assigned no reason, but that "twenty" Pædobaptist "missionaries" "complained" of "inconvenience" from it.

The Committee here make one more attempt to vindicate themselves from what they admit to be "the grave charge of suppressing a portion of God's truth," by adducing the admission of the Memorialists, that Baptism is not "a fundamental truth." As though none but fundamental truths were suppressed when they are left out of the Bible! This endeavour to extenuate the offence by diminishing the importance of the truth suppressed, is evidently pleading guilty to the charge.

ANSWER.

11. *That while this Sub-Committee are compelled thus to differ in judgment from the Memorialists, they do nevertheless entertain the deepest sense of the value of the services rendered to the cause of translation, by those eminent servants of God, Carey, Marshman, and Ward, as well as by some members of the same body still living.*

That this Sub-Committee do unfeignedly deplore the prospect of a division ensuing, and of a first example being set of a whole body of their constituents uniting in separate measures,—even should no separate

* P. 15, large ed.; p. 6, small ed.

Society be formed,—for the promotion of that common object, which has hitherto happily held together so many different classes of the community.

That it therefore be recommended to the Committee to make an affectionate appeal to the Memorialists to review their position, and to consider whether,—in maintaining so strongly, that to leave the words in question untranslated is to be guilty of a suppression of God's truth, and that therefore to translate them is a matter of the most solemn obligation,—they are not pressing their conscientious feelings beyond just limits.

That the proposed appeal cannot be better made than in the words of the venerable martyr Tyndal; and that they be entreated to give the Committee the opportunity of feeling towards them as that eminent servant of God felt towards his brother martyr, Fryth, when he expressed his joy over him, as "one that would walke . in feare and not in boldness, in open necessary thyngs, and not to pronounce or define of hyd secretes, or thyngs that neither helpe or hinder, whether they be so or no; in unitie and not in seditious opinions: in so much that if you be sure you know, yet in thyngs that may abide laysure, you will d:ferre, or say (till other agree with you) me thinke the text requireth this sense or understanding; yea, and that if you be sure that your part be good, and that in other hold the contrary, yet if it be a thyng that maketh no matter, you will . . let it passe, and referre the thyng, to other men, and stick you stifly and stubburnely in necessary thyngs."

EXAMINATION.

11. If the quotation from Tyndal, in whose words the concluding appeal to the Memorialists is made, be meant to have the force of argument, it is not only unfairly *used*, but unfairly *made*. A phrase which the Committee have omitted at the beginning of their quotation,—“as one that would walke in those thyngs that the conscience may feel, and not in the imaginacions of the brain”—materially modifies it, gives it altogether a new colour, and makes it evident that the pliability recommended to Fryth, relates exclusively to things *admitted to be of little moment*, and concerning which the CONSCIENCE had no action. It is advice against *pertinacity*, not against *conscientiousness*. If it means any thing, as addressed to us, it means that, in our views of Baptism, our brethren give us no credit for conscientiousness. In their esteem, our constancy in this matter is only the pertinacious holding of a trifle, which, if we were but amiable people, we should readily abandon. With whatever thanks may be due for their good opinion, we must humbly renew our protestation, that the divine ordinance of Baptism, although not a fundamental matter, is by no means an unimportant one; and that the will of our Lord is both too clear to require longer study, and too imperative to admit of disregard. OUR CONSCIENCE is concerned in making it known to the heathen. In trifles the Committee of the Bible Society shall find us Fryths, but in matters of conscience, we must still be Tyndals; and we repeat his words, already quoted in the Memorial, as descriptive of every translator, whether Baptist or Pædobaptist, whom we can hold in honour.—“I CALL GOD TO RECORD AS AGAINST THE DAYE WE SHALL APPEARE BEFORE OURE

LORDE JESUS CHRIST, TO GIVE RECKONYNGE OF OUR DOINGES, THAT I NEVER ALTERED ONE SYLLABLE OF GODES WORD AGAYNST MY CONSCYENCE, NOR WOLDE DO THYS DAY, YF ALL THAT IS IN EARTHE, WHETHER IT BE HONOURE, PLEASURE, OR RYCHES, MIGHT BE GEVEN ME.”

The kindness of the conclusion, however, we unfeignedly reciprocate, and we should have profoundly rejoiced if it had been possible, by reviewing our position, consistently to alter it. But we hear the call of duty, and we must proceed; not as enemies, however, but as allies in a glorious and common cause. May He who knows all hearts, and who will justly apportion whatever of blame may attach to this division, at once graciously forgive, and abundantly bless us both!

(D.)

LETTER FROM THE CALCUTTA MISSIONARIES TO THE
COMMITTEE OF THE BAPTIST MISSION.

Calcutta, May 25, 1832.

DEAR BRETHREN,

IN addressing you upon any subject connected with the spiritual and eternal interests of our fellow-men, we feel the weighty responsibility that rests both upon you and ourselves in the decisions we form, and the conduct we pursue; but on the present occasion, when the translation of the word of God, by which those interests are deeply affected, is the great question for consideration, we feel the anxiety arising from our united responsibilities raised to its highest pitch. From the efforts we have lately made in this department, you will be necessarily led to conclude that we cannot be indifferent to its results. We have pressed forward through many discouragements, and, through the mercy of our heavenly Father, have been permitted to witness so much success, as convinces us that we have not laboured in vain, and spent our strength for nought.

When the Gospel of Matthew was through the press, we forwarded copies of it, as a specimen of a New Version, to individuals well acquainted with the Bengali language, requesting their remarks upon it; and the following are the sentiments which they expressed, and which, from the absence of all incentives to partiality,* we think may be regarded as unbiassed testimony:—

I. From Tariniechurn Mitr, late Head Moonshee, in the College of Fort William.

“I take the liberty to represent, that, on examining the new edition of the Gospel of Matthew in Bengali, I find the translation very elegant, all the words and sentences grammatical, and the explanation is very much plainer than what has been already published.”

* In order to secure this object, whenever we asked an opinion as to the comparative merits of the translations in question, we distinguished them by the letters A., B., and C.: Dr. Carey's being marked A, Mr. Ellerton's B, and ours, C. We requested to be informed if our version was idiomatic and intelligible.

II. From Shree Narayan, Pundit, Head Librarian in the College of Fort William.

“I cannot but admire the correctness and accuracy of your version of the Gospel of Matthew, and when I see such compositions in the Bengali language, executed by foreigners, I am justly delighted, and consider you entitled to high commendation.” (Translated.)

III. From Bhubanee Churn, Pundit.

“The language of this book is excellent, the idiom correct, the style easy, and such as will, I think, be well understood.” (Translated.)

IV. From Khetra Mohun Mookeryija, the Translator of Goldsmith's History of Greece and Rome.

“I have the pleasure to send you back the three works, A, B, and C, and beg to say, from the judgment I have been able to form, by a perusal of a few chapters of each, that C* among them has been the best executed, its style being more idiomatical and intelligible, and more suited to please the native literary public than those of the other two.”†

V. From Baboo Russomoy Dutt, a Member of the Calcutta School Society Committee.

“I think that the translation is both intelligible and idiomatic, and a far better one than any I have seen before of the kind.”

VI. From Gopal, Pundit, Dr. Carey's assistant in many of his translations.

“The language of the Gospel you have sent me is excellent, and will be well understood by the people of this country.” (Translated.)

VII. From Baboo Kossynath Paul, Merchant, of Calcutta.

“I have attentively perused almost the whole of the work, and, on a careful revision, I find that the words therein have been well chosen. The style also, in my opinion, is of such a nature as to be intelligible to the middle class of my countrymen.”

VIII. From Baboo Oomanundun Thakoor, a Member of the School and School Book Society's Committee.

“I think the translation will in its nature be both intelligible and acceptable to our countrymen.”

IX. From Baboo Prusuna Coomar Thakoor, an intimate Friend and Associate of Baboo Ram Mohun Roy, and a Manager of the Hindoo College.

“Considering the difficulty arising from the great disparity in the idioms of the two languages, the translation in question appears to me deserving of high commendation as regards its literary execution.”

X. From Baboo Kasi Prusad Ghose, a young Gentleman of fortune, educated at the Hindoo College, and Author of a Volume of English Poems.

* The translation of the C. B. Missionaries. † Dr. Carey's and Mr. Ellerton's.

OPINION OF THE GENERAL MERITS OF THE TRANSLATION.

“ I have given the work *two* attentive perusals, and have the pleasure to find it the best of any Biblical translation that I have hitherto seen in point of intelligibility.”

OPINION ON ITS MERITS, IN COMPARISON WITH PRECEDING TRANSLATIONS.

“ My opinion is, that the translation marked C, on which I have already offered you my remarks, is a great improvement upon the two former, and that you have been more successful than your predecessors were in getting ‘accuracy of rendering from the original Greek, combined with propriety of idiom, and perspicuity and neatness in Bengali,’ an object which you, and no doubt they also, had in view. In the two versions marked A and B, I have met with more foreign and vulgar words, such as বড় (lame) জাম (imprisonment) মামা (repair) বড় (way) কু (who?) কিছু (less) &c., and with a greater want of idiom, than in the present translation of Matthew.”

XI. From the Rev. J. D. Pearson, Missionary of the London Society.

“ In reference to the copy of the new version of the Gospel by Matthew, forwarded to me by Mr. W. H. Pearce, I have to say that I placed it, and a copy of the Serampore version, and one of Mr. Ellerton’s, in the hands of one intelligent native, who is acquainted with the English New Testament; and without saying any thing as to the authors of the three versions, requested that he, with two other Pundits, would give me an opinion as to their comparative merits.

“ The opinion given was, that your version is decidedly preferable to the other two. Here and there, he thought an expression, probably, might admit of improvement. At the same time, speaking of the construction generally, they considered it as very correct, and much in accordance with the Bengali idiom.”

Similar commendations we have received from other Missionary brethren of *every* denomination in the city.

After finishing the four Gospels, we sent copies of them to the Bible Society, by our friend Mr. Hill, the Independent minister. He expressed to Mr. W. H. Pearce a wish to be allowed to state to the Committee, that we would permit them to use the version as their own, with the term “baptism” untranslated; and Mr. Pearson saw no objection to his doing so, it being understood that we were at liberty to print any portion of the edition for which we paid, with the word translated. When it came under our united consideration, however, we concluded that we were not at liberty to go so far without your consent. We here insert the application, addressed by Mr. Dealtry, the Secretary of the Bible Society, to Mr. W. H. Pearce.

“ I have great pleasure in being made the medium of conveying to you the thanks of the Calcutta Auxiliary Committee of the Bible

Society, for the grant of twelve copies of the four Gospels in Bengali, presented to them in the name of the Calcutta Baptist Missionaries, by the Rev. Mr. Hill, and more especially for the offer of the privilege of reprinting the edition, if this Committee required it, leaving it at the option of the Committee to make what alterations they might deem needful, as it respects the words on Baptism.

“A member of your body, (Mr. G. Pearce,) however, having expressed some doubt as it respected the accuracy of Mr. Hill’s statement, the Committee would feel obliged if you would kindly say if Mr. Hill understood you to express the sentiments of the respectable body to which you belong, in your communication with him on the subject.

“I feel no doubt that the Committee would gladly avail themselves of the privilege, as the call for copies of the SS. in the Bengali language is at present so great. Your early answer would greatly oblige the Committee.”

To this the following answer was returned by Mr. Pearce :—

“Accept my best thanks for your very obliging note, which I, this evening, laid before my associates, and was, in return, requested to communicate to you the following resolution :—

“That since the version of the Bengali New Testament, now executing by the Calcutta Baptist Missionaries, has been prepared and printed at the expense of funds remitted by the Baptist Missionary Society in England, the missionaries think it their duty to communicate with that Society ere taking any steps with regard to the transfer of the version.

“The intended reference, they conceive, will not cause any eventual delay, as they would not like to enter on a second edition before the present one is completed. This will occupy at least twelve months, a time sufficient to allow the receipt of an answer from England.

“Should a second edition be printed for the Calcutta Auxiliary Bible Society, the delay, it is hoped, will be more than compensated by the advantages derived from the experience of those particularly engaged in the work, together with the further assistance received from other Missionaries.”

From these notes you will at once perceive that the object of our present communication is to solicit from you advice respecting the course we are to pursue. To enable you to form a judgment, we shall put you in possession of all the information we can. Several circumstances have transpired which have either a direct or indirect bearing on this subject. Some years since, three of the Pædobaptist brethren, unknown to us, though on the most friendly terms with us, wrote to the Bible Society in England, requesting them not to give assistance to any Indian version in which the word “baptize” was translated to “immerse.” None of these lived to see the reply to their application; and nothing further, of a positive nature, was done till last year. When you applied to the Bible Society in England for assistance to our version, the secretary of the parent institution wrote to the Bible Society in Calcutta, stating, without any reference to the subject of Baptism, that if the version was considered a good one, it was their wish to afford assistance. The resolution they forwarded was as follows :—“That the above application respecting an edition

of the Bengali New Testament be referred to the Committee of the Calcutta Auxiliary Society, with authority to contribute toward the expense of an edition, should they be of opinion that it ought to be encouraged by this Society." After seeing this resolution, we inquired privately whether they intended to give us aid, but could obtain no answer. A short time afterwards, in their Annual Report, they came forward, and boldly declared their sentiments, intimating, too plainly to be misunderstood, that they should encourage no version of the Scriptures, how well soever it might be executed, in which the word *baptize* was rendered "to immerse." Speaking of Mr. Bruckner's version of the Javanese Scriptures, they say, "There is one delightful circumstance connected with this translation, which your Committee cannot omit to notice: the disputed words on Baptism have been left, as in the English version, untranslated. Your Committee have the greater pleasure in noticing this, as they feel more than ever convinced of the indispensable necessity of adhering to their decision upon this subject, *in not sanctioning any version in which the words are made to signify 'immersion,'* and most sorry indeed should they be to lose the services of men whose zeal, and talents, and piety, have been most justly the praise and admiration of all Christendom. They cannot but hope the same course will be pursued in all their future translations."

Here the die is cast, and the weight which the Parent Society desired to remove from their own shoulders to that of the Auxiliary Society in Calcutta, must now be returned, and placed where it was before. Should the Parent Society adopt the sentiments of the Auxiliary in Calcutta, it is for you to determine whether they do not, by that step, exclude us as a denomination from their Institution. Should they think it most illiberal, as we do, then, from the testimonials we now forward, they will certainly be willing to render us some pecuniary assistance.

But whatever may be their determination, the question still returns, What shall we do with the present application? Shall we give up our version, and submit to the alteration proposed, or not? We shall here state what we conceive the advantages and difficulties which attend this intricate question. Should we give up the version, it is the best thing we could do to make it popular and generally used. It would become the standard version of the Scriptures in the Bengali language, and as such would have a circulation which we alone could never command. While we recollect that the great object we have in view is to spread the knowledge of Christ to the utmost extent in our power, this appears to us a powerful motive. Another advantage that would arise from our consenting to the retaining of the original term on Baptism is, we should please our brethren, and set a troublesome and disputed point at rest. It seems natural to inquire, whether we ought not to give up a non-essential point for the sake of the peace of the Church and of our brethren; and if we think ourselves strong on this point, whether we ought not to make a little sacrifice for those we deem weak. Is not this a concession on our parts which love demands?

While our own usefulness, and the happiness of our brethren, plead powerfully for our compliance with the Committee's wishes, there are

other considerations which very much neutralize these arguments. No prospects of usefulness, and no stretch of charity, can justify a dereliction of the truth. Nor have we any right to expect that those measures would tend to ultimate peace and usefulness which are adopted at the expense of truth. It seems to us questionable, whether, when we know the true meaning of a word, and conceal it by non translation, we do not come under the curse of those who "take away from the words of the prophecy of the book." This, while it applies with all its force to us, does not apply to those who conceive that the word cannot be properly rendered. Would the errors that now prevail in the world have come to such a pitch, if this word had been faithfully translated? And may not one version of the Scriptures, if generally approved, in which the word is faithfully translated, prevent much error in this vast empire, where Christianity is just beginning to spread? Are we not, in this particular, set for the defence of the truth? And however painful it may be to our feelings not to agree with others, and yield to their wishes, yet is not this a sacrifice which truth requires?

This view of the case appears the more important, as the Committee of the Bible Society here, while they will sanction no version in which the word *baptize* is rendered "to immerse," have sanctioned some, and will probably sanction others, in which it is rendered any thing else; so that, unless we maintain our ground firmly, all the Indian versions of the Scriptures will be against us, either by retaining βαπτίζω, which the natives cannot understand, or by rendering it in such a manner as to lead them to believe that it never meant "to immerse."

Another consideration is, that if you, as a Society, intend to carry on versions of the Scriptures in which the disputed word is translated, it would be an injury to your usefulness for us to give up the version, as you would thenceforward have no ground of an appeal to the public except in the light of sectarians. It would be said, The Bible Society have printed your version, and why should you print it? Our answer must then be, Because we wish a certain disputed word to be translated. And this answer would be esteemed lighter than vanity, except by the Baptists. Viewing the subject in this light, we are led to conclude, that if you are led to support versions of your own, and solicit public contributions to them, you will not choose to surrender this on the terms proposed; but if you are desirous of removing this burden from yourselves, as a clog to your missionary operations not experienced by other Societies, this will be a favourable opportunity of making a transfer of our version.

Having thus stated the question, together with what appear to us the advantages and difficulties connected with it, we shall be happy to receive the decision of the Committee by the earliest opportunity.

We remain, dear Brethren,

Yours, very faithfully and affectionately,

W. YATES.	GEO. PEARCE,
JAMES PENNEY,	J. THOMAS,
W. H. PEARCE,	JNO. D. ELLIS.

P.S. As you may probably like to know the opinion on the subject entertained by our American Baptist brethren, we add it below.

One of our members who had applied to the acting Secretary of the Calcutta Bible Society, for aid to the Burman translation of the New Testament, but had been informed that if the word βαπτίζω was translated, they could not afford it, communicated this decision to Messrs. Judson and Wade, when the former wrote as follows:—

“ We are sorry that the Society is lending itself to aid a party, and taking ground which the increasing light of a few years will show to be untenable. The only fair and honourable course for them to pursue, is to afford impartial aid to all denominations of evangelical Christians, leaving the various translators to their own judgment and conscience.

Since then the American Bible Society have liberally patronized their (the Burmese) translation, without any instructions whatever.

This letter was read at the Quarterly Committee Meeting, held October 24, 1832, when it was unanimously resolved,

“ That this Committee cannot sanction or recommend the mode of translation which has been proposed by the Auxiliary Bible Society in Calcutta, and that therefore application for pecuniary assistance be made to the Committee of the British and Foreign Bible Society.*”

Application was made accordingly, and the subject was discussed at various times in personal interviews with the Committee of the Bible Society. Some delay arose from an expectation on the part of that Committee, of further advices from Calcutta, which might assist them in forming their judgment, but at length the following Resolution was passed by that body on the 1st of July, 1833, confirmed on the 22nd of that month, and duly forwarded by the Secretary, the Rev. A. Brandram.

“ That this Committee would cheerfully afford assistance to the Missionaries connected with the Baptist Missionary Society in their translation of the Bengali New Testament, provided the Greek terms relating to Baptism be rendered either according to the principle adopted by the translators of the authorised English version by a word derived from the original, or by such terms as may be considered unobjectionable by the other denominations of Christians composing the Bible Society.”

This communication having been laid before the Mission Committee, July 24th, it was resolved to address to the Committee of the British and Foreign Bible Society a statement of the reasons why this Committee deeply regret the decision they have adopted.

The subject was resumed at the next Quarterly Meeting, held 26th of September, when the following Resolutions, and the reasons subjoined, were unanimously approved and adopted:—

“ That this Committee cannot but express their deep regret at the passing of the above Resolution, since they conceive it involves principles which must operate injuriously on the great cause of Biblical translation throughout the world, and they beg respectfully to specify the following reasons for that opinion.

“ I.—Because they apprehend that the Committee of the British and Foreign Bible Society have acted wisely hitherto in abstaining from all dictation as to the particular words and phrases which shall be

* This resolution was formally approved by the open Committee, held 18th of June, 1833.

employed or rejected in the translations they patronize; and they conceive that if such a practice be once introduced, it will be very difficult to set bounds and limits to its operation.

“ II.—Because the Resolution evidently implies that the mode of translation adopted by our Missionaries is of a sectarian or denominational character, and such as would be used by Baptists alone; whereas it is well known, that several of the most eminent Pædobaptists maintain that it is incumbent on translators to act as the Calcutta brethren have done, and substitute some equivalent vernacular terms for the Greek words in question.

“ III.—Because, to require translators of the Holy Scripture, in the prosecution of their arduous task, not exclusively to aim at transferring the sense of the originals with all possible fidelity into the languages on which they are employed, but also to select such ‘ terms as may be considered unobjectionable by the various denominations of Christians composing the Bible Society,’ is to impose a condition most uncertain and embarrassing in its nature, derogatory to mental independence, and which may obviously lead to the sacrifice of conscientious conviction on the altar of secular expediency.

“ IV.—Because his Committee feel, that to obscure the true import of the original by introducing the Greek words in Bengali letters, would be to fail in that strict fidelity which is the first duty of a translator. No reason for such a procedure can be alleged from any want of precision in the original terms, for the meaning of which an appeal is confidently made to lexicographers, to the Septuagint, to the Hellenist Jewish writers, Josephus and Philo, and to profane Greek authors during a period of more than a thousand years, to say nothing of very numerous testimonies from eminent scholars in modern times, of our own and other countries, and of every variety of religious profession.

“ V. Because, to adopt the words of the late very learned Mr. Greenfield, “ Many of the most accurate and valuable versions, both ancient and modern, are involved in the same accusation, and there is not one which is decidedly hostile to the interpretation objected against.” To be consistent, therefore, if aid be refused on this ground, it must also be withdrawn from the churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c., and the venerable Peshito Syriac version (the oldest existing translation from the original Greek,) the Arabic versions of the Propaganda, of Sabat, &c., the Ethiopic, the Coptic, and other versions, must all be suppressed.

“ VI. Because the rendering, on account of which our translation is denied pecuniary aid, was adopted by the Fathers of the Anglican Protestant Church, and the corresponding practice is expressly enjoined by her laws, and was, till comparatively a modern period, enforced by general observance within her pale; a departure from which practice has been deplored by some of her most eminent divines, as affording countenance to the flagrant abuses of the Romish Church.

“ VII.—Because, although in the wester nparts of Europe the example of the Vulgate has generally been followed in adopting the Greek word without translation, yet it could easily be shown that the

translators clearly understood it in the sense given in the Bengali version.

“ VIII. Because it is apprehended that an attempt to impose on the vast population of Bengal, some of whom can read the Greek Testament for themselves, a word foreign to their language, and to which they can attach no meaning, when the signification of the original has been long currently given in their own tongue, must not only fail of success, but tend to excite prejudices and suspicions militating against their reception of the Christian faith.

“ IX.—Because to impose such a condition on the present translators is an utter departure from the course which has been uniformly pursued by the Bible Society from its commencement. All the translations executed by Dr. Carey and others at Serampore were constructed on the same principle; they received for a long course of years grants of money from the Bible Society; and this Committee submit that, unless it can be proved that the rendering in question is erroneous or unfaithful, there can be no valid reason for discontinuing the practice.

“ X.—Because the necessary effect of such a Resolution must be to deprive all future translators, whose views harmonize with those of this Committee, (and it is well known that hitherto the work of translation has been chiefly undertaken by such persons,) of all hope of aid from the British and Foreign Bible Society; when, on the contrary, the necessities of the heathen world, and the difficulty of the task, require that every encouragement should be held out to well-qualified men of all religious communities to engage therein.

“ XI.—Because, finally, as members and supporters of the British and Foreign Bible Society, and generally approving the conduct of its Committee, we have cordially rejoiced in the termination of former controversies in which it has been involved, and do most earnestly deprecate the adoption of a measure which may give rise to new discussions, tending to diminish the confidence and weaken the attachment of a large portion of the Christian community, who have ever ranked amongst its firmest adherents.”

The above document having been transmitted to the Committee of the Bible Society, was acknowledged by their Secretary in the following letter :

BRITISH AND FOREIGN BIBLE SOCIETY,
Oct. 15, 1833.

DEAR SIR,

The communication which you recently addressed to me, containing the views of the Committee of the Baptist Missionary Society relative to their recent application for aid in printing an edition of the Bengali New Testament, was laid before the Committee of the Bible Society at their last meeting, on Monday, October 7, and I was directed on their behalf respectfully to acknowledge its receipt, and to express their unfeigned regret that a difference of opinion should exist upon the subject between you and themselves. Under the impression that further discussion was in no wise calculated to lessen that difference of opinion, the Committee did not proceed to a particular consideration of the various points advanced by the Committee

of the Baptist Missionary Society, or to the preparation of specific replies to each particular.

Trusting that a kindly feeling may still be maintained between your Committee and ours, I remain,

DEAR SIR, yours faithfully,

A. BRANDRAM, Secretary.

REV. J. DYER,

Secretary to the Baptist Missionary Society.

(E.)

TRANSLATION OF THE NEW TESTAMENT INTO BENGALI,
BY THE REV. WILLIAM YATES, D.D.

Baptist Missionary Society.

IN the Appendix to our Report for 1834, various documents were inserted, relative to the above Translation, and the application for pecuniary aid towards its distribution, made to the Committee of the British and Foreign Bible Society. Circumstances having led to renewed intercourse on the subject with that Committee, it is thought due to the friends of the Baptist Mission to make them acquainted with the steps which have been taken.

Early in the present year (1836) a letter was received by the Secretary from Mr. Yates, dated Calcutta, August 1, 1835, from which the following statement is extracted:—

“A few months ago, an application was made to us to know whether we would allow the Bible Society to use our version, retaining the original word for Baptism, and making a few other such alterations as a Sub-Committee of Bengali scholars should recommend. We replied, that we would print one edition or any number of copies for them on these terms, as their wants were immediate, and they had no Testaments for distribution: but that we could not surrender our version to a Sub-Committee to do what they pleased with it: that we would, till we heard from England, let them in their copies have the words Baptism, &c., untranslated, and would alter any passage to agree with the English, in which, through a regard to the original, we had deviated from it; but that beyond this we could not go; we could allow no alteration in the style, unless it appeared to us an improvement.

“The same application was then made to Serampore, and the [Committee of the Auxiliary] Bible Society, having the refusal of each of the versions on these terms, appointed at one of their meetings a Sub-Committee of six persons of all denominations here, except the Baptists, to take into consideration which was the best version, ours or Dr. Carey’s. While this Sub-Committee were sitting, the Annual Meeting of the Society took place, and the General Committee having occasion to speak on the subject, thus expressed themselves in their Report:—

“ The Committee have for some time been anxious to obtain as correct a version as possible of the New Testament in the Bengali language. They hope the object will ere long be attained. The Baptist Missionaries of Serampore, and those of Calcutta, with a liberality which does them honour, have permitted the Committee to consider themselves at liberty to use the version of the Scriptures, published at their respective presses, with such alterations as the Committee may deem needful in the disputed word for Baptism. It must be added that, consistent with their views, the Baptist Missionaries are to be considered in no way parties to such alterations, nor is the version after such alterations to be regarded in any measure as their version. As both these versions are excellent in their kind, the one being considered comparatively more close to the original, the other more elegant and idiomatic, but in consequence losing something of the closeness of a translation, a Sub-Committee has been appointed to consider which, for the present, it may be desirable to take (as there is an urgent necessity for an immediate edition, there being no Testaments in the Depository,) until the Committee have an opportunity to unite, if possible, the excellences of both.’

“ The want of closeness here spoken of, is the non-retention of Hebrew and Greek idioms of speech. These idiomatical forms are often put in the margin in the English Bible, and this is the manner we propose to dispose of them when we begin to print the whole Bible.

“ Some time after the Annual Meeting, the Sub-Committee delivered in their Report, and on Tuesday last a full Committee was assembled to decide the important subject. The Sub-Committee found some fault with both versions, but were unanimous in giving ours the preference. The Committee came to the resolution that 5000 copies of our version should be printed at the expense of the Parent Society. We shall now commence the printing of these, and at least 1000 copies for ourselves, with the word for Baptism translated. When this is finished, we shall, if preserved, commence printing the Old Testament, whether we get assistance from the Bible Society or not; *i. e.* if it meets your approbation.”

About the same time that this letter from Calcutta reached the Committee, they received information from New York that the Committee of the American Bible Society had manifested a disposition to refuse grants to Scriptural Translations executed on the same principle as Mr. Yates’s—a step which was likely to occasion a separation of the Baptist denomination throughout the United States from that National Institution. Desirous to maintain harmony, if possible, both at home and abroad, among fellow-Christians engaged in the great and necessary work of circulating the word of God among all nations, the Committee of the Baptist Missionary Society, on January the 14th, appointed a deputation of their body, consisting of the Treasurer, Secretary, Joseph Guttridge, Esq., Thomas Bickham, Esq., and the Rev. Eustace Carey, to wait upon Lord Bexley, the President of the British and Foreign Bible Society, to state their views on the subject. An interview accordingly took place, on February the 9th, at the Bible Society House, in Earl-street, between the said deputation and Lord Bexley, the Secretaries

and some other gentlemen connected with the Committee of the Bible Society, at which the business was discussed at considerable length. It was intimated that the Committee would reconsider the matter, and in compliance with the kind invitation of the noble President, the following official application was subsequently forwarded:—

“To the Secretaries of the British and Foreign Bible Society.

“Baptist Mission-House, Fen-court, Feb. 12, 1836.

“DEAR SIRS,

“I am instructed, by the Committee of the Baptist Missionary Society, to express their earnest hope, that as our friends at Calcutta have agreed to print for the Auxiliary Bible Society in that city an edition of 5000 copies of the Bengali New Testament, with certain specified alterations, your Committee will make us a grant for the purpose of furnishing our Missionaries with a small supply of the same version, as completed by Mr. Yates, for the use of the churches and congregations in connexion with our Society.

“I have also to renew my application for pecuniary aid to the new Translation of the Old Testament, now in progress by Mr. Yates, respecting which, I apprehend, the information considered necessary by your Committee, when the application was previously made, has now been supplied.

“I refrain from adverting to the several considerations which, in our judgment, might be urged in support of these applications, as they have lately been stated in another form.

“I am, &c.,

(Signed)

“JOHN DYER.”

The Assistant Foreign Secretary at Earl-street has officially communicated the following extract from the minutes of the British and Foreign Bible Society, as to the subsequent proceedings of the Committee of that Institution:—

At a Meeting of the General Committee of the British and Foreign Bible Society, held at the Society's House, London, March 7, 1836, the Right Hon. LORD BEXLEY, President, in the chair,

Read a letter from the Rev. J. Dyer, dated Fen Court, Feb. 12, 1836, applying on behalf of the Committee of the Baptist Missionary Society, for a grant to enable them to furnish their Missionaries with a small supply of Bengali New Testaments, as completed by the Rev. Mr. Yates, and also for pecuniary aid to the new translation of the Bengalee Old Testament, now in progress by Mr. Yates.

Resolved,—That the above letter and application be referred to the Sub-Committee for general purposes.

At a Meeting of the Sub-Committee for general purposes, held at the House of the British and Foreign Bible Society, London, March 11, 1836, J. RADLEY, Esq., in the chair.

Read a letter from the Rev. J. Dyer, dated Fen Court, Feb. 12, 1836, referred to this Sub-Committee, when, after a long conversation, it was

Resolved,—That the further consideration of the subject be adjourned to a meeting of this Sub-Committee, to be convened

for Friday, the 18th instant, and that the Rev. J. Dyer be invited to attend on that occasion.

At a Meeting of the Sub-Committee for general purposes, held at the House of the British and Foreign Bible Society, London, March 18, 1836, P. J. HEISCH, Esq., in the chair.

This Sub-Committee having met by adjournment from the 11th instant, resumed their deliberations on the proposition contained in the Rev. J. Dyer's letter of Feb. 12, 1836, when, after a lengthened discussion, the Rev. J. Dyer being present, it was

Resolved,—That the further consideration of the subject be adjourned to Friday, the 25th instant; and that the Secretaries be desired to prepare, for the purpose of being laid before this Sub-Committee, at their Meeting on that day, a draft of Resolutions founded on the above application, and also a letter, to be addressed to the Baptist Missionary Society, communicating the same.

At a Meeting of the Sub-Committee for general purposes, held at the House of the British and Foreign Bible Society, London, March 25, 1836, P. J. HEISCH, Esq., in the chair.

This Sub-Committee having resumed the consideration of the application of the Rev. J. Dyer, in his letter, dated Fen Court, Feb. 12, 1836, agreeably to Minute No. 2 of Meeting of this Sub-Committee of the 18th instant,

The Rev. A. Brandram read the draft of the following Resolutions, submitting at the same time, that their adoption would render an explanatory letter to the Baptist Missionary Society unnecessary.

Resolved,—That it be recommended to the General Committee to decline complying with the request for aid, on the part of the Baptist Missionary Society, in printing a separate edition of the Bengali New Testament, in which the words for Baptize, &c., are rendered by words signifying *immersion*.

Resolved,—That in giving such recommendation, this Sub-Committee would express the sincere regret which they have experienced, in not being able to arrive at any other conclusion.

Resolved,—That while it is rarely expedient to assign reasons for the adoption of particular measures, the present instance may be regarded as an exception; a special request having been made by the Rev. J. Dyer, on behalf of the Baptist Missionary Society, to be furnished with a statement, embodying some of the arguments adduced in the course of the discussion; and that the following may be selected out of the various considerations on which the Resolution of this Committee is grounded; viz.:—

First, While this Sub-Committee give full credit to the friends of the Baptist Missionary Society, that they are actuated by conscientious motives, in urging the duty of translating the original terms, and rendering them by terms signifying immersion, this Sub-Committee are bound to give credit also to the motives of others, who no less conscientiously and uprightly believe that the original terms in the Greek do not necessarily and always imply washing by *immersion*.

Secondly, That, inasmuch as this Society itself, and its Committees and Sub-Committees, are composed of persons holding on this subject widely different opinions, and it is no part of the duty of the Committees or Sub-Committees to adjust such differences of opinion, it seemed most desirable to fall back upon the practice resorted to in the English and other versions.

Thirdly, That they feel more encouraged in recommending this course, inasmuch as the practice of not translating the word βαπτίζω leaves the matter without prejudice to any; while the adoption of a contrary course would, at least, wear the appearance of a disposition to favour the views of one body of Christians, at the expense of those of others.

Fourthly, That in assigning these reasons, it is not meant to convey the idea, that each and all of them were felt alike by such members of this Sub-Committee as united in the recommendation to decline the aid requested; some having been influenced by one consideration, and others by another.

Resolved,—That it be recommended to the General Committee, to grant the sum of £150 to the Baptist Missionary Society, to cover the expenses incurred in preparing the Bengali Psalter, as it appears that that version is highly approved by the Committee of the Calcutta Auxiliary.

Resolved,—That provided the Committee of the Calcutta Auxiliary Bible Society approve of the translation of the Bengali Pentateuch, when presented to them by the Rev. Mr. Yates, they be authorized to pay to the missionaries of the Baptist Missionary Society the sum of £250, with the assurance that this Society will be disposed to render further aid, as other parts of Mr. Yates's version of the Bengali Old Testament shall be presented to, and approved by, the Committee of the Calcutta Auxiliary.

Resolved,—That the above Resolutions be approved by the Sub-Committee, and recommended to the General Committee for adoption.

Read and approved at a Meeting of the General Committee, held at the British and Foreign Bible Society House, London, April 4, 1836, the Right Hon. LORD BEXLEY, President, in the chair.

On the following day, the above Resolutions were forwarded to the Secretary of the Baptist Mission, with the following letter:—

“ Rev. John Dyer,

“ British and Foreign Bible Society, April 5, 1836.

“ My dear Sir,

“ I now send you the Resolutions of our Sub-Committee, as confirmed by the Committee yesterday. They have been so framed as to render it unnecessary for me to add any thing in the way of

explanation. Hoping they may prove satisfactory to the Baptist Missionary Society,

“ Believe me, dear Sir, yours faithfully,

“ A. BRANDRAM, *Secretary.*”

And both these documents having been laid before the Committee of the Baptist Missionary Society at their next sitting, were subsequently acknowledged in the following letter, by which the correspondence was closed :—

“ To the Secretaries of the British and Foreign Bible Society.

“ Rev. and dear Sirs,

“ I beg leave, on behalf of the Committee of the Baptist Missionary Society, gratefully to acknowledge the aid rendered to the Bengali version of the Old Testament, as now in course of preparation by the Rev. W. Yates, of Calcutta.

“ I am further to express the deep regret of the Committee that their application for aid in circulating the New Testament, as translated by the same individual, should have been declined, especially on the grounds specified in the communication you have kindly sent me.

“ Sincerely desiring that an abundant blessing may rest on all your efforts to circulate the inspired volume, and that, whatever differences of opinion may exist among us, we may never cease to be influenced by the spirit and principles that volume so powerfully inculcates,

“ I am, Rev. and dear Sirs,

“ Very respectfully yours,

“ JOHN DYER.”

(F.)

LETTER FROM REV. DR. YATES TO THE REV. DR. SHARPE,
OF BOSTON.

MY DEAR BROTHER,

Calcutta, Sept. 12, 1836.

I received your letter of the 5th of April on the 8th of this month, since which I have had to prepare and preach three sermons, besides other work, so that I may say I am replying to it with the least possible delay. We are very busy just now with our second edition of the Bengali New Testament, wishing to get it through the press before the departure of our brother Pearce for England.

I am sorry to find that on the points you particularly mention, you have been misinformed. Considering the source of your information, I do not wonder at your relying upon it, and feeling certain that it must be correct. I shall now reply to your queries, and then give you my views on the subject.

Your first query is,—Did the Serampore Missionaries from the first in their early translations of the Scriptures *translate* or *transfer* the words baptizo, &c. ? They *translated* them. I have seen their first and their last edition, and in each the word is *translated*. I have been a reader of their versions now for three-and-twenty years, and I have never seen one yet in which the word was not translated.

Next, if they translated, was it by a word which signified exclu-

sively to immerse? It was. The word used by Dr. Carey was *doob*, which has no other meaning than that of dipping.

3. Have they never varied from the first to the present time? I may confidently say, never. Attempts were made by individuals to induce Dr. Carey to alter and transfer the term. To whom he gave place by subjection, no, not for an hour.

Lastly. Was it a matter of controversy between them and the Episcopalians? Mrs. Y., having been at Serampore from the commencement of the mission there, I have inquired of her, and she informs me that previous to my arrival in the country, there were frequent discussions on the subject between them and Mr. Brown, the clergyman at the Mission Church. I am inclined, however, to think that these discussions were rather about translating than transferring the word, for since that time the Episcopalians have translated the word—Thomason in his Arabic, and Martyn in his Hindustani and Persian versions. With the exception of one version made by a gentleman who understood neither Latin nor Greek, it is a well known fact, that every version, by every denomination here, had the word *translated*. With one solitary exception, therefore, the present resolution of the Bible Society will be the undoing of all that has been done from the beginning by all parties! When I was in England, after my visit to America, Mr. Hughes conversed with me on the subject, and wrote also upon it to Dr. Carey. In consequence of complaints sent home from Calcutta, he had come to the conclusion that it was desirable, for the sake of peace, to *transfer* and not *translate* the word baptizo; but he could not persuade either of us that it was our duty to be *unfaithful*, even for the sake of peace; Dr. Carey would never listen for a moment to any proposals of the kind.

From what I have said, I think you will see that if the Bible Society at the first had any principle to guide them, that principle was the liberal one of leaving to all translators the same power over the word baptize, as over the word bishop, elder, election, &c. While this was done, we used each other's versions, making allowance for any rendering of a particular word. This appears to me the only principle on which they could act consistently. If they dictate to translators on the word baptize, they have the same right to dictate upon every other word—and where will this end? Disputes have already commenced about the term bishop, &c., and they will have in a short time to issue an edict that none of these terms shall be translated, and thus the word of God will be rendered unintelligible to the natives. As Baptists, I think we shall be gainers by the plan they have now adopted, providing we print Testaments with every word translated, and they print with the same transferred. But I clearly see that all depends on these two points: will the Baptists be faithful to their cause, and print at least the New Testament for themselves? and will the Pædobaptists be faithful in transferring the word, and not translating it? I have some fears on each of these points. My hopes prevail above my fears in regard to the Baptists, and I trust they will come forward with a noble determination “neither to add to nor take from” the words of the book of life, but give every word its faithful rendering. I am sure they are well capable of supplying the means. You may, perhaps, think it is uncharitable

in me to doubt whether the Pædobaptists will be faithful in transferring the term baptizo, after having insisted upon it so much. I will state to you a fact, and leave you to judge whether there is not some ground for suspicion, without being uncharitable. You know the pains they have taken to prevail on us to transfer the word; and to accommodate them in the 5,000 copies printed for them, we agreed to do so. Well, at the very same time two gospels were ordered by the Committee here to be printed in Hindustani. On account of the delay which had taken place in the first, I was requested by the Committee to read the proofs of the second. When I went into their office and asked for a copy of the Gospel that had been printed, it was given me; and I found to my utter astonishment, that the word baptizo had not been transferred, but translated throughout by the term *ghosal*, which signifies to wash. I make no comment on this, but leave the fact to speak for itself. If the Episcopalians, &c. had let things proceed in the same manner that they had done from the beginning, they would have been no losers. The greater number of Missionaries belonging to them, and the greater number of translations in extensive use, would have been executed by men of their own views. In other cases, a plan of concession might have been adopted, as in our Bengali version, which would have met the views of all parties—it would only have involved the necessity of printing, in a version required by us, a few copies with the word translated; but the principle now adopted, if fully acted out, will lead to as many Bible Societies as there are denominations. I have no doubt what has transpired will be overruled for good. In every age the church needs something to humble it, and something that will tend to humility in another world. This is the age of Christian liberality, and yet in this age of boasted liberality it has so happened that two of the largest societies in the Christian world have refused to give their aid to the circulation of the word of God, because one word in it was translated according to the original sense which the wisest and the best of men of all denominations have attached to it. Other serious objections may exist on words of infinitely more importance, but these can all be covered with the mantle of forbearance, and the version encouraged, printed, and published: but to translate the word baptizo to immerse, which all acknowledge to be its first, though not only meaning, is a crime of such magnitude even in this liberal and benevolent age, that the Baptists who have been guilty of it are deemed worthy of excision! Well may it be said, What is man? Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?

Yours affectionately,

W. YATES.

(G.)

LETTER FROM REV. W. H. PEARCE TO A CORRESPONDENT
IN AMERICA.

MY DEAR CHRISTIAN BROTHER, *Calcutta, Sept. 10, 1836.*

I have just received your letter under date of the 14th of May, and as there is a vessel advertised to sail for the United States in a day or two, I lose no time in replying to the query it contains.

Allow me then distinctly to state, and authorize you, if necessary, on my testimony, to assure the Christian public of America, that in every version of the New Testament which Dr. Carey translated or edited, he translated the Greek word baptizo by a word signifying "to dip." He never merely transferred it, I believe, from his oft-repeated declarations that he would have felt himself criminal in doing so, with the views which he entertained as to the meaning of the word, founded on its interpretation as given in every Greek lexicon, (except in recent ones, when a natural desire to justify the *present* practice of our Pædobaptist brethren has led to such interpretations,) on its use by Josephus (like the apostles a *Jew* writing in the *Greek* language, and at the *same period*), on the translation of the word in the early Asiatic versions, and in many modern European ones, on the practice of the Greek church from the earliest period, and on the early practice too of the church of England, and other churches reformed from the church of Rome, as evidenced by *large fonts* for immersing infants, and by the directions of the rubrick, as still preserved in the book of Common Prayer, and on the great cloud of witnesses who, while they practise sprinkling, have admitted that it was a departure, though in their view an *allowable* one, from the apostolical mode. With views founded on these and other reasons, he was firmly persuaded that the intention of the Spirit of God was to describe and direct *immersion*. And if so, why in this, any more than in the words "church," "congregation," "bishop," "bishopric," "presbyter," "deacon," "deaconness," &c., all equally affecting denominational views, and about the proper meaning of which there is far greater diversity of opinion, should he smother the convictions of his own mind, and what he believed to be the voice of the Spirit of God? Mr. Chamberlain, our worthy Baptist brother, who translated the New Testament into the Beaj Bhasha dialect, entered into the same views, and translated the word in the same manner. Had either of them *not* done so, I feel persuaded he would have felt himself exposed to the curse denounced against any man who "takes away" from the words of God's prophecy, Rev. xxii. 19, and considered himself an unfaithful and a traitorous translator.

The same conviction of the *right*, which, by the constitution of the Bible Society, every one had to translate the Greek terms for Baptism as his conscience dictated, has been entertained by *every translator* of the Scriptures whom I know in this part of India, most, indeed, have *exercised* that right. The excellent Henry Martyn, (whose Hindustani version of the New Testament was the *first* executed by a minister not of our denomination,) *translated*—not *transferred*—the word, both in the Hindustani and Persian. So did Mr. Thomason, an Episcopalian clergyman, and Secretary to the Calcutta Bible Society, in his Arabic version; and so has done Mr. Bowley, a Church of England Missionary, in his Hinduwi version; yea, strange to say, *since* the Bible Society here declined all aid to our Bengali version, (though otherwise anxious to make use of it,) because we felt it our duty to translate the word by "*immerse*," they have issued a large edition of the Hindustani Gospels with the word *translated* by "*wash*," according to the views of our Pædobaptist

brethren. I mention this, not to blame the whole of the Committee, for many of them were ignorant of it; but to show the right which Mr. Bowley, who revised the sheets, felt *he* had, if he chose, to *translate* the word.

The American Bible Society, I have ever understood, was formed on the same principle as the British and Foreign Bible Society. Like it, it has doubtless issued thousands of German and other Testaments, with the word translated by "immerse," and as in the former case, many of its translators have felt themselves at full liberty to translate the word according to their different views of its meaning. I had therefore certainly imagined, that its managers would have most cheerfully allowed the Baptists to express in such copies of the Scriptures as *they* required for distribution, their own views of the question, leaving it to Pædobaptist translators, in the versions *they* required, to give what interpretations of the original word *their* consciences dictated to be right. But this, I see, is not allowed. A departure from the original course, as understood by many, with regard to foreign distribution, is now determined on by the great majority. Be it so—but surely justice requires that *all* parties should approve the change, or that when such a principle is established, those who do *not* approve of it, should be furnished with their full complement of funds that they may be enabled to carry on the work *alone*. While I would not for a moment imagine the decision of the managers to be dictated by any but the purest motives, yet it is certainly open to severe animadversion. The present is but the commencement of a series of interferences with the consciences of translators, which will eventually divide this noble specimen of Christian union into fragments as numerous as there are denominations. This is a cause for deep regret, and on this account I deplore the step now taken. On *denominational* grounds it gives me not the least anxiety. I fully believe it will be overruled for good. As one of your worthy correspondents states, "The American Baptists are *able* to give the heathen the scriptures translated in every language of the world;" and I trust, that with the hope hereafter of uniting the English Baptists in the glorious work, they will at once make the attempt. No one feels more delight than myself in union with other denominations, when it does not interfere with duty, but when, as in this case, our body is forbidden, unless we pursue also *separate* measures, to exhibit, in the scriptures translated by ourselves, what we fully believe to be "the truth as it is in Jesus;" we have no alternative. Our Pædobaptist friends themselves must expect from us, as conscientious men, that we should act in accordance with our principles; and will venerate the self-denial and zeal so consonant with our character as faithful servants of Christ, which distinct exertions will elicit. I trust, therefore, you will *all* unite in making the effort, and may great success attend it.

Yours, &c.,

WILLIAM H. PEARCE.

No. IV.

CORRESPONDENCE WITH THE AMERICAN AND
FOREIGN BIBLE SOCIETY.

(A.)

To the Board of Managers of the American and Foreign Bible Society.

DEAR BRETHREN,

LONDON, July 31, 1839.

We have great pleasure in forwarding to you the following Resolutions, passed unanimously during the late Annual Session of the Baptist Union :—

“ That a Committee of Correspondence with the American and Foreign Bible Society be now appointed, for the purpose of instituting a friendly connexion between the Baptist Denomination in this country and that Society, with a view to the diffusion of information relative to the operations of that Society, and in the hope that some method of co-operation may be hereafter devised.

“ That the Committee consist of the following persons :—the Rev. J. M. CRAMP, Dr. COX ; the Rev. Messrs. STOVEL, HINTON, and GROSER ; with the Treasurer and Secretaries *ex officio* ; and that they report their proceedings, from time to time, to the General Committee of the Union.”

The formation and progress of the American and Foreign Bible Society have been regarded with lively interest in this country. In separating from the American Bible Society, and establishing an independent institution, for the express purpose of securing faithful versions of the Scriptures, you have set us an example which we shall rejoice to imitate, as soon as circumstances shall enable us to do so. It is with this end in view, as well as to express our hearty fellowship with you, that we invite the correspondence contemplated in the above-cited Resolutions.

Our protest against the proceedings of the British and Foreign Bible Society, in refusing to aid the Bengalee and other versions of the New Testament, executed by Baptist missionaries, and which protest was signed by 544 Baptist ministers, has received only a cold and formal reply, containing a refusal to re-open the question. The Rev. J. H. Hinton's letter to Lord Bexley, President of the Bible Society, remains unanswered. Meanwhile the Society continues to circulate versions of the New Testament, unfaithful in regard to the words relating to Baptism, and our Pædobaptist brethren have thus an opportunity of propagating their peculiar views, under the auspices and at the expense of an institution which, of all others, ought to be free from the imputation of sectarianism. By transferring the words relating to baptism, instead of translating them, and by this means introducing new words into the languages of the heathen, to which a definite meaning is attached by their well-known practice, they do, in effect, inculcate that those words really contain the idea of sprinkling, an assertion which we believe they would not be bold enough to make, were they compelled to translate them. The

practice of transferring, instead of translating, as it is now insisted on by the Bible Society, becomes, therefore, an authorized mode of propagating error. It is obvious, also, that the same principle may be adopted in other instances, to the manifest detriment of faithfulness and truth.

We rejoice, dear brethren, that you have made a noble stand against such interference with the conscientious translator. The success with which God has honoured you may be regarded as a token of his approbation, and will encourage and stimulate your zeal.

Your donations to the Translation Fund of our Mission have afforded most seasonable aid. But for your kindness, the efforts of our missionaries in the East would have been circumscribed within very narrow limits, as hitherto the Translation Fund has been inadequately supported.

Fully agreeing with you in the principles which have compelled you to separate from the American Bible Society, we are anxious to adopt a similar measure; but as it is deemed questionable, by some, whether we should at present secure the sympathies of the Denomination at large, we are inclined to think that, under existing circumstances, our chief object should be to diffuse information, and employ all suitable efforts to enlighten the public mind. In this respect you can render us very valuable assistance; and we have to request that you will kindly furnish us with copies of your publications, and inform us, from time to time, of your proceedings; which we will take care to publish, for the instruction and benefit of the Denomination, and in the hope that, ere long, some more determinate plan of action may be devised.

There is another point of view in which the importance of your labours will be more and more manifest. The baptismal controversy is attracting increased attention, and is destined, as we believe, to lead the way to searching and extended theological inquiries. Baptists ought to present their sentiments to the world in the clearest and most complete manner. It is especially their duty to prevent the word of God from being tampered with. You are discharging that duty nobly. Assist us to do the same.

We shall hope to receive an early communication from you, and remain,

Dear Brethren,

Affectionately yours,

(In behalf of the Committee of Correspondence.)

W. H. MURCH, D.D.,
 JOSEPH BELCHER,
 EDWARD STEANE, } *Secretaries.*

(B.)

R E P L Y.

To the British Baptist Union the Board of the American and Foreign Bible Society sendeth greeting.

BELOVED BRETHREN,

Your favour of July last, transmitted to us by Messrs. Murch, Belcher, and Steane, has come to hand. It affords us much pleasure to communicate the following Resolutions, passed unanimously, at the meeting of the Board of the American and Foreign Bible Society, on the 2nd of October, 1839.

On motion of Rev. CHARLES G. SOMMERS, seconded by Rev. GEORGE BENEDICT,

“Resolved, That the communication from the British Baptist Union, on the subject of faithful versions of the Bible, has been received with much pleasure; and that the Board hail this as a cheering indication that it is the will of Divine Providence that American and British Baptists should co-operate in the great work of giving to all nations the unadulterated Scriptures of Divine truth.”

On motion of W. H. WYCKHOFF, Esq., seconded by Rev. DUNCAN DUNBAR,

“Resolved, That brethren CONE, SOMMERS, and PARKINSON be a Committee to reply to the letter from the British Baptist Union.”

In discharging this duty, we beg you to be assured that the Board of the American and Foreign Bible Society gratefully reciprocate the fraternal sentiments expressed in your letter, and cheerfully avail themselves of this opportunity to correspond with their brethren in Great Britain. The universal distribution of faithful translations of the Bible has long been an object dear to our hearts. For the accomplishment of this object, the American and Foreign Bible Society has been organized; and we trust the day is not distant when its patrons shall be found among the pious of every nation under the whole heavens.

We trust that you will bear with us, dear brethren, if we affectionately ask,—Do not the same reasons which led to our secession from the American Bible Society seem to demand a similar course of action on the part of British Baptists? It was at the instance of your missionaries that we remonstrated against bigotry, and grappled with sectarian usurpation. It was to sustain the faithful translations produced by British missionaries that American Baptists were brought into collision with a great national institution; and we have since then endeavoured to aid our dear brethren in India to the full extent of our means. It is, indeed true, that, in pursuing the same course, you will have to contend with peculiar difficulties; but, brethren beloved in Christ, are there any obstacles insurmountable to faith, prayer, and perseverance? Is not the time come that calls our denomination to awake from the slumber of ages, and unite in one common effort to give the faithful words of God, as they were recorded by the pen of inspiration, to every tribe, and kindred, and

people? If the memorable declaration of Chillingworth, "The Bible, the Bible only, is the religion of Protestants," was ever worthy to be remembered, this, it seems to us, is the time when its exemplification has become imperative. After having witnessed the determination of other Denominations to suppress at least a part of revealed truth, and their refusal to aid the Baptists in the publication of the Bible, because we could not violate conscience by consenting to alter that perfect Christian code, a strict adherence to which is essential to the maintenance of Gospel purity, will not our brethren throughout the world, but particularly our enlightened and enterprising brethren in Great Britain, unite their energies to vindicate the sufficiency and sole authority of the Sacred Scriptures? But we see not how this can be effectually done, except by the organization of distinct Bible Societies within the bounds of our own Denomination. Our prayer is, that you may be guided by wisdom from on high.

With this you will receive a printed volume, containing the Annual Reports and the Quarterly Papers of our Society. In these documents you will find an account of the origin and progress of the institution; and also the views entertained by American Baptists on the subject of Biblical translations. You will, no doubt, be gratified to perceive our unanimity in support of this great cause; and we entertain no doubt that, with the Divine blessing, every obstacle to complete success will eventually be removed.

We remain, dear Brethren,

On behalf of the Board of the American and Foreign
Bible Society,

S. H. CONE,

C. G. SOMMERS, *Cor. Sec. A. & F. B. S.*,

W. PARKINSON.

No. V.

LETTER FROM THE REV. B. STOW, A.M., OF BOSTON,
UNITED STATES.

To the Secretaries of the Baptist Union.

DEAR BRETHREN,

Boston, March 9, 1840.

My last communication was necessarily occupied with the one subject, touching which you made special inquiry. I write now for the purpose of stating some facts which I presume cannot be unacceptable — facts pertaining to the progress of the kingdom of Christ in this favoured country.

You are well aware that for a long period the American churches have been distinguished for what are denominated, “*Revivals of Religion*,”—a phrase of which you will require no explanation. Formerly these revivals occurred only after long intervals of spiritual declension and fruitlessness; but since the opening of the present century, they have gradually become more and more frequent, so that now it is nothing uncommon for a church to be favoured every year with one of these seasons of the special effusion of the Holy Spirit. The uniform peculiarities of such a season are, a tender solicitude, on the part of Christians, for the conversion of sinners, accompanied by fervent, agonising prayer, and an awakened interest on the part of the unconverted, with respect to their spiritual condition and necessities. The means appointed by God, the exhibition of Gospel truth, and the offering of humble, earnest prayer, are employed under the influence of strong faith, and the blessing sought is granted, often in a manner that surprises all beholders. Within a few months, and even weeks, scores, and sometimes hundreds, are convinced of their guiltiness, and brought to a saving acquaintance with the righteousness of our Lord Jesus Christ.

Revivals have become so common, that we should think it strange were a week to pass without bringing information from some part of the Union of new and encouraging cases. We have, as you probably know, a great number of religious newspapers; and as they are usually made the vehicles of this species of intelligence, whole columns are often filled with the record, not of the details, but of the results of these revivals. One paper in this city recorded the last year (1839) no less than one hundred and twenty-eight of these “*seasons of refreshing*,” in which the number “*hopefully converted*” amounted to about ten thousand. It is estimated that during the last twelve months, at least *fifty thousand* have been added to the Baptist churches in the United States, who, at the commencement of that period, were “*dead in trespasses and sins*.” This would make the increase of the Denomination for the year about ten per cent., while the increase of the population of the United States is only about three per cent. per annum. The fact, you will readily perceive, is encouraging to the friends of Zion. The increase of the Congrega-

tional and Presbyterian churches, during the year, is estimated by one of their own writers, at twenty thousand, or at the rate of about five per cent. The increase of the Wesleyan Methodists has been equal to that of the Baptists—perhaps greater.

The last four months have been distinguished, beyond all precedent, for revivals in our cities and large towns. Baltimore, Cincinnati, Pittsburg, Cleveland, Rochester, Philadelphia, Albany, New York, Boston, Lowell, Portsmouth, and many other places, are at this hour sharing largely in the blessings of the outpoured Spirit. In many congregations the work is powerful, exceeding all that the oldest have ever witnessed. Accounts may yet reach you of some of these visitations of mercy, and I would respectfully solicit your attention to the details, as developing the phenomena from which you may derive your own conclusions.

You will join me, I am sure, in gratitude to God, that the dear church in Baldwin-place is continually welcoming to her bosom converts, made such by the “great grace” of which, in sovereign goodness, we are largely the partakers. Not a day passes in which I am not visited by more or less who either inquire what they must do to be saved, or rejoice in recent hope, and give glory to God.

Your affectionate fellow-servant,

BARON STOW.

SKETCH OF THE LATE YORKSHIRE AND LANCASHIRE
ASSOCIATION.

*Extracted from the Circular Letter of the West Riding of Yorkshire
Association, 1839.*

WHILE the annual meetings of the Association were thus beneficial in their salutary influence on the minds of those who attended them; they were also, in various other ways, productive of advantage. By bringing together the ministers and many of the most active of the members of the churches, they furnished opportunities of submitting plans of usefulness, that had occurred to the minds of some of the brethren, to the deliberate consideration of all; some of which plans being found to be desirable and practicable, were afterwards acted upon. In this way, the Northern Baptist Education Society was originated. A want of suitable ministers, to take charge of destitute churches of our Denomination, and to plant new churches in this part of the kingdom, had long been regretted. A few young men of piety and talent had received valuable assistance in their preparation for the Christian ministry, at Brearly, and at Ewoodhall, under the care of Dr. Fawcett: among whom, was the late excellent Ward, who with Carey and Marshman, laid the foundation of the Baptist mission in the East, and set the example of modern missionary enterprise. But the number of young men thus trained for the ministry was not equal to the demand. It was suggested, therefore, to the minds of some, and among these, of Dr. Fawcett, and the late James Bury, Esq., of Pendle Hill, as being exceedingly desirable that there should be established in this part of the kingdom a Baptist college, similar to that at Bristol; in which suitable young men, recommended by their respective churches, should receive such instruction as might conduce to fit them more fully for the service of God, in the Gospel of his Son. And Mr. Bury having generously proposed to give five hundred pounds as the commencement of a fund for this purpose, the business was laid before the churches of the Association at their anniversary meeting at Hebden Bridge, in the year 1804. One of the Association sermons, preached by Mr. Langdon, of Leeds, on that occasion, was expressly on the subject, and produced a considerable impression. The text was, Eph. iv. 11, 12,—“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” At that meeting of the Association, the establishment of a Baptist college was determined on, and a society was formed for that purpose, denominated the Northern Baptist Education Society. Thus originated an institution that has conduced more than any other to raise up the Denomination in these parts; that has supplied the missionary field with several valuable labourers; that has rendered invaluable advantage to many of our ministers—one hundred and thirty-two individuals having, since its commencement, availed them-

selves of its benefits ; and which promises to be of especial service to the cause of God, for ages yet to come. The value of this Institution to the churches of our denomination and its consequent claim to their support, were ably stated by its present highly esteemed president and theological tutor, the Rev. James Acworth, A.M., in the last circular letter of the Association whose progress we are now reviewing ; and we should again affectionately recommend the Institution to your prayerful and liberal patronage.

The college being located at Bradford, in the midst of a large and increasing population, it was seen to be desirable that the students, and other brethren who were able, should exercise their gifts, and gratify their concern for souls, by preaching in the surrounding villages, and in such neighbouring towns as were in need of spiritual instruction, and in which it might be possible to open places for the preaching of the Gospel and the worship of God. Besides which, the multitudes in Lancashire who were in the paths of sin, and very scantily supplied with the means of religious knowledge, excited the compassion of the churches in that country, who were concerned that something should be done for the salvation, if possible, of all these souls. This method of doing good was mentioned by the associated brethren at their annual assemblies. In their circular letter for the year 1807, it was warmly recommended to the consideration of the churches : and at the meeting of the Association, held at Liverpool in 1809, a subscription was entered into, amounting to upwards of fifty pounds, in furtherance of it : a distinct address was appended to the circular letter, recommending the churches to exert themselves in support of an itinerancy ; and entreating subscriptions and collections on the understanding that a committee and treasurer would be appointed at the next meeting. In this way, the Baptist Itinerant or Home Missionary Society for the counties of Yorkshire and Lancashire commenced : which society was afterwards divided into two ; one for each county. These societies have been instrumental in carrying the Gospel into many benighted places, and by the blessing of God, of leading many sinners to Christ. They were regularly assisted by collections at the annual meetings of the Association ; and their operations were commended not only to the patronage of the brethren then present, but through them to the churches to which they belonged. The circular letter from the meeting held at Rochdale in 1818, drawn up by our esteemed brother Moses Fisher, was to show "the necessity of attempting the more extensive spread of the Gospel at home," and in 1825, the letter written by Dr. Steadman, was to exhibit "the obligations under which the churches in the Association were laid to promote the spread of the Gospel, and to establish new churches within the limits of the Association and the country around it."

Thus the Association served to draw the attention of the churches to the spiritual destitution of the people about them, and to put into operation some efforts for its relief. In the existence and success of those efforts we rejoice, while at the same time it is to be deplored that more has not been done ; but the powerful and ever-growing claim of our unconverted home population upon the compassion of Christians has never yet been adequately met ; nor

can be, until in reference to this department of holy labour, the church of God in Britain shall, throughout all her sections, awake and put on her strength.

The associated churches in the persons of their representatives, were not unmindful, at their annual meetings, of their own internal condition, nor unconcerned about its improvement; a deficiency of spiritual life was frequently lamented, and measures were as often devised for its removal. Three of the circular letters, to the churches, from as many association meetings, were on the means of promoting a revival of religion: while on three other similar occasions, a day was set apart to be observed by the associated churches as a day of especial prayer to God for the revival of his cause. Whether or not suitable means were had recourse to by the churches in conjunction with their prayers for the revival of the work of God we cannot say; but it is pleasing to find that their deadness as to spiritual things was deprecated; and to hope that the various methods of obtaining a revival of religion are beginning to be perhaps now better understood.

At the annual meeting held at Liverpool in 1831, an association fund was proposed, for the assistance of those ministers in the Association whose people were unable sufficiently to support them; which fund was to be raised by collections in the respective associated churches: and at the next meeting of the Association, the sum of thirty-five pounds was obtained for the purpose in that way. The amount received the year following is not stated in the circular letter, but there was appended to that letter an earnest recommendation to the churches to make annual collections in support of the fund: which recommendation, when it is considered how little good can be expected from a ministry dispirited by pecuniary deficiency, it is hoped would be readily complied with.

The progress of our narrative thus far, satisfactorily illustrates the utility of the Association. Its history furnishes, however, still further proof of this: for while the associated churches were, by their ministers and messengers, attentive, at their annual meetings, to their own pecuniary and spiritual affairs, and also to the spiritual destitution of the people around them, they were not unmindful of more distant claims. So early as the year 1794, directly after Thomas and Carey had landed as missionaries in India, letters from those honoured brethren were read at the associate meeting convened that year at Hebden Bridge: the reading of which, at that early period of missionary enterprise, must have awakened in the minds of those assembled, powerful and pleasing emotion; and have tended to fan into a warmer flame their newly-kindled missionary zeal. At the associate meeting, held at Bramley, in the year 1815, the Baptist Society for promoting the Gospel in Ireland and the Baptist Missionary Society were both commended to the support of the churches; when Dr. Steadman read part of a letter from Mr. Fuller, of Kettering, who had long been the Secretary of the last-mentioned Society, containing some of the dying sentiments of that man of God; the reading of which, it is said, produced no common effect upon the audience.

The Association was moreover useful in supplying information as

to the progress of the denomination within its limits. The review of which, now that we can take into our consideration the whole fifty years of its continuance, is very pleasing. At its commencement, the Association was composed of seventeen churches; at its close, it numbered sixty-six churches. During many years after the formation of the Association, no account was given by the churches of the number of their members. But at the meeting held in 1809, the churches were requested to insert in their letters the total number of their members. This was done next year, the year 1810, when the number of members was seventeen hundred. At the close of the Association in 1837, they had increased to five thousand nine hundred and twenty-seven. Thus, in fifty years the number of churches was nearly quadrupled; and in twenty-seven years, the members of the churches had become more than four times so many as they were. The number of persons baptized in all the associated churches throughout the whole fifty years, was about seven thousand seven hundred.

The Association, extending itself in two great counties, grew at length so large that settled thoughts were entertained by the brethren of dividing it, that the churches in each county might have an Association of their own. Such a division, it was seen, would be in many ways advantageous to the churches, and to the counties in which they were placed; while the only difficulty in the way of it arose out of the regret felt by the brethren, to have their accustomed annual meeting with each other from the two counties discontinued; to miss from their anniversary convention the presence of those whom it was their happiness to meet. It was felt, however, that this difficulty should be surmounted, and consequently at the meeting of 1837, held at Hebden Bridge, the Association was divided into two. The one branch denominating itself, "The Lancashire and Cheshire Association of Baptist Churches." The other, to which we belong, being named "The Yorkshire West Riding Baptist Association." And in proof of the perfect harmony with which the division of the Association took place, it may be recorded that the Lancashire brethren proposed that the two Associations should meet together triennially by delegates: a proposition which the Yorkshire brethren cordially entertained.

In reviewing the progress of the Association that thus terminated, much that is pleasing and instructive is suggested to our minds. In particular it is gratifying, in looking over the subjects presented in the circular letters through the whole period of the union, to observe the evidence they give of the continued attachment of the churches, both to the great doctrines and the great duties of Christianity: and also to remark, that while the choice of the subjects insisted on, indicates the piety and intelligence of the churches associated, the manner in which those subjects are treated, prove them to have been not deficient in talent.

The minutes of the annual meetings of the Association show moreover, that while those meetings were held chiefly for purposes purely spiritual; opportunity was occasionally taken at them, of serving the great cause of civil and religious liberty. Government was several times memorialized on the subject of slavery, and also

touching the various grievances affecting dissenters. And in the circular letter for the year 1836, a solemn protest was recorded against the practice of holding slaves, in the United States of America, and particularly against the practice as found in the churches of our own denomination, in that land of boasted liberty; and also denouncing the invidious distinction made in some of those churches between the members in general, and those members who are people of colour; a distinction cherished in direct disregard of the Apostle's admonition, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

The only part of the narrative that remains to be given, is that which relates to the arrests of death. These were numerous. During the continuance of the Association about two thousand two hundred individuals belonging to it were removed into the eternal state. Of whom, we hope it may be said, "these all died in faith." Of these, the greater number were of course private Christians, useful and beloved within the circle of their own respective churches; beyond that circle but little known, except to Christ, the Lord in whom they believed, and with whom they now are, in that blest abode which is distinguished by the throne of God and of the Lamb; and where the great Shepherd feeds the flock of his redeemed people, and leads them unto living fountains of water. Others who died were, by reason of their frequent presence at the meetings of the Association, or their greater efforts for the cause of God, or their more prominent position in society, or in the church, more generally known. Among these, as near as can be ascertained, were about twenty of the ministers of the churches, who rested from their labours. Of these brethren occupied in the ministry of the word, some were with the Association for a short time only; they either being removed to spheres of labour beyond its range; or being not suffered to continue by reason of death. While others were connected with the Association for many years, and were eminently useful in sustaining it, and in accomplishing the several objects for which it was formed. Among whom were the brethren Hirst, of Bacup, Littlewood, of Rochdale, Hyde, of Salendine Nook, and Steadman, of Bradford. Brethren whose names are fragrant in the churches; who were instrumental, by the grace of God, in turning many to righteousness; and who, conducted by the same grace, are gone to "shine as the brightness of the firmament, and as the stars for ever and ever."

Dr. Steadman went last from the field of labour to the "great recompense of reward." His distinguished powers of mind, his clear and comprehensive views of theological truth, his kindly affectionate spirit, and his great piety and zeal for God, fitted him to take the lead among his brethren in the ministry, in what locality soever he might be fixed. In addition to all which his position as pastor of a large church, and the president of the Theological Institution at Bradford, gave him among the ministers of the Association a distinguished place; which place was always the more readily conceded to him, in consequence of the undissembled humility with which he occupied it. He was throughout nineteen

years the secretary of the Association; which office he resigned at last, entirely on account of his growing infirmities, which incapacitated him for the performance of its duties. And during his connexion with the Association he preached at twenty of its anniversary meetings, and wrote five of its circular letters; besides keeping a regularly written account of its proceedings.

Dr. Fawcett wrote the first circular letter of the Association. The last letter, fifty years having transpired, was to have been written, and but for his increased feebleness, which prevented it, would have been written by Dr. Steadman. Those two excellent men, in whom the grace of God was remarkably apparent, stood foremost, each in his day, among the associated ministers; and their removal by infirmity and death, from their accustomed engagements, was in each case an almost irreparable loss to the religious circles in which they had moved, though to themselves it would be, and is, immeasurable gain; they having now renewed their holy greetings of each other, and entered into eternal and high association with all the blessed in the world above. Nor is the name of Fawcett or of Steadman lacking from the list of ministers connected with our Association now; but the descendants of those honoured men have caught their falling mantles; and in answer, we doubt not, to prayers for them, of hearts that have ceased to beat, and of tongues that are now silent in the tomb, they, like their predecessors, are devoted to the work of God. A fact pleasing to those who loved the departed saints from whom they sprang, and which, in at least one beautiful point of view, illustrates the import of that inspired saying, "Instead of thy fathers, shall be thy children whom thou mayest make princes in all the earth."

Such then is a brief historic outline of the past Association. We conclude our letter, by reminding you, beloved brethren, that the time is short. It does not appear that a single minister who was alive, and connected with the Association when it was first formed, is living now; and but very few of the members of the associated churches that were then alive, are so still. They nearly all have passed away. In fifty years more, we shall most of us have departed from this world. This fact should cause us carefully and frequently to examine the foundation of our hope of safety in that unseen world which we must so speedily enter; and it should urge us to labour diligently for God while we remain here. We earnestly intreat all the members of this Association vigorously to support the institutions for advancing the cause of religion, which the previous Association began: particularly that for training up an able ministry, which is of great importance to us as a denomination; and that also which was formed in support of efforts for the salvation of our ungodly home population. While we hope you will cheerfully and liberally support our Foreign missions, being encouraged so to do, by the especial honour God has put upon those missions of our denomination, we intreat you not to be unmindful of the heathen at home. We ask on their behalf not only your pecuniary contributions to our Itinerant or Home Missionary Society, but also your earnest prayers, and your own personal efforts. At your very doors, and on every hand around you, there are num-

bers of persons without God, having no clear conception of the beauty, the blessedness, or the necessity of true religion; who never read the Holy Scriptures, nor enter a place in which the Gospel is proclaimed; and whose time on earth, the only place of their probation for eternity, is as short as yours. We ask you to pity such, to pray for them, to visit them; urging them by kindest admonitions to attend upon the ministry of the word; telling them, yourselves, of the great salvation, and of their exceeding need of it; putting into their hands religious tracts; and showing them such other kindnesses as you may be able, and which may induce them to regard with favour your endeavour to rescue them from the peril of interminable woe. Each member of a church might regularly visit thus, a few ungodly families, keeping up such an acquaintance with them, with a view to their eternal benefit: in imitation of Christ, who, like as the physician goes among the diseased for their relief, went himself among even publicans and sinners that he might save them. If each member of all our churches were thus regularly to visit the unconverted, an amount of instrumentality would be put into operation, which would be eminently helpful to the Christian ministry; and which might be expected, by the blessing of God, to subserve extensively the salvation of souls. It is cause of thankfulness that many Christian churches in different parts of the kingdom, are bending their attention to this particular department of benevolent labour. We affectionately and earnestly commend it to your practical regard: and that your efforts for God, of whatever kind, may be put forth without delay, we remind you of the counsel of inspiration, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

And while thus sedulously occupied with endeavours to be humbly useful in this world; to live not unto yourselves, but unto him who died for you and rose again; be concerned that your thoughts may be frequently conversant with heaven. The ties that bind you to that blissful place are very strong, you are in union with the glorified. Our present Association to which you now belong, is connected with the past Association whose history we have sketched: it was a part of it: and that was an Association, numbers of whose members are with Christ in glory. But they are not therefore alienated from us: they form that part of the Association which is above: they are still one with us in Christ. Fifty years ago they were as you are; in another fifty years you will most of you be as they are: and fifty years should you live through them all, is but a little while. Be not then unmindful of so great a blessedness that is to be realized so soon. Let your conversation be in heaven. "Set your affections on things above." Live as expectants of eternal glory which shall be possessed by you with all the ransomed in an Association that shall never be interrupted; that shall never end.

No. VII.

CONSTITUTION OF THE UNION.

I. That the Baptist Ministers, Churches, and Associations under-named, do constitute the Baptist Union of the United Kingdom.*

II. That in this Union it is fully recognised that every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification.

III. That the following are the objects contemplated by the Baptist Union:—

1st. To extend brotherly love and union among those Baptist Ministers and churches who agree in the sentiments usually denominated evangelical.

2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular.

3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom, and the world at large.

4th. To prepare for circulation an Annual Report of the proceedings of the Union, and the state of the denomination.

IV. That this Union acts by the ministers and the representatives of the churches; that the pastor of every church connected with the Union is a representative *ex officio*; and that every such church is entitled to appoint as representatives, two of its members, in addition to the pastor.

V. That if an Association of Baptist churches connects itself with the Union, the same privilege shall be enjoyed by such of the churches separately, as wish to belong to the Union, as in the former case; and that every such Association shall be entitled to appoint two brethren as its representatives.

VI. That an Annual Meeting shall be held in London, unless appointed elsewhere by the Committee, or by a General Meeting: at which a Treasurer, Secretaries, and Committee shall be elected.

VII. That every Baptist Church or Association, and every approved Baptist Minister in the United Kingdom, making written application for admission into this Union, shall be forthwith received, unless informed of the contrary by the Committee.

VIII. That on account of the inevitable expenses of the Union, every church connected with it is justly expected to contribute annually to its funds, either immediately, or through the Association to which it belongs.

IX. That on account of the importance of correct statistical information, every Association connected with the Union is expected to forward its annual letter, or other account of its state; and that every Church connected with the Union, otherwise than through an Association, is requested to furnish some annual communication.

X. That the omission of such communication for two successive years, after notice from the Secretaries, shall be taken as a withdrawal from the Union.

XI. That Annual and General Meetings of the Union are constituted by the Ministers and the Representatives of the united Churches and Associations alone; but that one or more Public Meetings may be held for the declaration of such of its transactions as may be deemed of public interest.

* The original List will be found in the Appendix to the Report for 1837. Those Churches, with others since added, are distinguished by an asterisk (*) prefixed in No. I. of this Appendix.

No. VIII.

INCOME and EXPENDITURE of the principal Public Institutions connected with the Baptist Denomination during the past Year.

MISSIONS.											
SOCIETIES.		Formed.	Income.			Expenditure.					
			£	s.	d.	£	s.	d.			
Baptist Missionary Society.....		1792	19,217	13	0	21,781	6	9			
Baptist Home Missionary Society.....		1797	3,454	17	10	3,280	16	9			
Baptist Irish Society.....		1814	2,527	9	3	2,785	18	9			
General Baptist Missionary Society....		1816	1,771	10	5½	1,650	16	8¾			
Scottish Home Missionary Society.....			1,221	6	4½	1,045	6	9½			
Baptist Colonial Society.....		1836	249	11	1	271	13	8			
COLLEGES.											
PLACES.		Founded.	No. of Students.	Receipts.			Expenditure.				
				£	s.	d.	£	s.	d.		
Bristol.....		1770	17	2,292	0	9	1,893	10	6		
Loughborough.....		1798	8	275	1	11	295	5	6		
Bradford.....		1804	24	1,272	12	1	1,150	11	8		
Pontypool.....		1807	9	304	4	10	473	7	3		
Stepney.....		1810	27	1,632	16	1	1,894	8	3		
MISCELLANEOUS SOCIETIES.											
SOCIETIES.		Founded.	Objects.			Receipts.			Expenditure.		
						£	s.	d.	£	s.	d.
Baptist Fund		1717	Education of Ministers, Assistance of Poor Churches, &c.....			5,006	12	5	4,619	17	10
Baptist Western Society		1807	Relief of Widows and Orphans of Ministers			353	14	8	353	15	6
Baptist Magazine		1809	Relief of Ministers' Widows.....						139	0	0
Bath Society		1816	Support of Superannuated Ministers.....			366	10	8½	333	14	7½
Baptist Building Fund		1824	Erection of Chapels....			814	10	7	666	16	11
Selection of Hymns		1829	Relief of Widows and Orphans of Ministers and Missionaries....						127	0	0

No. IX.

CONTRIBUTIONS TO THE BAPTIST UNION.

	£	s.	d.
Annual Meeting, 1839.....	8	1	0
Alcester, Rev. J. Price.....	0	10	0
Amersham, Rev. J. Statham.....	1	0	0
Baptist Child's Magazine, from profits, by Rev. S. Wigg, and Rev. J. Burns.....	10	0	0
Bedfordshire Association, Rev. J. H. Brooks.....	1	0	0
Bourton, Rev. T. Coles, A. M.	1	0	0
Bridgend, Rev. J. James.....	0	10	0
Camberwell, J. Gutteridge, Esq.....	1	0	0
Cupar, Fifeshire, Rev. J. Watson	1	0	0
Downton, Rev. J. Clare.....	0	10	0
Dronfield, Rev. D. Clarke	1	1	0
Eagle Street, Rev. R. W. Overbury	2	0	0
Earl's Caine, Rev. T. D. Reynolds.....	0	10	0
Eldon Street, Rev. J. B. Shenstone	0	10	0
Essex, South West Association, by G. Gould, Esq.	3	0	0
Frome, by Rev. C. Middleditch	1	0	0
Hackney, Rev. Dr. Cox.....	2	0	0
Haworth, 2nd ch., Rev. M. Saunders	2	0	0
Hugglescote, by Rev. J. F. Winks	0	10	0
Kent, East Kent Association, by the Rev. J. M. Cramp	5	0	0
— West Kent and Sussex Association, by Rev. W. Groser.....	5	0	0
Lincolnshire Association, by Rev. J. Craps	2	5	0
Loughton, Mrs. Jones.....	2	0	0
Melbourne, Rev. J. Flood.....	0	10	0
Missenden, Rev. H. H. Dobney.....	0	10	0
Newbury, Rev. J. G. Pike	0	10	0
Norfolk and Norwich Association.....	3	0	0
Northern Association, by Rev. R. Pengilly	2	0	0
Olney, Mr. D. Tring	0	10	0
Oxfordshire Association, by Rev. T. Coles, A. M.	5	0	0
Paxon, Mr.	0	5	0
Princes Risborough, Rev. J. Davis.....	0	10	0
Ramsey, Rev. H. Crofts	1	4	0
Rayleigh, Rev. J. Pilkington	1	0	0
Saunders, Rev. Mr.	0	10	0
Shakespeare's Walk, Rev. T. Moore	0	10	0
Shelford, Rev. W. W. Cantlow	1	0	0
S. S., by Treasurer	1	1	0
Southern Association, by Rev. J. Shoveller	6	0	0
Thrapstone, Rev. W. Barnes.....	0	15	0
Tiverton, Rev. J. L. Sprague.....	0	11	6
Truro, late Rev. E. Clarke	0	10	0
Wallingford, Rev. J. Tyso	1	13	0
Wokingham, Rev. G. Woodrow	0	10	0
Woodstock, Rev. C. Darkin	0	10	0