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THE GENERAL
BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER:

PUBLISHED UNDER THE

SANCTION OF THE ANNUAL ASSOCIATION OF THE
NEW CONNECTION;

AND THE PROFITS DEVOTED TO THE PUBLIC INSTITUTIONS,
SUPPORTED BY THAT UNION.

FOR THE YEAR

1825.

“ Let all things be done unto edifying.”—PAUL.

LONDON :

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NOBLE, BOSTON ; S. BENNETT, NOTTINGHAM.

P R E F A C E.

THE present is an epoch of no common moment to that body of Christians with which this Miscellany is more directly connected. Several important designs for promoting the general welfare are under consideration, and will soon be submitted to the decision of the churches. These require the united wisdom of the whole denomination to mature and carry into successful operation. As the promotion of the interests of the *New Connection* is the primary object of this work; its columns will always be open, to the free, temperate and respectful discussion of subjects which affect the cause at large. The *Minutes of the Annual Associations* are necessarily restricted to a naked statement of propositions; but our pages offer an opportunity for explanation and investigation, which, we trust, the devisers of liberal things will not fail to improve for the public benefit.

But while we thus invite discussion on public questions, it is hoped that the disputes and altercations which sometimes arise between parties in the same church, or between neighbouring churches, &c. will never be pressed for insertion in this publication. With the detail of such unhappy contests, the public has no concern: and the honour of the Connection, as well as the credit and interest of the parties themselves, renders it highly desirable that they should as much as possible, be concealed from the world. The record of them could only occasion triumph to the scoffer, and grief to every sincere christian. Such cases would be decided, with more justice and propriety, by a friendly reference to a few disinterested and properly qualified brethren, than by an appeal to the press. The introduction of personal quarrels and party squabbles would be wholly inconsistent with the motto of this work; and therefore they can never be admitted. To those who are engaged in these unpleasant disputes, we recommend serious reflection on the indignant expostulation of the great apostle of the gentiles, "I speak to your shame.

Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?"

It has pleased the great Head of the Church, to crown the efforts of his servants in various instances with success; and several *New Churches* have been added to the connection, since the commencement of this Miscellany. It is presumed that to a majority of our readers, some account of their rise and progress would be gratifying and instructive; as they have had no opportunity of gaining information on these interesting subjects. We hope that our friends, who are connected with these infant societies, will take the hint, and supply us with facts.

In our address, the last year, we urged on our correspondents, the propriety and advantage of supplying us with early and correct information of all the important events which occur in the *New Connection*: and we beg leave to repeat our request; in order that this *Repository* may be furnished with every article which can gratify the present Friends of the cause, or interest posterity. We also again respectfully recommend to the humane consideration of our intelligent and experienced brethren, the hard case of the *neglected querists* who have waited so long for instruction and direction.

With sincere gratitude to the God of Providence who has graciously enabled us to complete another Volume—to our kind correspondents for the friendly aid which they have afforded—and to our generous Subscribers, by whose exertions the circulation has been, not only maintained, but considerably increased, we now commit the *Work* to the patronage of the Churches. And, that future Volumes may, by the continued blessing of Heaven and the augmented support of our Friends, enjoy a still wider circulation and be more conducive to the present and eternal happiness of our Readers, is the humble and earnest prayer of

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Nov. 24, 1825.

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ERRATUM.

Page 182, line 1, for *Mr. Wm. Cottrill*,
read *Mr. Wm. Cockrill*.

GENERAL BAPTIST REPOSITORY

AND

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No. 37.

JANUARY 1, 1825.

VOL. IV.

MEMOIRS

OF

JAMES ARMINIUS.

JAMES ARMINIUS was born, in 1560, at Oudewater, a small town pleasantly situated in South Holland. His family name was *Hermans* or *Hermanson*; which, in conformity to the custom of the learned men of his age, he latinized into *Arminius*, the name of a famous German leader, who had, in ancient times, defended his country against the Romans. His father, who was a respectable cutter, died while his son James was quite an infant; but his pious widow exerted great diligence and frugality in supporting herself and three children. Theodore Emilius, a worthy clergyman, who resided in the same town and probably had known the father, observing symptoms of diligence and docility in young Arminius, kindly took him into his family, and charged himself with his education. Removing to Utrecht, his pupil accompanied him, and received from him, for several years, the most careful instructions in the rudiments of the Latin and Greek languages. His patron observed with delight, in

VOL. IV.

his young friend, the genuine marks of piety and religion; and laboured much, by admonition, exhortation and frequent prayer, to feed the sacred flame which divine grace had already kindled. His efforts were successful: and under his friendly guidance and encouragement, Arminius, at an early age, resolved to devote his future life to the service of God in the ministry of the gospel, and to direct all his studies to qualify himself for that important work.

After having spent several happy and profitable years in this family, Arminius was, at the age of fifteen, deprived of his support by the sudden death of his generous friend. Providence again interposed in his favour. Rudolph Snellins, a very learned and pious divine, who was a native of Oudewater, and had risen to great eminence in the university of Marburg, in Hesse, occasionally visited Utrecht at this period: and finding a promising and serious young townsman destitute and friendless, kindly took him under his own protection, and carried him with him to Marburg. Here he pursued his studies with great diligence, for a few months; when they were suddenly interrupted by the dreadful intelligence of the total destruction of Oudewater, by the

B

Spaniards; who had entered it by storm, slain all the inhabitants that they could discover, and burnt their dwellings to the ground. Arminius, alarmed for the safety of his relatives and friends, was affected by this distressing news to such a degree, that he spent fourteen days in the deepest grief, refusing all consolation; and then determined, with all the impatience of youthful affection, to visit, though at the hazard of his life, his native town, and ascertain the extent of his loss. He accordingly set out, and arrived in safety; but found nothing besides ashes and ruins where his beloved Oudewater had so lately stood; and learned, with the most poignant sorrow, that his mother, sister and brother, together with almost all his other relatives, had perished in the general carnage. Having wept over the scene of desolation, he retraced his mournful steps to Marpurg: performing the whole journey, a distance of between three and four hundred miles, on foot. He was kindly received by his sympathising protector; but the melancholy occasioned by this tragical event, oppressed his spirits for many succeeding years.

About this time, the university of Leyden, in South Holland, was founded; and Arminius, who always cherished a laudable partiality for the laud of his nativity, expressed a strong desire to become one of the students at this new seminary. His friends indulged his predilection; and, as a preliminary step, placed him under the care of a minister at Rotterdam; where his propriety of conduct and amiable temper gained him great respect. After a short delay, he was sent to Leyden, and entered on his stu-

dies. His application was great and his progress proportionably swift. In 1578, he was invited by the rulers of the university, to give lectures in the mathematics. He gained also an extensive acquaintance with philosophy and various other branches of science; but his chief attention was devoted to divinity and the studies connected with it. His diligence and success in this pursuit were so remarkable, that his fellow-students cheerfully acknowledged his superiority, and sought his assistance; and his tutors openly proposed him as a model for their imitation. These flattering distinctions, however, though adapted to stimulate the vanity of youth, had not that pernicious effect on his steady mind: he continued as exemplary for piety and humility as for literature.

In 1582, it was thought desirable for his further improvement, that he should perfect his studies at Geneva. His character was then so well established, that the senate of Amsterdam cheerfully agreed to furnish him with the necessary pecuniary supplies, on condition that he would engage himself, by a solemn bond, to devote his future life to the labours of the ministry in that city; and never to leave it without the consent of the magistrates. He readily complied with these proposals, and repaired, at their expense, to Geneva. He soon attached himself, in a particular manner, to Beza, who was then advanced in years, but still active and successful in conducting the affairs of the college, which his talents and diligence had raised to high reputation. Arminius chose this eminent man for his model; and the venerable professor, in return, esteemed him very highly; and gave the most flattering testimonials to his cha-

rafter and attainments. Little did Beza imagine that he was training in the arts of controversy, a most powerful and persevering opponent of his favourite system of theology. Arminius had not, however, resided long in this seat of learning, before he incurred the displeasure of some of the leading professors, by venturing to prefer a more rational system of logic to that which was adopted in their course of instruction. He therefore removed to the neighbouring university of Basle, where he was received with great respect, and his progress was equally conspicuous. Here he made his first attempt as a public instructor in divinity; and delivered, during the recess, a series of lectures on part of the Epistle to the Romans. On this occasion, he received the most unequivocal proofs of the approbation of his auditors; amongst whom were several of the principal professors who had honoured his exercises with their presence. Indeed so highly did the learned head of that college esteem him, that, when an objection was started by his hearers, to any part of his own academical lectures, it was usual with him to call Arminius from his place among the students, and say, "Let my Dutchman answer for me." This sentiment of esteem for his superior attainments was equally evinced by all the professors of theology in that university, who voluntarily offered him, at their own expense, the degree of Doctor in Divinity; which he modestly but gratefully declined, on account of his youth.

He returned to Geneva, in 1583; and his piety, diligence, and success were for several years exemplary, and obtained him the

approbation and friendship of all who knew him. But in the year 1586, at the earnest persuasion of a young colleague, for whom he entertained a particular friendship, he took an excursion to Italy, without consulting his patrons or instructors; and though his conduct during this tour, which occupied seven months, was unexceptionable, yet it exposed him to considerable obloquy. It was reported, that he had kissed the pope's foe, was designing to turn Catholic, and had connected himself with the Jesuits. These absurd tales, he easily disproved on his return; but he always was ready to acknowledge, that in this instance he had acted rashly; and advised young ministers to avoid such indiscretions; as it is much better not to give occasion for censure, than to offer even a satisfactory apology for a fault actually committed.

In the following year, he was recalled to Amsterdam: and brought with him the most honourable testimonials from the rulers of the university and church at Geneva; who represented him as "possessing a mind most admirably prepared by the grace of Christ for sustaining the office; if the Lord should please to call him to the work of the ministry in his church." In these words, the venerable Beza, on this occasion, recommended him to the church at Amsterdam. His patrons received him kindly, admitted his apologies for his Italian excursion, and generously furnished him with money for a journey into his native province, to visit his relatives, before he entered on the duties of his profession.

In the beginning of 1588, he returned to Amsterdam, and occupied himself assiduously in pre-

paring for undertaking the sacred office. After due examination and deliberation, he was, Feb. 4, appointed to deliver one discourse weekly, by way of probationary exercise. These discourses were received with such approbation, that he was called to the work of the ministry by the suffrage of the church, without one dissenting voice; and, on Aug. 11, was solemnly ordained by the imposition of the hands of the presbytery. Though only twenty-eight years of age, his sermons displayed the masculine vigour, sound erudition and well digested knowledge of a complete divine; and his success far exceeded the expectation of his most sanguine admirers. His character, as a preacher, will, perhaps, be most satisfactorily exhibited by an extract from the oration, delivered on the day of his funeral, by a surviving colleague who had known him intimately from his youth, to the members of the church and university of Leyden, in which Arminius had been professor of divinity for several years previous to his decease.

“As soon as he was seen in the pulpit,” observes his mourning friend, “it is impossible to describe with how great ardour all ranks of society ran to hear him. For he possessed, as you well know, great gravity, tempered with cheerfulness; a voice, weak indeed, but, sweet, harmonious and piercing, and admirably fitted for persuasion. If any subject required to be eloquently displayed, he did it without violating the truth; if any doctrine to be taught, his instructions were perspicuous; and if any topic to be discussed, he treated it distinctly. The tone of his voice was so well adapted to every subject which he treated that it appeared to rise from it.

He made no use of the figures of rhetoric or the flowers of oratory: either because he naturally disliked them, or thought that it was unworthy of the majesty of divine subjects, to adorn them with ornaments so foreign to their nature; since truth, unadorned, is always sufficient for its own defence. Yet so effectually were his persuasions urged by the weight of sound argument, the importance of the sentiments, and the authority of the scriptures, that no one ever heard them without confessing himself to be greatly affected. Indeed it was generally believed, so highly were his attainments estimated, that nothing could be known in religion or divinity, with which Arminius was not acquainted. Even the pastors and ministers of the city, though learned and eloquent, paid their homage to his vast acquirements, by ingenuously acknowledging that they daily received great instruction and edification from his discourses.”

Soon after he entered on the work of the ministry, he adopted a plan, which was then common among the leading divines, of making a certain part of the inspired volume the general subject of their stated ministrations. By this method, they thought, that they secured both variety and regularity in their discourses: guarding at the same time against the repetition of similar sentiments from kindred texts, and the incoherency and defects of unconnected harangues. With these views, Arminius selected the Prophecy of Malachi and the Epistle to the Romans, as the foundations of two regular courses of lectures, which he appears to have delivered alternately. These exercises exhibited abundant proofs of his superior excellencies as a

preacher, and gained him much applause. On this occasion, also, he gave the first specimen of that loyal and reverential regard to the authority of the scripture, which distinguished all his subsequent proceedings. Though most gratefully attached to several of the eminent professors, by whose instructions he had so greatly profited; yet he would not permit either his esteem or gratitude to induce him to adopt their opinions on religious subjects, without first examining them by the word of God. To the sacred dictates of that infallible guide alone, he wished to submit; and was resolved to follow them whithersoever they fairly led him, without any regard to the sentiments of men. He soon had an opportunity of displaying this noble disposition in a very conspicuous manner.

Two years after Arminius had settled at Amsterdam, he married the daughter of one of the judges and senators of that city, who was highly esteemed by his fellow citizens for the prudent and decided part which he had taken, under the tyranny of the Spaniards, for promoting the reformation in Holland, and for the losses and sufferings which he had sustained in that noble struggle. This lady possessed many accomplishments, was an exemplary christian, and endowed with an extraordinary firmness of mind. She was a great blessing to her husband, in the trials to which he was afterwards exposed. They lived together in the utmost harmony; and were blest with seven sons and two daughters, who, with their excellent mother, survived their father and husband.

(*To be continued.*)

THOUGHTS

FOR

NEW YEAR'S DAY.

—
 “Give an account of thy Stewardship.” Luke xv. 2.
 —

The scriptures frequently represent man, in this state of probation, under the idea of a *steward*, deputed to manage some part of the estate of a superior; to whom he is accountable for the improvement, neglect or abuse of the property committed to his care. This representation is equally just and instructive. We are intrusted by our bounteous Creator with certain talents; which are not our own, but justly belong to Him from whom we have received our existence and all its blessings. He has bestowed them upon us, that they may be employed to his glory, our own real good, and the benefit of our fellow creatures. Only as far as we direct them to accomplish these objects, do we apply them according to his will. But the day is fast approaching when our Lord will come to reckon with us; and will approve and reward our fidelity and diligence; or censure and punish our injustice and sloth. It is highly proper for an earthly steward to keep his accounts accurately, and balance them at stated times, in order to ascertain what profit or loss has accrued from his transactions: that he may be ready, whenever called upon, to render a faithful and clear statement to his employer; and able to manage the property to the best advantage, if it be continued in his hands. And it is still more important that we, who are the servants of the Most High, and may

be called, at a moment when we least expect it, to give an account of our stewardship, should seize every proper occasion to examine the improvements which we are making of the talents he has given to us. This is profitable at all times; but it seems peculiarly reasonable at the commencement of the new year; when we are called, both by custom and duty, to look into the state of our affairs. Let us therefore embrace this opportunity to take a serious review of our conduct during the past year; and endeavour to learn some lessons of caution or encouragement to assist us in discharging the duties of our stations more faithfully and with greater effect, should it please our divine Master to continue us in our stewardships to the close of the year on which we have just entered.

Our *Time* is not our own. It is the gift of our Maker, and he will require an account of it. It ought, like every other talent with which we are favoured, to be devoted to his glory. Let us then recount the days and hours of the past year; and, as in the presence of an all-seeing God, ask our consciences, How have they been spent? Have not too many of them been fruitlessly consumed in indolence or self-indulgence, which, if we had been duly watchful and zealous, might have been employed to the increase of our own piety and devotion, or of the happiness or usefulness of those with whom we are connected? Have we not spent too much of our time in trifling pursuits or needless amusements, that had no tendency to promote the real good either of ourselves or others? Well indeed will it be, if, upon an honest scrutiny, we do not discover that some of our precious mo-

ments have been occupied in a manner more likely to injure than benefit all whom they have affected. Let us conscientiously reckon the days and hours that have been thus uselessly or perniciously employed, reflecting that the God, in whose hands our times are, cannot be deceived and will not be mocked; and we may well tremble at the awful amount. Surely the painful and degrading retrospect will have the happy effect, under the influence of divine grace, of exciting us to greater vigilance and activity in future, "to redeem the time because the days are evil," "and so to number our days as to apply our hearts unto wisdom."

Another sacred trust committed to our management, is *natural* or *acquired ability*. It is true that the amount of this talent varies greatly. Some are fitted, both by nature and education, to think deeply, argue closely, and fathom the very depths of science: while others seem rather designed to act than think; and are better qualified to carry the designs of their associates into execution, than to form useful schemes themselves. Every man however is favoured with some portion of intellectual or corporeal powers, by his Creator, for the use of which he must answer when called upon "to give an account of his stewardship." And it is an important truth, that this responsibility will be in just proportion to the extent of the trust: "for unto whomsoever much is given, of him shall much be required." The possessor of ten talents and the possessor of one, both must reckon with their Lord; but of the former the profit of ten talents will be required; while the latter will be condemned, not because he has not gained as much as his

ellow servant, but because he has buried his own single talent in the earth, and neglected to make it as useful as it might have been. This consideration should incite us, instead of envying the superior endowments of our brethren, to examine carefully what abilities our bountiful Lord has entrusted to our own care; and what improvement we are making of them. Have our mental and bodily powers been devoted, during the past year, to proper purposes? Have we never employed them to procure some indulgence or advantage to ourselves, without considering whether by so doing we were promoting the glory of our Maker? Have we not sometimes, through indolence or indifference, neglected to exert them when the exercise of them might have been very effectual for aiding the interests of religion and humanity? Have we not sometimes, through ignorance or prejudice, used them in resisting or discouraging benevolent and pious designs? If we have sinned in the misemployment or abuse of the abilities we enjoy, surely, unless divine grace prevent it, we shall, at the great reckoning day, have our portion with the unprofitable servant. May our past imperfections teach us future caution, and lead us to pray for strength and wisdom from above, to dedicate all our powers with more diligence and zeal, to the great objects for which they were given.

Property also is entrusted to us by our heavenly Master, to occupy till he come. He has indeed distributed it in very different proportions, according to his own good pleasure. It is no proof of his approbation to be "loaded with thick clay;" for he that acquireth the greatest quantity, "only increaseth that which

is not his," and for which he must give an account. Nor is the want of it any evidence of the divine displeasure. Lazarus, when lying on the dung-hill, craving the crumbs from the glutton's table, was more dear to the Lord of all, than the rich man, when clothed in purple and fine linen and faring sumptuously every day. Yet few of us are entirely destitute of it; and we ought always to remember that, whether our portion be large or small, we are but stewards of it; and that our Lord will soon appear and "command those servants to be called, to whom he has given the money, that he may know how much every man has gained by trading." We ought then to prepare for this important audit; that when we are called upon, we may have our accounts fairly stated. Let us therefore review the various occurrences in which our property has been concerned in the course of the year just closed, and endeavour to determine the character of each. Has any part of our substance been spent in the gratification of sensual or wicked passions? Have we consumed it in self indulgence or personal aggrandizement? Has any increase of our wealth been procured by means which a God of justice, mercy and truth will disapprove? We profess a religion that directs us to do to others as we would they should do to us. Have we in all our pecuniary transactions acted faithfully up to the spirit of this golden rule? Have we not sometimes permitted ourselves to take advantage of the ignorance, weakness or necessities of those with whom we have had to deal? Inconsistent as such conduct is with the spirit of christianity, yet we have daily to deplore it.

stances in which its professors are betrayed into it. This painful fact ought to awaken our jealousy over ourselves; and lead each of us rigorously to examine his own conduct and motives.

But it is not sufficient to guard against dishonesty in obtaining our property, or extravagance in spending it; we should also be ready to part with it freely, when the good of society or the cause of religion requires it. As all we possess comes from the Lord, and he could, at any moment, deprive us of it or render us incapable of enjoying it, surely it is reasonable that, as long as he permits us to possess it, he should have the authority to direct how it shall be employed. If he choose to draw a part of it out of our hands, for the purpose of relieving the wants of any of his creatures, or promoting his own interests in the world; what right have we to retain his own property from him? That steward who refused to deliver up his employer's effects when required by the owner, would be justly esteemed as unfaithful as he who squandered them away without his sanction. Let us remember this important truth; and, on every occasion, endeavour to ascertain what the will of God is: and if, on a calm examination, it appears that he demands a surrender of any part of our worldly possessions, let us not presume, through any interested motives, to refuse his claim. On the contrary, let our compliance be prompt and hearty; "for God loveth a cheerful giver." "And he that soweth sparingly, shall also reap sparingly; while he who soweth bountifully shall also reap bountifully."

Again. No man, however humble his rank may be, is totally

destitute of *influence* over others. He has a family or friends with whom his example or advice have a certain weight. Most men have more influence than they are careful to exert to good purpose. They act and speak without duly considering what effects their words or actions may have on those around them; and sometimes mislead the ignorant and confiding into the paths of folly or sin, before they are aware of their own agency. Yet, for the use or abuse of this talent also, we shall be called to answer, when our Lord cometh. It behoves us therefore, at this season of balancing accounts, to look around us and mark the extent and objects of our influence; and to institute a strict inquiry how far the result of its power has been salutary or baneful to those on whom it has been exerted: how far it has contributed to make them more circumspect, more happy or more pious: how far they have been led to act more for the glory of God and the good of man, than they would have done, had they been beyond the influence of our conduct and conversation. Happy is the man who can answer these inquiries, even when confined to the short space of one year, in the affirmative. But how many of us have reason to mourn the many instances in which our precipitancy, thoughtlessness or wickedness has enticed, or at least emboldened others to act rashly and sin against their Maker. O may this humbling truth incite us to sincere repentance and increased watchfulness. When in the company of the irreligious, may we, like the holy David, "take heed to our ways that we sin not with our tongues; keep our mouths with a bridle while the wicked are before us." May we imitate

the pious Joshua, and determine, through divine grace, that whatever others do, we and our house, those over whom we can exert any influence, will serve the Lord. Thus we shall be enabled "to behave ourselves wisely in a perfect way, and walk within our houses with a perfect heart."

It would be very easy to enlarge; but our design is only to rouse the reader to reflection and self-examination. If this be done, conscience will assist him in applying these remarks to his own circumstances. The opening of a new year invites us to such a review of our conduct through the past; and if this review be conscientiously made, it will teach us our own weakness and depravity, excite us to deep self-abasement and unfeigned repentance, and convince us, that by the law no man can be justified. Thus we shall be led to renewed application to that blood which cleanseth from all sin; and to earnest supplication for strength and grace from him who alone can work in us both to will and to do of his good pleasure. May we all be the happy subjects of his love; that, after glorifying God in our bodies and spirits, which are his, we may, at the great day of account, receive the heart-cheering plaudit, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

REFLECTOR.

THE
SCRIPTURE ACCOUNT
 OF
THE DEVIL.

Drawn up by the late Mr. JOHN TAYLOR, at the request of

*the Yorkshire Conference, Nov. 5, 1787.**

Without seeking information respecting this unhappy spirit, from any source, except the Bible, as it alone can be depended on with safety, I think something may be said concerning him, that may assist us in the knowledge of him; and excite us to resist, withstand and overcome him. This will be of some use to preachers; and therefore of advantage to their hearers. God grant that this may be the case; and I have my reward.

It appears from many hints in scripture, that the devils were originally holy and happy spirits in heaven; but lost their glorious state by rebelling against their Creator. Peter tell us, that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude confirms his statement, when he says that, "The angels which

* It is probable that when the author wrote this paper, he was not aware that any persons who called themselves Christians, denied the existence of the devil; and therefore assumed it as a fact that required no proof. And it is presumed that no one who believes the authority of revelation, can seriously peruse this plain account, without feeling a conviction, that no formal proof is necessary to establish a truth that runs through the whole canon of scripture.

The writer had, according to his usual method, cited numerous texts to confirm and illustrate almost every sentence of this essay; but as they will in general readily occur to those readers who are acquainted with the sacred pages, they have, for the sake of brevity, been omitted, unless when it was feared some obscurity might arise.

kept not their first estate, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." It is hence plain that the first abode of devils was among the holy angels. For what crime they lost their happiness and their innocence, we are not told; but we are assured that they "sinned," and "kept not their first estate." All the misery in earth and in hell, proceeds from sin; and it is probable these miserable beings were the first that incurred guilt, and the first that felt its awful consequences. This we know: but what the sin was, how they committed it, and in what manner they were driven from the heavenly realms, I cannot tell. Many have ventured to guess; but I dare not trust their conjectures.

Amongst these wretched apostates, there was one who was the leader or chief of the rebellion; and who is generally called "the Devil," by way of pre-eminence; and the rest are represented as being his followers, agents or subjects. Thus the awful place of punishment, to which these fallen angels were consigned, is styled by our blessed Saviour, "everlasting fire prepared for the devil and his angels." On another occasion, Beelzebub, or satan, as he is called in the context, is expressly styled "the prince of the devils." It is highly probable that he is referred to by the prophet Isaiah, under the magnificent title of "Lucifer, son of the morning:" and that he was one of the chief of "the morning stars, the sons of God who shouted for joy, when the Almighty laid the foundations of the earth." Job. xxxviii. 6. 7. We know little of the nature and circumstances of angels; but the infallible book re-

presents them as being of various ranks and dignities. They are angels and archangels, "thrones, dominions, principalities and powers." Satan probably ranked high amongst these celestial orders. How many of the inhabitants of heaven joined in his crimes and shared his punishments, is not recorded: but we know that a whole legion of them were once collected in a single person; and we are told, that the tail of the great dragon, "who is called the devil, or satan," "drew the third part of the stars of heaven and cast them to the earth." From these hints, and others of a similar nature, we may safely conclude that the adherents of this aspiring spirit in his revolt, were numerous. It is however their leader that I am attempting to describe.

This wicked being is designated in the sacred volume by several *names* and *titles*, all descriptive of his depraved nature. He is denominated the "*father of lies*, liars and wicked men:" "Ye are," says Jesus to the unbelieving Jews, "of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." John viii. 44. All wickedness is found in him, and has proceeded from him as the tempter and example. He is therefore called emphatically "the wicked one:" and sinners are called his children, because they indulge his spirit and follow his steps. "He that committeth sin is of the devil, for the devil sinneth from the beginning." Paul, under the guidance of the Holy Spirit, addressed a very wicked man thus:

“O thou child of the devil:” and our Saviour, in explaining one of his parables, teaches us that “the tares, the ungodly, are the children of the wicked one.” He is called *satan*, an adversary. “Your adversary, the devil,” says Peter, “as a roaring lion, walketh about seeking whom he may devour.” He opposes the children of God, and sets himself against them in their path; that he may intercept, stop, hinder, injure, seize or destroy them, as he finds opportunity. His most usual appellation is the *devil*, a false accuser; and John styles him “the accuser of the brethren.” How well this name suits his nature, his conduct towards Job evidently shews. He charges that good man, even to his Maker, with being religious through self-interested and mercenary motives; and repeats the charge, even when he had passed with honour through one severe course of trial. Another of his high titles is “the god of this world.” 2 Cor. iv. 4. and well he deserves this honour. Both sacred and profane history abundantly testify to the affecting truth, that the devil has been worshipped as a god, in almost all ages and nations. He has been invoked, trusted in and sacrificed unto. The great ones of the earth, the leaders of the nations have been devoted to his service; and offered their own children in sacrifice to devils. Psa. cvi. 37. 2 Kings iii. 37. His will has been obeyed and his oracles revered; yea, even his wishes have been exactly complied with. “Ye are of your father the devil, and the lusts of your father ye will do.”—These are his more general titles; but he has others which are occasionally adopted by the inspired penmen. John informs us that the infernal legions have a king

over them, who is the angel of the bottomless pit; whose name in the Hebrew tongue is Abaddon; but in the Greek tongue is Apollyon, that is, the destroyer. Rev. ix. 11. How well he deserves that dreadful appellation, he has awfully demonstrated, in the destruction and havoc which sin, his offspring, has made in the earth; and in the deadly persecutions which he has, in every age and clime, instigated against the saints of the Most High. Lastly: it appears that in the days of our Saviour, he was known among the Jews by the name of Beelzebub, the title of one of the idols erected to his honour in Palestine, which has been thought, by some, to be the same with Pluto, the pagan monarch of hell.

Though the devil be doomed at last to the place prepared for him and his angels, yet he is permitted at present “to go to and fro in the earth and to walk up and down it:” to “walk about seeking whom he may devour.” In these wanderings he visits many places and is treated in various ways. Sometimes he conceals himself in lurking places; and acts as a spy where he dare not openly avow himself. Thus he often lies in wait in the assemblies of the saints, to discover something in their temper or conduct of which he may take advantage. In other places, he acts as a sovereign; and has no occasion to hide himself. He is in the midst of his friends and subjects; his own plans are adopted, his orders obeyed and his desires gratified. Here he opens his synagogue, and is surrounded by his lying worshippers. Rev. ii. 9. Pergamos, when Antipas was slain there for his attachment to his Saviour, was *satan*’s seat and the

place where he dwelt. Rev. ii. 13. And persecution for the sake of true religion is the scripture evidence that satan reigns wherever it is practiced. Such seats of satan were Egypt in the days of Moses, Babylon under Nebuchadnezzar and Darius, Jerusalem very often, and Rome both pagan and papal. Cain, who was of that wicked one, was the first persecutor for religion. He slew his brother because his own deeds were evil and his brother's righteous. Four thousand years afterwards, the subjects of satan slew the faithful Antipas. The devil was a murderer from the beginning; and will continue one till he is confined to his own place.

The next thing to be considered is his *occupation* or *employment*. This may be collected from the appropriate names which the sacred writers have given to him, as noticed above; but it may all be expressed in one word; his employment is to do mischief. This has been his regular trade ever since he fell from heaven. The mischief he has done to the souls, bodies and circumstances of mankind, is infinite, and occupies the greatest portion of both sacred and profane history. But his principal and most favourite employ is to lead men to sin. He is the wicked one, and takes a hellish delight in promoting wickedness. His qualifications for it are very great. When he tempted our first parents to rebel against their Maker, he appears to have been very skilful in the science of deceiving; and the experience of nearly six thousand years must have greatly added to his original subtilty. His disposition and ability for this dreadful work have been too often felt to be doubted. The Bible abounds with

proofs of them. It was he who tempted David to sin against God, by numbering the people; who entered into Judas and excited him to betray his divine Master; who filled the heart of Ananias and Sapphira to lie to the Holy Spirit; and against whose temptations even bishops themselves are sometimes not sufficiently guarded. 1 Tim. iii. 6. 7.

In the prosecution of this work of mischief, this fallen spirit adopts various methods and assumes different appearances.— Sometimes he takes possession of the bodies of men, and torments them in a shocking manner. The histories of the evangelists and the Acts of the Apostles abound in accounts of this nature. Sometimes he speaks to the ears or suggests to the imagination the most horrid and blasphemous falsehoods. In this manner, he has often proved himself a most inveterate enemy to God and every thing related to him. Thus he attacked Eve, David and many others; but the most impudent and diabolical instance of this nature was his attack on the blessed Son of God himself. Had he wished to shew how wicked and impudent he could be, it is not probable that he could have done more than he then did. Sometimes the devil, as a further proof of his expertness and craft, acts a part and assumes appearances the most opposite to his own; "he transforms himself into an angel of light." 2 Cor. xi. 14: and even carries his audacity so far as to pretend to work miracles; but they are, like their author, "lying wonders." 2 Thess. ii. 9. Well therefore might Paul warn the Ephesian christians to "put on the whole armour of God, that they might be able to stand

against the wiles of the devil." At other times, however, Satan does not act in this disguised manner; but boldly lays aside juggling and appears in his own character. He goes about "like a roaring lion, seeking whom he may devour." He betakes himself to open assault, and is well furnished with weapons manufactured in the bottomless pit. These fierce attacks are generally made after all his more artful schemes have failed; and they require all the courage of the christian to repel them. The apostle therefore directs his converts to "take the shield of faith wherewith they may be able to quench the fiery darts of the wicked one."

Indeed one chief employment of this wicked being is to hinder the progress of the religion of Christ. Against this he entertains an insatiable hatred; and labours by every means in his power to crush it, both in the souls of individuals and in the world at large. For this end, he watches the preaching or reading of the word, and endeavours to prevent its taking effect on the heart. "When any heareth the word and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." At other times, he blocks up the path of ministers, by persecution from the world or discord in their churches, by domestic calamities or public commotions, so as to prevent them from prosecuting their plans for spreading the gospel. "We would have come unto you, once and again," says Paul to the Thessalonians, "but Satan hindered us." Sometimes he invents false and pernicious doctrines, and sets wicked men to preach them; and hereby draws, from the true faith, those who give heed to those doctrines

of devils. 1 Tim. vi. 1. But it would be tedious to enumerate all the devices of satan to oppose real vital religion. They are innumerable. Besides, this infernal monarch possesses vast power as well as incredible craft. This he manifested when he destroyed the property, the family and the health of good Job; transported our Saviour from one place to another; and inflicted those terrible disorders on the miserable creatures whom he possessed.

But it is highly encouraging to remark that, crafty and powerful as this malicious being is, he is entirely under the controul and restraint of the Almighty. He is bound in a chain; and the Lord holds it, and permits him to act only as he sees fit. Thus when God, for wise purposes, allowed him to try his servant Job, he first gave him power over his property and connections, but laid this restriction on his malice, "Only on himself put not forth thine hand." Finding his attacks fail, he again appears, and obtains permission to afflict his body; yet a curb is put on his proceedings, "But save his life." No doubt it would have pleased his cruel disposition to have destroyed this good man; but he could not go beyond his chain. Our blessed Saviour, also, during his abode on earth, evinced his dominion over the devil, in the wilderness. After having suffered him to continue his fruitless attacks as long as it seemed necessary for the purposes designed, he assumed his native superiority, and said, "Get thee hence, satan;" and immediately the devil left him. Both the devil and his angels were compelled, at his command, to quit the persons into whom they had entered; and even could not enter into the swine without his permission. In-

deed the design of the Saviour's leaving his throne in glory was, "that he might destroy him that had the power of death, even the devil." Heb. ii. 14. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." When he arose from the grave, he triumphed over him; and "having spoiled principalities and powers, he made a shew of them openly." Col. ii. 15. In short, this enemy of God and man is reserved in everlasting chains, under darkness, to the judgment of the great day; and at last "will be cast into the lake of fire and brimstone, and tormented day and night for ever." Rev. xx. 10. Such will be the final triumph of the Saviour of men over their adversary the devil. Even in this state he gives power to his saints to resist and conquer him; and furnishes them with complete armour against both his wiles and his darts.

If then such a crafty, powerful and malignant being is constantly watching for an opportunity to surprize, entice or force us into sin, let us be constantly on our guard, and careful always to be clothed with the whole armour of God; that whenever he makes his attack, we may be prepared, by divine assistance, to withstand him; and having done all, to stand. But let us not be too much dismayed with the contemplation of his cunning, his might or his malice; since he is under the controul of a Power infinitely superior, who, if we are sincere believers in Christ, is our Father and Protector; and has promised us complete victory: "The God of peace shall bruise satan under your feet shortly."

PUBLIC DEBATE on BAPTISM,

BETWEEN

THOS. GRANTHAM

AND A CLERGYMAN.

In compliance with our wish, expressed in the number for November, we have been kindly favoured with the loan of the first of Mr. T. Grantham's Tracts, mentioned by our Correspondent J. R., entitled "A Religious Contest." This was held at Blyton, in Lincolnshire, Sept. 18, 1673, between that worthy champion of the Baptists, and Mr. Fort, the clergyman of the established church in that village. As this mode of contending for the truth is almost become obsolete, it has been thought that a brief account of this conference might be interesting to many of our readers; both as a specimen of the polemics of our predecessors, and as containing some valuable sentiments.

The occasion of this meeting is thus stated. "A small number of baptized believers meeting in Blyton, it pleased Mr. Fort, minister of the parochial congregation there, to come to their meetings and to hinder their proceedings, so that they could not edify one another as their manner was. This he did many times, and told them they should not meet in that town. When the Baptists endeavoured to maintain their principles, he slighted them; saying they were foolish men, not fit to discourse on religion, because they understood not the rules of logic; bidding them find him a man that had brains and logic, and he would dispute with him. They told him that they had few who understood these things; but he not ceasing to disturb them, they consented to his motion, and a day was appointed: and because the Baptists had not a convenient place, Mr. Fort provided a large room; and sent for them to come thither, where himself, with two other ministers and divers of the neighbourhood, were waiting."

"For the account of the dispute itself, take this information, that much of it is here reported according to what memory could serve me in, upon recogitation; but yet he

assured of this, that for substance it is not altered, the arguments varying little or not at all from the very terms wherein they were then expressed, and Mr. Fort's answers rendered rather more advantageous than in their first delivery."

"The company being assembled, Mr. Grantham, after some preliminary conversation, stated that the questions to be discussed were, 1. Whether the way of baptizing used in the church of England be the right way of baptizing? and, 2. Whether infants ought to be baptized? To this Mr. Fort assented; and affirmed their mode of baptizing to be right, challenged Mr. Grantham to prove the contrary. Mr. G. reminding Mr. F. that it was rather his business to prove what he asserted, accepted the challenge, and proposed his first argument thus. "Holy scripture doth shew what is the right way of baptizing; but holy scripture doth not shew sprinkling or crossing to be the right way: therefore your way of baptizing is not the right way." To this Mr. F. replied by stating his disapprobation of both sprinkling and crossing; though Mr. G. proved that they were both required by the church of which he was a minister. Mr. G.'s second argument stood thus: "That which renders the practice of Christ and his apostles superfluous or ridiculous, is not the right way of baptizing; but your pretended way of baptizing renders their practice superfluous and ridiculous: therefore your way is not the right way." In support of this reasoning, Mr. G. shewed the absurdity of going into rivers, &c. for the purpose of sprinkling; and Mr. F. allowed that the primitive mode was immersion, though Christ had no where commanded it. Mr. G. then advanced his third argument, viz. "That which brings unavoidable confusion into the church, is not the right way of baptizing; but your way of baptizing does this: therefore yours is not the right way."* This argument he main-

tained thus: "Your way of baptizing admits of as many several methods as there are parts in a man's body: for you can shew no command or reason why the forehead or the back, the head or the foot, or the hand, should be sprinkled, rather than any other part of the body, and therefore it must introduce confusion." He then strengthened this argument by another, "That which renders all men uncertain whether they do the will of God or not, is not the right way of baptizing; but your way leads men into this uncertainty: therefore yours is not the right way. For God has not assigned one part of the body to be baptized and not another; therefore no man that follows your way can tell whether he does the will of God or not."

Mr. Grantham then proceeded thus: "That which does not signify what ought to be represented in baptism, is not the right way of baptizing; but your way does not: therefore it is not the right way." To this Mr. Fort replied, that their way did signify the cleansing of the conscience from sin; but Mr. G. observed that his argument referred to the whole signification of baptism; and especially to the burial of Christ and others with him. Rom. vi. He then added: "That which agrees not with the native signification of the original word, is not the right way of baptizing; but your way of sprinkling does not: therefore it is not the right way." Mr. F. said the original word signified to wash, and referred to Mark vii. 4. Mr. G. denied the application of that instance; and referred to several authorities in support of the native meaning of the word. He then proposed his last argument on the mode of baptism, thus: "That which was innovated (first introduced) long after the institution of baptism, is not the right way of baptizing; but sprinkling and pouring were; and therefore are not the right way." This he proved by the testimony of several learned pædo-baptists, who agreed in representing sprinkling as a comparatively modern innovation. One of the clergymen here growing warm, blamed Mr. G. for talking too much; when Mr. G. excused himself, and proceeded to consider the second question.

* The disputants, on this occasion, stated all their arguments at large, in the strict syllogistic form; but to save room and avoid constant repetitions, we have ventured to compress their minors and ergos. The logical reader, however, can easily expand them to their technical dimensions.

His first argument against the baptism of infants was, "Holy scripture doth shew who are to be baptized; but, holy scripture does not shew that infants are to be baptized: therefore infants ought not to be baptized." Mr. T. replied, "Holy scripture doth shew that infants ought to be baptized." Mr. G. retorted, "If holy scripture doth shew that infants ought to be baptized, then somebody can shew where the passage may be found; but nobody can shew the passage: therefore scripture doth not shew it." Mr. F. referred to Matt. xviii. 19. But, Mr. G. after explaining the meaning of that text, and of Acts xv. 10, where his opponent asserted that infants are called disciples, proceeded with his argument. "None ought to be baptized but such as are Christ's disciples, according to the gospel-use of that expression; but infants are not such disciples: therefore they ought not to be baptized." In reply to this, Mr. F. again referred to Acts xv. 10. and Mr. G. cited Acts iv. 32; from which he said, it would be as easy to prove that infants are believers, as to shew that they are disciples from the other passage.

Mr. G. then resumed, "None ought to be baptized but those whose duty it is to be born again of water and of the spirit; but this is not the duty of infants: * therefore they ought not to be baptized." Mr. F. first objected to the terms used, and afterwards asserted that infants ought to be born again; but as he adduced no proof, Mr. G. proceeded, "No sinners ought to be baptized but those of whom faith and repentance are required; but these are not required of infants: and therefore they ought not to be baptized." and proved his first proposition from the church catechism. He then argued, "All that ought to be buried with Christ in baptism, ought first to be dead with him from the rudiments of this world; but this

* In some of his arguments, Mr. G. assumes that nothing can be a duty which it is impossible for the party to perform; and therefore argues that, as infants cannot be born again, exercise faith and repentance, &c. they cannot be the subjects of an ordinance that requires them. Perhaps in these cases, the clearness and force of his reasoning would have been as evident had he used *cannot* instead of *ought not*.

is not the duty of infants: therefore they ought not to be baptized. The leading assertion being denied, was confirmed from Rom. vi. 1, 4. Col. ii. 10, 12. The next argument preferred by Mr. G. was, "Such only ought to be baptized as Christ and his apostles did baptize or appointed to be baptized; but they neither baptized infants nor appointed them to be baptized: therefore, such ought not to be baptized." Mr. F. denied the second proposition; and said that Christ and his apostles did appoint infants to be baptized; referring to Matt. xix. 14. Acts. xvi. 33. Mr. G. replied, that the first text said nothing at all of baptism; and that the second, taken with its context, was as good evidence as could be desired against infant baptism. He then added, "All that are baptized ought thereon to worship God in spirit and in truth as well as in other general duties of the New Testament; but infants ought not so to worship God: therefore infants ought not to be baptized."

After a few explanatory observations from both parties, Mr. G. said, "I have propounded and prosecuted seven arguments against your pretended way of baptizing; and seven against your infant subject. Of what weight they are, and how you have answered them, we are not the proper judges; but must leave that to the auditors. Now as I would not take up the whole time, I desire you to be opponent, and I will answer you. I conclude with the words of Augustine, "Neither let me listen to you, nor you to me; but let us both follow the scriptures of Christ."

Mr. F. then observed, "I am now to prove that ours is the right way of baptizing, and that infants ought to be baptized. My first argument is: "If our way of baptizing doth signify that which ought to be signified in baptizing, then it is the right way; but our way of baptizing doth signify that which ought to be signified: therefore ours is the right way." Mr. G. objected that it did not signify all that baptism ought to signify; and Mr. F. replied, that it signified the washing away of sins, agreeable to the meaning of the word baptize, and that was sufficient. Mr. G. referred to what had already been said of being buried

with Christ, &c. ; but Mr. F. proceeded : " I have shewed our way of baptizing is sufficient, I will now prove that infants ought to be baptized, thus : ' If infants are within the covenant of grace, then ought they to be sealed with the seal of the covenant, and by consequence to be baptized ; but infants are within the covenant of grace, and therefore ought to be sealed : therefore they ought to be baptized.' " Here Mr. G. asked, " How many seals belong to the covenant of grace, and what be they ? " Mr. F. replied, " There are two seals of the covenant ; to wit, baptism and the Lord's supper. " Mr. G. retorted, " Then I deny your second proposition from your own practice ; for you deny infants one of the seals, to wit, the Lord's supper, though you confess them to be within the covenant ; and we, by as good reason, deny the other seal to belong to infants. " Mr. F. answered, " We have better reason for the one than you have for the other ; for it is said, ' Let a man examine himself, and so let him eat. ' " Mr. G. rejoined, " It is also said, ' Repent and be baptized, every one of you ; ' and, ' if thou believest with all thy heart thou mayest. ' " Mr. F. made no reply to this ; but requested Mr. G. to tell him plainly whether he thought infants were in the covenant or not. This led to a short discussion on the eternal salvation of all dying in infancy, which the former denied and the latter defended. Mr. F. then repeating his former assertions, rose up to leave the room, when Mr. G. said, " Gentlemen, though we differ in opinion, yet I desire that we may endeavour to maintain the great duty of charity towards each other, till God shall rectify our judgments in these things : " to which one of the clergyman replied, " It is not meet to place all our religion in these things ; but to walk in love and charity towards each other. " " Thus, " says the author, " in a friendly manner, the meeting was dissolved, and every man went away in peace. "

Mr. G. adds,—" The next day the baptized christians met to preach the word. Mr. Fort came to the meeting and in a very civil manner assayed to discourse with them about the authority by which they preached supposing that they had no ordina-

ry calling to the ministry. But when it was shewed him that no man was allowed to minister, in the baptized churches, in the capacity of a pastor or other officer, without due election and ordination, by fasting and prayer, with the laying on of the hands of the presbytery, bishops, or overseers of the church ; he then only opposed that liberty of prophecy which we allow : saying, that gifted men in the church, as mere gifted christians, might not pray or expound the word in public assemblies. We, on the contrary, alledged that gifted christians as such might lawfully speak in the church to exhortation, &c. in a modest and humble manner, for the improvement of gifts and the profit of the church : quoting to this purpose 1 Pet. iv. 10, 11. 1 Cor. xiv. 31. and Acts xviii. 25, 26. We spent half an hour in friendly discourse about the meaning of these scriptures ; but not agreeing in our expositions, Mr. F. took his leave and we proceeded in our work. "

CORRESPONDENCE.

HINTS RESPECTING JOB.

Gentlemen,

Your correspondent, W. C. H., vol. iii. p. 376, asks, " Is the book of Job a dramatic fiction ? or was there ever such a man as Job ? " In offering a few remarks in reply, permit me to reverse the order of his queries.

That such a man existed, and that he experienced the trials and exercised the patience ascribed to him in the book that bears his name, appears highly probable from the narration itself. The story is told with all the frankness and particularity of truth ; nor is there the least intimation of its being fictitious. The country where the events took place, and the names and residences of his friends are all real and may be easily traced. But, if we can trust the testimony of revelation, the question appears readily decided. The Lord, by his prophet Ezekiel, twice repeats the protestation, " Though these three men, Noah, Daniel and Job, were in it, they should deliver neither sons nor

daughters; they only shall be delivered, but the land shall be desolate." Ezek. xiv. 14, 20. The apostle also refers to his patience and the happy termination of it, in the same manner as he does, to the prevalence of Elijah's prayer. James v. 11, 17. If the Spirit of truth thus rank him among real men, it would be rash, if not impious, for us to doubt his existence.

It has long appeared to me, that, if we take the Bible for our guide, there is not so much difficulty in ascertaining either the country or age in which this eminent saint flourished. We are informed that he dwelt "in the land of Uz." Now, though the sacred writers say little of this country, yet they inform us, Lam. iv. 21, that it was the name of the region, inhabited by the descendants of Edom or Esau; which is known to be the southwestern borders of Arabia. Jeremiah also reckons it among the ancient kingdoms which are known to have been situated in those parts. xxv. 20. It probably took its name from the son of Aram; or rather perhaps from the grandson of Seir, in whose territory the Edomites settled. Gen. x. 23. xxxvi. 28.

The friends of Job also were evidently inhabitants of the same country. Eliphaz was the descendant, probably the son, of Teman, the grandson of Esau; and was named after his own grandfather, the first-born of Esau. Gen. xxxv. 10, 11, 15. Bildad was a descendant of Shuah, the son of Abraham by Keturah, whom his father before his death had sent to settle in this country. Gen. xxv. 2, 6. Elihu was descended from Buz, the son of Nahor, Abraham's brother. Gen. xxii. 21. All this is plain from their being introduced in the history, as the "Temanite," "the Shuhite," and "the Buzite." It is not so clear who Zophar, the Naamathite, was; but there being several adjacent towns called Naamah, it creates no real difficulty.

As to Job himself, though his descent is not stated in the story of his sufferings, yet it is evident from the whole account, that he belonged to a kindred people of the same religion and politics. Indeed it is highly probable that he is the same person who is called Jobab, and reigned in Bozrah; who was the

son of Zerah, the grandson of Reuel, and the great grandson of Esau. Gen. xxxvi. 10, 13, 34. This is the pedigree that was assigned him by almost all antiquity, was subjoined to the Greek and Arabic copies of his book, and has been adopted by most of the modern commentators.

The time when Job lived cannot be exactly determined. If the above statement be allowed, he was the great grandson of Esau, as Moses was of Jacob: and it is probable that his trial occurred not very long either before or after Moses. This date appears to agree with the marks of time contained in the book itself; which has been said to refer to the flood, and the destruction of the cities of the plain; but makes no allusion to the miracles wrought in Egypt, or the law given at Sinai.* It is likely therefore that it was written before the departure of Israel from Egypt; probably during the sojourn of Moses in Midian. Many indeed have supposed it to be the production of that great man, while in that retirement, in the very country where the event had recently occurred; and that he wrote it to support the Israelites under the pressure of their bondage in Egypt. This however is not fully evident.

Thus we have found both Job and his friends among the descendants or relatives of Abraham: and we easily perceive how they obtained those excellent sentiments of God and religion, which abound in the whole of their discourses. Abraham "commanded his children and his household after him, that they should keep the way of the Lord, to do justice and judgment;" and the lapse of five generations had not yet obliterated his precepts from their minds.

That the book is not a dramatic fiction, is sufficiently evident from what has been said: that it is a poem, and, in a certain sense, a dramatic poem, is evident to every intelligent reader. It is an historical poem, founded on real facts, in which truth has doubtless been properly observed.

* Job xxvi. 12, has been thought to refer to the passing of the Israelites through the Red Sea; but the expressions are too general to serve as the foundation of an hypothesis.

Leaving these brief observations to your disposal, I am yours,

RESPONDER.

OLD GENERAL BAPTISTS.

Gentlemen,

Being interested in the History of the General Baptists, I was much pleased with the communications of your correspondents, J. F. W. and T. in your last number, page 460. If your friends will forward such authentic facts of these professors in past centuries, as fall in their way, and you will give them a place in your valuable Miscellany, it will interest many of your present readers, and greatly assist the future historian. In hopes that this hint will be attended to, I hand you a few scraps which I have recently collected.

Lewis, in his "History of Anabaptists," published in 1738, mentions an Edward Wightman, who was burnt to death, at Litchfield, Apr- 11, 1611. Was he a General Baptist? If so, can any of your readers give any further account of him and his sufferings?

There was, in the year 1660, a G. B. church at Wadshurst, in Essex, of which Wm. Russell was pastor. Was he the W. Russell who afterwards settled in London?

In 1661, W. Allen seems to have been an active G. B. minister. In 1676, he published "A serious and friendly Address to the Nonconformists, beginning with the Baptist." Can any further particulars of this minister be recovered?

A friend of mine possesses a small quarto tract, printed in 1643, intitled, "A Den of Thieves discovered: or certain Errors and false Doctrines, delivered in a Sermon, preached at Baldoek, in Hertfordshire, by H. Denne." This appears to be the author's farewell discourse on leaving the established church.

In 1675, a small portrait of Mr. J. Gosnold, the pastor of the G. B. church in Paul's Alley, Barbican, was published. It is now become so scarce, that a collector of portraits will give ten guineas for it; and at the sale of the library of Sir M. M. Sykes, it sold for £12. 15.

Yours respectfully,
J. R.

Ipswich.

FUND FOR MINISTERS' WIDOWS.

Gentlemen,

Your correspondent T. H. B. vol. iii. p. 338, proposed a plan which every humane and pious mind must feel to be very important and well deserving serious consideration. I am rather surprized that it has not before this time, been noticed. I am not qualified to discuss it at large; but there is one point to which I wish to call the attention of the worthy proposer. He is, I doubt not, aware of the existence of an Institution for the express purpose of assisting the Widows of Dissenting Ministers; which embraces the three denominations, and has not, as I am informed, shewed any reluctance to relieve the widows of ministers of our Connection. Now what I must know before I can judge of the propriety of T. H. B.'s plan, may perhaps be best explained in a few queries.

1. Would those widows who received relief from the proposed society, be thought proper objects of assistance by the society already existing?

2. Would not the assistance afforded by the proposed society, most probably fall far short of the assistance at present received from the existing one? and thus by depriving the widows of part of what they now may obtain, do them a real injury?

3. Would it not more effectually accomplish the laudable and humane wishes of your correspondent, if churches and individuals belonging to our Connection afforded more liberal aid to the present society, and thus rendered it more able and more willing to assist the widows of our ministers?

My object is simply to obtain that information which may enable me to judge of the merit of the proposal. The object in view has my most cordial approbation. Yours,

INQUIRER.

QUERIES.

1. Upon what do the universal calls and invitations of the gospel rest?
Y.

2. A plain and practical exposition of our Saviour's meaning, Luke xvi. 9; and especially of the terms, "Mammon of unrighteousness" and "everlasting habitations," is respectfully solicited by
Loughborough.

E. L. Y.

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

THE TRIUMPH OF TRUTH.—When Dr. Dwight was called to the presidency of Yale College in America, infidelity was fashionable and prevalent in the seminary. To remedy this alarming evil, he adopted very successful measures. A certain number of the senior students were in the habit of disputing weekly, before the president and their class-mates, accompanied by the graduates, on a given subject, chosen by themselves, but approved by the president. It had been the rule previously, not to permit questions to be discussed, which affected the truth of christianity; and this had led some of the young men to surmise that their instructors were sensible that its claims would not endure examination. One of the first questions however presented to their new tutor by the students was, "Are the scriptures of the Old and New Testament the word of God?" To their surprise, the president selected this from several others, for discussion; told the students to write on which side they pleased, as he should not impute to them any sentiments which they advanced in debate as their own; and requested those who should write on the negative side of the question, to collect and bring forward all the facts and arguments which they could produce: enjoining them at the same time, to treat the subject with becoming reverence and respect. Most, if not all the students who were called to the debate, came forwards as the advocates of infidelity. When they had finished their discussion, Dr. Dwight examined the ground they had taken, triumphantly refuted their arguments, proved to them that their statement of facts was irrele-

vant or erroneous; and, to their astonishment, convinced them that their acquaintance with the subject was superficial in the extreme. He then entered into a direct defence of the divine origin of christianity, in a strain of powerful argument and irresistible eloquence. The effect was that from that day infidelity was driven into disgraceful exile, and to espouse her cause was soon as unpopular in the college as it had previously been to profess a belief in christianity.

THE VOW.—The master of a Greek vessel and his crew, astonished the inhabitants of Marseilles, a short time since, by carrying the cargo of their small vessel, consisting of rice, to the market-place and distributing it, gratis, to the poor. It may easily be imagined that their customers increased hourly, and that many other cargoes might speedily have been disposed of on the same terms. These poor men, it afterwards appeared, had been caught in a dreadful storm in the Mediterranean; and having betaken themselves to their prayers, had made a vow that, if Providence would spare their vessel and their lives, for the sake of their wives and children, they would give the cargo to the poor. The storm abated, and they reached Marseilles in safety; where the grateful crew rigidly performed their vow. It ought to be known that the master and crew of Greek vessels are all joint owners in a certain proportion of the ship and cargo; and therefore were all interested in the loss. "When thou vowest a vow unto God, defer not to pay it."

THE CHANGE.—Mr. Townley, in his Answer to the Abbè du Bois, having mentioned an European, who by the preaching of the missionaries had been converted from a life of pride and dissipation, and become a successful preacher of the gospel, adds—The change which took place in him was very remarkable, and strongly displayed the truth and power of the gospel; so much so, that a native preacher being asked one day by some pagan Hindoos, "What power is there in Jesus Christ whom you talk so much about? What can he do that our gods cannot do?" replied, "Some of you know what was the conduct of such

an European," naming the person in question. "In former days, he was the slave of his appetites and passions, and full of pride; he used to look upon us Hindoos as if we were so many dogs; and when he rode out in his chaise, would use his whip and cut us with it on both sides of his carriage, as he rode along. Now look at the same individual. His conduct is pure and chaste. His demeanour affable and kind. Hear him preaching the gospel of salvation and peace to you; intreating you also to break off from your iniquities and to give glory to the God of heaven. See him full of love and humility, and ready to fall at your feet, if it would avail to induce you to be reconciled to God. Which of your gods have ever produced such a holy change as this?"

LIBERAL ECONOMY.—A gentleman in the course of conversation one day, asked his friend how much he supposed it cost him per annum to be a methodist? To which his friend replied, he really could not tell; but, as he was liberal, it must of course be a very-considerable sum. Why, said the gentleman, it is now about one hundred a year: but then, added he, to be a rake would cost me a thousand! From such a statement then, it appears that godliness, being profitable unto all things, is profitable even in secular things; and that methodism, so far from being calculated to ruin a man in his temporal circumstances, has an effect exactly the reverse; for in the present instance, it appears to have been the means of saving, at least, eight or nine hundred pounds per annum.

THE SEASONABLE REBUKE.—A sceptical kind of gentleman, in the course of conversation, whilst riding on a stage coach, was lashing away against those who adopted creeds and professed to believe mysteries which none could explain. Nor did he forget to give repeated intimations that he, being of course a person of superior discernment, would never believe what he found it impossible to understand. A dissenting minister sat by, who might perhaps be considered the principal object of his unmerciful invective; but he paid little regard to his keen reproach, till passing by a field in

which a considerable number of sheep and a herd of swine were feeding. This circumstance afforded the preacher a convenient opportunity of proposing a question, which he thought the sceptic would find some difficulty in answering. Accordingly he addressed him thus: "Can you tell us, sir, how it is that those sheep have wool on their backs, and the swine nothing but a coarse hair, or bristles, when both live on the same kind of food?" The gentleman made a very sullen as well as a very sorry reply, and took care to get clear of his antagonist as soon as possible.

ENCOURAGING OMEN.—The good men who left their native country for the sake of enjoying liberty to worship God according to the dictates of their own conscience, in the wilds of America, for some time suffered great hardships, privations and distress. In these exigencies their ministers adopted every method to inspire them with fortitude and teach them to look forwards to better days. One instance of this nature is thus recorded. "June 13, 1632, at Wattertown, there was, in the view of divers witnesses, a great combat between a mouse and a snake; and after a long fight, the mouse prevailed and killed the snake." The minister of Boston, a very sincere and holy man, turned this circumstance to good account in encouraging the dejected colony. He told them that "the snake was the devil, and the mouse the poor contemptible people whom God had brought thither into the wilderness; who should overcome Satan there, and dispossess him of his kingdom."

A SOLEMN INQUIRY.—An Indian child had been frequently urged to acts of dishonesty, but remembering what she had heard of her responsibility to God, repelled the temptation by these solemn interrogations: "When I die, and God talk with me about stealing, what can I say? and when I burn for it, what shall I do?" O that every child and every adult person, when tempted to sin, either by their associates or their own wicked hearts, would pause and make the same inquiry!

* * * We have received a letter from J. H. censuring, in very severe

terms, the account given, among our Varieties for November, of the American summer, as false and exaggerated. We copied it from one, we do not positively recollect which, of the Tours to America, that have lately passed through our hands, as the report of one who wrote from actual observation. Our correspondent too has, it seems, visited that country, and brings a different report. Which is true, it would be high presumption in us, who are mere fire-side travellers, to determine: they must settle it as they can. There does not however appear so wide a difference between their statements, as J. H. seems to apprehend. His letter is too long for insertion; and we doubt whether the discussion would be very interesting to our readers.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Dec. 13, 1823, died, **MARY OLD-NOR**, aged sixty-nine; who had been a regular member of the G. B. church, at Barton, thirty-two years. In early life, she resided at Coalorton, and attended at the established church; but obtaining no relief to her mind, which was then seriously seeking the way of salvation, she yielded to the solicitations of a friend, and resolved to attend her to the G. B. worship. Having heard of the late Mr. S. Deacon, as an able minister of the gospel, she was anxious to hear him. While waiting for an opportunity, she dreamed that she saw him; and so deep was the impression, that when she first met him, she exclaimed to a friend, "That is the man whom I saw in my dream." Under his ministry, she was soon convinced of sin, and led to flee for refuge to the blood of the Saviour. A discourse, delivered, by Mr. D. from Psa. lxvii. 8, was made very useful in producing this effect. She delayed, for some time, attending to the ordinance of baptism; but a serious reflection on Acts xiii. 16, shewed her

the path of duty, and she hastened to walk in it.

She suffered considerable opposition at first, from her nearest relatives; but always manifested the most affectionate respect towards them: and experienced, in after life, the fulfilment of the promise annexed to the fifth commandment, She held fast her confidence in the merits of her Saviour, with little interruption, through all her future days; and adorned her profession by an honourable conduct. Though moving in an humble sphere, she was much respected by her christian friends, for her steady attendance to the means of grace, her great simplicity and fervent love to Jesus Christ, and for her tender conscience and strong solicitude to hold out to the end. She had the care of the meeting house, and discharged the duties of her station with punctuality and cheerfulness; not merely as a matter of duty, but of delight. She felt that "a day in the Lord's house was better than a thousand in the tents of wickedness."

For several years previous to her death, she was heavily afflicted with asthma and a violent cough; but she was never heard to complain. Frequently she would exclaim, "I can never love the Lord enough, for what he has done for me. Blessed be his holy name!" When any inquired the state of her soul, her usual answer was, I know whom I have believed, and to whom I have committed the keeping of my soul: and I am persuaded that he is able to keep that which I have committed to him against that day." This confidence never left her; but she exhibited to the last, a most edifying example of great humility, joined to unwavering faith. As death approached, her soul seemed animated with the prospect of being soon with her Lord, and those of her friends who had gone before her to glory. Amongst these she always included her departed minister; to whom she was firmly attached, and whose memory she cherished with tender regard. In this pious frame she waited patiently for her dismissal; and so merciful was her God, that she was absent only one Lord's day from his courts below, before she was called to join the church above. Her departure

was easy: she seemed merely to cease to breathe, and fell asleep in Jesus. May my last end be like hers!

Sept. 7, 1824, died, **HARRIOTT NORTH**, in her nineteenth year, the daughter of Mr. T. North, of Spalding. She had been deeply affected with a sense of divine things at a very early period of her life: having been blest with pious parents and instructed carefully in the scriptures, About a year before her death, however, her convictions of sin became stronger, and she felt more intensely her need of a Saviour. She was pointed to the Lord Jesus Christ, and, by the assistance of the Holy Spirit, was enabled to believe on him; and found, in her happy experience, that he was gracious. Offering herself a candidate for church fellowship, she was cordially received; and, with six others, baptized, July, 1823. During her short continuance on earth, after this important transaction, she adorned the profession which she had made, by a conversation becoming godliness.

A few weeks before her death, she was seized with a typhus fever. For a time, appearances were favourable, and hopes were entertained of her recovery. Soon, however, the disorder assumed a more threatening form; and for several weeks she endured great affliction. During the greatest part of her sufferings, she was incapable of conversation; yet at those short intervals of pain, which she sometimes enjoyed, she was cheerful and happy, expressed unlimited confidence in God, and a well-grounded hope of immortality. Her hopes were built on her Saviour; and the contemplation of his death and sufferings appeared to be peculiarly interesting to her during her own sorrows. Christ appeared to be set forth crucified before the eyes of her mind; and she exclaimed to a friend who visited her dying bed, "How surprising that my dear Lord should suffer such things for me! How light are my sufferings when compared to his!" Thus she endured as seeing him that is invisible, till she calmly slept in Jesus. Her remains were interred in the G. B. burying ground, Sept. 10, and the instructive event was improved by Mr. Everard, on the Lord's-day following, from 1 Pet.

ii. 7, to a large congregation of sorrowing friends.

ELIZA NORTH, the sister of the young christian just mentioned, had affectionately attended the deceased during her illness, and administered diligently to soothe her pains. Being a member of the same church, she attended the means of grace with her friends, on the first Lord's day in Nov. last; and partook of the Lord's supper. It was a day of refreshing to her soul, and she enjoyed it highly. On leaving the house of God, she observed to a most dear and intimate christian friend, "O Martha, what a delightful time have I had! I think I never had such views and feelings before." "But," she added, "I think I have heard the last sermon I shall hear in this world. I believe I shall soon die." She was then much indisposed, and on reaching home, her complaint evidently grew worse. Her conversation that evening was remarkably spiritual. She observed that she was not afraid to die; and requested her friends to assist her in singing her favorite hymn:

"When I can read my title clear
To mansions in the skies," &c.

The next morning, it was too evident that the fatal disease to which her dear sister had fallen a victim, had seized on her frame. In a few days, it increased to an alarming degree, and the most discouraging symptoms appeared. But her mind was preserved composed in the midst of her bodily sufferings. Her friends who visited her, found in her a tranquil state, exercising a steady faith in her precious Saviour, submitting with christian fortitude and resignation to the will of her Maker, and patiently waiting till her change should come. Thus she continued till Nov. 18, 1824, when she resigned her soul into the hands of her Creator, in the twentieth year of her age; after having been an honourable and useful member of the G. B. church at Spalding more than three years. Her remains were deposited near her sister's; and her pastor improved the affecting dispensation, to a numerous and deeply affected audience, on Lord's evening, Nov. 21, from Matt. xxiv. 44, "Be ye also ready," &c.

May the bereaved parents of these

amiable young christians be supported under the heavy trial, rejoice that they are not called to weep as those that have no hope; and look forward to that hour which is fast approaching, when they shall, if heirs of the same precious promises, rejoin their glorified offspring in that happy state, where parting shall be known no more! And may the surviving sisters, the youthful friends and christian associates of the deceased, hear the loud warning given to them, by these repeated triumphs of the king of terrors, who spares neither age nor sex; and prepare to meet their God: "for in such an hour as ye think not, the Son of man cometh."

CONFERENCE.

The NORTH LINCOLNSHIRE CONFERENCE was held, at *Butterwick*, October 14, 1824, Mr. Chesman opened the meeting with prayer, and several cases of a private nature were considered. The friends at *East Halton* were advised to raise all the money they could, before they began to build.—The friends at *Crowle* being considered as a branch of the church of *Epworth* and *Butterwick*, it was advised that a general meeting of all the branches of the church should be convened, to devise and carry into effect some practical and efficient plan for supporting a minister at *Crowle*.—The reports from the churches to this meeting were, with the exception of *Misterton* and *Killingholm*, favourable, and afforded abundant reason for gratitude.—Mr. Stocks preached, the preceding evening, from *Isa. ix. 2*; and on the evening of the Conference, an interesting Missionary Meeting was held.

NEW MEETING-HOUSE.

On Lord's day, May 9, 1824, a G. B. meeting-house was opened at *Burton-upon-Trent*, formed out of the premises lately purchased by the committee of the G. B. Home Mission. Mr. Goadby, of *Ashby-de-la-Zouch*, preached, in the morning, from *Num. xxiii. 23*: Mr. Pike, of *Derby*, in the afternoon, from *Eph. iii. 19*: and Mr. Goadby again in the evening, from *Eph. ii. 19, 20*. The congregations were large; particularly in the afternoon, when

numbers could not gain admittance. Arrangements have been since made by the Home Missionary Committee, to afford *Burton* regular ministerial supplies; and the prospect is highly encouraging.

REVIEW.

THE MISCELLANEOUS WORKS of the late JOHN FAWCETT, D. D. *Author of the Devotional Family Bible: comprising Essays, Sermons and Tracts. Now first collected; with a Memoir of the Author, and Portrait.*

Svo. pp. 344, price, boards, 4s. 6d. W. Jones, London.

The venerable and pious Author, whose Miscellaneous Works are here presented to the public, is too well known to need any eulogium from us. His excellence as a man, a christian, a minister and an author, will, we are persuaded, be cheerfully acknowledged by all who knew him. Dr. F. for several years, had a small printing office in his own house; and attempted a monthly publication, under the title of "Miscellanea Sacra." In this miscellany, several of the pieces now collected were first printed. Others were published on various occasions, and were well received. These pieces have been often reprinted in a separate form, and their contents have met with the approbation of serious christians of every denomination. The present Editor has collected these scattered pamphlets into one neat and cheap volume; and has prefixed an interesting Memoir of the Author, which occupies thirty-four pages. As the character of the Dr.'s pieces has long been established, we shall only specify the titles of those comprised in the present work. They are—A Summary of the Evidences of Christianity—Essay on the Wisdom, the Equity and the Bounty of Divine Providence—The Doctrine of the Cross stated and improved—The certain Efficacy of the Death of Christ—The Dignity of the Redeemer of Men—An Essay on Anger—The Important Journey from this World to the next—and the substance of the Author's last Sermon.

Missionary Observer.

AMERICAN BOARD OF MISSIONS.*

Besides placing several Missionaries in Ceylon, the Society that has assumed the title of the American Board of Missions, has sent several Missionaries to Palestine; one of these, Mr. Temple, resides in Malta, four others are labouring in Syria; two of these, Messrs. Fisk and King, after leaving Malta, proceeded to Egypt and sailed up the Nile, distributing copies of the Scriptures.—A few extracts from their journals may furnish an idea of their mode of proceeding.

“At Alexandria, January 10th, 1824, we went together to the tomb of our dear departed brother Parsons. We knelt on the stone that covers his grave; each successively offered up a prayer, giving thanks for the grace bestowed on him, and for the good which he was enabled to do while he lived; and praying that we might be excited to renewed diligence in our Master's work, and fitted to die as our brother died; and supplicating a blessing on his far distant relatives. We then sung a Funeral Anthem, taken from the “Martyr of Antioch,” by the Rev. H. H. Milman—

Brother, thou art gone before us,
And thy saintly soul is flown,
Where tears are wiped from every eye,
And sorrow is unknown.

“The scene was so affecting, that we could not refrain from shedding many tears. We endeavoured to renew our sacred vows; and left the place with earnest desires to do good to the living while we have opportunity.

“On a visit to the Roman Catholic Convent, we offered the Curate Martini's Testament; but he refused it, and charged us with defamation, in attributing to Martini that translation, after we had omit-

ted his notes. He said that he had orders to burn all such books—That the Bible has FOUR SENSES, three of which we omit by leaving out the notes; and that *the letter killeth*. By this he meant that the simple Word of God, without comment, is pernicious and destructive!

“We visited the Coptic Convent. The Priest told us that there are only thirteen Coptic families in Alexandria. We inquired whether they approve of giving the Bible to all the people. He replied, “Certainly, for all Christians—Copts, Abyssinians, Catholics, Greeks—all have but one Bible.” On parting we gave him an Arabic Genesis, an extract from Grotius on the Truth of Christianity, and a homily on Reading the Scriptures.

“Dr. Marpurgo, the Jewish Physician, told us that there is much talk about us in town. The Catholic Priests are violent against us, and are not willing that we should either preach or distribute the Scriptures; but the people are generally in our favour. The superior of the Roman-Catholic Convent came to a house near the one in which we live, to speak to a Catholic Lady against us and against our books; there were in the same house some Greek and Jewish Women, who all took our part. A dispute ensued, which Dr. Marpurgo heard. The Jewish Women told the Superior that we were all three learned men, and good men; and it was only a pity we were Christians, for if we were Jews they would call us saints.

We had taken lodgings in the house of a Jew, opened our boxes of Sacred Books, and began to distribute them; many came to our apartments to purchase; sometimes we went abroad with books under our arms, and sold in the streets and in the shops; we also employed a man to go about the town and sell for us. During a residence of ten days we distributed 70 copies gratis, and sold 100 for 440 piastres, with 1000 Tracts. Several interesting circumstances occurred. The principal Officer of the Customs requested copies of the different books;

* Perhaps it may be proper to state, that the Society which assumes this somewhat consequential title, is in reality the Missionary Society of the American Independents.

we accordingly waited on him next day and gave him a new Testament, a Psalter, and a copy of Genesis, which he received very favourably. A few Mussulmans purchased copies of Genesis, and to a few others we gave gratis. To Jews we sold a FEW copies of the Bible, and of the New Testament in Hebrew, French, and Italian. We distributed, however, principally among nominal Christians. The Master of a very interesting School purchased 15 Testaments for the use of his school, and we made him a present of 15 more for the same purpose. A Catholic Armenian Priest called on us, and received very readily an Armenian Bible. Among other applicants for the Word of God was a Catholic from Bethlehem, the birth-place of our Saviour. The Greeks as usual received the New Testament readily, but always ask for the Old, as well as for a better translation of the New."

From Alexandria they proceeded up the Nile as far as Thebes, where they arrived about the end of February, and spent 5 days visiting the splendid monuments of antiquity, and distributing the word of eternal truth. They write—

"On the Morning of the Sabbath which we spent at Thebes, we read the Scriptures in Romaic to our servant, and gave him religious instruction. We then spent a season in social worship. On this occasion we read from the Journal of Brainerd an account of his conversion and trials. We were led to contrast this monument of Brainerd and his character, with the character of Busiris, Osymandias, Sesostris, Chcops, and Cephrenes, and the monuments which they raised to perpetuate their glory. All their Cities, Mausoleums, Temples and Pyramids seemed insignificant compared with the crown of glory which Brainerd won. They shall perish; most of them, indeed, have perished already. But this shall remain for ever!

"We have now taken a glance at what remains of one of the most ancient and magnificent cities of the world; which is said to have had one hundred gates, and to have been able to send out ten thousand soldiers from each gate. Her proud monarchs and their abject slaves now sleep in the dust; and their spirits receive their just reward from Him who is no respecter of persons."

They afterwards returned down the Nile to

— "Cairo, after an absence of 46

days; and met a very cordial reception from Messrs. Salt and Lec. Our expenses have amounted to about 30 dollars each. We sold in Arabic 211 Testaments, 127 Genesis, and 7 Psalters; and gave away 10 Testaments, 45 Genesis, and 1 Psalter; in other languages, we have sold four and given away 5 Testaments and Bibles. We have also distributed 250 Tracts.

"During the journey we were both attacked with a fever, though at different times. Through the kindness of our Heavenly Father we both recovered after an illness of only four or five days. When in ill health among strangers, and with bad accommodations, the mind begins to turn back to the friends we have left afar off. With a mattress spread on the cabin floor, no chair but a box of books, none of the little comforts which Mothers and Sisters know so well how to provide, the wind blowing into our cabin, in this situation it was impossible not to recall to mind the kind attention which we used to receive when ill from friends, whose names we cannot recollect without the tenderest emotions. But then we reflected how much better was our situation, than that of better men has often been.

"What must not Brainerd have suffered when sick among the Indians! And what were Martyn's trials, with the heat, the dust, his savage guide, and no friend near!

"We ought to have mentioned that before leaving Cairo we waited on the Coptic Patriarch, and presented him with some of our books, and that he gave us a very friendly Letter to the Bishops and Priests of Upper Egypt. We now feel authorised to say that the Coptic Church has lifted up its voice in favour of the Bible Society and of the Distribution of the Scriptures. The Patriarch, the Bishops, the Priests, and the People, call to the Bible Society and say "Help us." This language expresses not merely their necessities, but their wishes also. They have no press, and are not likely to have any at present. They have among them a few, though but very few, copies of the Bible, or some parts of it, printed at Rome: in our travels we have found but two. They must remain destitute, or manuscripts must be multiplied, or the Bible Society must supply them. To copy the Bible in manuscript is attended with so much labour and expense, that few copies are likely to be produced in this way, except what are necessary for the Churches. The Bible Society can multiply copies with ease, and at a light expense; these the Copts receive with eagerness."

April 7, they commenced their journey from Cairo to Palestine. They write—

“APRIL 9.—We counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, 1 mule, and 1 horse.

“We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stunted growth, and of a dry and withered look. When we stop we select a good spot for our encampment, raise our tent on its two poles, and stretch out the ropes and fasten them to the earth with pins; and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bedsteads; the camels are turned out to feed on the thistles, weeds and grass, which the Desert produces, and at sunset are assembled and made to lie down round the encampment.

“APRIL 14.—Hitherto we had generally enjoyed a refreshing north wind, which served to mitigate the heat, and rendered our journey less tedious, than we had feared it would be. This morning a strong scorching wind from the south-east commenced; it was indeed distressing: the air sometimes seemed as if it issued from the mouth of an oven; many of the Arabs bound a handkerchief over their mouths and noses as a defence against it. After riding six hours and half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99°.

APRIL 18.—After riding nine hours and a half, we pitched our tent at Bur el Khood, a large plain covered with grass and shrubs; on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sand-hill near our tent, where we had a delightful view of the plain. After being so long in the Wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pacha, and entered Modern Syria. While in the Desert, we have found comfort in singing—

Guide me, O thou great Jehovah,
Pilgrim, through this barren land.”

Messrs. Fisk and King arrived at Jerusalem on the 25th of April, 1823. Some months afterwards Messrs. Goodall and Bird

reached the country, when it appears to have been determined that Messrs. Fisk and Bird should reside at Jerusalem, and Mr. Goodall, for a time, at Beyrout, while Mr. King would proceed to Damascus.

It is stated that at Jerusalem—

“Messrs. Fisk and Bird met with some trouble from the Turkish Authorities, which, however, terminated much better than could have been expected. The Catholics had entered a charge against them, that they distributed books which were neither Mussulman, Jewish, nor Christian. This charge, they, of course, found no difficulty in refuting; and, after some inquiries on the part of Government, which it would seem were answered satisfactorily, they were set at liberty from arrest. Mr. Fisk writes—

“The next morning we re-commenced the sale of the Scriptures; and, in four days, sold 190 Testaments among the Armenian Pilgrims, for near 60 dollars. We trust that the things which happened to us have fallen out into the furtherance of the Gospel.”

Alluding to their arrest, Mr. Bird says—

“Since this event, our books have had a rapid sale; so, that, in the four days from its termination, we have distributed more of the Holy Scriptures, than in the six months which preceded.”

Thus popery, the same in every clime and age, will stir up even Turks or heathens against the friends of the Bible.

Some extracts from the journals of the missionaries describing the places celebrated in sacred history and their feelings when beholding them, will doubtless interest the readers of this miscellany. It may, however, be observed, that though hills, and brooks, and valleys, may be traced with some considerable certainty, yet, that the traditions respecting the minuter objects of research must be full of uncertainty, and in many cases can deserve little confidence.

“With feelings not easily described, we entered JERUSALEM. The scenes and events of 4300 years seemed to rush

upon our minds—events, in which heaven and earth and hell had felt the deepest interest. This was the place selected by the Almighty for His dwelling, and here His glory was rendered visible. This was *the perfection of beauty, and the glory of all lands*. Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured Prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out His soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon His chosen people, and has laid waste His heritage.”

“*[Fisk]*—I have now spent four days in the city where David lived and reigned, and where David’s Lord and King redeemed the world. The house which I inhabit stands on Mount Calvary: my little room has but one small window, and this opens toward Mount Olivet. I have walked around Zion. I have walked over Calvary. I have passed through the Valley of Hinnom—drank of the Waters of Siloam—crossed the Brook Kedron—and have been in the Garden of Gethsemane. The next day after my arrival, I made my first visit to the tomb of MY LORD. I did not stop to inquire whether the place pointed out as His sepulchre is really such or not. If, in this, there is any delusion, I was willing to be deceived for the moment. The Church was full of people; but, though surrounded by them, I could not suppress my feelings. I looked at the dome which covers the tomb, and thought of the death and resurrection of my Lord, and burst into tears. I entered and knelt by the marble, which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed to be moved in a way that I cannot describe. I dedicated myself anew to my Lord; and then offered up my prayers for my father, brothers, sisters, and particular friends. I implored a blessing on all Missionaries and Ministers, and on all the world. It seemed as if Jesus Christ, the Son of God, had then really suffered, died, and risen from the dead. The period of time, that has elapsed since his death, dwindled to a moment. The whole seemed present and real. Oh what sufferings! Oh what love! Dear brethren, it was for us, that He bled and died—shall we not then live to Him? He died to save us from SIN—shall we not then avoid sin in all its forms? He died to save us—can we then be unwilling to make

efforts and endure privations to save OTHERS? If you think I have made any sacrifices or undergone any hardships, I assure you I forget them all when in the Church of the Holy Sepulchre. But alas! how little do I see around me of the efficacy of that blood which was shed on the cross! The Christian Pilgrim cannot enter the building that covers the tomb of his Redeemer, without buying permission from the enemies of his faith. I suppose at least three-fourths of the inhabitants of Jerusalem deny the divinity of our Lord and the atoning efficacy of His death; and I fear all, or nearly all the rest, adore his mother and his disciples with almost as much devotion as himself. When I was at Gethsemane, there were so many armed Turks about, that I did not think it prudent to stop, but only walked across the field—

Where once thy churches prayed and sang,
Thy foes profanely roam.

“I weep when I think of Zion, and look at the desolations of Jerusalem; and I am sure you would weep if you could see what I see, and you would pray earnestly that another season like that of Pentecost may be enjoyed here.”

“*[Birā]*—It is delightful to ascend and walk the slate-pavement which constitutes the roof of our house, and gaze on the Mount of Olives, the Hill of Zion, the Valleys of Kedron and of the Dead Sea; while, at the distance of a stone’s throw, stands the Church which probably covers the ground where was completed the glorious work of man’s redemption. But when we would call for some kindred spirit to come and enjoy the scene with us, alas! they are not. The heavenly Dove seems to have left this devoted city to its own chosen ruin, and fled to the favoured regions of the West. With the iron sceptre of the false prophet the Lord is threshing the people in His anger. The Mussulman, ascending the tower of his mosque, looks down, with a sort of triumph and contempt, upon the tomb of Jesus; and, calling his people to their heartless worship, insults those agonies which are the hope of Christendom. You may often imagine how gratifying it would be to have daily before your eyes these natural objects, which assure you of the truth of Evangelical History, and which will not suffer to escape from your memory the price paid for your redemption. You may sometimes think you would say, in similar circumstances, *This is my rest for ever: here will I dwell, for I have desired it*: but, except for the salvation of souls, or some other powerful motive, when you should hear *the voice of the*

enemy, and see the oppression of the wretched, you would say, *Oh that I had wings like a dove!*

Description of Jerusalem.

“Jerusalem appears, in a general view, to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the Valley of Kedron. The summit of the mountain is considerably higher than the city: so that, in coming from Jaffa, you arrive near Jerusalem before you see it.

“On a nearer view of the city you perceive that it is built on several hills, viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east.

“The south wall passes over Mount Zion, near its summit; so that a great part of the hill is without the city. South of the hill is the deep valley of the Son of Hinnom; the same valley turning north, bounds Zion likewise on the west. The valleys which separate it in the city from Calvary on the north and Acra on the north-east, are not deep. Moriah has on the east the deep valley of Kedron. On the south of it, without the city, is a little elevation which is marked on D’Anville’s map as Ophel; thence the descent is steep, till you come to the Fountain of Siloah. The valleys north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley, and east of Calvary is the dividing valley between Moriah and Bezetha, in which is the Pool of Bethesda.

“We have viewed Jerusalem from different stations, have walked round it and within it, and have stood on the Mount of Olives with Josephus’ description of it in our hands, trying to discover the hills and valleys as laid down by him near 1800 years ago; and after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age, but who still retains some general features by which we recognise her as the person who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City which was once *the perfection of beauty, the joy of the whole earth.*

“We measured the city by paces, and the total is 4279: allowing five paces to a rod, this gives 856 rods, or about two miles and two-thirds for the circumference of the city; according to Josephus it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from his description to have extended further north than it does now. The wall of the city is high, but not thick; from counting the rows of stones, we suppose the height, in different places to be 40, 50, and perhaps 60 feet. There is a castle with two towers on the west side, a little south of Jaffa Gate, to which travellers have given the name of the Pisan’s Tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

“In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one which we have heard: viz.

Mussulmans	10,000
Jews	6,000
Greeks	2,000
Catholics	1,500
Armenians	500

Total..... 20,000

“The Armenians live in and round their convent on Mount Zion. The Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area of the ancient Jewish Temple on Moriah, which now encloses the Mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death. In and near it are four minarets. There are two others on Bezetha; one on Acra, one on Zion, and two on Calvary; placed on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

“The Jews have a number of Synagogues, all connected together, in the quarter where they live.

“The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and these toward the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.”

Holy places in and near Jerusalem.

“*King.*—*Garden of Gethsemane.*—We went out at Stephen’s Gate. We then descended the hill, passed the bed of the Brook Kedron, which contains no water except in the rainy season, and then came to the Garden of Gethsemane, one of the most affecting and interesting spots on earth. It is a small plat of ground, with a low enclosure of stones. In it stand eight venerable-looking olives, which seem as if they might have remained there from time immemorial. The side of the hill was covered with Turkish women; and the road was full of armed Turks of fierce appearance, occasionally firing off their muskets for amusement. It would have been unpleasant, and perhaps unsafe, to remain long in such a place. We could only walk over the field, and indulge a few transitory meditations.

“After waiting a little time for two men to accompany me, I went out of the city, passed over the Brook Kedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone’s cast of the Brook Kedron. Eight large olive-trees stand at a little distance from one another, and their verdant branches afford a refreshing shade: the land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. On entering this garden, I requested the two men with me to sit down under one of the olives, which they did; and I went a little distance from them, to another olive, and read the fifty-third chapter of Isaiah, and also, in the four Gospels, the scenes of that sorrowful night, when the Son of man was betrayed into the hands of sinners. During this, some dark, fierce-looking Bedouins, armed with long spears and swords, advanced on horseback; and I was not without some fear that they would think me alone, and attack me. After looking at me very attentively, and at the two men under the olives at a little distance from me, they passed by. The momentary fear which this excited brought to my mind, more impressively, the scene, when Jesus was betrayed, and taken by a multitude, who came out against him with swords and with staves.

“*Pool of Siloah.*—On the east side of the valley, is a small village called Siloah; and, back of the village, is a hill, distinct from Mount Olivet, which is called the Hill of Offence, because supposed to be the hill on which Solomon built the High Places, mentioned 1 Kings xi. 7. Near the south-east corner of the city, at the foot of Zion and Moriah, is the Pool of Siloah, (see Neh. iii. 15.) whose waters

flow with gentle murmur from under the holy mountain of Zion; or rather from under Ophel, having Zion on the west and Moriah on the north. The fountain issues from a rock, 20 or 30 feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur, and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and, forming a beautiful rill, takes its way down into the valley toward the south-east. We drank of the water, both at the fountain and from the stream, and found it soft, of a sweetish taste, and pleasant. The fountain is called in Scripture the *Pool of Siloam*. It was to this, that the blind man went, and washed, and came seeing: John ix. 7—11.

“*The Potter’s Field.*—South of this valley, rises a mountain of huge ragged cliffs of rocks, between which are little spots of cultivated ground. One of the most rude and rugged spots, and which is close to the Valley of Tophet, is pointed out as the field purchased with the money, for which Judas betrayed his Master, and which is called the Potter’s Field, or the field of blood. Here Judas is said to have been buried; and perhaps it was here that he hanged himself: Acts i. 18. There are trees standing near the brink of huge cliffs and precipices; and, if he hung himself on one of these trees and fell, it is very easy to see why he should have burst asunder, and all his bowels have gushed out. There are many tombs in it, hewn out of the solid rock; and it looks desolate, and is uninhabited.

“From the Valley of Jehoshaphat, we turned west into the Valley of Hinnom, or the Valley of Slaughter, called also Tophet, where the Children of Israel caused their children to pass through fire to Moloch: See Jer. vii. 31, 32. In this valley we pursued our way toward the west, at the foot of Mount Zion, and returned through Jaffa Gate to our lodgings.

“*Bethlehem.*—We went out at Jaffa Gate, crossed the Valley west of Mount Zion, ascended a steep rough hill, and then came to a tolerably level road, leading south-south-west. In an hour and a quarter, we came to the Greek Convent of the Prophet Elias. Thence the road to Bethlehem is a little nearer south. In half an hour from the convent, we came to Rachel’s Tomb: or, at least, to the place which Jews, Mussulmans, and Christians all visit as such. Instead of a simple pillar, which Jacob erected, (See Gen. xxxv. 20.) there is now a stone building evidently of Turkish construction, which

terminates, at the top, in a dome. Within this edifice is the tomb. It is a pile of stones covered with white plaster, about ten feet long and nearly as high. The inner wall of the building, and the sides of the tomb, are covered with Hebrew names, inscribed by Jews.

"In half-an-hour from this tomb, we came to the city, where was born, 1800 years ago, a *Saviour which is Christ the Lord*—where the *day-spring from on high* first visited our world—where the Saviour incarnate was first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us; and, holding up their little hands to receive alms, they began to sing, "Pilgrims go in peace!—Pilgrims go in peace!" The Greek, Catholic, and Armenian Convents are together, a little east of the village, and enclose the supposed place of our Saviour's Nativity.

"*Valley of Jehoshaphat*—With some olive-branches from Olivet and some flowers from the mansion-house of Lazarus in our hands, we returned by a winding way round the south of Mount Olivet, till we came to the Brook Kedron, where it enters the valley of Jehoshaphat. This Valley seems like a frightful chasm in the earth; and when you stand in it, and see Mount Zion and Moriah, towering above it with steep hills and precipices, on your right-hand and left, you can easily feel the force of those sublime passages in the Prophet Joel, in which the heathen are represented as being gathered together there to be judged. The Prophet seems to represent the Almighty as sitting in his holy temple, or on the summit of Zion, to judge the multitudes in the Valley beneath Him, and then executing His judgments, while the sun and the moon are darkened, and the stars withdraw their shining, and Jehovah roars out of Zion, and utters His voice from Jerusalem, and the heavens and the earth shake; and it is thus made manifest, to the confusion of idolaters and to the joy of the true Israel, that God dwells in Zion, His holy mountain, and is the hope of his people, and the strength of the Children of Israel."

"[*Fisk.*] *The Dead Sea.* A quarter before eleven, we entered the extensive plains of the Jordan north of the Dead Sea. At half-past eleven, we arrived at the Sea. The water looks remarkably clear and pure, but on taking it into the mouth we found it nauseous and bitter, beyond any thing that we ever tasted. It has been said that these waters are so heavy that the most impetuous winds can scarcely rattle their surface; nothing could be more entirely without foundation; the wind was by no means impetuous when we were

there; and yet the waves ran so high that we found difficulty in filling some bottles with the water. Our clothes were wet by the waves; and as they dried, we found them covered with salt. It has been said that birds cannot fly over this sea, but we saw a great number flying about its shores, and once observed three at a time flying over the water. It is said that no vessels ever sail on it; this is true, and the reason is obvious—there are no vessels here, nor is there any person either desirous or capable of constructing one.

"*The River Jordan*—We wished to see the mouth of the Jordan. Chateaubriand speaks of this as an "essential point which Hasselquist alone has hitherto explored." We informed the Arabs and Turks of our wishes. They objected, but as we insisted on going, they yielded. We had already been riding an hour on the sea shore, and we were another hour before we came to the stream. Its banks except near the mouth, are covered with bushes. It is a small river, and, as might be expected in such a plain, its course near the sea is very slow and quiet. The bushes and marshy ground did not permit us to follow up the bank of the river; we therefore turned back into the plain. After riding some time, we came to a mound or little hill, with either a column or a pile of stones on its summit: one of the Arabs said it was "Nabi Ibrahim," but another told Mr. King that it was called Galgala. Query, Is this the Gilgal where Joshua placed the twelve stones which he took out of Jordan? See Joshua iv. 19, 20. At half-past two we arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground, *right against Jericho*. From the Dead Sea to this place, the ground is completely barren, and appears like a mixture of black earth and ashes. Not a green thing is to be seen. After riding over the parched plain we drank freely of the water of Jordan, though it was muddy. We found the current very rapid but not deep. While we were on the shore, two Bedouin Horsemen forded the River; these were the first human beings we had seen since we had left St. Saba. The whole country which we had passed through is a desert, with no inhabitants except Bedouins, who resort to it, especially in winter, when they find in different places pasturage for their flocks.

"I swam across the river, and took a walk in the Plain of Moab, in the inheritance of Reuben *on the other side Jordan, toward the rising of the sun*. After this I sat on the bank and read the Third

Chapter of Joshua. I also read the Third of Matthew, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose that a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man who could read these two Chapters, and pray on the shores of the Jordan, without any peculiar emotions."

A Missionary Sabbath in Jerusalem.

"[Fisk.] I sit down at the close of this Holy Day to tell you how I have spent it. Early in the morning, I read for my instruction and encouragement, the book of Nehemiah.

"Before breakfast I had two visitors in my room; one was a Catholic who is making me a table, and came for money and directions concerning his work; I said to him "to day is the Sabbath," he seemed not to understand why this should prevent the transaction of business; I therefore read and explained to him the Fourth Commandment; he then went away, saying that he would call again to-morrow. My other visitor was a Greek Priest, who gave me a friendly call; with him I conversed about the way in which the Sabbath ought to be sanctified.

"After breakfast I had a refreshing season, with my Brethren King and Wolff, in reading the Scriptures, prayer, and singing.

"After this, a Catholic from Bethlehem, called to sell pictures; to him I read the Eighth of Luke, and the Second of Matthew; and spoke some time about Christ, and salvation through His blood.

"Before he went away, three other Catholics came in, with whom we spent more than two hours, in reading the Scriptures and in conversation. Two of them seemed to give their assent to what we said; the other was continually starting questions about the Pope, the Virgin Mary, confessions to the Priests, and transubstantiation. In regard to the Pope's supremacy he quoted, as the Catholics always do, Matthew xvi. 18; we replied, "Christ said that to Peter, not to the Pope!" "But," says he, "the Pope is Peter's successor;" we demanded proof of this from Scripture, but he did not attempt to bring any. In regard to the power of Priests to forgive sins, he quoted Matt. xviii. 18; we replied, "Christ said that to the Apostles not to the Priests;" and then read and explained to him James v. 16, and 1 John i. 9, and ii. 1, 2; we then said, "If you have wronged any man, it is your duty to con-

cess your fault to the man you have injured: if you find yourself exposed to temptation, or in doubt about your duty, go to your Minister or some other person, state your difficulties, and communicate as freely as you please, your doubts, and confess if you please all your sins; but remember, God alone can see the heart—God alone can forgive sins; the Patriarchs, Prophets, and Apostles confessed to Him; the Bible says not a word about confessing to the Priest; confess your sins therefore to God, and expect pardon only from Him." When he spoke about transubstantiation, we read to him Matt. xxvi. 26—29, and 1 Cor. xi. 24,—29. We also read to all the three several other portions of Scripture, and stated to them, as plainly as we could, the leading truths of the Gospel.

"After dinner, two Greeks came to see me; to whom I read in Greek, 1 Cor. xiii. and made a short address to them about the Charity or Love there described, its nature and fruits. Meantime a Jew was present, and sat reading in the Hebrew New Testament. While I was speaking to the Greeks, two other Catholics came in; and one of them told me that he was in trouble with the Friars, because he refused to go to confession; to him I read those passages of Scripture which treat of confession, and then read and explained the Publican's Prayer and the Fifty-First Psalm. As they were going away, a Turk with whom we are acquainted, came and brought us some olive branches from the Mount of Olives.

"Towards evening, two Greeks, who cannot read, were near my room, and I invited them in, and read to them two Chapters from the Gospel.

"Thus the day had passed away. Oh that a blessing may rest upon our feeble labours!"

Depressed state of the Jews in Jerusalem.

"We walked down to the west wall of the Temple on Mount Moriai, where the Jews go on Friday to lament over the destruction of the Temple. They pay annually a certain sum to the Turks, for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew Books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung, and rejoiced, and triumphed—miserable slaves on the spot where their fathers were mighty kings! A Jew accompanied us; in the market, a Turk

too lazy to light his own pipe, called on the Jew to do it for him: the Jew refused; and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted. Soon after this, a Turkish peasant, who was carrying a sack of water, called to the Jew, in a very domineering manner, to assist in emptying the water into a vessel: we interfered, and nothing more was said. Poor Jews! when will they learn the true cause of their oppression, and repent, and turn to God?"

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

One of the most interesting, and probably in the issue, one of the most important Missions of the Church Missionary Society, is that to the savage Islands of New Zealand. Mr. Marsden, a distinguished friend of these benighted Islanders, has recently paid them a fourth visit, and parts of his journal have been published in the Missionary Register, from which we now furnish some extracts:—

"I feel very anxious to see New Zealand once again, in order to observe the progress which has been made in the improvement of the poor Heathen. It is now more than two years since I left the Island; much good since that period has appeared among them, with much evil, and many obstructions to the work of the Mission.

"I am still confident that the land of darkness and superstition will be visited by *the Day Star from on high*. *The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it*. Oh Lord, *let thy kingdom come, and thy will be done on earth as it is in Heaven!*

"In reflecting on the state of New Zealand, there are many things in the Mission that give me both pleasure and pain. I am happy that the Society has not relinquished the work, but has sent out more strength to carry it on. Many have been the discouragements, from the improper conduct of some of the Society's servants; but I am confident that *the sword of the Spirit which is the Word of God*, shall subdue the hearts of these Heathens to the obedience of faith. Moses, by divine command, selected Twelve Princes, Rulers in their respective tribes, to spy out the land of Canaan: they went through the land, but when they returned they brought up an evil report of the land which they had searched, and told Moses that they were not able to go up and take the land: ten of the twelve Rulers joined in the report, but Caleb and Joshua said, *we are able to go up at once and possess it*. As long as a Caleb and Joshua remain in New Zealand, the Land will be taken. I have no doubt but I shall find some, on my arrival, faithful to their duty; though others who once ran well, have turned aside and brought an evil report upon the Mission.

"How mysterious are the ways of God! He permits men to engage in His work, who labour for a time, with honour to themselves and the cause in which they are employed; at length they are taken in *the snare of the Devil*, fall from their *steadfastness*, bring guilt on their own consciences, *pierce themselves through with the bitterest sorrows*, and go mourning all their future days. What a warning ought this to be to all the followers of Christ!

*Misery and Cruelty of
Heathenism.*

“A War Canoe returned from the southward, and came along-side the ship. I observed the body of a dead man in the stern, wrapt up in mats. The canoe was full of people. Tootooroo, one of the chiefs of Wycaddec, was in her; he seemed worn down with fatigue and privations; he had been with me formerly at Parramatta, and was much affected when he saw me; but did not come out of the canoe, but sat in a mourning posture. What hardships do these poor Heathens suffer under the dominion of the Prince of Darkness! In the afternoon, while we were walking on the beach, another War Canoe arrived, in which I understood there were two dead Chiefs; when they came within a short distance of the land, they all sat silent in the canoe weeping; when the women on shore began to cry also, and to make a great noise. These poor creatures sorrow as those without hope. They have none of the consolations of religion to support their minds—no *hope full of immortality*. What infinite blessings will the Gospel impart to them when once they receive it with joy!

“—Riva, a chief next in command to Shunghee, returned from Wycoto, and some other chiefs with him, where they had been as Ambassadors, to make peace with the tribes on that River. Wycoto is a very populous part of New Zealand. Several persons belonging to that district returned with these Chiefs. Riva is a married man with a family of five children. In his last War Expedition he brought home another wife, which very much distressed his first wife. She could not bear the idea of Riva's

having two wives. During Riva's absence, his second wife had a son; his first wife was pregnant at the same time, and was shortly afterwards delivered of a son. She was so much enraged at the second wife's having a son, that she murdered her own infant. In a little time the second wife died also. When Riva was informed of these circumstances, he was much distressed, and wept greatly. They are very fond of their children, and take great care of them. Riva's wife murdered her child from mere vexation, to be revenged upon her husband for taking another wife. It is apprehended that Riva will offer a human sacrifice to relieve his mind.

“—Mr. Kemp informs me that Riva has just killed a young woman for a sacrifice for the death of his second wife: his son came to call him away, while we were conversing together—perhaps to perform this bloody ceremony. When will these cruel rites be abolished? Nothing but the Gospel of our Blessed Redeemer can free their minds from the tyranny of superstition. How awful is the state of the heathen, who can thus in cold blood sacrifice their fellow creatures! This young woman was a prisoner-of-war, taken in the last expedition against the River Thames.

“—Riva has just called upon me, full dressed, and presented me with two mats. He tells me he has killed a young woman, but has ordered her to be buried, and not eaten. There are two charges alleged against the deceased; one is, that she had not paid proper attention to her mistress during her confinement; and the other, that she had performed the funeral rites to her mistress, and had afterwards taken the provisions which she

eat, with her own hands, before she was cleansed from her ceremonial uncleanness in consequence of having touched a dead body; this last is considered a very great crime against their god. For these things it was necessary that she should be made a sacrifice, as an atonement for the dead, and as a safety to the living. No persuasion, no rewards, no promises, can stop the bloody rites! The Gospel alone can supply a remedy for these dreadful effects of superstition. Satan has got fast hold of the consciences of these poor Heathens, and leads them captive at his will. He makes them believe, that if a person serve himself with any kind of provision with his own hands labouring under any ceremonial uncleanness, he commits the greatest sin and merits the wrath of the Deity; and that to sacrifice the offender is an acceptable and indispensable service. Riva seemed easy in his mind, when he had made this offering. I mentioned to him the former state of Otaheitans, and what they did now, and I hoped New Zealand would do the same.

“—I inquired what was done with the body of the young woman that was yesterday sacrificed; and was informed, that it had been dressed and eaten by the Natives of Wyecoto, though Riva had told me that he had given directions that it should be buried. Previous to retiring to rest last evening, I heard the Natives dancing and singing near the spot where the young woman was killed. I have no doubt but they were then preparing to eat the sacrifice. However horrid and revolting the custom is to the Christian's mind, yet the New Zealander feels himself as much bound by

his superstitious to kill and eat human sacrifices, as the Christian does to offer up his sacrifices of prayer and praises to the true God. These bloody rites will never be laid aside by the Natives, until the fetters of their superstition are broken by the power of the Spirit. Nothing short of the energy of the Divine Word can effectually remedy these dreadful customs. While we sung the seventy-second Psalm last evening, I could not but contrast the situation of the New Zealanders with our own; we are made of the same blood—have one common Father—and yet what an infinite distance between the believing soul, and the poor ignorant Heathen, both as it respects this world, and that which is to come! The joys of one are pure, heavenly, divine! but of the others—*labarous, sensual, and devilish!* The one has a *hope full of glory*: the other is *without hope and without God.*

Superstitious Notions of the Natives.

“An American vessel, the *Cossack*, had been lately wrecked in coming out of Gambier River, on the west side of New Zealand, called by the Natives the *Shukeangha*. The loss of this vessel has been the subject of much conversation among the New Zealanders. A Chief gave me the following reasons for the loss:—there are two rocks on the south side of the entrance of the harbour, which they considered sacred, being the residence of the god of the Winds and Waves. The sailors belonging to the *Cossack* paid no respect to these rocks but struck them with hammers. The Natives cautioned them against doing so, and

entreated them not to touch them, for if they did, their god would be angry. The sailors paid no attention to what the natives said. When the Cossack got out of the harbour upon the bar, the god of the rocks got under her bottom; and in great anger, danced under her, and threw her up and down like a ball: the master let go the anchors; but the angry god cut the anchors, (not the cables,) at the bottom of the sea; and threw the vessel up until he dashed it in pieces. The Cossack would have met with no accident, if the sailors had not provoked the god of the winds and waves, by striking the sacred rock. This is universally believed by the New Zealanders. When I visited that river, and came near these rocks, they begged I would not touch them, lest I should die. Such is the present superstition of the people.

Remarks on the Native Character.

“I had much conversation with Warriepork on the state of New Zealand. He is a chief of great influence; and is considered one of the bravest warriors in New Zealand. He wishes for peace, and requested me to speak to Shunghee on the subject. If Shunghee would give up fighting, most of the chiefs in the Bay of Islands appear anxious to attend to their cultivation and to their families. Their raids are gradually enlarging; but they want an object—something of sufficient importance to exercise their active abilities. I have recommended several of them to turn their attention to the building of a vessel of about 120 tons, with which they could keep up a constant communication with Port Jackson. If they would turn their

attention to agriculture and commerce, these would furnish a field sufficient to occupy their minds; they would increase both their wants and their means of supplying them. Until something of this kind is adopted, I cannot conceive how their wars are to be prevented. When they have lost a near relative in battle, their minds continually dwell on the death of their friend; having nothing to occupy them. If they are able to avenge his death, they will attempt it as soon as possible; if not, they will think on the loss for years, and mourn over it: and if, at any future period, they can obtain satisfaction during their lives, they never will lose an opportunity. Their wounded feelings never appear healed; and they regard it as a sacred duty, which they owe to their departed relatives, to punish those by whose hands they have fallen, though they were cut off by the common violence of war. If they had a regular intercourse with civil society, and objects of importance to occupy their minds, the force of these natural affections and superstitious notions would be gradually weakened, and their feelings relieved. It is to be hoped that the rising generation will have different views and objects, as they will be better informed in civil matters, and less instructed in their art of war.

“—I had a long conversation with Riva, the next in command to Shunghee. He had heard that his brother had been killed in battle; and if the information was correct, he must go and avenge his death immediately. I pointed out to him the calamities of war, and how much better it would be for them to cultivate the arts of peace. He replied, that his heart was so big when he thought of his brother, that he

could not keep it down, and satisfaction he must have before he could rest. I told him that I thought the chiefs of the Bay of Islands might unite, and build a vessel; and if they would do this, I would furnish them with a shipwright. Many of them wanted to come to Port Jackson: they might then come when they wished to do so. He replied, that the chiefs would never agree together in having a ship, for each of them would want to have the direction; and observed, that they would not allow the Missionaries to live all together: every one wants them to reside with his own tribe. The New Zealanders are men of great reflection and observation; and they try to find out a motive for every thing which a man does. It is a very common observation with them, that "the outside of a man may be seen, but the inside cannot;" and they frequently remark to me, after I have been conversing with any of their countrymen—"You hear them speak, but you do not know what is in their hearts." When it shall please God to give them the knowledge of His grace and love, they will become a wonderful people. They study human-nature with the closest attention; and endeavour to find out every man's real character from the whole of his conduct. A rude and violent man is very offensive. Among themselves, they live, in general, in great peace and harmony. I have not seen man, woman, or boy, strike one another since I have been in the Island.

Promising Indications among the Natives.

"On the island of Matoroa, a considerable quantity of stores

and provisions had been landed from the wreck of the Brampton. I went to the island, and requested the Natives to protect the property and people: they assured me they would watch night and day, and that I might be satisfied that nothing would be lost. Mr. Butler informed me, that there had been some altercation among the Natives at the wreck, but that King George and the Chiefs on board had settled the difference, and all was perfectly quiet. I was very happy to receive this account, and to see that a Savage Nation, so poor and distressed as a many of them are, not worth a nail, should abstain from plunder, under such strong temptation to gratify the natural avarice of the human mind, in the midst of the wreck of so much property. I apprehend no stronger proof need be adduced, in testimony of the advances which these poor Heathen have made in civilization, than the respect which they have paid to the Europeans and their property, in such a time of general distress. We were all, both on shore and in the vessel, as well as our property, completely in their power. They could have taken our lives at any moment; and it cannot be doubted but that they would have done so, if the Missionaries had not been settled among them and gained their confidence and good-will. I would here observe, that, for the last nine years, the period when the Mission was first entered upon, to the present time, no European has received any injury from the natives of the whole extent of coast, from the North Cape to the River Thames, though the natives have met with many provocations and injuries from masters and crews of vessels which have visited them. The Mission has

been of vast service in this respect. A vessel can now enter the Bay of Islands with as much safety as any ship can anchor at Port Jackson. The time, no doubt, will come, when the inhabitants of New Zealand shall not only advance in civilization, but in the knowledge and worship of the Only True God, when the Christian world will have cause to rejoice and praise God.

“—Captain Moore of the *Brampton*, informed me that he had quitted the wreck, and had got his stores all landed on the Island of Motooroa—that the Chiefs on board had behaved well—that, on one occasion, between 500 and 600 Natives came round the ship in their canoes, and appeared as if they intended to be troublesome—that King George desired the Captain to be still, and not to interfere—and that King George addressed the Natives, in a speech of more than an hour long; and pointed out to them the fatal consequences of committing any act of plunder or violence, reminding them of the *Boyde*, and what followed the destruction of that vessel: he then took the Captain's sword, and told them that he would cut down the first man who should attempt to come on board the vessel. By his firmness and prudence, order and quiet were restored; and every thing which the Master wished to take from the vessel, he was at liberty to do. Captain Moore told me, if he had been wrecked on the English coast, the English would have been a thousand times more troublesome than the New Zealanders were. The Christian world are not labouring in vain, and spending their strength for nought, when they are labouring to aid this noble race of human beings to free themselves from want, ig-

norance, and superstition: without assistance, they never can free themselves, nor ever rank with civilized nations, nor enjoy the richer mercies of the Gospel; but, with the Divine blessing on the exertions of Christian benevolence, they will become a great people. Their means of living are wonderfully improved, since I visited the Island nine years ago. The introduction of tools of agriculture, such as axes, hoes, and spades, has encouraged very extensive cultivation in every district, and it is enlarging more and more every day. A nation can do nothing without iron: they had none until the Society supplied them. To give a man a spade, is not like giving him 100 lb. of potatoes to supply his immediate wants; but it is furnishing him with the means of raising hundreds: this is now evident, in every part of New Zealand.

“—A Native young woman asked me to give her a little print for a gown? I told her I was afraid that she went on board ship, and did wrong: she said that she had never been on board a ship since I came with *Duaterra* to New Zealand, and that she never would go: I believe she told me the truth, from the manner in which she spoke, and the reasons which she gave. I was much pleased with the whole of her conversation; and told her, that if I found, upon inquiry, that what she stated was true, I would give her a new gown. While we were talking, two other young women joined us: one of them wished to know what was the subject of our conversation: I told them I had been informed that the young woman went on board ship, and I supposed that she also was one that did so: she replied, if I had been told she had

ever gone on board a ship for improper purposes, I had been told what was false, for she never had. I then charged the third young woman, who did not attempt to deny that she had. I was much pleased with the moral virtue of the other two: they spoke of such evils with more disgust, than I could have conceived any women in their situation could have felt."

GENERAL BAPTIST
MISSIONARY SOCIETY.

MISSIONARY ANNIVERSARIES

BUTTERWICK.—On Thursday Evening, October 14th, Mr. R. Stocks preached in the Baptist Chapel, Butterwick, and on the following evening a Missionary Meeting was held; being the first Meeting for the Missions in this neighbourhood. Considerable interest was excited in the assembly, which was large and remarkably attentive.—An Association was formed.—Mr. Foster, of Retford, presided, and Messrs. Stocks, Watson, Purkiss, Cheesman, Tutty, and Winks pleaded in behalf of the benighted heathens. Several Collectors and Subscribers were obtained. Collections about £5. 5s.

FRIAR LANE, LEICESTER.—Previous to the circumstances which occasioned the separation of the friends forming the Church at Dover Street, Leicester, from those in Friar Lane, some exertions were made in behalf of the Mission. Of £35. acknowledged in the last Report, a large part was raised before that event took place, and included the contributions of the friends at Dover Street, but latterly exertion had declined. The Friar Lane friends have now taken up the cause under promising circumstances. On Lord's-day, Nov. 28th, two

sermons were preached by Mr. Pike, after which collections were made in behalf of the Mission. On the following Monday evening, an interesting Missionary Meeting was held, when Mr. Bromwich, the Minister of the Church at Archdeacon Lane, Leicester, kindly consented to preside, and Messrs. Jones, (Methodist,) Stevenson, Butler, Winks, Amner, Hudson, Wigg, and Pike, moved or seconded the various resolutions, and an Association was formed. The Chapel, though spacious, was crowded to excess, and much interest felt. Collections, £28.

BURTON-UPON-TRENT.—On Lord's-day, Dec. 5th, two sermons were preached at the Chapel in this town, by Mr. J. F. Winks, and on Monday evening a very interesting and promising Missionary Meeting was held, and an Association formed: Mr. John Barnes in the chair. Messrs. Butler, Jewitt, (Methodist,) Bromley, (Independent,) Goldsmith, (P. Baptist,) Hudson, and Winks addressed the Meeting. Mr. Jewitt having formerly been a Missionary in the West Indies, related various encouraging instances of the improvement and conversion of several of the captive children of long-injured Africa. At the close of the Meeting five new Collectors were obtained, with a number of Subscribers. Collections, £5. 3s. 8½d.

ASHBY-DE-LA-ZOUCH, &c.—On Lord's-day, Dec. 5th, Mr. Thomas Hudson, (a Missionary Student,) preached at Ashby, Packington, and Measham. On Tuesday evening a Missionary Meeting was held at Measham. Mr. Goadby presided, and Messrs. Butler, Winks, and Hudson, addressed the friends assembled. On Wednesday evening the Ashby Meeting was held, when Mr.

Goadby again presided, and Messrs. Stones, (Methodist,) Tate, (Independent,) Hudson, W. Pegg, and Winks, pleaded the cause of the perishing heathen. On Thursday evening J. F. Winks addressed the friends at Pakington, and produced the idols which had been shewn at other previous Meetings. Collections, £10. 16s. being about £4. more than last year.

LINES TO MRS. SUTTON,

From a Young Female Friend.

Go, my beloved Sister, go;
For you I fear no ill:
Convinc'd that God will good bestow,
Be station'd where you will.
Then why my eyes with tears o'erflow?
The heart-felt cause is this,—
That we must meet no more below,
To exchange the mutual kiss.
Great God, forgive this murmuring
thought,
And calm my troubled soul:
Teach me to serve thee as I ought,—
My will by thine control.
Ob! give me fortitude to bear
The last heart-rending scene,
When I must part with those most dear,
And oceans intervene.

LINES

On hearing a Letter read from Mr. Hampton, by Mr. P—, at Barton Missionary Meeting, Aug. 19th, 1824.

IN the plains of Hindostan dread cruelty
reigns,
And souls are beguil'd with idolatry's
glare;
From infancy fetter'd they cling to their
chains,
And faithful adhere to the prince of the
air.
Here Juggernaut's banners triumphantly
wave,
And here his proud turrets are seen
from afar;
While thousands deluded, unmeaningly
rave,
Their worship,—confusion, disorder,
and jar.
O, could I but sing of idolatry's wane,
Her gods in the dust, while her temples
decay;
—Of cruelty slaughter'd—of prejudice
chain'd,
—Or swept by Oblivion's besom away.

This time, though far distant is fast
drawing nigh,
When error's curs'd shackles fair truth
shall unbind;
Then knowledge in triumph shall speedily
fly,
And bear on her pinions sweet peace to
the mind.

The dawn is begun, and the heralds pro-
claim,
Salvation through Jesus, to poor dying
men;

The nations who heard not—now hear to
his name,
And thousands rejoice in the Lamb
that was slain.

In Orissa's province near Juggernaut's
fane,
OUR HAMPTON exhibits the SAVIOUR
divine;

His pulpit, *the cable of Juggernaut's
wain,*
His auditors those, *who had bow'd at
his shrine.*

With dust cover'd foreheads they round
him appear,
And hear the blest wonders he stands
there to tell;

The word he distributes—its truths he
declares,
And warns them to flee from the regions
of hell.

The pity of Jesus, who came from above,
In strains of affection, with joy he im-
parts;
Or tells of the work of that infinite love,
Which melts and subdues the most
sinful of hearts.

Then quotes from the word, the Eternal's
decree,
That obstinate sinners must perish and
die;

But such as to Jesus for pardon may flee,
Shall rest in his bosom, and shine in
the sky.

Go on—blessed heralds—thy colleagues
with thee,
And tell to the *heathen* the mission of
heaven;

Proclaim to the captives the glad jubilee;
That souls may be sav'd and their sins
be forgiv'n.

Remember the cloud that was small as
the hand,
Soon spread itself wide till it cover'd
the sky;

The day of small things shall as rapid
expand,
And millions be fill'd with all comfort
and joy.

Sept. 10th, 1824.

E. B.

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VOL. IV.

MEMOIRS
OF
JAMES ARMINIUS.

(Concluded from page 5.)

ARMINIUS, as we have already seen, was educated in the lap of the most rigid calvinism: Beza, his favorite instructor, having carried the doctrines of predestination higher than most of his cotemporaries. These tenets however were warmly opposed by several able divines, about the period when Arminius entered on the ministry. Soon after that event, a pamphlet was published at Delft, against the high system of Beza, which, though it, only laboured to bring the decree of election and reprobation a step lower,* excited considerable attention. It was thought neces-

* The doctrine taught by Beza, was, that God eternally decreed to elect, positively and absolutely, to everlasting salvation, certain persons, whom he had not yet decreed to create. The book published at Delft maintained, that, after God had made a decree for the creation of mankind and had foreseen the fall of Adam, he positively and absolutely determined to elect certain persons to eternal salvation, without any antecedent reference to Christ Jesus.

sary by the orthodox party, that this tract should be answered; and Arminius, whose reputation daily increased, was pressed, by several of the leading ministers of his party, to undertake the refutation of it. Full of veneration and gratitude to his deceased tutor, and confident of the goodness of his cause, he consented; and indulged the most sanguine expectations of obtaining an easy victory. Yet, as he was sincerely desirous of discovering the truth, and cherished a high veneration for the authority of the scriptures; he commenced his preparations for the contest, by accurately weighing the arguments on both sides of the question, and carefully comparing them with the sacred oracles. This led to a result far different from his anticipations. He was compelled, by the force of conviction, to relinquish the scheme of Beza; and, for a short season, embraced that of the book which he had undertaken to refute. But the subject had now obtained full possession of his mind. Feeling its vast importance, he determined to give it a strict investigation; and to devote every leisure hour that he could snatch

The former was called the *supralapsarian*, and the latter the *sublapsarian* scheme.

from his public duties, to this purpose. He consulted the inspired volume as the ultimate standard; but read diligently all that the ancient fathers and modern divines had written on the points in debate. After frequent and earnest prayer for divine illumination, the result of this labourious examination was a firm conviction that God's decree of predestination, as taught in the scripture, was, out of men, considered as created and fallen, to elect to everlasting life all those who should, by the true obedience of faith, accept the offers of grace in the gospel; and to consign to eternal ruin all those who rejected them. This opinion he firmly maintained, amidst much opposition and persecution, to the close of his life.

As these views of divine truth were totally disapproved by those with whom he was connected, it was necessary to act with great circumspection in avowing them. He guarded against any premature declaration; and was, for a time, careful to avoid saying any thing in his public discourses that directly clashed with the current opinions. But, as his newly adopted tenets became clearer, and their truth and importance more evident, he perceived that it was inconsistent with his duty, as a teacher of christianity, to whom his auditors looked for full and impartial instruction in all its doctrines, to suffer his respect for men, however pious or learned, to induce him to conceal what he believed to be a divinely revealed doctrine. He resolved therefore, towards the close of 1590, to embrace every proper opportunity of bearing a modest but decided testimony for the truth. He was then delivering a series of lectures on the Epistle to the Romans; and

having reached those passages which are esteemed the grand supports of unconditional predestination, he was naturally led to be explicit. Though he guarded, as much as an honest regard to truth would permit, against shocking the prejudices of those who entertained opposite sentiments, yet his discourses excited great attention in the people; and created no small uneasiness and alarm amongst his brother ecclesiastics.

In the infancy of the republic of Holland, when it had recently escaped from both civil and religious tyranny, the rights of conscience were very imperfectly understood. A certain system of divine truth had been adopted from some of the principal reformers, and so closely connected with their politics, that any innovation in doctrine was considered as pregnant with danger to the commonwealth, Arminius therefore, found it prudent to shelter himself behind the confessions of faith and catechisms, which had received the sanction of the state; and so to express his own views as not verbally to contradict them. Indeed, he largely shared in the veneration that was felt towards them; and when compelled to acknowledge that the word of God opposed the common popular interpretation of these formularies, he was more disposed to conclude that they had been misunderstood, than that they were erroneous.* And the am-

* The veneration in which the Dutch churches, formed after the model of Geneva, held their Confessions of Faith and their Catechisms, can scarcely be conceived by a modern dissenter. They denominated them, "the secondary scriptures," "the little Bibles," "the marrow of the Bible," &c. In some places, the ministers were directed

bignity with which some of the contested points were expressed in them, afforded a large scope for various meanings.

A clamour, however, was soon raised against him as a setter forth of strange gods, which some learned ministers kindly endeavoured to suppress; and he voluntarily offered to pledge himself, by a solemn agreement, to deliver, in his future discourses, the doctrines of the scriptures, according to the exposition of those writings in the catechism and confession. But his concessions had not the desired effect, and he was frequently attacked in the ecclesiastical synods as a corrupter of the people. These disputes were conducted with so much warmth, and the people became so deeply interested in them, that the civil magistrates, apprehending some unpleasant result, summoned all the ministers before them, and

to preach from a portion of the Catechism, every Lord's day afternoon. One of the leading divines, in the council of Dort, repeatedly affirmed in that assembly, that "the sacred scripture must be interpreted according to the Confessions and Catechism." It was necessary therefore that Arminius, who had subscribed these formularies, should act with caution in attacking them; but in his last declaration before the states of Holland, he boldly placed them in their proper station, and affirmed that they ought to be revised by a national council, "1. That it may openly appear to all the world that we render to the word of God alone such due and suitable honour, as to esteem it to be beyond all disputes, too great to be subject to any exception, and worthy of all acceptance." "2. Because the Confessions and Catechisms are writings that proceed from men, and may, on that account, contain within them some portion of error; and therefore it is lawful to inquire whether or not there be any thing in them which requires amendment."

exhorting them to mutual forgiveness and concord, directed them all to avoid broaching new doctrines in their sermons. This advice did not calm their angry passions. They continued to persecute Arminius at their several meetings; and used every means to engage him to explain his sentiments, so as to subject himself to a charge of heresy. But his prudence, moderation and firmness defeated all their attempts; and at length they shrank from the contest, leaving him to pursue his course in peace. During the remainder of his residence at Amsterdam, he continued to enjoy the esteem and friendship of his brethren in the ministry, the respect of his superior both as a citizen and a minister, and the affection of the people. His ministrations were attended by multitudes of all ranks and of every denomination; and his popularity and influence daily became more firmly established.

In the year 1603, death having deprived the university of Leyden of two of its most efficient professors in divinity, it became necessary to look around for a person capable of maintaining the interests of religion and literature in that seminary. On this occasion, the eyes of all were turned towards Arminius, as the best qualified, both by learning and piety, to supply the vacancy. But it was no easy matter to accomplish this object. The magistrates and people of Amsterdam declared that they could not be deprived of his assistance and labours; which they esteemed the most effectual support of true religion and the best guard against error that the city could enjoy. It was not therefore till after repeated and urgent solicitations from the rulers of the

university, seconded by the earnest intercessions of the most eminent divines and statesmen, in which the Prince of Orange himself joined, that permission was obtained for his removal to Leyden. The good man, on whose account all this negotiation was carried on, took no part in it; but, as he had not the least anticipation of such a proposal and had done nothing to promote it, so he left the decision wholly to his countrymen, under the guidance of divine Providence; and was perfectly willing to be disposed of as appeared most to the glory of his Saviour and the benefit of his church.

This evidence of public esteem roused the malice of his enemies; and they availed themselves of the occasion to revive against him the charges of heresy, which had then for many years been buried in silence. The subject, however, being brought before the proper tribunal and strictly examined, the complaint was dismissed; and it was resolved that, "in the liberty of prophesying, which is granted in the church, he had taught nothing contrary to the christian religion." All obstacles being thus overcome, he removed to Leyden, in the middle of 1603; preceded by the most flattering testimonials to his piety, ability, and diligence, from the ministers and divines of Amsterdam.

At Leyden, he was created Doctor in Divinity, and appointed Professor of Theology in the university. When he entered on the duties of his office, he found too many of the students for the ministry engaged in useless and intricate disputes; and more ambitious to puzzle each other with scholastic disquisitions, than to study the essential truths of christianity, and exemplify them in

their temper and conduct. He immediately endeavoured to remedy this evil; and by a steady prudence, united with an affectionate firmness, he succeeded in leading many from the mazes of metaphysics to the infallible oracles of truth. He urged on them all the necessity and importance of personal religion; and frequently reminded them of the awful declaration of our Saviour: "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of God." And he enforced all his precepts by his own exemplary conversation.

The promotion of peace and harmony with real christians of every denomination, except papists, was another object which greatly occupied the studies, prayers and exertions of this good man, in the station to which Providence had raised him. With the mother of harlots he thought it unlawful to seek any concord; but he exhibited the greatest tenderness towards the different sects into which the protestants had unhappily separated; and sought by every means in his power to allure them from the subtleties which divided them, to the study and practice of genuine christianity, as exhibited in the sacred scripture. Some of his opponents wished to ascribe his diligence and zeal in these laudable pursuits, to an ambition of acquiring reputation and influence; but their calumnies soon vanished, and the university, the church and the state acknowledged their obligations to his labours, and their veneration for his character and virtues.

Yet the general approbation which Arminius received from the wise and the good, did not screen him from the invidious

attacks of his opponents, who still continued to persecute him, by spreading reports of his heresy and innovation. The ecclesiastics were the most zealous and assiduous in urging these charges; and Gomarus, a professor of divinity in the same university, placed himself at the head of his accusers. He was incessantly teased with impertinent inquiries into his sentiments on the suspected points; and the synod and presbytery employed all their artifice to extort from him some confession on which they might found a prosecution. They invented certain propositions, which they circulated under his name; and when he disowned them, endeavoured to surprize him into a profession of his own views. He was aware of their design, and steadily persevered in refusing to be examined by any of the ecclesiastical courts: but offered to communicate his opinions to any individual minister for his personal satisfaction: or to give a full and impartial account of all his religious sentiments, before the civil governors of his country, assisted by as many ministers as they should appoint. These contests among the divines, which were frequently carried into the pulpits, prevented the edification of their hearers, interrupted the harmony of the church, and excited feelings of mutual hostility in the people. The government, therefore, at length, thought it expedient to comply with the repeated request of Arminius, and summoned him and Gomarus to appear at the Hague, attended by four of their brethren in the ministry, to hold a conference on the points in which they differed from each other, before certain counsellors of state; who were to act as moderators and report the issue to

the chief magistrates. This conference was held, May 24, 1608. Gomarus disputed the authority of the court, and refused at first to enter on the conference on religious matters, before a civil tribunal; but being pressed, he raised certain objections against some expressions which his colleague had used on the subject of justification. The latter defended himself by declaring his perfect concordance with the established Confessions of Faith. To prevent personal altercation, the court directed each party to deliver a written statement of his own opinions on the contested points; and then each to write his animadversions on the statement of his opponent. These documents were delivered to the counsellors; who, having duly considered them, reported to the States, that the disputes were of little importance; relating principally to some subtle notions respecting predestination, which might either be omitted or suffered to pass, by mutual toleration. The disputants were then called before the council; and the president in addressing them, thanked God that the controversy did not affect the chief points of the christian religion, complimented them for their attempt at a mutual explanation, enjoined secrecy respecting what had passed, and exhorted them to exert themselves to preserve the peace of the church and the university; till a national, or at least a provincial, synod could be called, to determine any doctrine on which they might continue to differ.

Gomarus, in reply to this soothing address, observed, "The opinions of my colleague are such as would make me unwilling to appear before God my Judge, if I entertained them:"

adding, "Except some means of prevention be promptly devised, the churches, the cities and the citizens of our native country will be placed in a state of mutual enmity, and rise up in arms against each other." To this intemperate sally, Arminius replied with a dignified calmness: "I am not conscious of entertaining any sentiments so atrocious as those attributed to me; and I confidently hope that I shall never give any occasion for schism or separation either in church or state. But I am ready to make an open and faithful declaration of all my sentiments, views and designs, on every subject connected with religion, whenever I shall receive a summons to appear before this august assembly for that purpose; and even now before I remove from their presence." The conference was thus closed; but the government, finding the spirit of discord spreading with increasing bitterness, summoned him to redeem his pledge, by appearing at the Hague, Oct. 30, 1608, and there making the proposed declaration in a full assembly. He obeyed this summons with a cheerful alacrity; and, though labouring under severe bodily indisposition, made a long confession of his faith, with so much freedom, modesty and firmness, as gained the admiration and respect of all that heard him. In this speech, he refuted what he thought the errors of his opponents, and stated unreservedly his own opinions and the grounds of them, respecting predestination, providence, free-will, grace, final perseverance, assurance of faith, the perfection of the saints, the divinity of Christ, and justification.

Arminius was much pleased at having an opportunity, for which

he had long sought, of stating and defending the doctrines of truth before such an assembly; and expressed deep gratitude to the States for the kind and patient hearing which had been afforded him. He was desired to write out the propositions which he had stated in the conference, and deliver a copy to the council; but, on his return home, he was immediately confined to his bed by illness. On Sept. 12, he wrote to the States, excusing his delay in complying with their request. After informing them of his indisposition, he added, "In regard to the confession which I delivered before you, so far am I from entertaining any doubt respecting it, that, on the contrary, my deliberate judgment is, that it agrees in every particular with the word of God. I therefore persist in it; and, with the faith that I then professed, I am prepared to appear, at this very moment, before the judgment seat of Jesus Christ, the Son of God, and Judge of both the living and the dead."

Though in these various contests for what he esteemed the great doctrines of christianity, he was supported by the testimony of a good conscience, and the approbation of those whom he most wished to conciliate; yet they were uncongenial to his benevolent and peaceable disposition; and he often deplored with tears the angry manner in which they were conducted. Sometimes, in a moment of dejection, he would exclaim with the prophet, "Woe is me, my mother, that thou hast born me, a man of strife and a man of contention to the whole earth. I have neither lent on usury, nor have men lent to me on usury; yet every one of them doth curse me."

Such feelings however were transient; and he soon recovered his usual serenity. Yet, though his vigour of mind and habitual piety supported his spirits, these distressing controversies, joined to his assiduous attention to the duties of his station, doubtless undermined his bodily strength and brought on premature old age. On his return from the Hague, various diseases, which had for some time been gradually gaining strength, increased in an alarming degree. The best medical assistance was obtained; but their skill and attention were ineffectual. Nature was exhausted; and he was evidently fast sinking into the grave. This state of weakness and suffering, which ought to have disarmed the malice of his enemies, furnished fresh opportunity of shewing it. They ascribed his affliction to the anger of God against him, for opposing Calvinism; and boldly applied to his case the dreadful threatenings of the prophet, Zech. xiv. 12. xi. 17. This rash and impious profanation of scripture, however, only exposed their own impotent malevolence; but had no effect on the amiable patient. Though worn down by complicated maladies, his mind preserved its usual firmness, his temper its natural sweetness, and even his countenance its wonted cheerfulness. He was incessantly engaged in prayer for himself and for the peace of the church; and looking forwards to that blessed state where controversy, sin, pain and sorrow would be unknown, he rejoiced in its near approach.

Being reminded by his physicians of the propriety of settling his worldly concerns, he received the intimation with great equanimity, and set about it with alacrity. In his will, which he

then wrote, he took an opportunity of leaving his dying testimony to the integrity and diligence with which he had endeavoured to form his opinions on religious subjects and his anxious desires for the peace of the church. His temporal affairs being easily arranged, he spent the remainder of his time on earth in holy meditation and prayer; and in heavenly conversation with two pious ministers who had long been his most intimate friends. When his dissolution was drawing near, he was heard to ejaculate, "O Lord Jesus, thou merciful and faithful High Priest, who was pleased to be tempted as we are, yet without sin, that being taught by such experience how hard and painful a thing it is to obey God in sufferings, thou mightest be touched with the feelings of our infirmities,—have mercy upon me, and succour me thy servant, now lying on a bed of sickness and oppressed with these numerous evils. O thou God of my salvation! render my soul fit for thy heavenly kingdom, and prepare my body for the resurrection." At length, on Oct. 19, 1609, about noon, with eyes lifted up to heaven, he calmly breathed his last, amidst the prayers of his admiring friends, who were all constrained to cry, "Let us die the death of the righteous."

ORIGINAL LETTER

FROM

*The late Mr. GILBERT BOYCE,
To Mr. P. of SALISBURY.*

Coningsby, 25th Aug. 1783.

*Dear loving, and no less beloved
brother, in our great and glorious
Immanuel,*

Yours of the 29th of July, I
received the 3rd of this month,

in the morning before divine service. I am glad that any production of mine had that effect to give you pleasure; and that Mrs. P. and Mrs. B. were sharers with you therein. I would not fill you or any others with words which carry only a sound and shew of knowledge, and experience of something great and good, without having that experience more or less in my own heart; for in so doing, as *Elihu* said, in almost a similar case, my Maker would soon take me away. I do assure you it is my real, hearty desire and prayer to be clothed—to be filled with humility, that adorning, beautifying and lovely grace. Let swelling pride and self-exaltation, the boast of pharisaic ignorance, be found in whomsoever it may, I still humbly hope and trust it will never have place in us. May God for ever preserve us from that damning sin. Do not talk, my brother, of being shut up, consigning yourself, or restraining your pen from writing to me; for I am always well pleased therewith. I doubt not your being a real and hearty lover of Christ and his church, which he will gather from the four winds into one glorious company, without spot or wrinkle, or any such thing; that is, it shall be holy and without blemish. O what a joyful, happy, glorious day will that be, when he will thus present his church unto his Father! How much, or how little you read, pray and meditate, I know not; but be it more or less, it is not without pleasure and profit. I suppose you wish for more time to be employed in such delightful exercises; not that you want an inclination to them, nor that you have received no pleasure or profit by them.

But after all, however, it couce

to pass, such are our frames, we do find ourselves sometimes scized with dullness and heaviness of mind and spirit; and we lose for a season that liveliness and cheerfulness, that comfort, joy and pleasure, which at other times we experience; but still we are in faith, hope, desire and trust the same; though not always in the same degree. We are enabled by grace to keep our anchor hold, and that is a great mercy to us in this fluctuating state. Should we lose our hold of that, how soon should we find ourselves tossed to and fro with every wind, ready to be overwhelmed by every wave. But Christ, the immoveable anchor of our hope, still keeps and bears us up, that we sink and perish not; though storms and tempests rise and blow with mighty, but not uncontrollable, force upon us; for he who stilleth the raging of the sea, whenever he pleases, stilleth all our fears and foes.

It is a truly christian course which you and your dear spouse do take, in morning and evening services to God. O that it was so in every christian family!—But it is not so in mine. I to this day could never prevail with my wife to exercise such freedom as to open her mouth in prayer in my hearing. Talk and read she will; but all her prayers are in secret. Nor have we such meetings on sabbath-day mornings as you speak of; I wish we had. I hope there is no truly christian preacher but prays at home, as well as with his people in public service, that God would bless his labours and make them successful, although he has not all the success he desires and prays for.

You may well be weary at night after three times preaching

in the day. But the day is drawing near when you shall rest from all your work and labour, and complain of weariness no more. Whatever is the cause and reason of it, deadness in religion among professors, is, at this day, greatly complained of. We had a few weeks ago, five persons baptized, and added to our church. I thank you much for the inclosed, by which we see that others have their causes of complaint as well as you and I. And when it will not be so, in this world, neither I, nor you, nor they can tell. My thoughts have very often been, and still are, running frequently out in various ways, about the present state of Christ's flock here on earth. I have said, "Lord, how strange and wonderful it is, things should be so! What can be the cause and reason why things are no better with us? Lord, thou knowest; for thou knowest all things. O that thy faithful ministers all might be directed.—Lord, what must be done?—What can be done?—Thou knowest by whom, and how, and when.—Thou knowest who are thine." Thus, and much more, with many a sigh and groan, have I mourned before the Lord in secret places, distant from human eyes and ears. Yea, I have oftentimes spoken to myself and God, in some degree similar to Jer. ix. 1, 2.

It gave me much concern when you told me of the afflictions of your family. I did indeed immediately find a spirit of sympathy rise up in my mind; and I humbly and heartily pray that they may be sanctified to you all; that the God of all grace may keep your hearts and minds in peace, in an entire submission to his will and a real resignation to his all-wise disposals. May faith and patience have the firm pos-

session of your souls, that you may be perfect and entire, wanting nothing which your heavenly Father knows to be best for you. The Lord knows I do pray for you, and for all that love him; and I doubt not of your prayers for me. As no christian can live without prayer any more than he can live without food, so all real christians can never cease to pray one for another. O what a mercy it is, that such poor worms as we are, should have the privilege, liberty and freedom to go unto the most great Almighty Being, as often as we will, to make our requests and supplications to him. O the wonderful condescension of the most admirable, most glorious and supreme Being of beings! He who wants nothing from us, who asks nothing of us for his own interest and benefit, yet is so kind and condescending as to admit us into his presence, and grant us a favourable acceptance. Amazing all! Beyond all human thought, as much as beyond all desert! If God had not a favour to us, he would never have distributed with his liberal hand such blessings, such undeserved blessings, amongst us.

The moment you told me that Mrs. P. was strongly inclined to write to me herself, it struck my heart and gave me pleasure. And if God permit, I shall expect to see her inclination carried into effect. I beg she will not disappoint me. Male and female are all one in Christ Jesus; as much beloved, partakers of the same grace, privileges and promises, and saved by the same Saviour. A professed baptist, without being possessed of the spirit and grace of God, is no honour.—What experience I have, is God's gift; I have no more than a Hottentot without his gifts.—Therefore, not unto

me, but unto him be all the praise. If the Father and Son be yours, all is yours. 1 Cor. iii. 21. There must, as you say, be a meetness for glory. Believers therefore are the only right, true and acceptable workers with God. 1 Cor. xv. 58. O ye chosen and dutiful children of your heavenly Father, you are the only workers indeed; for ye only are the true, sincere and fervent lovers of the adorable Father and Saviour. All others compared with you are idle and indolent, lazy and slothful in the work of the Lord; careless, thoughtless about it; ignorant of it. They know not the Lord, nor his work, who and what he is, nor what his work is. But you are well acquainted with him and it; you know what it is and what it means. You not only know for whom, but also for what reasons and to what ends you are called to his work. *His work*, I say, not your own.—The others indeed are great workers, but their work is of a vastly different kind from yours; and so is their master for whom they work.

God's promises must certainly have a powerful influence to encourage and excite us all to go on cheerfully in his work, whatever difficulties or obstructions we may meet with in our pursuit and practice of it. And none, except high and lofty antinomians, will ever make the least objection to it. Therefore whatever we read of grace, faith, love, hope, holiness and salvation or eternal life; whatever we read declared, taught, commanded, and forbidden; all must stand, and do stand in exact consistency and harmony with one another. There is therefore no inconsistency between gospel grace and gospel duty; between gospel faith and

gospel works; between sincere love to Christ and a real conformity and likeness to Christ; between a well-grounded hope of salvation by Christ and labouring for salvation in and through Christ; between a right dependence on Christ and keeping the commandments of Christ. For we are sure he is as much a Sovereign to command, as he is a Sovereign to give and bestow gifts and rewards. The scripture doth not say and unsay,—say this in one place and contradict it in another. When we read of being justified by faith—saved by grace—saved by hope, these scriptures do not contradict those which exhort us to labour for eternal life—to work out our own salvation—so to run that we may obtain—to fight the good fight of faith—by patient continuance in well doing, to seek for glory, honour and immortality. You well know, my dear brother, that here is nothing inconsistent with God's eternal purpose which he purposed in himself to save us by Jesus Christ; but quite agreeable thereunto. For if he did not thus graciously purpose in himself to save us by grace in Christ, I must acknowledge I know not what his purpose was. But, if what I have observed really is the declared purpose of God, we have the utmost reason to rejoice, be glad, and for ever to adore and magnify his glorious grace, in making known his purpose to us sinners. This is not crude, empty, legal stuff; it carries nothing of the poor, dull, low, heartless, lifeless, worthless pharisaic legality with it; but is all purely evangelical, according to the best experience of the best of christians that ever lived, or ever will live. That chosen vessel, that truly converted believer, that sincere lover, that eminent

preacher of Christ, that once holy on earth and now happy in heaven, that great good man, "Paul the aged," is a striking proof of the whole, both in doctrine and practice.—I have not said this, because I question your belief of the truth of it, but to bear my testimony against the high towering conceit of our rigid antinomians. Let us therefore only make the following suppositions :

A man proposes to build a house and to furnish it with all suitable accommodations to entertain a number of persons, even as many as come under such orders and directions, rules and regulations, as he hath appointed and settled; and that all such, and none but such, shall be partakers of his bounty as long as they live. Is not this a free gratuitous act of grace in the man? And is it less free for his having appointed good order and rule to be observed by all comers? And is not this the very case of our all-bounteous Creator and Father? He hath built a house and placed his own Son over it, who hath given out his orders and directions, laid down the rules and regulations, according to which every comer is to enter in and live upon the bounteous store he has provided for them. He, therefore, is the Giver and we are the receivers. We live upon nothing but the bounty of his gifts of every kind; all which we receive and acknowledge with the most dutiful, grateful and thankful hearts: attributing all to him, nothing to ourselves but our unworthiness.

I will now add nothing more than my really affectionate and unfeigned love to yourself and Mrs. P. whose restoration to a better state of health I am glad to hear of; and to that christian

lady who still makes one of your family, whose restoration also to a more healthful state of body, and a most profitable use of her present affliction, is sincerely prayed for. And that you all may be comforted with the real experimental comforts flowing from the all-comforting Spirit of God, whereby he comforts all who are cast down, whether in adversity or any other kind of affliction,—all who are truly and certainly his.

As our lives grow longer while we continue here on earth, so our continuance is shorter and shorter; for the longer we have lived, the less time we have to live. And the less the better for all those who are by grace made meet for glory. O that we may all find it so to the everlasting consolation and happiness of our immortal souls! Amen. Thus fervently, sincerely and most heartily, in faith, hope, trust and dependence on Christ, prays—

Your most hearty, loving, faithful friend, desirous with you to shew forth the prises of Him who hath called us out of darkness into this marvellous light.

G. BOYCE.

I do not think there is a man any where who has more reason or cause to ascribe his whole salvation to free grace in Christ, than I have,—knowing and remembering what I once was. And I think no man can be under more and greater obligations to adore and praise that great, good God who freely gave his grace to me, at a time unthought of and unexpected. Can I therefore be undutiful, ungrateful, unthankful?—No: no: no!—O, my God, forbid it ever should be so.—Farewell.



CORRESPONDENCE.

ON LYING.

A lying tongue—doth the Lord hate.
Prov. vi. 16—17.

Gentlemen,

In a former number, (vol. iii. page 371,) you inserted my concluding remarks on *Pride*, the first object of the divine abhorrence, mentioned by the wise man, Prov. vi. 16—19. I now proceed to consider the second article in that black catalogue, “*a lying tongue.*”

The advantages of veracity and the evils of falsehood are innumerable. It is the love of truth which produces the harmony of celestial spirits with each other, and with saints on earth. Jehovah, who dwells in its pure light, and discerns all the proprieties of actions, all the beauties of holiness, makes a revelation of them to his creatures. This revelation, which, in the abstract, may be denominated, “*glorious truth,*” is esteemed, loved, admired and practised by all holy intelligences. Since “*God is one,*” always consistent with himself, so they who act according to his revelation, will ever form but one harmonious communion, whether their local residence be near the effulgent throne of his glory, or in this world of evil, mourning and woe. An inflexible regard to truth is the moral immutability of our Creator; and it is his eternal adherence to the revelation of his will when once made, which constitutes him the adorable “*Rock of ages,*” on whom we may confide without hesitation or fear.

By these remarks the mind is prepared to feel the force of the wise man’s declaration, “*a lying tongue doth the Lord hate.*” Whenever a declaration is intentionally made, contrary to existing facts, or to the purpose of our minds respecting future actions, or to the intimations of memory relative to past matters, the guilt of this great sin is incurred. False accounts of others, unmeaning promises and bombastical narrations of common incidents, are also of the nature of lies. How

many of them are uttered by pragmatical persons and slanderers! With heads destitute of useful knowledge, they are unable to instruct; and having hearts filled with the vain desire of establishing their importance, their mouths are full of lies; misrepresentations of the characters, concerns and families of the neighbourhood. What tremendous guilt of this kind is incurred by tradesmen, too, who, in order to pass off goods for more than their value, or purchase them for less, will not scruple to give the most false representations. Prov. xx. 14. And vain glorious people, who want to gain credit for their ability in telling a tale, are very apt to give way to lying, by introducing much of the marvellous into all their narratives of ordinary events—a foolish as well as a wicked practice; since want of faith in the auditors prevents the effect of the whole story.

But it would be tedious to mention all the violations of truth, practiced by irreligious characters. There are, however, methods of speech bordering on falsehood, too often adopted by professors. When we give more praise even to a friend than we think he deserves;—when we pretend to be more or less satisfied with our views of scripture than we really are;—and when we misrepresent the opinions of other denominations, our words are greatly disapproved by the God of truth. It is not “*to have our conversation in the world with simplicity and godly sincerity.*”

It is lamentable to observe what hundreds of awful falsehoods are told by people under the influence of a violent temper; or when the passions are impetuously hurrying in pursuit of a favourite object. Without the least imaginable reason, suppositions are formed of people wishing to oppose them in their designs; the most shameful constructions are put on words of peace and friendship; and these are uttered, without any remorse, with all the vehemence of a person who has been really and intentionally injured. Even in christian churches, when cases of discipline occur, which involve opposite interests, such deplorable depravity is sometimes observed; and, if it were not for the obvious connection subsisting between “*a proud look and a lying*

tongue," one might have some hope in our endeavours to bring such people to repentance. But what power less than Omnipotence can restrain the haughty ways of human wrath, or extinguish the disastrous burning of a slanderous tongue, an unruly member, "a world of iniquity set on fire of hell."

The *cause* of this sin, so detested by God, is an essential defect in principle. Liars are ever deemed the most contemptible characters, unworthy of the least confidence or esteem. To transact business with them is extremely dangerous; and to have such people as partners or fellow-labourers in any undertaking, is like walking among bogs and pits, where all is perilous uncertainty, and where we are liable to sink into ruin every step we take. When we reflect on the amazing faithfulness of God, which "is established in the heavens," and on his keeping covenant through a thousand generations, we have proof enough of his entire hatred of all deception, and of his determination that "all liars shall have their part in the lake, which burneth with fire and brimstone." Lying is hated by God as an injustice. Social confidence rests on an understood agreement, that words shall be the real signs of our ideas. Men of truth, knowing that, from the limited sphere of individual observation, it is necessary for their fellow creatures to take much of their knowledge on trust, and make the greater part of their movements in dependence on the accounts of others, are very careful to avoid all false representations of men and things. They reflect that by giving wrong information to people, an inducement may be furnished to engage them in a course of action injurious, or even destructive to their happiness. But, on the other hand, what a notorious robber is he, who, in return for this regard to his welfare, hesitates not to give false ideas of objects, and to be, in consequence of his falsehoods, the occasion of a variety of evils to his brethren of mankind? The proof of this species of injustice is seen in the *necessity* of confidence in testimony, either to carry on the business of the world, encrease our knowledge, or enjoy the pleasure of social communication. Is it not the report of others which induces the merchant

to cross the ocean in hopes of gain? Are not statesmen compelled, in a great measure, to legislate in dependence on the accounts they receive? We take very few steps on our own knowledge alone. We buy where we are told we may do it to advantage; we sell where we learn there is a brisk market; and we often seek pleasure where we understand from others it is to be found. In short as we can neither eat nor drink by demonstration, he would act the part of a madman, who should determine not to place some confidence in his fellow creatures. Since then there is an absolute necessity of accustoming ourselves to act, in some degree, in dependence on the words of others, what a traitor and a curse to society is he, who, by "a lying tongue," leads people to the adoption of improper and pernicious courses of operation! Truth and justice, falsehood and injustice, were associated on the mind of the psalmist, when he exclaimed, "A God of truth and without iniquity, just and right is He." Since we know that the holy Governor of the universe abhors all acts of wrong, we have here an additional proof that "lying lips are an abomination to the Lord."

This sin is detested by him as the *offspring* of the devil, who "is a liar and the father of it." The whole history of satan, especially his torments in hell, is calculated to convey an idea of the divine displeasure with him and his dark deeds; and of all those who voluntarily accustom themselves to disregard truth, it may be said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth because there is no truth in him."

The *consequences* of lying are such as a God of truth and mercy must abominate. Was it not a lie which, by deceiving our first parents, induced them to commit that sin which brought "death into the world and all our woe?" In proportion as falsehood increases in a community, social confidence decreases; and were this to be annihilated, society would be broken up; every man would look on his fellow with suspicion; the strong would oppress the weak; all would be disorder and confusion. The evils of this vice are so great, as to lay men under a

sort of necessity, in some measure, of attending to truth. It should however be remembered, that the divine displeasure against sin is proportioned, not to the degree of mischief actually done by it, but to the degree of evil it is adapted to produce. Through the good Providence of God, the liar himself is often the greatest sufferer. The frequent repetition of falsehood brings on a belief of it; and an habit of lying is sure to occasion a perversion of the judgment, and an inability to relish any of the pleasures of virtue. Of apostates from truth, the apostle says, that "speaking lies in hypocrisy, their conscience is seared as with a hot iron" But of all the mischievous consequences of this sin, none are more alarming than the indisposition it produces to the exercise of the faith which is connected with eternal salvation. There cannot be imagined a greater contrast than exists between a spirit of deceit and that penitential submission to the whole authority of truth, (that contempt of all the vain delusions of pride and self-righteousness, which are manifested when the soul "receives the love of the truth, that it may be saved." None are more ripe for destruction than habitual liars; and "for this cause shall God send them strong delusions that they should believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness."

Reader, if a sense of the importance of truth and the evil of unrighteousness be felt in your heart, take the advice of a friend. Keep your tongue as with a bridle while under provocation. Never speak in a passion. Be very mindful of your promises, and avoid making them whenever it is possible. Be thoughtful; and remember it is an inflexible adherence to truth, which, by making you always appear the same man, will insensibly procure for you the confidence and esteem of others. Mind your own business, especially the salvation of your soul; and you will be preserved from the temptation of saying what is untrue about other people's characters and concerns. Above all, keep this truth in your heart, that a lying tongue is detested by that God, at whose bar you will shortly appear; and that, though salvation is offered in the

gospel to sinners, it is held out in the spirit of truth, and it is enjoyed by those only who are "of the truth." "For this end was I born," said Christ; "and for this cause came I into the world, that I should bear witness to the truth. Every one who is of the truth heareth my voice." LISLAW.

FUND FOR MINISTERS' WIDOWS.

Gentlemen,

I was pleased to observe, in the last number of the Repository, some queries by "Inquirer," respecting the propriety of attempting to form a society for the relief of the widows of General Baptist ministers. Indeed, I was in hopes the subject would not have remained so long unnoticed; but I attribute the silence of your correspondents to the fear they may entertain, lest, as we have many different funds to which we are bound to contribute, if another society were to be instituted, it would either not meet with adequate support; or, by diverting the funds of the Connection into another channel, would diminish those already established. After mature reflection, however, I do not apprehend that either of these evils needs be feared; otherwise I should conclude it extremely injudicious to introduce the subject to the attention of the Connection.

I beg leave, through your medium, to inform Inquirer, that, when I forwarded to you the queries inserted in vol. iii. p. 338, I was perfectly aware of the existence of the society to which he alludes; and I also knew, that the managers of that fund, instead of shewing a reluctance, have uniformly displayed great willingness to afford relief to all those widows of our Connection, for whom application has been made to them. I am glad that Inquirer has brought the subject under consideration; because it gives me the opportunity of stating to him my reasons for thinking that a new society would not interfere with the old one.—How far my answers to his questions may be satisfactory, I cannot tell; but I should wish the subject to be fairly discussed; and

am willing to let it stand or fall upon its own merits.

The first question is, "Would the widows who received relief from the proposed society be thought proper objects of assistance by the society already existing?" I think they would, from the very constitution of the society; provided the income of each did not exceed a certain specific sum; or if they have children, a proportionably greater sum. I have at this moment before me, the annual account of the society for the year ending March, 1823, which states, that applicants for relief are not rendered ineligible to partake of its benefits, unless an English widow, without a child, have an income* *exceeding* £30. *per annum*; or a Welch one, without a child, £18. *per annum*. And it appears evidently to recognize the principle of the widows receiving charitable relief, without restriction as to the source from whence that relief shall be derived; for, I observe that the petition for relief is required to state, amongst other things, whether the petitioner is intitled to any, and what, relief from any county, or other *association or society*. In p. 11. it is, with a considerable degree of compassion, stated, by the framers of the annual report, that they regret that many" (widows) "are wholly supported by *charitable institutions*;" and this statement is coupled with another remark, that "many have not any other support but what they receive from this fund." Both these observations, it will be seen, are made use of, not as an argument to prejudice the claim of the widows, but urged as a powerful stimulus to increased exertion; for the managers conclude their very sympathetic address to the public, by saying, "their," (the widows') "distress speaks feelingly for itself; and they trust that it need only be known that it may be relieved."

With regard to the second query, I will readily admit, that, for some years, the relief would fall short of the assistance received from

the existing society; but my answer to the first query will shew, that I cannot so readily deduce Inquirer's conclusion. I am persuaded that those who would derive benefit from this measure, would still be fit objects of the existing society; and, therefore, whatever they might receive from the General Baptist fund would be an augmentation of their income.

To the third query, I reply—I find churches and individuals in our Connection were to afford more liberal aid to the existing society, it would, no doubt, in a small degree, render the managers more able, I will not say more willing, to afford assistance; but even this would fail in its object, unless similar exertions were made by all the three denominations, in comparison with which, the *General Baptists* form a very small proportion. It is evident, that, if exertions were made by us alone, the whole of the money collected would go into the general fund; and thus it appears by a comparison of numbers, that only a twenty-seventh part of the benefit would be received by our widows. In the year 1822, for instance, two hundred and sixteen widows were relieved by the society, out of which, I believe, only eight belonged to our Connection. Admit, for the sake of argument, that a sum of fifty pounds were annually distributable from our Connection to our own widows, we should then be able to present each one with upwards of six; but if this sum were to be divided amongst the whole two hundred and sixteen pensioners, the share of each would not amount to five shillings. In the former case, therefore, an annual disposable sum of this amount, would be a real and important benefit; but in the latter it would scarcely be perceptible.

Far be it for me to decry the merits of the existing society, or to speak lightly of the benefits our widows derive from it; but I cannot persuade myself that, if any thing can be done to add to the comfort of that respectable class of our own community, some of whom are in very great distress, it is not our incumbent duty. I verily believe, that, so far from incurring censure from the managers of that fund, they would give us credit for having acted with becoming feeling and humanity.

* It may with propriety be mentioned, that the managers, in extreme cases, have the power of granting relief where the annual income of widows does exceed the sums specified; but there is no condition in their rules, if they be less.

I have consulted several of my friends upon the subject, who all concur with me in thinking the measure desirable; and most of them consider it practicable. A few of them have kindly offered their assistance to carry into effect any arrangement to promote it: and if these remarks shall be favourably received by the Connection, I am ready, at any moment to avow myself as an advocate of any scheme that shall be considered conducive to the interests of those whose cause I am now attempting to plead. I have thought of the outlines of a plan, which I think would lead to a permanent good; but it must depend upon others whether my plan, or any other founded upon a more substantial basis, shall be developed. I shall be much gratified to see a few remarks upon the subject from an abler pen than that of,

Yours, sincerely,

13th Jan. 1825. T. H. B.

QUERIES.

Gentlemen,

The subject of the following inquiries has long appeared to me worthy of the serious consideration of all the friends of our Connection. If you should judge them worthy of a place in your columns, it might perhaps excite the attention of those who have ability and influence to carry the hint into practice.

Leicestershire. Yours, S. H.

3. i. How many distinct Collections of Hymns, under the various titles of Supplements, Appendixes, &c. &c. are at present used in public worship in all the churches composing the New Connection?

ii. Is it not to be feared that the daily increasing variety of these Hymn Books will have a tendency to divide rather than unite the churches in their views of divine truth?

iii. Would it not tend greatly to the advantage of the Connection, if a Selection of Hymns were published under the sanction of the Association, and adopted by all our churches? And might not the profits of the sale of such a publication be usefully applied in aid of the funds of our public institutions?

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

THE HONEST DEBTOR.—In the year 1805, a small tradesman, in a country town in Somersetshire, became so much embarrassed in his affairs, that he thought it the part of honesty to make known his situation to his creditors. The consequent investigation which took place terminated in an assignment of his effects; which, when sold, produced a dividend of nine shillings and four pence in the pound; when he received a discharge from all further claims. But, although thus legally acquitted, and with little prospect of realizing his intention, this honest man formed the honourable resolution of attempting, at least, to satisfy what appeared to him to be the obligations of unalterable justice, by making up the deficiency to all his creditors. It is true, the sum required was small, not quite ninety pounds: but his means were proportionably inadequate, having now nothing besides his daily labour from which it could be obtained. His wages were discouragingly low, not having averaged, to the present time, more than twelve shillings a week. Poor accommodations and clothing, coarse fare and hard work, have at length, in the present year, 1824, enabled him, through the Divine blessing, to accomplish his purpose. The creditors have all been paid in full; and have estimated his integrity so highly, that they have thought proper to acknowledge their sense of it by a handsome present.—How greatly would the religion of Jesus be adorned, and what foul aspersions it would escape, did all who call themselves christians act in this honourable manner!

EPISCOPAL MAXIMS.—When the late Dr. Middleton was sent out to India, as the first bishop of Calcutta, he spent much of his leisure, during his voyage, in seriously considering how he might most successfully discharge the duties of the important situation to which he was hastening. The following Rules for the regulation of his conduct were found

among his papers, and appear to have been composed on this occasion.

“Invoke divine aid.—Preach frequently, and as one having authority.—Promote schools, charities, literature and good taste: nothing great can be accomplished without policy.—Persevere against discouragement.—Keep your temper.—Employ leisure in study, and always have some work in hand.—Be punctual and methodical in business, and never procrastinate.—Keep up a close connection with friends at home.—Attend to forms.—Never be in a hurry.—Preserve self-possession, and do not be talked out of conviction.—Rise early, and be an economist of time.—Maintain dignity without the appearance of pride: manner is something with every body, and every thing with some.—Be guarded in discourse; attentive and slow to speak.—Never acquiesce in immoral or pernicious opinions.—Beware of concessions and pledges.—Be not forward to assign reasons to those who have no right to demand them.—Be not subservient nor timid in manner; but manly and independent, firm and decided.—Think nothing in conduct unimportant or indifferent.—Be of no party.—Be popular, if possible; but, at any rate, be respected.—Remonstrate against abuses, where there is any chance of correcting them.—Advise and encourage youth.—Rather set than follow example.—Observe a grave economy in domestic affairs.—Practise strict temperance.—Remember what is expected in England; and lastly, Remember the final account.”—Might not some dissenting bishops study these directions with advantage?

EXAMINE IMPULSES.—Mr. Robinson, in one of his Village Discourses, thus addressed his hearers. “Several of you knew a good old man, who departed this life twenty years ago, and who often exhorted you to live by the Ten Commandments, and not by impulses. He used to tell, you know, how he got free from that delusion, fifty years ago. Then he was pious and poor; and thought, although only a lad, that all suggestions in scripture style came from heaven. Walking in the field in want of firing, by the side of a neigh-

bour’s hedge, he wished for some of it to burn; and the words came, “In all this, Job sinned not.” In the faith of this, he began to make free with his neighbour’s wood: but presently he discovered his error; tried his impulse by the eighth commandment, “Thou shalt not steal;” and so got rid of an error, which might have led him out of the church into jail.

PASSIVE OBEDIENCE.—During the American war for independence, Richard Jackson, a plain farmer, in Massachusetts, was apprehended proceeding towards the British quarters, and charged with a design of joining the enemy. He acknowledged the truth of the charge, and was committed to the county jail. The prison was in so dilapidated a state, that he might easily have escaped; but he considered himself as bound to obey the government which by apprehending him had, as he thought, acquired a right to his obedience. After a few days’ confinement, he applied to the sheriff for leave to go out and work by day; promising to return regularly at night. His character for simple integrity was so well established, that his word was taken without hesitation: and for eight months, Jackson went every day to labour, and as duly came back to prison every night. At length the assizes approaching, the sheriff prepared to convey his prisoner to Springfield, a distant town where they were to be held, to be tried for high treason. Jackson said this would be a needless trouble and expense; as he could save both, and go just as well by himself. His offer was embraced, and he set off alone. On his way, he was met by a member of the council which then governed the state. This gentleman asked him whither he was going. “To Springfield, sir,” was the answer; “to be tried for my life.” At Springfield he duly arrived, surrendered himself, was tried and condemned to death. Application, however, was made to the council, by his neighbours, for a pardon; but the evidence of his guilt was so clear, that no ground could be found to grant the request. At last, the gentleman who had met him going to his trial, being a member of the council, stood up, and gave a plain relation of the whole

history of Jackson's singular conduct. The council began to hesitate. After a short pause, one of the leading members observed, that such a man ought not to be sent to the gallows; and a pardon was immediately granted.

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GENERAL BAPTIST OCCURRENCES.

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PROSPECTUS OF AN INSTITUTION,

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Founded, Nov. 30, 1824, at Ibstock, by a number of Delegates sent from the churches at Barton, Hugglescote and Austrey, for that purpose.

The object of this *Institution* is to afford to pious young men, who appear to possess gifts for the ministry, so much literary assistance as will enable them to preach with ease to themselves, and to the edification of those that hear them.

It is not the design of this institution to establish an *academy* for this purpose, but a system of private instruction; by placing such men under the tuition of their respective ministers, or such neighbouring ministers as the churches may think most eligible.

Nor is it the design of the institution, to attempt giving its students a knowledge of the higher departments of learning, but only of those branches which are thought absolute necessary: viz.—a knowledge of the English language; the art of composition in general; and of sermoneizing in particular; the art of delivery and a general knowledge of church history, &c. But, above all, it is the design of this institution, that the persons enjoying the benefit of its funds, should be *deeply impressed with a sense of the awful importance of the work of the ministry*, and that they should labour to gain an *accurate and extensive acquaintance with that holy book, the BIBLE.*

The management of this institution shall be invested in the hands of persons delegated from the churches,

in the following proportion. Every church, however small, shall send one, and one for every fifty members, however large, if the church see fit to send so many. The delegates shall go off every year, and others be chosen, *by the churches*, to fill their places; unless the former delegates be re-chosen. They shall, annually, choose a treasurer and secretary from amongst themselves. It is presumed the advantages of this institution will be many.

1. More ministers would be engaged in contributing their mite towards supplying the lesser churches with suitable preachers, and by their diversified gifts and abilities, would be likely to furnish a greater variety of pious and useful ministers:

2. It will give many persons an opportunity of gaining useful information, who may be so circumstanced, when their ministerial abilities are discovered, as to render it impossible for them to go to an academy.

3. As it is not designed to take the persons wholly out of business, while they are receiving instructions they will not be in danger of losing their habits of industry, nor of acquiring such habits as would be injurious to themselves and offensive to others.

4. Ministers trained in this way, will be prepared to fill the laborious stations of village preachers, where they are expected to preach with their tongues, to walk on their feet, and work with their hands.

5. It is presumed, that more persons might receive instruction on the plan of this institution, with less expence to the churches and with less loss of time to themselves, than at an academy.

6. Ministers trained in this way, will suit in general the genius of the New Connection of General Baptists; as it is well known that the founders of this Connection were *plain working men*, and that the major part of the people are such to this day.

7. It is thought, too, it will furnish our academy with diamonds ready proved, and eagerly inviting the finishing stroke of an academical tutor.

The founders of this Institution do therefore most cordially invite those of their sister churches, who approve of this plan, to unite with

them; and to send their delegates to their next meeting, which is appointed to be held, at Hugglescote, April 18, 1825.

OBITUARY.

MISS ANNE ANDERSON, Sutton, Lincolnshire, was the grand-daughter of Mr. William Thompson, the late highly esteemed minister of the G. B. church at Boston. His only daughter married Mr. Richard Anderson, a respectable grazier in the neighbourhood of Fleet, and has been dead many years; leaving a numerous family, who were early deprived of her pious instruction and bright example. Miss Anderson early evinced a serious disposition, and an earnest desire to become acquainted with those things which related to religion and the concerns of her soul. A more diligent attendant upon public means could not be. Her place was never empty when it was possible to attend. She was distinguished by a serious attention while under the means, and a diligent examination of the scriptures at home. She cherished an ardent desire to have right views of christian doctrine; concerning which for a time, she had felt some embarrassment, and found it a snare to her soul. She at length obtained satisfaction, and came to the resolution of uniting with the G. B. church at Fleet; but before this resolution could be carried into effect, it pleased the all-wise Disposer of events to call her out of this world, June 5, 1824, aged twenty-seven. It was doubtless well that it was in her heart; but it had been better to have come to a decision sooner. Let those who procrastinate take warning. "What thou doest, do quickly." Her affliction was very severe, and the lucid intervals from the paroxysms of disease were so few, that little opportunity presented itself of ascertaining the state of her mind in the prospect of death. The little, however that was said, was satisfactory of her hope in Jesus. The following letter was found after her decease, which had been written a short time previous to her illness, and intended for the minister on whose preaching she had, with com-

mendable diligence, attended for ten years.

"Sir,—I have had it in contemplation some time to offer myself as a candidate for fellowship with your church; and have endured many painful conflicts from duty and inclination, having been so long at variance. At length, I resolved, in the strength of the Saviour, I will no longer shrink from the path of duty, by adhering to the false reasonings of a vitiated imagination and depraved will: but leaving the result, will endeavour to advance a few particulars in my experience; by which you may judge whether I am a proper subject to be received into your society. It is several years since I was first convinced of my situation as a sinner in the sight of God; and felt great unhappiness resulting from a state of impenitence and unbelief. In this deplorable condition I continued a length of time; during this season of darkness I felt my mind very much relieved by reading the sixty-first chapter of Isaiah; and it pleased God, as I then thought, entirely to deliver me from this bondage of sin and satan, and to bring me into the glorious liberty of the gospel. The enjoyment of this unspeakable blessing, produced in my mind a desire to be entirely devoted to a life of religion: and I formed resolutions, which, being made in my own strength, soon wore off, and through unwatchfulness, my evidences soon became darkened, and I was again entangled by the intoxicating pleasures of time and sense. However, I still fancied, from what I had so recently experienced, that I was more righteous than others, and I was contenting myself with a round of duties: being a stranger to myself, to the way of acceptance with God, and to true religion, until it pleased God, by the faithful ministry of his word, to undeceive me. This led me to search more diligently the scriptures, together with many excellent authors; which I trust has been an effectual means of enlightening me to see myself, a guilty, depraved creature; and the necessity of renouncing my former dependencies; and to trust in the finished work of Christ, for the pardon of sin and acceptance with God: for I am fully persuaded there is no other way of coming to the Father but by

him. As I trust the salvation of my soul to Christ, so I desire to love him, and to manifest my love to him, by keeping his commandments. And being convinced that baptism by immersion is the scriptural way of initiating penitent believers into the church of Christ, I desire to attend to that, and every other ordinance of divine appointment; to walk in newness of life to the glory of God and the honour of my holy profession, until death: and may the Lord add daily unto his church such as shall be saved. I shall feel happy to meet any friends you may think well to propose."

"ANNE ANDERSON."

The event of her death was improved, to a very crowded auditory, by Mr. Rogers, from Ecces. xi. 9. on June 13th, 1824.

Died, Sept. 5, 1824, HANNAH HOULDSWORTH, of Clayton, Yorkshire, in the sixty-eighth year of her age. Soon after the commencement of the G. B. cause, at Queenshead, she went to hear the late Mr. John Taylor; and being convinced that the doctrines preached by him were in accordance with the oracles of truth, she chose that place for her spiritual home. Being heavily afflicted with a rheumatic complaint, shortly after her marriage, in 1775, to Mr. Samuel Holdsworth, she resolved that, if the Lord should please to restore her, she would dedicate herself to him and his cause. This resolution she was enabled, through the divine blessing, to carry into effect, by being, upon a profession of her faith in Christ, publicly baptized, in Nov. 1776. Thus admitted into the church, she endeavoured to adorn the doctrine of God her Saviour in all things. She laboured to train those who were beneath her care, in the nurture and admonition of the Lord. Under her hospitable roof, many who are now travelling to Zion, and some who have finished their course, received those religious impressions which led to the most happy and important results. By her neighbours she was generally respected; and from those who were in need, her generous heart did not withhold whatever was in the power of moderate means and a good conscience to bestow. She was eminent for being in her place on the Lord's day, and seldom too

late, though living at the distance of two miles from the meeting house. Her attendance upon church meetings for prayer and christian conversation, was exemplary. She appeared to be in her own element, when in company with her christian friends. Then her countenance beamed with joy; and her conduct indicated the existence of that love to the brethren, which is a certain evidence of a change from death to life. Her zeal was fervent and strong. She was ready to do good unto all men, but especially the household of faith; and upon her, under God, the G. B. cause in Clayton, for a series of years, principally, if not entirely, depended. For the last four or five years of her life, she endured much affliction; owing to a disorder in her eyes, which prevented her for many weeks together from reading the word of God, and attending upon public worship. In this state, she did not either forget her friends who were assembled, or lose her relish for their employment; for her thoughts were engaged in the various exercises of reading, prayer and praise. On Lord's supper days, her mind dwelt mainly on those passages of scripture which describe the nature and design of the sufferings of Christ. She imagined herself present at the table of the Lord, saw the bread broken and the wine poured out, and felt her heart lifted up in love to Him, whose body was broken and whose blood was spilt for her, and for the world. A prayer meeting was, for more than a year, held at her house every other Lord's day morning, at seven o'clock, by some young friends who resided near her; and it was remarked, that she was always waiting for them, and always ready to give them a kind and hearty welcome. After a severe indisposition, which confined her to her home for a considerable time, she was permitted to attend public worship two Lord's days successively; a privilege, which she seemed much to enjoy, and which encouraged the hopes of her friends. But the Lord's ways are unsearchable; for after enjoying a moderate degree of health on Monday and Tuesday, she became poorly on Wednesday, gradually grew worse till Saturday, and then, to all appearance, fell asleep; and continued in that state until the

Lord's day morning, when she gently breathed her last, and, it is believed, entered upon a sabbath that will never end. Her funeral sermon was preached, by her pastor, from Rom. x. 1. a passage which she selected many years before she died. May all the surviving members of her family be induced, by her example, to make her Saviour theirs; and may all belonging to that church, from which she has been taken, double their diligence to make their calling and election sure, and imitate those who through faith and patience inherit the promises!

CONFERENCES.

The SOUTH LINCOLNSHIRE CONFERENCE was held, at *March*, Dec. 30, 1824; when Mr. Stenson prayed, and Mr. Payne preached, in the morning, from Chron. xxix. 15. In the evening, Mr. Ratcliff prayed and Mr. Rogers delivered a discourse, from 1 Peter, i. 25. There was no business of general importance transacted. The next Conference to be at Spalding, March 21, 1825: Mr. Sarjeant to preach on justification.

The NORTH LINCOLNSHIRE CONFERENCE was held at *Retford*, Dec. 27, 1824. It was agreed that a missionary meeting should be held at each of these Conferences; and that it should be suggested to the committee of the Foreign Mission, to turn their attention to Ireland. Application was directed to be made to the committee of the Home Mission, for a suitable person to supply Misterton and its neighbourhood.—The friends at Retford expressed their desire for a regular pastor.—The next Conference to be at Kirton.

The MIDLAND CONFERENCE was held at *Duffield*, Sep. 28, 1824; when Mr. Orton preached in the morning; and Mr. Butler in the evening.—Supplies were arranged for Belper and Burton. Advice was given to Mr. J. Taylor; and assistance from the Home Mission, to the church at Mansfield. Mr. Jones having resigned the office of secretary to this meeting, on account of indisposition, Mr. Orton was requested to succeed him.

This Conference met again at *Loughborough*, Dec. 28, when it was

stated that the funds of the Home Mission are very low; and it was resolved that the most efficient method of increasing them, would be to hold meetings, similar to those held for the Foreign Mission, at least once a year; and the secretaries were desired to adopt those means which may seem most proper to accomplish this object. Supplies were arranged for Burton. Encouraging reports were received from Ashbourn. In the morning, Mr. Derry preached, and Mr. Orton in the evening.—The next Conference to be at *Dover Street, Leicester*: Messrs. Smith and Creaton to preach:—*Inn, Swan-with-two-necks, Granby-str.*

The WARWICKSHIRE CONFERENCE was held at *Austrey*, Jan. 5, 1825; when advice was given respecting Nuneaton case: it was recommended to the churches to collect for the Home Mission, previous to the meeting of Conference which precedes the Association. A supply was arranged for Atherstone, till the next meeting of the Committee for the Home Mission. Measures were adopted relative to a meeting-house on Nuneaton Common. It was recommended that annual meetings should be held for the benefit of the Home Mission, at Birmingham, Nether-ton, Wolvey, Austrey and Longford; and Messrs. Barnes, Hall, Cheatle and Winks, were requested to attend them. In the morning, Mr. Hall preached, from Acts ix. 11. and in the evening, Messrs. Cheatle and Winks delivered discourses; the former, from Mark xiii. 37; and the latter, from Zech. iv. 10. The next Conference to be at *Edmund Street, Birmingham*.

At most of the above meetings, Mr. Winks attended, to explain and recommend the *G. B. Religious Tract and Lord's Day School-Book Societies*. This infant institution appears to be well approved, and is gaining general support.

ORDINATION.

Dec. 29, Mr. Thomas Sarjeant, late a student in the G. B. Academy, at Wisbeach, was ordained to the pastoral office over the G. B. church, at *March, Cambridgeshire*. Mr. J. Ewen commenced the solemn services of the day, with reading suitable portions of the sacred scriptures

and prayer: Mr. Rogers delivered the introductory discourse, asked the usual questions, and received Mr. Sarjeant's confession of faith.—Mr. Binns offered up the ordination prayer.—Mr. Jarrom delivered an impressive charge from Titus ii. 7—8. and Mr. T. Ewen, the former pastor of the church, concluded the service with prayer.

In the evening, four brethren were ordained to the office of deacon in the same church. Mr. S. Wright introduced the service with prayer. Mr. Jarrom offered up the ordination prayer. Mr. Binns addressed the church and deacons in an appropriate discourse from Heb. xiii. 1.

The whole of the services were well attended; and from the cordiality and unanimity which was apparent, the brethren present found a well-grounded hope that their visit and labours will be long remembered by the church, the pastor and themselves, with peculiar pleasure.

REVIEW.

A FULL ACCOUNT of the Proceedings at a Meeting held Nov. 9, 1824, at CARRICK-ON-SHANNON, IRELAND, between the Protestants and Catholics, for the discussion of the important question, as to the propriety of distributing the scriptures among the population of that country.

12mo. pp. 48, price, stitched, 6d.
Westley, London.

THE SPEAK-OUT of the ROMAN CATHOLIC PRIESTHOOD OF IRELAND: or Popery unchangeably the same. In a Report of the Proceedings at the Anniversary of the Carlisle Bible Society, Nov. 18 and 19, 1824, with a PREFACE, containing the Marks of Corruption in the church of Rome, by the admirable Skeleton.

12mo. 1p. 84, price, stitched, 1s.
Westley, London.

The friends of religion and humanity had, for some time, been un-

tentatively but successfully employed in removing the gross darkness in which the lower classes of society of Ireland have been for ages involved. They maintained schools, and distributed, with great diligence, the sacred scriptures and religious Tracts, adapted to instruct the ignorant and reform the wicked. The Irish Roman Catholic Priests have almost uniformly manifested a spirit of hostility to these benevolent and pious exertions; and have had recourse to various arts to counteract them. Finding at length that, notwithstanding their machinations, the cause of truth and freedom gained ground, they appear to have been thrown off their guard, and provoked to more desperate modes of resistance. On several occasions, Roman Catholic clergymen have attended the public meetings of Bible Societies, and interrupted their proceedings by insisting on their right to declaim against the indiscriminate circulation of the Holy Scriptures amongst the laity. The highly interesting pamphlets before us, contain a very full and apparently impartial account of two recent instances of this extraordinary conduct; which, as exhibiting an authentic picture of the present feelings, sentiments and designs of the partizans of Rome, drawn by themselves, ought, we think, to be read by every protestant. We shall present our readers with a brief outline of the proceedings; but must refer them to the tracts themselves for a very able report of the speeches and arguments of both parties. No one, it is presumed, can peruse them without sensations of pity, astonishment and alarm.

At a meeting of the Leitrim Bible Society, held in the beginning of last November, several Roman Catholic priests demanded an opportunity of publicly discussing the propriety of the measures pursued by that institution. In order to comply with their wishes, it was agreed that a public meeting should be held, in the court-house of Carriek, on the ninth of that month, at which three clergymen of the protestant persuasion and three of the Roman Catholic should debate this question, in the presence of their friends, who should be admitted, in equal numbers, by tickets.

On the day appointed, Dr. Mc

Keon, vicar general of the diocese of Ardagh, and the pope's legate for Ireland, accompanied by Joseph Browne and Michael O'Beirne, two other popish priests, appeared to oppose the circulation of the Bible; while Archdeacon Digby, George Hamilton and William Urwick presented themselves as its defenders. The two former are clergymen of the church of England, and the last a dissenting minister. The catholics, however, refused to enter the lists with the dissenter, because he was not apostolically ordained; and Mr. Urwick, unwilling to cause altercation, resigned his part to Mr. W. Bushe. Dr. M'Keon then commenced the debate; and argued warmly on the impolicy and danger of permitting the indiscriminate perusal of the sacred volume; which he contended was contrary to the scriptures themselves, and the fruitful source of heresy, fanaticism and sedition. Mr. Bushe, in reply, strongly commented on the folly, cruelty and impiety of withholding the revelation of the will of the Creator from any of his intelligent creatures: a conduct which he shewed to be inconsistent with the word of God, and contrary to the commands and exhortations of Christ and his apostles, and the practice of the primitive christians.

Mr. Browne rose next and endeavoured to vindicate the catholic church from the charge of forbidding the reading of the scriptures; "but," he observed, "I would say, read them with a docile heart, but do not enter too deeply into their mysteries. Receive the word from your spiritual pastors who are appointed to expound it." He proceeded to state the danger of allowing every one to interpret the Bible for himself; and traced all the revolutions, seditions and mischiefs, that have befallen nations since the Reformation, to this source: endeavouring to strengthen his opinions by quotations from celebrated protestants. Archdeacon Digby answered him; and with great strength of argument demonstrated the unfairness of his statements and the sophistry of his reasonings: appealing largely to the sentiments of the most esteemed fathers, the decrees of the earliest councils, and opinions of many eminent catholics. Father O'Beirne followed; and took nearly the same

ground as the preceding catholic speakers had occupied. He attempted to explain away a few of the texts brought forwards by their opponents, and expatiated on the piety, vigilance and affection of the catholic priests towards their flocks. Mr. Hamilton, in closing the discussion, recapitulated the arguments advanced by his friends, answered the objections of the other party, and made an animated appeal to the auditors in favour of the noble objects of the Bible Society. Thanks were then voted to the chairman, and the meeting broke up in perfect order, without the slightest attempt at tumult or confusion.

This was not however the case in a discussion, on the same subject, which took place, Nov. 18 and 19, 1824, at the Anniversary of the Carlow Bible Society: the important transactions of which form the subject of the second pamphlet. At this meeting, Mr. Nowlan, a catholic priest, claimed a right to be heard against the proceedings of the Society. The right was denied; but it was proposed, as a matter of courtesy, to suspend the business of the meeting till their objections had been fairly discussed. The debate was accordingly opened, by father M' Sweeny, in a very violent phillippic against the protestants and their interference with the religion of the natives. He was answered by Mr. Wingfield, a clergyman of the establishment, who, with great cloquence and learning, defended the unrestrained circulation of the scriptures. Father Clowry replied, nearly on the same principles as Mr. M' Sweeny, though not with all his violence. Mr. Daly, a protestant, followed; and made a striking exposure of several of the nefarious practices and impious doctrines of popery. Father O'Connell then took up the discussion, and denied that the protestants belonged to the true church of Christ, and that their ministers had any authority to teach his doctrines or administer his ordinances; while the papists have the authority of Christ establishing their church, and proving the divine mission of their ministers: concluding his triumph by exclaiming, "We want not the assistance of Bibles to inculcate the principles of christianity. The church can teach her doctrines by the common catechism;

she can teach the truths that made christians in the first century, when saints were made without the use of pen and ink."

When father O'Connell had sat down, Mr. Pope, a protestant minister, attempted to reply; but the clamour of the auditors becoming unpleasant, and the evening being already far advanced, the discussion was adjourned till the following day. It was mutually agreed that each party should issue a certain number of tickets to admit their friends. The protestants very gallantly distributed the greatest part of theirs to ladies, who occupied the galleries; but father O'Connell provided more effective auditors, and filled the body of the meeting house, in which the conference was held, with a crowd of men who appeared to be of the very lowest class. At eleven o'clock, on the 19th, the discussion re-commenced; and after some interruption, Mr. Pope resumed the speech which he began on the preceding day; and proceeded, for three hours and twenty-five minutes, with great piety, learning and research, and, as his opponents acknowledged, in a very conciliating manner, to defend the principles of the Bible Society and answer the objections of the catholics. When he sat down, the catholics appeared amazed, and father Kinshela, the gentleman appointed to reply, observed, "I should like to answer the gentleman; but I really do not know how." After some conversation, father Nowlan spoke for a considerable time in answer to Mr. Pope; and the altercation, for it could no longer be called a discussion, was protracted, by one means and another, till the evening had commenced and candles were lighted. What followed is so extraordinary, that we prefer narrating it in the words of the pamphlet, which appears to have been written by an eye witness. "Mr. Shaw rose to reply to Mr. Nowlan, and this appeared to be the signal for violence and outrage. The yells and vociferations proceeding from the mob, who almost exclusively occupied the body of the meeting house, were of a most terrific description. At length, the violence of voice having nearly expended itself, the ruffians proceeded to more unequivocal demonstrations of what their ultimate

intentions were. "A rush was made — the barriers were forced which excluded the auditors from the speakers — and the whole fury of the body appeared to be directed towards the platform erected on the right of the chair for the protestant clergymen who took a part in the discussion. The lights were nearly all extinguished, and the appearance was appalling and terrific. By a special intervention of divine Providence, the lives of the protestant clergy were preserved.— Capt. Battersby, commanding the police at Carlow, reached the platform by a private door, communicating with the vestry-room, a few seconds before the mob had attained it, for the purpose of communicating to Mr. Daly and Mr. Pope, (not at all aware of what was going on within doors), that he would not be answerable for the safety of their lives, if they ventured into the street. Perceiving the state of fury displayed by those within, this gentleman promptly prevailed on the clergymen not to lose a moment in effecting their escape; which he afforded them the means of accomplishing, by assisting them over a wall eight feet high, into an adjoining garden. When the rioters reached the platform, and found that their intended victims had escaped, no description can give an adequate idea of their fury. Father O'Connell mounted the pulpit, and, having declared the Bible to be a most pernicious book, gave God thanks for the triumph obtained by him and his party."

From this hasty glance at the contents of these pamphlets, the reader will be able to perceive their high importance. Did our limits permit, we could, with great pleasure, insert many extracts from the speeches of both parties, exhibiting, in a striking contrast, the temper and effects of the opposed systems of religion. But we refer the reader to the Tracts themselves; and can promise him ample satisfaction in the perusal of them. Protestants are greatly indebted to the publishers for presenting them, on such reasonable terms, with these interesting documents, at a season when it is highly necessary that they should be assisted in forming just ideas of the real nature of popery, and the spirit, views and designs of papists.

Missionary Observer.

AMERICAN BAPTIST MISSION TO BURMA.

In former numbers some interesting statements have been presented respecting this Mission. The war between our Indian Government and the Emperor of Burma has exposed our American brethren in that country to great hazard. From Mr. and Mrs. Judson, who had removed to Ava, no accounts have yet reached us; but a letter of Mrs. Hough to her daughter at Calcutta, gives an affecting description of the scenes of affliction through which the Missionaries at Rangoon had passed.

Rangoon, May 14, 1824.

My beloved Child,

The English have taken Rangoon, and we, through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would be an orphan. Monday, 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon; but we could not believe it: not that we thought it impossible, but we had been often deceived with idle reports, and placed no dependence upon what we heard. Nearly all the English gentlemen were dining in Lausago's (a Spanish gentleman) garden, and before they had finished their dinner they were conveyed to the king's Godown, and confined in chains.

We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea, a king's linguist, with twelve men, escorted them to the Godown, and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moungh-shwa-ba (one of the converts) kept by us and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two; but they were not permitted to write. I wrote to Mr. Sarkies, (an American gentleman,) begging him to use his influence with the government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied, that he feared for himself; that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moungh-shwa-ba thought we should either be seized, or not permitted to enter the Godown. About ten o'clock, p. m. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a

few moments every soul of the Burmans took what they could and ran. The English prisoners had each an executioner over him, who were ordered to strike off their heads when the first English gun was fired; but they were so frightened that they curled down in one corner of the room, expecting the whole roof to fall upon them; and the third fire made them force the door and run. They, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon with his officers ran, dragging the poor chained prisoners after them. Your papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons. (Mr. Wade's shirt was taken from him.) Not even their hats were left. Their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them, from the window of a little hut to which we had fled, expecting every moment to be found and treated in the same way. George ran out and called after your papa, who sent him back. The prisoners were taken about half-way to the pagoda, when they released your papa, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the commodore, on board H. M. S. Liffey, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. Your papa went back

with his message, but could not find the Yaywoon, or the English prisoners. He returned, and in the evening I saw him for the first time after he left the house on Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing but imprisonment and death, and the scene in the verandah of the Portuguese church, to which we first fled, was beyond all description. Mrs. T. Mrs. S. and hundreds of Portuguese crowded together. Mrs. Wade and myself put on Burman clothes, and mingled with the rest. When the English landed we went out, and put ourselves under their protection. They treated us with pity and affection, and took us into town with them, where we met your papa in the evening, and on Wednesday returned to the Mission House, where we found every thing as we left it. A few things were stolen from the cook-house, our horses were gone, and our cows we expect to lose, as they have not yet returned to our house. I have given you some idea of what we suffered. We expected to find our house plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived. This is written in the greatest hurry, and goes by the Liffey to Madras. Love to all Mr. Lawson's family. Ever, ever your affectionate mother,

P. HOUGH.

SCOTTISH MISSIONARY SOCIETY.

CASPIAN SEA.

The Missionaries of this Society who are employed among the Tartars and other Mahometans

in the neighbourhood of the Caspian sea, have many difficulties to encounter. The following extracts from their Report furnish an affecting statement of the apathy of the perishing multitudes they address.

When a Missionary enters a village, he may, perhaps, meet at one place a dozen of Tartars, sitting basking in the sun; some of them employed in cutting sticks, while others of them are fast asleep: after the usual salutations are past, they consider themselves as at perfect liberty to pass the time as before, though they know that he has come for the express purpose of instructing them: they listen to him, or talk among themselves, or go away, just as they please. Sometimes the Missionary begins to speak to a solitary individual: in a short time, four or five others, or even a greater number, will collect round him: some of these remain only a few minutes, while others come in their place; and thus, in the course of an hour or two, the audience, if it may be so called, changes, perhaps, several successive times. In this way, the number of persons who hear the gospel may be considerable: but the knowledge which they acquire of it must, in most instances, be very imperfect; as the statements of Divine Truth which they hear are, of necessity, extremely partial and unconnected.

Though the Missionaries are in general received in a friendly manner by the Tartars, both at a distance and in their own immediate neighbourhood: yet, sometimes, they are entreated to go away, and not to trouble them with such matters: and their ears are often assailed with blasphemous expressions against the Sonship of Christ, His mediation, intercession, and sufferings. It is evident, indeed, that most of them do not wish to hear the Gospel at all; and it is seldom that any one desires to hear it with a view to spiritual benefit. If, at any time, an individual seems to listen with attention, and to be impressed with the truth, he is viewed by his countrymen to be on the brink of a precipice, and is speedily warned of his danger.

The Molhahs and Effendies seldom oppose the Missionaries in the presence of the people; because they commonly find that when discussions take place they generally have the worst of the argument; but it is said that in private they warn their countrymen against them as deceivers.

There appears, in short, among the

Tartars, an extreme indifference to the things which belong to their everlasting peace: yet it is worthy of notice, that they manifest a similar indifference with respect to their own religion; a state of mind, which is far more common in Heathen and Mahomedan Countries than is generally imagined. Very few of the people attend public prayers. Even such as are more ignorant begin to pay little regard to what the Effendies say; as they are convinced that they frequently teach what is wrong, and support falsehood from the Korán; particularly that they often pronounce unjust decisions in the lawsuits which are brought before them. The Missionaries, indeed, state, that they have reason to think, that the Tartars in their immediate neighbourhood receive more instruction from them than from their own teachers; and it is also worthy of notice, that, in the villages which they most frequently visit, they are more apt to get people to listen to them than in those with which they have had less communication. It is a proof, at once, of the conscious ignorance and indifference of the Tartars to their own religion, that they often say, were the Priests and a few of the Chiefs to embrace the Gospel, the common people would follow their example to a man.

From Karass, the Directors have little favourable to report. The Tartars have as usual been visited by the Missionaries, but little impression has been made on their minds. On one occasion, several of them said that they believed the glad tidings of Salvation: but such professions are so often made by individuals, who give no evidence that they have one serious thought with regard to the evil of sin or the importance of eternity, that they are no further interesting than as they afford presumptive evidence that their prejudices against Christianity are less violent than they were some years before. One man told them privately, that he designed, in a short time, to make an open profession of his belief in Jesus Christ as the only Saviour; but this was done in such an easy manner, and with such remarks concerning the caution necessary in taking such a step, that there could be little hope that he had any heartfelt conviction of the value of his soul, or of his need of a Saviour. Of one man, whom they call O'Thomas, they however speak with considerable hope.

In visiting the inhabitants, the Missionaries sometimes meet with very few of them at home; at other times, those whom they did meet would scarcely listen to them, and refused the books that were offered to

them. Sometimes they treated their message with mockery and scorn; and in one instance they ordered them away, as having nothing to do in their village; while the person, who from the minaret, was at that moment summoning his countrymen to prayers, pronounced on them the bitterest imprecations. On several occasions, however, the Tartars listened with considerable attention, and some who visited Mr. Dickson have acquired a pretty extensive acquaintance with the doctrines and precepts of the New Testament; but still they appear as firm as ever in their belief of the doctrines and precepts of the Koran.

It is extremely difficult to fix the attention of Mahomedans on those truths which are best calculated to impress the heart, and which in the hands of the Holy Spirit, are commonly the instruments of conversion; as the guilt, and the depravity, and the misery of man—the insufficiency of his own righteousness to justify him before God—the magnitude of the love of Christ, and the sufficiency of His atonement—the necessity of a change of heart, of faith in Christ, of repentance for sin—the solemnities of death, and judgment, and eternity. On whatever subject the Missionaries address them, the Tartars evade the impression which the truth is calculated to make on their minds, by starting objections to the doctrines of the Trinity or the Sonship of Christ; which prove in a peculiar manner, stumbling-blocks, and appear absolute foolishness to the deluded followers of the False Prophet.

One young man, by name Merza Mahomed Ali, has been baptized. After his baptism some promising appearances existed, but these blossoms have not as yet produced the fruit so much desired. It is stated,—

Numbers of the Persians daily visited Mahomed Ali himself, for the purpose of conversing with him as to the change which had taken place in his views, and some of them to reason with him relative to it; all of them were friendly, and spoke in as mild a manner as if nothing strange had happened. These opportunities were not lost by Mahomed Ali; he stated to them clearly his own views of the Christian Religion, and his reasons for embracing it: and, as occasion required, he pointed out to them the futility of that foundation on which they were building their hopes for eternity; he made no distinction between the rich and poor among his visitors; and appeared quite in his element while speaking of the wonders of Salvation.

Messrs. Glen and M'Pherson, at the same time, made frequent visits to the Persians, and were as often visited by them in return. Some of them appeared to be candid inquirers; and several of them seemed to be seriously concerned about their souls. More than one of them appeared prepared to renounce, without delay, the delusions of Mahomedanism, and to make an open profession of Christianity. From the manner in which some of them spoke and acted, the Missionaries entertained the most pleasing hopes of their conversion; and expected, that, in a short time they would be added to their little Church. It is not easy, in short, to conceive any thing more delightful and encouraging than the interviews of the Missionaries with the Persians; but the pleasing anticipations to which they gave birth have not been realized. Some of those who appeared to be impressed with Divine things have left Astrachan for Persia, and others have become lukewarm, yet there are still several who appear to be inquiring after the truth, particularly two individuals, of whom the Missionaries express very favourable hopes.

On these discouragements Mr. Carruthers observes,—

Nothing, I observe, so gains upon the human heart as disinterested kindness; and surely, if the indefatigable Howard found that this would even touch the hearts of the basest criminals, it is not too much to say, that the success of a Missionary may not a little depend on the tenor of his behaviour towards the Heathen. I find it beneficial to consider the Crimean Tartars as a personal charge solemnly committed to me. Oh that I may habitually maintain such a salutary impression on my heart! We are apt, like young Melancthon, to think that hopes as soon as formed will be realized—to embark in the work with anticipations too sanguine; as if the overthrow of Satan's kingdom depended on the state of our own minds; and when we meet with disappointments, we are ready to hang our hands in dispondency, forgetting that the increase is only from the Lord. Our past experience should be enough to convince us of the imbecillity of man; and indeed it seems to be part of the Divine Economy, in reference to Missions, that success should be withheld, until the friends of the Heathen are cordially disposed to withdraw their confidence from weak and worthless men, and to concentrate their hopes on HIM, whose we are, and whom we serve, and without whom we can do nothing.

While, therefore, the friends of the Heathen pour out their prayers for the prosperity of Christ's Kingdom, let them make it one subject of their petitions, that Missionaries may be more decided, more persevering, and more dependent on the agency of the Holy Spirit. Prayers of this nature, flowing from hearts full of faith and love, form the richest contributions to the Cause of Missions.

The preceding statements, though painful, are important. They display the absolute necessity of perseverance, faith, and patience, in our own attempts to benefit a benighted world. They furnish affecting motives for fervent prayer to Him, whose power can overcome every formidable obstacle to the extension of his kingdom, and crown even weak endeavours with success. Nor should they discourage the real friends of the Redeemer's empire. For what can more strikingly display the miseries of those who are without the Gospel, than to witness that awful apathy which leads them to slight the heavenly message! This very insensibility should become to the christian an additional motive for exertion, as seeing a wretch asleep in the midst of flames would furnish an additional stimulus to exertions designed to snatch him from the fire. Nor should it be forgotten, that depraved and insensible as the Heathen and Mahometan worlds appear, Eternal Truth has said to the Redeemer of man, "*I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession.*"

FRANCE.

The subjoined communication respecting this benighted land has been recently published in the Evangelical Magazine. Even France appears not totally des-

titute of those who fear and love the Lord. Mr. Wilks writes:—

I send you enclosed a translation of the Journal of an excellent young Minister who has devoted himself to the work of Missions among the Heathen, and after having pursued his studies at Basle, has passed a year in the Mission House at Paris. During the vacation he visited some country Churches, at the request of their pastor who was indisposed, and on occasion of some fêtes held at that period of the year. These Catholic fêtes are held during several days, and for the last three or four years the Protestants with very few exceptions have abstained from all participations in the public games and dissipations, and have established religious services. Two and three sermons are preached on each day, and the intervals of worship and the evenings are occupied in meetings for prayer and the reading of the scriptures. The hospitable villagers open their houses to their friends, and sometimes 10 or 12 are lodged in a little cottage. "I was often reminded," says our friend, in his report, "by the affection and liberality of these simple Christians, of the hospitality of Abraham, who entertained those who visited him with a homely cake. In all the houses they prepare cakes, and in cottages, not larger probably than the patriarch's tent, they thus refresh their Christian friends. I preached twenty-seven sermons during my visit, and besides these public services, I was surrounded from morning till night by persons who desired to consult me, and converse with me on their religious interests. I saw, in these country places, a number of individuals and families who three years ago were sunk in the grossest ignorance, and who would be now eminent as Christians even among their fellow Christians of other countries. The Lord has begun a good work in these parts, and we may hope, that by the influence of his Spirit, it will be continued and extended.

I have lately made a journey through the South of France, and have had the inexpressible pleasure to witness there also the commencement and progress of the same good work."

The following are extracts from the journal referred to by Mr. Wilks:

I left Paris Friday, Sept. 10, at seven o'clock in the evening, after having spent some time in prayer with several friends, that the blessing of God might attend my

journey. I was obliged to travel on the outside of the diligence, and it rained hard all night, but I was happy from a sense of the Divine presence. During the journey I observed one person who appeared to have better sentiments than the rest of my fellow-travellers, and when we arrived on the Saturday at ———, we held a particular conversation on religious subjects. He called Jesus, "*Our Lord*," cited several passages of Scripture that enforced kindness to our fellow men, and spoke of the grandeur of God, before whom we ought to humble ourselves as in the dust; but with all this, I soon found that he knew nothing of Jesus Christ as the Saviour of sinners. At length he told me he was a *freemason*, and that he was associated with about 30 persons who sought to edify each other, and endeavoured to separate themselves from the corruptions of the world. I tried to convince him that it was only by the grace of God in Christ that we could really escape from the corruption of the world. When we separated, he expressed a strong desire to read the Word of God, of which he had only seen certain passages quoted in other books. I did not arrive at ——— before ten o'clock at night, where I was received with the most Christian kindness.

Sunday, Sept. 12. I was so much indisposed as to be able only to preach once. At the close of the service I was delighted to observe these simple Christians embrace each other before the temple with an air of peace and joy, such as is only to be seen among the Children of God. On leaving the place of worship, I was surrounded by a number of persons, some with Bibles in their hands, asking the meaning of particular passages of Scripture, others expressing the pleasure with which they had heard the word of life, and others seeking advice in case of Christian experience. It was already night, yet none seemed inclined to disperse; at length some one expressing a fear that I should be fatigued by too much speaking, they retired in a quiet and serious manner. But I had no sooner entered the house where I lodged than the room was filled, and we had another religious exercise.

Monday, Sept. 13. I preached twice, and the auditory displayed the same attention and the same friendship. In the evening I went to sup with a friend, and a dozen of persons from a distance: no sooner were we at table than the room was filled, and we continued to converse on the kingdom of God within our own hearts and in the world till midnight; when we recommended ourselves and each

other, to our God and Saviour, and departed.

Tuesday, Sept. 14. I preached again, and after the service several friends from the distant villages came to take leave of me, and to beseech me to go and preach the word of God in their respective places, as there were many who had been prevented coming, from the bad state of the weather, who were not less anxious to hear the gospel tidings. The greater number of them were young men, and had been Roman Catholics.

Wednesday, Sept. 15.—After having prayed with several friends, I set off for ———, eight leagues distant, accompanied by a pious young man. On our way we entered into many houses to speak of the one thing needful; every where the peasants listened to us with great attention, and pressed us to return, but I could only commend them to the grace of God. It was eight o'clock at night when we arrived at ———, and the first question put to me was, would I preach that evening? Having replied that I was ready, if such was the wish of the people, in less than an hour the little temple was quite filled.

Thursday, Sept. 16.—I preached again this morning; and after the service, set off for ———, two leagues distant, accompanied by some friends. In a village through which we passed, I was conducted to the house of a female, 85 years old, who had been brought to the knowledge of the Saviour in her latter days. On entering, I asked her how she found herself. "Very happy," she replied; "we cannot be otherwise while we live in communion with the Saviour." "You love then," said I, "that Christians come and visit you while on your bed?" "Oh!" said she "I am as happy as a queen when I see them, for I find by their visits that my faith is established." Before I left her, I prayed with her in presence of several persons, and the good old woman assured me she should never forget my visit. When I arrived at ———, I was conducted to a garden where were several Catholic females, who wished to hear the word of God explained. They appeared very ignorant, but very anxious for instruction. I preached in the evening, and several of my auditory seemed already to possess the pearl of great price.

Friday, Sept. 17.—After having visited some sick persons, I left ———, and at six in the evening reached ———. The people awaited me in the temple, and I entered the pulpit immediately, and preached. I spent the evening very delightfully with a number of persons re-

ently called into the kingdom of God's dear Son.

Saturday, Sept. 18.—I paid several visits, and left for ———, two leagues distant. I reached it at noon—the temple was already filled. I had scarcely a moment for refreshment before the service, and I was fatigued, but the Lord strengthened me, so that after the exercise of his worship I felt no weariness. During the day I continued my visits, and as those whose house I quitted always followed me to the next, at the last house we had mustered into a very large company. This was kept up till late in the evening, so that when I withdrew to my chamber, I was too much exhausted to sleep.

Sunday, Sept. 19.—I was to preach at ———, three leagues distant. I arrived at six o'clock in the morning at a place where some friends had promised me a rendezvous; there I found 30 persons waiting to accompany me, and before we had proceeded very far, again others came out to meet us on the road, to tell us that the temple was already filled by those who desired to hear sermon. The service commenced by prayer, all present kneeling down. I felt peculiarly happy with these brethren who had lately been delivered from the darkness of superstition, and introduced to the light of the glorious gospel. I preached twice; and the second time the place would hardly contain the congregation. I was so much affected during the whole service, that I could not refrain from weeping; and after the sermon I was informed that several persons, who had till that period manifested enmity to religion, were pricked to the heart. When I had taken a little repose, without leaving the temple, I related to them various details of the progress of the gospel in the world, which seemed to inspire their hearts with joy. After dinner I went one league distant for the night, and there I found persons assembled to receive me, and we had a service for our edification during the evening.

Friday, 24.—I went to ———, a distance of seven leagues. On account of bad weather and bad roads, I entered into several houses to warm and dry myself, and wherever I spoke to the people of the gospel they listened to me with the greatest attention, but many of them were profoundly ignorant. It was night when I reached ———, where I was received with much affection by an old officer who had made amongst other campaigns that of *Moscow*, and who is now a zealous soldier of Jesus Christ. The

next day at noon I preached, and although the weather had become fine and the work in the fields was pressing, the temple was nearly filled with persons whose happy countenances rejoiced my heart. After the service I visited a poor woman who had been long ill, in whose family I was informed there had always been some Christians from the period of the reformation. On seeing me enter her chamber, she raised her eyes, filled with tears, to heaven, to thank God for the great love wherewith he had loved us.—“I came” said I to myself, “to console this poor woman, and it is she who consoles and encourages me.” She evidently suffered much, but nevertheless she spoke of nothing but of the riches of divine grace and the blessedness of those who love and serve God. I shall long retain the remembrance of the peace I enjoyed in that humble cottage.

At four o'clock I set off for ———, three leagues distant. We passed immense tracts, and large flocks of sheep, and with the friends who were with me I conversed about the good Shepherd of our souls. About sun-set a violent storm arose; the country became inundated, and it was so dark that we could not see each other; we lost our way and wandered about on a vast plain; we endeavoured to make ourselves heard by our shouts, but from the noise of the wind and rain we could not succeed; no alternative remained but to walk on till we should find some habitation. We cheered ourselves by talking of the joys that would succeed the pilgrimage and storms of this life, when all at once we arrived at the house we desired to find. Several persons were then assembled, some brought us clothes to change, others lighted a large fire, and others prepared our supper; we were all filled with gratitude, and delight, and continued to speak on the things of the kingdom of our God.

Sunday, Sept. 26.—When I arose, the house was already filled with friends who had come six and ten leagues to the *frtv*, and in spite of the bad weather, others arrived every instant. I preached at ten o'clock on Rev. iii. 26. The temple was crowded by the persons whom I had passed the Saturday in visiting. Descending from the pulpit, I was surrounded by old men and youths, who testified the greatest affection, and asked various counsels. At four o'clock we returned to the temple, which could not contain the hearers. After the sermon the same scene was repeated. Many accompanied me to the house—we held a meeting in the evening.

Monday Sept. 27, was passed precisely

as the Sunday. I had scarcely time to take any refreshment.

Tuesday, Sept. 26.—I preached again. The temple was if possible more crowded than ever. Many Catholics were present. I desired to leave immediately, but I knew not how to separate myself from those excellent people: one of them proposed that I should pray with them once more in his house, which was near the temple, before my departure. When I went there an hour after, I found that the temple was still full of persons waiting for me, and who were singing the praises of God. I then ascended the pulpit again, and commended them all to God and to the word of his grace. We were all in tears, and I found it a painful duty to separate myself from them. It was three o'clock, and I had five leagues to go, and therefore I could remain no longer. Great numbers attended me across the fields, and after proceeding some distance we halted on a hill, sang a hymn, and finally separated. I pursued my way, blessing God for all his mercies, and at nine o'clock I reached my head quarters.

Wednesday, Sept. 29.—I had much conversation with the beloved Pastor who was greatly indisposed. I preached from John iii. 16. in the evening.

Thursday, Sept. 30.—I set out for——, in another department, with the intention of returning by that route to Paris. Passing a village, I was asked to go in and see a sick child, but I was taken so ill that I nearly fainted. I had yet four leagues to go to lodge in a village with some Christian friends. When I arrived at eight o'clock, I found them in their little temple, but fearing to disturb them I remained at the door, and was much affected in hearing them exhort each other fervently to remain faithful to the Lord. I was exceedingly fatigued, not having eaten all day; but these kind people prepared me the best supper in their power; knowing it to be seasoned with brotherly affection, it was more relished than many richer repasts.

Monday, Oct. 4.—I went with the Pastor to a village two leagues off. After sermon, we had long conversations with the people. It being the first Monday in the month, we returned to——, for the Missionary Prayer Meeting, and when we arrived there we found more than five hundred persons in the temple. I made an address suitable to the occasion, and all the people seemed deeply affected with the state of the heathen world.

The next day I set off for Paris, where I arrived in mercy, blessing and praising God for all his goodness, and feeling

fresh joy to embrace once more our brethren of the Mission House.

AMERICAN BOARD OF MISSIONS.

Our last number contained some statements furnished by the American Missionaries in Palestine, respecting their proceedings in that once favoured but now desolated land; we now extract a little more information respecting their proceedings in Mount Lebanon or its vicinity.

Visit to the Emir Bechir in Mount Lebanon.

We left Beyrout for the residence of the Prince, near Deir el Kamr. We set out on asses at six o'clock. For about two hours our road was nearly level, across the plain of Beyrout; direction a little east-south. We passed a large grove of pines, which were planted to promote the healthiness of the place; and then extensive fields of mulberry-trees, which are cultivated for the silk-worm. Turning a little more easterly we begin to ascend the mountain; and continued ascending nearly three hours, which brought us to the summit of the first range of Mount Lebanon. We descended in two hours, to a small river; where we rested half an hour, and dined on bread and water-melon. At half past one we resumed our journey; and at three reached the summit of the second range. A half hour more brought us to Dier el Kamr, which is considered as the capital town on the mountains; it is, we believe, the only place on Mount Lebanon, where either Turks or Jews live; it has a mosque, but only five or six Turkish inhabitants; there are also a few families of Jews; the population was estimated at 3000 or 4000 men, capable of bearing arms. One hour's ride carried us from the town across the second valley, and up to the palace of the Emir; which stands on a projection of the third range of hills. Mount Lebanon is not, however, in its whole length regularly formed into different ranges of hills and intervening valleys, as it seems to be in this place: it is rather a promiscuous jumble of rocky, precipitous hills, forming irregular basins and deep ravines. The direction of the hills and valleys between Beyrout and Deir el Kamr is nearly

north-east and south-west; and the streams find their way into the sea in the neighbourhood of Tyre and Sidon.

The residence of the Emir is called Btedln, sometimes pronounced Ehtedin. His palace is a large building, or rather a collection of buildings, containing apartments for the Emir and his family and court, together with a guard of soldiers. He has also a private Chapel, and a domestic Chaplain. The present Emir is the first reigning Prince who has professed the Christian Religion, though some branches of the family have for a long time been Christian. We have not been able to ascertain with certainty, whether the Emir Beclir is known as a Christian amongst the Turks or not; some persons say, that when among Mussulmans he performs the Mussulman's ablutions and prayers, and goes to Mosque: others say, that in such circumstances he avoids all religious rites, so that no one can discover whether he is Turk or Christian; others again say, that he makes himself known as a Christian wherever he goes. He certainly professes to be a Christian when at his palace and when among his own subjects.

Mr. Fisk thinks the number of Convents on Mount Lebanon to be as follows.—

Greeks	10
Syrian Catholics.....	2
Armenian Catholics	3
Greek Catholics, about.....	20
Maronites, about	65

100

Almost all the Christian inhabitants are Maronites, whose number their Patriarch estimates at from 100,000, to 150,000

Some account of the Druses and Anasarceah.

I have now been more than three months on Mount Lebanon, and in its vicinity. My information concerning the country and the people who inhabit it is still very imperfect. It is an interesting country, and I trust will be the field both of thorough Missionary Investigation and of extensive and successful Missionary Labour. There are several classes of people of whom I have had opportunity to collect but very little information. Of two I will relate a few things.

Druses.—They inhabit generally, the parts of Lebanon south of Beyrout and Deir el Kamr, while the Maronites inhabit the more northern parts; though they have not an exact division of territory, and are often found living together

in the same villages. The Bishop Hanna Maroni tells me that he has a manuscript, which was taken from the Druses in time of civil war, and which contains an account of their religion; it speaks much of Hakem Bamr, he who has appeared in the world six times; viz. in the persons of Adam, Pythagoras, Jesus Christ, the Caliph Hakem, and two others; he created the world, and is soon to appear a seventh time to destroy his enemies, and put the whole world in subjection to the Druses. The Bishop tells me that images of the calf have been found in their houses; they say however they do not worship them, nor do their books make any mention of this; it remains to be ascertained whether they do actually worship the calf, or whether they have images of it for some other purpose, or whether the whole story is a slander of their enemies. It is said that they are so far from having the spirit of proselytism, that they will not receive proselytes; and if a foreigner wishes to embrace their religion, they will not admit him. They are allowed when occasion requires, to feign themselves Mussulmans, or Christians, or any other religion. They are said to be notorious for incest. Volney supposes the number of Druses to be 120,000; Mr. Connor has stated it at 70,000; the estimates given me by Franks and Maronites, who are acquainted with their country, are 40, 50 and 60 thousand. Volney has an article in the first volume of his Travels, on the history and religion of this singular people; he traces their origin to Hakem-b'amar-Aillah, or Hakam b'amar-he, who was Caliph in Egypt at the close of the tenth century. De Sacy has given in his Chrestomathie the life of Hakem by Taky Eddin Makrizi, and also some extracts from the books of the Druses. I have no doubt, however, that by a residence of a few months among them, one might collect much new and interesting information, and we may hope also, prepare the way for doing them good.

Anasarceah.—At first I found it difficult to make myself understood, when making inquiries about this people, because I called them "Ansari." Christians are called in Arabic, Nassari, (Nazarines,) and every body thought I was inquiring about Christians. A Maronite told me that Ansarceah is a diminutive from Nassari, meaning Little Christians; because their religion is a corruption of Christianity, and they still have a little of Christianity in their religion. They generally inhabit the mountains north of Tripoli, towards Latakia and Antioch. Their religion seems to be a mixture of

Mahomedanism, Paganism, and Christianity. Assenanni makes their origin to be in the year 893 or 895. The founder of the sect lived at the village of Naziri, in the region of Akula, in Arabia Cupha; and acquired great reputation for sanctity, by his fasts, and poverty, and prayers. His followers soon became numerous, and he chose twelve from among them, whom he sent forth to preach his new doctrines to the people. Accounts are given of the religious worship of this people, which are quite as indecent as any thing in Hindoo worship. They are represented by their neighbours as a savage race of thieves, robbers, and murderers. It is desirable that their true history, character, and principles should be known; and however impure or barbarous they may now be, yet we know that the Gospel, when accompanied by the influences of the Spirit, can recall them to Christian Purity and Christian Meekness.

Cedars of Lebanon.

Instead of being on the highest summit of Lebanon, as has sometimes been said, the Cedars are situated at the foot of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening to the west, with high mountains on the north, south, and east. They stand on five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. I walked round it in fifteen minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest, but each of these is manifestly two trees or more which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two and three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high, but some of the others I think are a little higher. They produce a conical fruit, in shape and size like that of the pine. I counted them, and made the whole number 389. Mr. King counted them, omitting the small saplings, and made the whole number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, or 7 as the number of the cedars. It is true that of those of a superior size and antiquity there are not a great number,

but then there is a regular gradation in size from the largest down to the merest sapling. One man of whom I inquired, told me that there are Cedars in other places on Mount Lebanon, but he could not tell where. Several others to whom I put the question, have unanimously assured me that these are the only Cedars which exist on the mountain. The Maronites tell me that they have an annual feast which they call the Feast of the Cedars.

Before seeing the cedars I had met with a European Traveller, who had just visited them. He gave a short account of them, and concluded with saying, "It is as with miracles—the wonder all vanishes when you reach the spot." What is there at which an Infidel cannot sneer? Yet, let even an infidel put himself in the place of an Asiatic—passing from barren desert to barren desert—traversing oceans of sand and mountains of naked rock—accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him with the feelings of such a man, climb the ragged rocks and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of 300 trees, such as the cedars actually are, even at the present day, and he will confess that to be a fine comparison in Amos ii. 9. *Whose height was like the height of the cedars, and he was strong as the oaks.* Let him, after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the children of Israel in the days of their prosperity, to the *goodly cedars*: Ps. lxxx. 10. A traveller who had just left the forests of America, might think this little grove of cedars not worthy of so much notice; but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable, that in the days of Solomon and Hiram there were extensive forests of cedars on Lebanon; a variety of causes may have contributed to their diminution and almost total extinction; yet in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called the *glory of Lebanon*.

Description of Beyrout.

The place in which Providence has cast our lot for the winter, is pleasantly situa-

ted on the western side of a large bay. It has a fertile soil, and is abundantly furnished with good water by the springs that flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone, and are dark, damp, and inconvenient. The streets are narrow and dirty; and during the winter are seldom dry. They were once paved in a slovenly manner, with stones of irregular shape and unequal size, which are now, in many instances, wide apart, and simply furnish stepping-places in rainy weather.

On the north and north-west Beyrout is entirely open to the sea. On the west and south-west is an inconsiderable promontory. At no great distance to the east is Lebanon; which stretches far to the north and to the south, and affords a pleasant resort for the summer, and it is said, a safe retreat in times of political disturbance. On the south is a large and beautiful plain; varied by small hills, covered with olives, palm, orange, lemon, pine, and mulberry trees, especially the last; enriched with vines; and enlivened by numerous cottages, the abodes of immortal beings. From the terrace of the house which we occupy, we can count without the walls of the city, no less than 200 of these cottages, scattered here and there in the fields of mulberry-trees.

Beyrout was once the chief town of the Druses, and though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. The exports consist of silks, and of olives, figs and other fruits; and its imports of West-India and English manufactures and goods. Since the residence of the English Consul here its trade has greatly increased.

Besides three large Mosques and several small ones, the city contains a Roman-Catholic, a Maronite, a Greek, and a Catholic Greek Church. The whole population is supposed to be not less than 5000 souls. To these and to hundreds of thousands of others in this country, we long to be able to declare in their own tongue the wonderful works of God; and to say *We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.*

Beyrout as a Missionary Station.

Beyrout seems to me to possess many important advantages as a Missionary Station. It is situated at the foot of Mount Lebanon; and a Missionary might very profitably spend the hot months of the summer among the convents

and villages of the mountains, many of which are within a few hours' ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand, it is only one or two days' sail to Cyprus. On the coast south of Beyrout you reach Sidon in one day, and Tyre in two; and to the west in two or three days you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain a correspondence with all these places, and to supply them with books.

Kindness of a Maronite Priest.

Having taken possession of their house at Beyrout, the Brethren Goodell and Bird had several visitors: among others, a Maronite Priest, who "brought as a present to the Ladies two beautiful pigeons, as white as the snow of Lebanon."

In return, we offered him an Arabic Bible; but he refused to accept it as a present, saying, "It would not be right before God: it is a good book, and worth paying for; and you are good men for bringing such good books into the country. Instead of your being obliged to me, the obligation is entirely on my side." He then took a Spanish dollar, and said he should feel better pleased to give that for the book, than to receive it as a gift. This is the first time, probably, that he ever possessed the whole Bible; though, judging from his venerable white beard, he cannot be much less than 60 years old.

In the evening, the Maronite Priest, whose name is Simeon, called, and brought again the pigeons, which in the course of the day had made their escape. When we thanked him for his kindness, he said, in a manner the most meek, serious, and impressive, "When the Infant Jesus was first brought to the Temple, and the aged Simeon took Him in his arms, and blessed Him, the parents of the child, being poor, had nothing to bring but a pair of turtle-doves or two young pigeons; and when I heard of the arrival of these good Women, and thought 'What have I to present to them,'—being poor, I could think of nothing to bring but these pigeons."

Maronite Order against the Scriptures.

I am concerned to state, that an Order from the Maronite Patriarch, requiring all of that large communion under his jurisdiction, who had received any of the books sent out by the Bible Society, to return or burn them, has been publicly read in the Maronite Church. Only one Bible has been returned to us; and that one, the evening before the Order was made public, by the aged Simeon, with an ap-

logy, and in a manner, which carried an air of mystery, but which the subsequent transactions in his Church fully explain. I have made several attempts to get possession of this document, but have hitherto been unsuccessful. I am happy to say, however, that a desire to become acquainted with the Sacred Volume has apparently increased in consequence of their being *no small stir about that way*. Almost every day, a greater or less number of Arabs call upon us to read the Holy Scriptures. Some of them read several hours in the course of the day: some of them spend the whole evening; and, not unfrequently, some of them ask permission to carry the Sacred Treasure home with them for the night, promising to return it the next morning. I cannot converse with them in Arabic; but I have learned the Ten Commandments and some other portions of Scripture, which I frequently read to those visitors who are themselves unable to read. With the Divine Blessing, it cannot be told how much good one may do with the Ten Commandments.

Desire for Instruction among Arab Women.

Several Arab Women called, to whom we read the Scriptures; and upon whom we urged the importance of being able themselves to read, that they might spend their Sabbaths in a pleasant and profitable manner. One of them appeared anxious to learn, but doubted whether it was possible: every body said that a woman could not learn: the experiment, she said, was once made in a convent, and only two, out of a large number, were found to have any understanding. We endeavoured to convince her of her error, by telling her that Mrs. Bird and Mrs. Goodell had been in the country but a few days, and yet had already learnt to read several words in the Arabic, and would in a short time be able to teach them. The desire for instruction appears, however, to increase. These females come occasionally to be taught by Mrs. Bird or Mrs. Goodell; and although their attendance is very irregular, and their disadvantages very great, being without Arabic Books and their friends deriding their efforts, yet they make some improvement. One of them, who, a fortnight ago, did not know a single letter of the alphabet, can now read one verse in the Bible. While we pray that a blessing may attend these feeble efforts, which we are grateful that we are able to make, we have much confidence, that, as we acquire a knowledge of the language, the Great Head of the Church will open to us a wider and still wider

door of usefulness. Were we furnished with Arabic Tracts, we could scatter them by hundreds and thousands, on the right-hand and on the left; and were we able to speak the Arabic Language with fluency, I see nothing to hinder our *speaking boldly from morning to night, disputing and persuading the things concerning the kingdom of God*.

One anecdote, displaying the power of christian love, shall conclude this article. A priest at Deir el Kamr introduced a discussion on the idle question, whether Mary the Mother of the Lord Jesus had any other children after his birth? Mr. King returned some reasons which rendered it probable that she had.

"God forbid!"—said the Priest in a rage—"God forbid!" "God pardon us!" "God pardon us!"—and left the room in anger. I immediately followed him to the room where he had gone, and sat down with the family. He was talking about me in a great rage, but I went and took my seat close by his side. My instructor, fearing that we should have a quarrel, begged me not to go; but I persisted and went. As I sat down by him, he turned his face from me—as if I were a miscreant—a person to be despised by all men. I said mildly, "Aboona, I wish to say one thing. We profess to be disciples of Christ—His followers; and it does not become us to speak with anger. Christ was humble; and when men opposed Him, He did not fall into a passion." "True," said the Priest, lowering his voice and turning toward me. I continued—"I believe in Jesus Christ; and He is all in all to my soul. If I, in sincerity, believe in Him, am I not a Christian?" "Yes," said he. "Now," said I, "*by this shall all men know that ye are my disciples, if ye have love one to another*. Here are Mussulmans around us, and many who do not believe in Jesus Christ. Let us show to them and to the world that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened. I do not wish to remain in the dark, and go to destruction." While I said this, the eyes of all were fastened on us; and the whole house was silent. The Padre seemed confused and ashamed, and secretly convinced that I was right; and said "What you say is true." I then proceeded: "I have one question to ask you, Aboona, and then I have done. When

Jesus Christ commissioned His disciples to go and preach, what did he tell them to preach—HIM or HIS MOTHER? What did they preach? *Jesus Christ and Him crucified*—Salvation alone through His blood and intercession,—not one word about the Virgin Mary, His Mother. There is not a syllable in all the Epistles or the Apostles of Christ about the Virgin Mary. No.—*Jesus Christ is all and in all.* He was such to the Disciples of Christ; He is such, I trust, to my own soul; and he must be such to every Christian." All present listened attentively; and he replied with calmness, "When you get so as to understand Arabic well, I shall be glad to converse with you more." At this I bid him good night and returned to my room. Sitting down with my instructor, I said to him, "Was it well that I went to the Priest?" He replied, "Oh, Mr. King, there is no man like unto thee! I never saw a man like unto thee!"

GENERAL BAPTIST
MISSIONARY SOCIETY.

MR. AND MRS. SUTTON.

A few lines have been received from Mr. Sutton, which, though brief, contain some pleasing intelligence.

Oct. 24th, Lord's-day.

"I have been preaching on deck this morning.—a sail now appears in sight hoisting English colours. We were disappointed in the last we saw. This day crossed the tropic of Capricorn, on the South American Coast. We are quite well and happy.—Have but just time to say this,—Pray for us."

Mr. Sutton speaks highly of the peculiar kindness and attention of Captain Meade. Mrs. S. represents his kindness as almost beyond expression.

India.

But few communications from the Missionaries in India have

recently been received by the Secretary. No journals have come to hand for a length of time. A letter from Mr. Peggs, under date of May 4th, announces his being afflicted with a severe indisposition, which will doubtless lead the friends of the mission to sympathize with and pray for him and his fellow labourers. It may, however, be perceived with pleasure, that the letter which furnishes this painful information, states that all the other brethren and sisters were well. A more recent letter from Mr. Bampton, just received, is gratifying, as furnishing no reason for supposing that Mr. Peggs' illness had assumed in any measure a more serious aspect; nor any intimation that Mr. Bampton apprehended such a result.

Pooree, May 4th, 1824.

The commencement of the present month reminds us of the pleasing duty of addressing you, and I hope the review of the two last months will afford occasion of gratitude, confidence, and joy. Like the Psalmist we have to "sing of mercy and judgment;" but the Lord doth "all things well." This communication may properly be divided into an account of the afflictions and mercies of the period under consideration. You will probably suppose that affliction has brought me to this place, which is considered peculiarly healthy in the hot season. The day after the monthly examination in April, (which is the 1st of the month,) I went to see one of the village schools, about ten miles distant; and whether I then caught the cold which has laid the foundation of the present indisposition, or whether it is from the climate or over-exertion, I cannot say. My chest has been so affected, that for the last three Lord's-days I have not conducted

public worship, finding the least exertion of speaking very painful. Being strongly importuned to visit Pooree for my health, brother and sister Lacey very kindly consented to stop at Cuttack for a month or two, while I and Mrs. P. and our little dear, came hither. We arrived here on the 1st instant, and though the coldness of the air at first was unpleasant to me, giving me a kind of aguish feeling, I hope the change and the retirement will, through the Divine blessing, invigorate both body and mind. We shall probably stop till the great rut jattrā, in the end of June; previous to which, brother and sister L. intend to join us, that we may all have an opportunity of witnessing this idolatrous procession, and of exerting our united strength to promote the good of the benighted myriads assembled. But how short is the detail of our afflictions compared with that of our mercies! Though one is afflicted, all the other members of the Mission family are well. God is enabling us to perform the work of our "short-liv'd day," the "breaking up the fallow ground," and casting in the "precious seed of the word of God." Surely the way of the Lord is preparing, that his glory may be revealed.

The last Lord's-day in March, having enlarged the Native Chapel on the Mission premises, by removing the wall which separated it from an adjoining room, I opened it for public worship, by having two services, Ooreah and English: the English congregation was present while I preached from 1 Tim. i. 15, and prayed and sung in the Native language. The opportunity was interesting, and I hope will prove the beginning of good days. I have continued to send the glad

tidings of salvation to distinguished natives. Two men have been dispatched with twelve small packets of books and letters to as many Rajas, or people of distinction; among whom two only refused what was sent. More recently, four out of five to whom books were dispatched rejected them; but this appears to have been through the influence of the first person addressed; who, a Musselman, though he received his present, including the four gospels and two or three tracts, in the Persian, Bengalee, and Ooreah character, yet seems to have promoted a systematic rejection of the rest. But the time is coming when "the kings shall shut their mouths at him."

Here is Satan's seat,—here is the great influx of deluded Idolaters from all parts of India,—here is work enough for all your Missionaries! Brother and Sister Bampton are very healthy. He labours abundantly in word and doctrine; and though Idolaters defy the gospel by repairing their temple, yet, its time shall come to fall: God can turn the hearts of men, and cause every vestige of it to disappear—"He must reign, till he hath put all enemies under his feet." India must know the Lord; and, (to conclude in the words of the Marquis of Hastings,) "It is for the credit of the British name, that this beneficial alteration should arise under the British sway. To be the source of blessings to the immense population of India, is an ambition worthy of our country. In proportion as we have found intellect sterile here, the obligation is the stronger upon us to cultivate it. The field is noble; may we till it worthily."

Mr. Bampton writes,

Jugumauthâ, June 8, 1824.

Dear Brother —,

We have for some time felt ourselves very agreeably situated at this Metropolis of wickedness, as we have had agreeable company. No person, (that is, no Englishman, is permanently resident here, but the master-attendant, who is a marine officer, and myself: a third gentleman, however, is generally here, and we have hitherto always had a military officer commanding a company of Sepoys. In the hot season there are generally a few of our countrymen here from Cuttack, and occasionally from other places; but the company I alluded to is our more immediate connection. In January, I think, Mr. Lacey came; two or three months afterwards Mr. Maisch, a German Missionary, in the service of our Episcopalian brethren, with Mrs. M. arrived, and are still here on account of their health: about a month ago, Brother and Sister Lacey went to Cuttack, and Brother and Sister Peggs came hither. Previously to this we were so solitary as I suppose none of our Brethren at home ever were; and it may be supposed to have had an influence upon our spirits, but the change has made us recently uncommonly cheerful. Some of our English Brethren will be surprised, but my friends here say I am growing fat; and I really perceive that I am thicker than I was; nor do I think it can be attributed to any thing else so fairly as to society, for we cannot live too well here, as we can seldom get any meat, except half-starved fowls, which we have roasted, boiled, and hashed, &c. &c. till we are tired of them in every shape.

I am sorry that ill health brings

our Brethren hither, but glad to see them. Brother Peggs' appetite is pretty good, what he chiefly complains of is some difficulty in breathing and speaking.

We have recently opened a second school; but our schools are not attended to our satisfaction, there are not at present more than from 14 to 18 in each.* I wrote to Brother Yates, of Calcutta, on the subject of schools, not long since, and shall perhaps send you a copy of his letter. I have for some time questioned whether superintending the common business of schools, be consistent with giving ourselves continually to prayer, and the ministry of the word; and if I spend an hour in the schools, which I should otherwise have spent with a group of people in the street, I question whether I have made the best of that hour. I am composing a set of discourses on the great subject of Christianity, which I want to box, as it were, as the mariner does the compass, and preach them, unless I can do better, so long as I live.

The poor people here are very busy preparing the cars for rutt jatra. The carpenter encourages the blacksmith, and he that smoothes with the hammer him that smites the anvil. There are no less than eight forges at work in this nefarious business: and I am told upwards of two hundred men watch their proceedings. I shall probably sometime send you an account of them. Except a few principal ornaments, the cars are all new every year.

You will probably have heard of the Burman war before this reaches you. Our brethren at Rangoon, some of whom we have the pleasure of knowing, have been in perilous circumstances. The papers say it was determined to put all the Europeans and

* This probably refers to the Pooree schools.

other Foreigners there to death; that the officer just arrived with the death warrant, when a ball from one of his majesty's ships convinced them that they had something else to think about. Rangoon, it is said, and two other places, soon fell into our hands; but the Burmese had previously gained considerable advantages. They killed a number of officers, and I think six hundred Sepoys in one battle. It is said that they took Chittagong, which is within two hundred miles of Calcutta, and that the British inhabitants of the metropolis some of them trembled. It seems that they gained their advantage in consequence of a vastly superior force; and they seem not to have dreamed that we should send an expedition against them. A powerful force is however ready to act as soon as the rains are over; and unless matters be previously adjusted, I hope they will be enabled, by possessing themselves of some of the best towns, to teach them to respect a power which I believe would not injure them if they would be quiet. No Philanthropist can delight in war, but I think every Philanthropist might be glad of such governments as those of Burmah and China being broken up. The Burmese, like the Chinese, are ridiculously pompous: but it is said that recent affairs have led them to lower their tone. We wish well to British power in India, and hope it will long continue. But this business shews one thing, and that is, that our military force in India is not adequate to any great struggle. Various places seem left very naked, to make head against this people. Grace be with you.

Your's affectionately,

WM. DAMPTON.

Since I wrote this letter, a paper is come which states that the Burmese had seven Englishmen in irons at Rangoon, when the English forces arrived, which they seemed to be on the point of destroying. In the same situation were an Hindoo Briton, an Armenian, a Greek, and our Brethren Hough and Wade, American Missionaries. On the commencement of the fire, many of the Burmese fled, taking most of the poor prisoners with them. Brother Hough, however, whom we shall ever respect for his kindness to us at Serampore, had his irons taken off, and was sent with a Burman on board the Liffey, to request that the firing might cease, and to ask what terms would be given them. It was to be hinted too, that the British lives in their power would probably depend upon the answer. It was, however, replied, that the lives and property of the people would not be guaranteed till the prisoners were released; and that if they dared to injure them, or put one of them to death, fire and sword would revenge the atrocious deed over the whole face of the country. We are happy to learn that our countrymen and brethren are all safe. Brother Lacey knows the other American Missionary. They reached Calcutta about the same time, and I think were quite intimate.

GENERAL BAPTIST

FEMALE ASSOCIATION,

For Promoting Education in India.

A Committee Meeting of this Society was held on Dec. 25, at Castle Donnington. A number of Female Friends attended; some of whom engaged to act as agents for the Society in their respective neighbourhoods, and received materials to be worked up for the Society. The next Meeting of the Committee is to be held at Loughborough, on the day commonly called Good-Friday. At Derby, Melbourne, &c. collections have been commenced to form a standing fund for the purchase of materials for work. A circular, explaining the plan of the Society, is printed; and an address, inviting assistance, will soon be ready for distribution, and may be had on application to Wilkins & Son, Derby.

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VOL. IV.

BIBLE GEOGRAPHY.

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No. 26.

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PARADISE.
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LEAVING, at present, the Land of Canaan, we cross Mount Lebanon, and proceed eastward, through Syria and Mesopotamia, of which a hasty sketch has been given in a former paper,* to the river Tigris, which bounds the latter country on the east, as the Euphrates does on the west. These two celebrated rivers, which run for six or seven hundred miles in the same southerly direction, at the distance of one hundred and fifty or two hundred miles, approach each other, at the south of Mesopotamia, and form a narrow plain terminated on the south by the junction of their streams. Thus united, they flow in one channel towards the south, for about one hundred miles; and then again dividing, discharge themselves by several outlets into the northern part of the Gulph of Persia. The region which lay on each side of these rivers, from the

south borders of Mesopotamia to the Persian Gulph, extending towards Arabia on the east and Persia on the west, was formerly pleasant, fruitful and populous; and famous in the pages of inspiration under the names of Shinar, Babylonia, Chaldea, and occasionally of Eden. These names are sometimes used by the sacred writers indiscriminately for the whole country, and at others apparently for the several distinct provinces which composed it. To the north of this region, on the eastern side of the Tigris, lay Assyria, properly so called, which stretched from Armenia on the north to Babylonia on the south, and from the Tigris on the west to Media on the east. The region which we have thus rapidly sketched, is worthy the notice of the biblical student, as being the scene of various memorable events recorded in sacred history.

The local situation of *Paradise*, in which their indulgent Creator first placed the innocent and happy parents of mankind, has given rise to numerous opinions. It has been placed in almost every part of the habitable globe. Some indeed have fixed it in the air, the moon and the third heavens; while others have boldly denied its existence; and

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asserted that all that is said of it in scripture must be understood in a figurative sense. It would be arrogant in us to pretend to decide a question on which so many eminent men have differed so widely. Yet, after considering various opinions, we discover one, to which we think the candid inquirer, who is willing to be guided by the plain evidence of scripture, will attach a high degree of probability. He will be strongly inclined to conclude that the primitive Eden comprehended the region which extended, on either side, from above the junction of the Euphrates and the Tigris to the Persian Gulf; and that Paradise was, of course, situated in the province of Babylonia, as it was afterwards denominated. We can only hint at the reasons of this assertion; and perhaps, had we room, a long discussion might not be either entertaining or edifying to many of our readers.

Moses has been more than usually particular in his description of Paradise. He has recorded its situation, its country, the rivers which watered it, the countries which bordered upon it, and the natural productions for which it was noted. Read his account attentively, Gen. ii. 8--14.

The region in which it was situated was called *Eden*; and as the sacred historian observes that it was planted "eastward in Eden," he seems to intimate that Eden was a country of considerable extent, in the eastern part of which this garden was planted. Now that there was a country in these parts which long bore that appellation is evident from several parts of scripture. When the insolent messenger of the haughty king of Assyria recounted the exploits of his master, he mentions, among other states which

are well known to have existed in this neighbourhood, "the children of Eden which were in Thelassar." The prophet Ezekiel also, in enumerating the nations that traded with Tyre, reckons Eden along with Haran, Canneh, Asshur and other countries, which were all situated in Babylonia or its vicinity. And "the House of Eden," which seems to have been a name given to the eastern part of Syria, might very easily be so denominated from its proximity to this country. 2 Kings xix. 12--13. Ezek. xxvii. 23. Amos i. 5. From these texts, it appears that there was a district to the south of Mesopotamia and Assyria, which was long known under the general name of Eden.

Again. Moses says, "A river went out of Eden to water the garden; and from thence it was parted and became into four heads." The obvious meaning of this passage is, that the river, which watered the garden in a single stream, was, on the confines of Eden, divided into four distinct branches; the names and courses of which are afterwards enumerated. This applies with strict propriety to the united streams of the Euphrates and Tigris, which enter the country of Eden in two separate channels, pass through it in one, and leave it again, divided into several; of which only the two principal probably existed in the primitive state. The names of these branches also agree with this assumption.

The *Euphrates* was so well known to those for whom the sacred historian wrote, that it required no mark of distinction. The *Hiddekel* is described by our translators as "going towards the east of Assyria;" but the learned say that the original

might be rendered "going before or along the side of Assyria." This is so decisive a mark of the Tigris, especially when confirmed by its junction with the Euphrates, that nearly all commentators have applied it to that river, without any hesitation.

Of the other streams, it is not easy to speak with so much certainty. So many changes have taken place in the face of the country since the days of Moses, and we are so little acquainted with its present topography, that it would be improper to be very positive as to the particular streams which are intended. It is however sufficiently evident, from the particulars mentioned in the description, that they were the two principal branches into which the waters of the Euphrates and the Tigris divided themselves after their junction.

The *Pison*, "encompasseth," or runs through, "the whole land of Havilah." Havilah was the second son of Cush, and grandson of Ham; and his posterity settled on that part of Arabia bordering west on the country of Eden, near the head of the Persian Gulph. Hence the sons of Ishmael, the progenitor of the Arabians, are said to "dwell from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria;" or, in other words, to inhabit the northern parts of Arabia which stretch from the south of Assyria towards the Red Sea. In this country also, dwelt the Amalekites, whom Saul smote "from Havilah to Shur." Gen. x. 7. —xxv. 18. 1 Sam. xv. 7.

The *Gihon* "encompassed the whole land of Ethiopia;" in the Hebrew, "the land of Cush." Much confusion has arisen, in

many other instances, from the translation of this phrase by Ethiopia, which is generally used to designate a large country in Africa, beyond Egypt. But it is evident that, in the writings of Moses, the land of Cush denotes a district in Arabia, contiguous to the countries already described. It took its name from the father of Nimrod, the eldest son of Ham, whose posterity appear to have originally settled, near their brethren, around the head of the Persian Gulph; and afterwards to have spread towards the other side of Arabia. Hence the wife of Moses, who was a Midianitess, is called an Ethiopian woman; and the "tents of Cushan" are connected with "the curtains of Midian." Nor can "the rivers of Ethiopia," mentioned by the prophets, or "the kings of Ethiopia," who invaded the Israelites, by any good mode of interpretation, be referred to the African Ethiopia. They must be understood of the region already mentioned, which is to this day called Chuzestan, or the land of Chuz; and must have been watered by the streams which went out of Eden. Exod. iii. 1. Num. xii. 1. Hab. iii. 7. Isa. xviii. 1. Zeph. iii. 10. 2 Kings xix. 9. 2 Chr. xiv. 9. We may therefore conclude that the *Pison* and *Gihon* were the two principal branches which issued from the junction of the Euphrates and Tigris, and watered the adjacent plains. Some have indeed ventured to fix on the individual channels intended by Moses; but this is difficult and by no means necessary. The countries through which they flowed, and their origin, sufficiently mark their identity, and fix the situation of Paradise. The natural productions also of the countries through which these rivers run, are simi-

lar to those ascribed to them by the sacred penman: they abound in gold, aromatics and precious stones.*

The inspired writer informs us that, when the Lord God had planted a garden in Eden, he made to grow out of the ground every tree that is pleasant to the sight and good for food: and though the country where we have placed the terrestrial paradise has doubtless shared in the curse denounced on the ground on account of sin; yet it has, in all ages, been famous for its pleasantness and fertility. And the memory of this primitive garden of pleasure and innocence has been preserved amongst every people of the earth, however remote from each other, or however barbarous and ignorant. It was the original of the bowers of bliss, the Elysian fields and other fables of the heathen poets; and the tradition of the important transactions which took place in it has mingled with all the systems of pagan mythology. The inspired writers also frequently introduce this delightful scene and refer for ideas of perfect happiness and prosperity to the garden of the Lord in Eden." And in evident allusion to it, John describes the river and tree of life that adorn the new Jerusalem above

* It is true that, in several texts, Ethiopia may designate the African kingdom; nor is it improbable that some of the descendants of Cush might, in following ages, migrate into that distant country. The same observation may perhaps be made respecting Havilah; as a region far to the eastward, peopled probably by the posterity of Havilah the fourth son of Joktan, (Gen. x. 29.) was so denominated. But the description confines us to the neighbourhood of the Euphrates and Tigris; and the scriptures plainly recognize the Cush and Havilah of Moses in the situations assigned.

where the servants of God serve him for evermore. For it ought never to be forgotten that, though speculations like those in which we have indulged, are interesting to the intelligent mind, and useful in confirming and illustrating the sacred volume, yet it is of infinitely greater moment to every reader to find the way to the paradise of God where Jesus is, than to ascertain, with the greatest certainty, the exact situation of the earthly paradise which Adam lost by his fall.

CHRISTIAN MORALS.

THE DUTIES OF DEACONS.

In every christian church, though the object of the association is purely religious, yet the successful prosecution of that object necessarily involves secular concerns. Buildings for holding the assemblies must be erected, and kept in repair; the officers be remunerated for their services; and the poor be relieved. All this requires money; and, as all the members are equally interested, this money must be collected from them, before it can be paid to the several claimants. Proper officers must therefore be chosen, and authorized by their brethren to receive and disburse the funds of the church. Hence, in the earliest ages of christianity, the apostles, under divine inspiration, recognized the necessity and advantage of such an office, and directed the members of the first christian church to look out among themselves fit persons to be appointed to it. Acts vi. 1—6. The circumstances of the disciples of Jesus were indeed, at that period, pe-

culiar; but there is sufficient evidence in the New Testament, that the office continued after that state of things had ceased; and from the directions given for the due choice of proper persons to fill it, it appears that it was designed to exist through all succeeding ages. 1 Phil. i. 1. 1 Tim. iii. 8—13.

It has been supposed that the transaction at Jerusalem was an extraordinary case, and had no connection with the appointment of *Deacons*, as they were afterwards called. If this be admitted, the scriptures expressly recognize an important class of officers in the church of Christ, and describe their qualifications, without giving the least hint of their origin or their duties. Such an omission cannot be supposed; and we are compelled to agree with the earliest records of christianity, which unite in describing the institution and design of this office in conformity to the views already given.

From the occasion of the first institutions of deacons, it has been sometimes asserted that their only duty is the care of the poor belonging to the church; and that whatever else they undertake, though of a strictly pecuniary or temporal nature, is beyond the scriptural design of the office. This, it is presumed, is too confined a view of the subject. The members of the primitive church had sold their possession, and thrown all their property into one common stock; out of which, "distribution was made unto every man," rich as well as poor, "according as he had need." Acts. iv. 35. For a time, the apostles managed this general fund; but, on the rapid increase of members which took place after the day of Pentecost, the management required more

time and attention than they could bestow upon it, without neglecting superior duties. They seized, therefore, an opportunity, afforded by a complaint which arose respecting the partial distribution of the provisions, to free themselves from this business, and to cause officers to be chosen, whose special duty it should be to manage it. Now it is obvious that the object of the apostles, in this appointment, was, not merely that the deacons should see that the Grecian widows were duly supplied; but that they should oversee "the daily ministration" of the common property; or, in other words, that the deacons should be entrusted with all the secular concerns of the society, while the apostles devoted their undivided attention to the advancement of its spiritual welfare, and "gave themselves continually to prayer and the ministry of the word." Such appears to have been the original design of this institution; and such, it is obvious, the inspired teachers of christianity intended it should continue through future periods. It embraces all the pecuniary and secular concerns of the church: an important office, in the due discharge of which the minister, the members, the poor, and religion itself are deeply interested.

It has also been argued, that, as the apostles had previously discharged the duties to which deacons were afterwards appointed, the pastoral office includes the deacon's; and deacons are merely the deputies of the pastor, appointed for his convenience. Some have even affirmed that the pastor may, when he sees fit, resume these duties, and thus supersede the office itself. But these reasoners forget that the apostles were extraordinary

characters, commissioned by the great Head of the church to propagate his religion in the world, to organize churches, and to appoint offices and officers in them; and that they were qualified for this great work by the immediate influence of the Holy Spirit, by which they were guided. The offices of pastor and deacon were equally appointed by them; and the duties of each clearly defined. Unless, therefore, pastors be the legitimate successors to *all* the distinguishing powers of the apostleship, they can have no claim to consider the deacons as *their* deputies, or to resume an office which never belonged to them. The offices appear to be both of apostolic authority, wholly independent of each other; but kindred trusts, designed to promote one grand design, which ought always to be discharged with mutual respect, unsuspecting harmony, and cordial co-operation.

The *character* of deacons is distinctly portrayed by the sacred writers. When the first election was to be made, the apostles directed the brethren to look out "men of honest repute, full of the Holy Ghost and wisdom." When Paul is giving directions to Timothy how to behave himself in the church of the living God, he tells him that "Deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." It would be easy to enlarge on these different qualifications, and to shew how proper it is that deacons should possess them. But this will appear as we proceed to mention the *duties* of these officers, which is more directly the object of these papers.

The principal duties which a

deacon owes to the brethren whom he serves, arising out of the nature of his office and the precepts of scripture, may perhaps be comprised under these particulars.

Integrity. A Deacon is the steward of the property of the church; and it is required of stewards that they should be found faithful. Dishonesty in every case is highly immoral and infamous; but when it invades property devoted by christians to the support of the cause of their Saviour, it assumes a deeper stain and rises into higher guilt: it becomes sacrilege. It is robbing of God: a charge which even the wicked Jews repelled with horror. It is robbing and oppressing the afflicted in the gate, whose cause "the Lord will plead and spoil the soul of those that spoiled them." Prov. xxii. 22. How needful then is it that a deacon should "not be greedy of filthy lucre," lest his sordid avarice should induce him to touch the forbidden thing!

But a deacon should not only be strictly honest, but adopt also proper means to make his integrity manifest to all the parties concerned. When Paul was intrusted with the charge of a liberal collection, raised by the Macedonian churches for the relief of their necessitous brethren in Judea, he was careful "to provide for honest things not only in the sight of the Lord," who could search his heart; "but also in the sight of men," who could judge only from evidence; and therefore requested the donors to appoint him a companion, to travel with him and be a witness of his integrity. His reason, as he told them, for all this caution was, "that no man should blame us in this abundance, which is

administered by us." 1 Cor. xvi. 3-4. 2 Cor. viii. 18-21. On the same principle, a deacon will endeavour to act as much as possible under the direction of the church. He will consider that every one has a right to advise how his own property shall be employed; and will therefore lay all important financial measures before his brethren, and submit to their decision. This will preserve him from all suspicion of partiality; and relieve him from a disagreeable responsibility. It will also have a happy tendency to promote the prosperity of the cause of Christ, by making the members more generally acquainted with the circumstances of the society, and exciting in their breasts that interest which is usually felt when we perceive our own influence in any concern. In order, too, "to provide things honest in the sight of men," in the sense in which the apostle uses the phrase, a deacon will be regular and correct in his accounts; and anxious to have them examined, at proper intervals, by disinterested persons, appointed by the church. This will gain him the confidence of his brethren and prevent the least doubt of his accuracy and integrity from arising in the most suspicious mind. Every steward ought to be ready to give an account of his stewardship whenever he is required to do it; and an upright steward will seek for opportunities of having his conduct examined.

Impartiality. This is indeed only a branch of fidelity; for in the discharge of any trust, a partial person is dishonest. But the vast importance of impartiality in a deacon, intitles it to a distinct notice. His office includes two very different duties.

One is to collect the pecuniary supplies requisite for the maintenance of the cause of Christ which he serves; and the other to distribute the funds, when raised, to the proper objects. In both these parts of duty, the strictest impartiality is requisite. In the former, a deacon will consider that, as all the members have an interest in the cause, they ought all to be called upon to contribute to its support, according to their respective abilities. He will endeavour therefore to obtain an acquaintance with his brethren, and, as far as propriety permits, with their circumstances; that he may form a just estimate of the proportion that each should bear of the common burden. He ought likewise to know their tempers, habits and principles, that he may apply the proper motives to excite the backward, arouse the lazy and encourage the diffident. In doing this, he will feel it his duty to act, like Paul, on the golden principle of equality; and to guard against one being eased and another burdened. And he will often think it necessary, however unpleasant, to expostulate with those whom Providence has blessed with affluence, to induce them to bear their due proportion and to relieve the pressure on their less able brethren. He will also consider it a very important part of his office to use all due means, that the pastor may have a support suitable to the number and abilities of his people. In these essential, but frequently painful duties, an upright deacon will be strictly on his guard, lest the influence of any private or personal feelings should tempt him to press too heavily on the generosity of one, or pass over too slightly the parsimony of another. He will esteem them all as brethren,

united in the same cause and under equal obligations to support it; and treat them with impartial equity.

In the distribution of the property intrusted to his management, a good deacon will also be impartial. He will give to every object his due proportion, according to the intention of the church; never permitting his own regard for one individual to induce him to increase his share; nor any personal dislike to lead him to neglect another or to diminish his relief. It is equally incumbent on a deacon as it was on Timothy, to discharge his office, "without preferring one before another; and to do nothing by partiality."

Affection. The whole official conduct of a deacon ought to be distinguished by christian love and sympathy. This disposition should be conspicuous in his intercourse with all the members of the church. It will greatly assist him in obtaining the necessary aid from the more opulent; and animate his exertions in providing for the comfort of the minister. But it will especially shine in his treatment of the poor. While he renders them all the pecuniary assistance in his power, he will soothe their sorrows by his tender condolence, direct their steps by his prudent advice, encourage their hearts by his fervent prayers, and point them to that High Priest who can be touched with their infirmities, and was eminently the Friend of the poor. The pious and well-informed deacon will consider his poor brethren as heirs of the same glory, and placed by their common Saviour under his immediate care and protection in their passage to it; and he will esteem himself bound, by the tenderest obligations, to

render that passage as safe and comfortable as possible.

Diligence and Punctuality.

A person may be honest, impartial and affectionate, and yet not use the office of a deacon well, unless all these good qualities be rendered effective, by diligence and punctuality in the discharge of his official duties. In raising the requisite funds, how often are losses and disappointments sustained by a neglect of proper opportunities? Subscriptions remain uncollected till they are forgotten; arrears accumulate to an amount too large for payment; dissatisfaction, removals or death intervene, and just debts, which would have been cheerfully discharged if applied for in due time, are ultimately lost. Discontent not unfrequently is the effect of procrastination in pecuniary matters; which might have easily been prevented by punctuality in collecting.—In the distribution of the funds of the church, diligence and punctuality are equally important. How often do the families of worthy ministers suffer inconvenience, if not distress, from the delay or inattention of a deacon who is too busy or too careless to forward the supplies which he has in his charge. How often do the poor languish under misery and want, while a deacon is too much engaged or too indolent to carry them that succour which they have a right to expect, and which the church has enabled its officer to impart. Instances have indeed occurred when death has released the sufferer from all his miseries, while the relief, ordered him by the sympathy of his brethren, which might have alleviated his distress and smoothed his dying pillow, has remained, through mere thoughtlessness, in the purse of the deacon. Well

would it be if all who sustain this office, would observe the directions of the wise man, "Withhold not good from him to whom it is due, when it is in the power of thy hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give thee, when thou hast it by thee." "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

Liberality. Nothing can more effectually check the prosperity of any society, than an apparent unconcern for its welfare and unwillingness to make exertions to promote it, in those who are considered its leading members. How can a deacon expect that his brethren will generously support the cause, if he be reluctant to make the necessary sacrifices for its maintenance? If he hold back his hand when any aid is required, can he hope that others will stretch forth theirs? His very office is distribution; and it would be the most glaring inconsistency for him to distribute the offerings of others, and be sparing of his own. Might not his friends reply to any attempts he makes to excite them to act liberally, "Physician, heal thyself?" Well did Paul direct that a deacon should "not be greedy of filthy lucre;" for such a disposition, even if it did not issue in direct dishonesty, would paralyse all the proceedings of the church in which he had any concern. This duty is so obviously necessary to the proper discharge of the office, that it would not have required notice, had not instances occurred, in which it seems to have been overlooked, both by deacons themselves and those who choose them.

Sincerity. Singleness of intention and godly simplicity should

mark all the conversation of a deacon. In his conduct toward his brethren in office, he should consider them as embarked in the same cause and pursuing the same object. No rival plans or private views should enter his breast; but with open frankness he should heartily co-operate with them in promoting the glory of God and the prosperity of his cause, without any respect to his own interest or reputation. The same disinterested views will lead him to reflect, that the pastor has a claim upon him for more effectual assistance and higher respect, than the other members of the church are required to exhibit. A deacon's election proves that he enjoys the confidence of his friends; and the office itself gives him the means of access to them and influence with them. These advantages are entrusted to him for promoting the welfare of the church; and he will know, that this object can be most effectually attained by supporting the character and influence of the pastor. He will therefore embrace, with sincere pleasure, every opportunity of recommending the public and private labours of the minister; and of removing any prejudice or misunderstanding which he may perceive operating against him in the minds of his brethren. He will nourish, with affectionate solicitude, feelings of regard and attention to him in all with whom he possesses influence. On many subjects, when delicacy and prudence would close the lips of a pastor, a deacon can and ought to expatiate; and to use every proper means to animate his friends with just and liberal sentiments. He will consider himself the friend and advocate of his minister; and will therefore

not only treat him publicly with respect and affection, but hold himself bound to afford him information, advice and assistance in the discharge of all the arduous and important duties of the pastoral office. Indeed the character and conduct of a good deacon, both in temporal and spiritual concerns, will be distinguished by a consistent sincerity. He will "not be double tongued; but hold the mystery of the faith in a pure conscience."

Lladshew, JACOBUS.
Jan. 1825.

(To be continued.)

ON APOSTACY.

The substance of a Sermon, preached at Queenshead, by the late Mr. JOHN TAYLOR, Oct. 11, 1818, within less than three months of his death.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

Heb. x. 26, 27.

This is an awful and important text, and demands serious attention. Many have been much injured from a misapplication of it. When a christian, in an unguarded moment, is drawn by the force of temptation, either from within or without, to commit a known sin, which, by watchfulness and prayer, he might have avoided, he applies this alarming passage to his own case, concludes there is no hope of pardon, and plunges into despair. This is no uncommon experience even with sincere believers; and the great enemy of

souls will embrace such painful occasions to distress and injure the children of God. It is then highly desirable that the real meaning of the Holy Spirit in this text should be understood; but in discussing it, there is great danger either of discouraging the real christian, or of encouraging the careless professor. May the Lord preserve me from both these extremes!

A christian may commit known sins without this passage applying to him. Instances of this kind are recorded both in the Old and New Testament. In the former, there are Noah, David and others; in the latter, Peter and the incestuous person at Corinth. And since then, there have been thousands of similar characters; and yet they were not in the dreadful condition represented in the text. Peter's crime was peculiarly aggravated; but he sincerely repented. "He went out and wept bitterly;" and his merciful Saviour received him again into his favour. The incestuous Corinthian, it appears, repented of his sin; for Paul exhorts the church to forgive him and to confirm their love towards him. And if we see a brother overtaken in a fault, we are commanded to restore such an one in the spirit of meekness. Even if his sin has given occasion to the enemies of God to blaspheme, yet if he is convinced of guilt and tempted to despair, we should point him to the blood of Christ, and assure him that it cleanses from all sin. We should "forgive him and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow."

But the sacred writer, in this important passage, describes the awful consequences of a deliber-

ate and presumptuous rejection of the Saviour, a wilful renunciation of his authority, and a total and final desertion of his cause. In the preceding verses, he exhorts the Hebrew christians to hold fast the profession of their faith, without wavering; to consider one another, to provoke unto love and good works; and not to forsake the assembling of themselves together. Some of their former associates, in order to avoid persecution, had openly withdrawn themselves from the blessed Saviour and his cause; and others probably were ready to follow their example. The Holy Spirit, therefore, in the words of the text, warns them against the dreadful results of such apostacy. He enforces this warning by referring to the severe punishment inflicted by the Mosaical law on presumptuous sinners; and expatiates, in a most impressive manner, on the greater guilt and heavier punishment of those who, after having professed christianity, enjoyed its privileges and experienced its influences, deliberately desert it, and join again the ranks of its enemies. The affecting terms in which the writer describes their conduct, sufficiently indicate the sin against which he is guarding them. They tread under foot the Son of God; count the blood wherewith they were sanctified an unholy thing; and do despite unto the Spirit of grace. Language like this can never apply to those sins, however aggravated, into which the real children of God sometimes unhappily fall; it must intend a wilful and total apostacy from the cause of God, and a deliberate and obstinate adherence to his enemies.

The progress of these miserable apostates is fully described

in scripture, and plainly alluded to in the passage before us. They lose their relish for spiritual exercises; and complain that they find neither pleasure nor profit in the means of grace, the ordinances and the worship of the church, or the more private meetings of christians. They first neglect and then forsake those privileges for which they have no relish, and return to their old ways and the company which they kept before they made a profession of religion. The church with which they have been united is under the painful necessity of excluding them from its fellowship and casting them back into the world. Thus cut off from all connection with religion, they grow more wicked than they were before; and render themselves conspicuous by the depth of their depravity and the bitterness of their enmity against every thing that is good. "He goeth and taketh seven other spirits more wicked than himself, and they enter in and dwell there; and the latter end of that man is worse than the first."

To persons in this dismal state "there remaineth no more sacrifice for sin." They have presumptuously refused the atonement made by the adorable Jesus, and counted his blood an unholy thing; and no other Saviour will die for them, nor will any other atonement for sin be made. They are therefore deprived of all hope; and, unless their consciences be seared as with a hot iron, their prospects must be dreadful beyond description. They must experience "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Or if, through the stupifying effects of sin, they have lost al

feeling, yet this affecting obduracy only renders their case still more deplorable. They must soon be constrained to appear at the judgment seat of that Saviour whom they have rejected, and to sustain the fiery indignation of that God, against whom they have impiously rebelled. And how inconceivably dreadful is the fiery indignation of an Almighty God! The stoutest of his adversaries can no more support or escape it, than the lightest stubble can sustain unconsumed the flame of a furnace heated seven-fold. "They shall be devoured as stubble fully dry." They will have to undergo the punishment due to all their transgressions of the divine law; and added to this, the far heavier vengeance of an insulted Saviour who died on the cross for their redemption, whom they have ungratefully trodden under foot.

If such then be the wretched state of apostates, let all professors take the alarm; and vigilently guard against the first symptoms of back-sliding. With unfeigned earnestness let them apply for the aid of the Holy Spirit, in strictly examining their spiritual state: and if any coldness in the enjoyment of the means of grace, or any wavering in attachment to the cause of Christ be discovered, let them remember from whence they are fallen, and humbly seek for grace to repent and do their first works. Let them "take with them words, and returning unto the Lord, say unto him: Take away all iniquity and receive us graciously." Then may they expect the fulfilment of his gracious promise, "I will heal their back-slidings, I will love them freely: for mine anger is turned away from them."

Finally. These affecting con-

siderations should awaken all the disciples of Jesus to watch over one another in love. Let them mark any sign of declension which may appear in the character of their brethren; and affectionately admonish them of their danger, awaken them to self examination and join them in earnest prayer, that their feet may be kept from falling. Thus may apostacy be checked in its commencement; and, by the assistance of divine grace, all its awful consequences may be avoided. Let all remember that, "if any one err from the truth and one convert him, he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Glorious object! who would not wish to accomplish it?



CORRESPONDENCE.



THE IMPROPRIETY

OF

TAKING the DEAD

Into Places of Religious Worship, previously to Interment.



"Let all things be done decently and in order."



Sirs,

The pages of your useful Repository are profitably employed, not only in the elucidation of the doctrines of scripture, for the immediate advancement of practical piety, but also, in giving circulation to temperate and serious observations on subjects more remotely connected with the great duties of the christian life, and respecting which there may not be a uniformity of sentiment among your readers. By this means, they are directed to the consideration of subjects which might otherwise escape observation; truth is elicited, and general intelligence

promoted. On this ground, allow me to request the attention of your readers to a few remarks on the practice, commonly adopted in some of our churches, of taking corpses into the place of worship previously to their interment.

The practice of the churches of our Connection, at the interment of the dead, is not uniform; nor is there any necessity that it should be, if there is no impropriety in any of the methods adopted. In some churches, the corpse is never taken into the place of worship, but from the house to the grave: in others, it is the habitual practice to take it first into the meeting house, and, from thence, after a sermon and the other usual engagements of a worshipping assembly, to the place of interment. Against this mode of proceeding, there seems to be several reasonable objections, which I beg to state for the reader's candid consideration.

1. *The Origin of this custom seems liable to exception.*—It is too frequently the case that, when a custom is once established, it is inconsiderately followed without inquiring into its origin or propriety. This, there is reason to believe, has been the case in reference to the custom in question. It is derived by dissenting churches, not from the New Testament, (the book to which it is their glory to appeal for their customs), but from the church of England, which received it from the church of Rome; and she, I suppose, from the superstitious imagination of one of her pretenders to infallibility. The custom seems to owe its existence and support to that fruitful source of error, for I have not been able to learn that it was practised either by heathens or Jews. By the laws of Rome, it was provided that no one, except the Emperor and the vestal nuns, should be buried within the city; and it was not till the days of Gregory the second, whom, for his open defence and support of idolatry, Milner calls the first pope, that churchyards had a beginning. Christian congregations had followed the practice of the ancient Romans, and buried their dead at a distance from the city; but in Gregory's time, prayers began to be offered for the dead, and with these, various ceremonies for which it was convenient

to take the corpse into the church and to inter it in a place not far distant. The priest had to pronounce an absolution over the coffin, to walk round it and sprinkle it with holy water, and then to make on it the figure of a cross, with other ceremonies, which for their solemnity were thought most proper to be performed within the church. It was not till about the year 750, that Cuthbert, archbishop of Canterbury, introduced the custom of burying in church-yards into England; and with this, it is presumed, its attendant ceremonies. Thus the unscriptural doctrine of purgatory, and, the equally unscriptural practice of praying for the repose of the dead, seem to have given rise to the custom of which we speak.

To this it may perhaps be replied: "It is a matter of no consequence what was its origin, if the custom itself is becoming and proper." Granting this, we remark: 2. *The custom itself seems very exceptionable.*—It is so as a probable means of spreading infection. If a contagious disease has been the occasion of death, it must surely be imprudent to take the corpse into an assembly of people, frequently rendered unusually large by the funeral solemnity. It must be mere fastidiousness to avoid going to visit a person lingering under a contagious disease, and afterwards to enter from the fresh air into the heated assembly where the corpse of the infected is placed. If, to avoid the danger here referred to, a discretionary power be exercised of receiving some into a place of worship, and rejecting others who may be thought to be peculiarly infectious, this, it is well known, is very likely to give offence to surviving relatives. There ought surely to be some strong reasons for the practice, to indulge it at the probable risk of either the one or the other of these consequences. Connected with this, may be mentioned, the great danger attendant on going out of the warm place of worship to the grave, for the interment of the dead. This must be obviously dangerous for the funeral attendants in general, but peculiarly so to the officiating minister, who, after profuse perspiration, in his earnest endeavours to improve the affecting solemnity to the benefit of the nu-

merous hearers, has to stand and make, at least, a short address at the grave; frequently in the cold damp air of the evening, and sometimes up to his ankles in the wet grass or snow. If on any other than a sacred occasion, a person should act in this manner, he would be judged insane; and would be thought richly to merit the hoarseness or asthma which he would seem so industriously to court. To justify a custom attended with so much inconvenience there ought to be some evident and powerful reasons.

But, the only reason which I have yet heard for the custom, is the following, which I shall beg leave to urge as my third objection to it. "*The presence of the corpse in the place of worship tends to make the service more solemn.*"—If this is the reason why the custom is continued, it is perpetuated as a religious ceremony, calculated to increase the solemnity of divine worship; and, on the ground on which this ceremony is maintained, any other might be supported. Thus, the papists may defend all their unscriptural ceremonies; as, in their estimation, they add to the solemnity of divine worship. Hence also might any brother among ourselves, with arguments equally forcible, defend the practice of having an image of the crucifixion of our Lord to look at, in the place of worship, and a little consecrated water at the entrance, with which to cross himself, if he can only bring himself to imagine that they will increase the solemnity of divine worship. And if a majority of a church should think so, what should induce them not to have these, but the thought that they receive no support from scripture? And if the discountenance or silence of scripture be regarded in these cases, why should not a regard for its silence banish from our assemblies the corpse of the dead? Hence the custom referred to appears to have had its rise in the errors of popery, and to be defended only by such arguments as may equally defend all the other unscriptural ceremonies of the papacy. Still it will probably be pleaded for, as a matter of indifference, in no way affecting religion, either in doctrine or practice. But before it can be placed on this ground, it must not be continued to make divine worship more

solemn; and if it be not continued for this reason, what shall be urged for it? And if it is supported by no reason, it ought to be discontinued, as a practice unreasonable, and, in its probable consequences, highly dangerous.

But it will perhaps be said, that, "the interment of the dead is a favourable opportunity on which to address the persons assembled, on those great truths which may prepare them to die." If it is, this may be done without taking the dead into the place of worship. Would it not be best, for the considerations stated above, to inter the dead first, amidst profound silence, and then to address the attendants and perform any religious duties that may be proper and convenient? This would obviate the objections here stated; and answer every end, perhaps with as little inconvenience as such circumstances admit.

To alter customs long established, great care is generally necessary, lest prejudices be excited; for these are difficult to remove, though they may be quite unreasonable. It is especially desirable that the mind of no one should be hurt when it is affected by the death of a relative. To avoid this, let the remarks here made be deliberately considered; and if there is any force in them, let them have their proper effect: let any one convinced by them, endeavour prudently to weaken any prepossessions in favour of an improper custom; and thus, it may soon, without giving offence, be set aside. Let churches establish a contrary practice, not to be deviated from, but by the particular desire of the relatives of the deceased. In this way, it is probable, that, in a short time, the contrary practice would become so general as to excite no surpize, and its freedom from serious objection would secure universal approbation.

Derbyshire.

J. C. D.

THOUGHTS ON LUKE XVI. 9.

In answer to a Query.

Gentlemen,

Your correspondent E. L. Y. in your number for January, wishes

for a plain and practical exposition of our Saviour's meaning, in Luke xvi. 9. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Though it may not be easy to be very plain on a passage so confessedly obscure; yet, if you think the following hints will in any degree assist in removing the obscurity, they are at your service.

In the parable of the unjust steward, immediately preceding this text, the principal design of our Saviour was to teach his disciples the propriety and necessity of providing for a change of state, which was as certainly approaching them, as the dismissal of that dishonest servant was, after his Lord had informed him that he must be no longer steward. That prudent though unprincipled man did not defer his preparations for comfort and subsistence in his next situation, till the time arrived to leave his present one; but wisely commenced his cares for the former, as soon as he received intimation that he must quit the latter. It was this prudent foresight which our Lord commended; not the fraudulent means by which he attempted to accomplish his object. On account of his dishonesty, our Lord stigmatizes him with the odious appellation of "unjust;" and takes an opportunity, in the following verses, to warn his followers against the love of riches, which, when indulged, often leads to improper methods of obtaining them.

This divine Teacher, having thus introduced the ideas of earthly riches and a stewardship, takes an occasion to instruct his hearers in the proper use of worldly possessions. He cautions them against an undue attachment to them; represents them as not properly their own, but entrusted to their management by their Creator, the only Proprietor of all things; and teaches them their happiness or misery in a future state will be influenced by the proper or improper use of their wealth in the present life. This appears to be the purport of the verse to which E. L. Y. refers. But a brief explanation of the terms used by our Saviour, on this occasion, will probably render this import more plain. Temporal possessions are termed,

"the mammon of unrighteousness," or, "the unrighteous mammon." Mammon, as your correspondent well knows, is a Syriac word, signifying "riches:" and the Greek word, which our translators have rendered "unrighteous," denotes deceitful, uncertain or precarious. The mammon of unrighteousness therefore intends deceitful or transitory riches; so styled from the uncertain and precarious hold which the possessor has of them. They frequently make themselves wings, and, in an unexpected manner, fly away from him who fancies that he grasps them the most firmly; or, at all events, he must soon be torn away from them by death.

Again. The phrase, "that they may receive you," the learned inform us, has, in the original, the nature of an impersonal verb; and might be translated, "that you may be received:" just as the English phrase, "they may say," often signifies "it may be said," without any reference to the persons by whom it may be said. And the expression, "everlasting habitation," is so natural and common a description of the mansions of eternal and heavenly bliss as to need no comment.

The sense therefore of this verse may perhaps be expressed thus. "I exhort you to use the transitory riches of this life in such a liberal and compassionate manner, that you may at death be admitted into the eternal mansions of heavenly bliss; where these good works will be accepted as proofs of your faith in me and obedience to my precepts." This sense of the passage throws a considerable light on the following verses. It is also in perfect harmony with the whole strain of the Saviour's ministry, and in strict conformity to his instructive representation of the proceedings on the great day of final decision. "Come, ye blessed of my Father; inherit the kingdom prepared for you, from the foundation of the world: for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 34-40.

Some good commentators have given a sense somewhat different from the above. Adopting our interpretations of "Mammon of unrighteousness," and "everlasting habitations," and retaining the common translation of "they may receive you," they have referred it to the joy and gratitude with which the glorified spirits of those who have generously relieved the necessities of the indigent and afflicted children of God in this world, will be received, on their entrance into a state of eternal bliss by the happy souls of those who were, on earth, the objects of their kindness. Thus the amiable Doddridge paraphrases the text: "Endeavour to make yourselves sure friends with these riches, which may not improperly be called the unrighteous or deceitful mammon, (as so little confidence can be reposed in them,) that when you fail and die out of this world, they may receive you into everlasting habitations, and you may for ever enjoy the reward of your pious charity and love, in an everlasting friendship with those who have been relieved by it."

Either of these explanations gives a clear sense of the passage; but it is thought, that the former is more consistent with the subsequent context, and illustrates with greater advantage the design of the whole discourse.

RESPONSOR.

QUERIES.

Gentlemen,

4. I should esteem it a favour if any of your correspondents would explain the precise meaning of the psalmist, Psa. lx. 8; and teach me to reconcile the 4th with the 14th verse of the eleventh chapter of John's gospel. G. W. S.

5. What is the meaning of David in Psa. li. 16—17? L. Y.



VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

CHRISTIAN LIBERALITY.—The following List of the sums collected,

during the last year, by the several Societies formed for the promotion of Religion, is copied from a respectable periodical, where it is stated to have been drawn up from the Reports of the respective Institutions. The total, including fractions not inserted, exceeds four hundred and six thousand pounds: of which government granted £9,212, to the Society for propagating the Gospel, and £9,000, to the Irish Education Society. All the rest is the fruit of private generosity.

African Institution.....	£ 918
American Bible	9,543
American Board of Missions..	12,557
American Episcopal Missionary	852
American Jews	1,800
American Methodist Missionary	2,009
American United Foreign	
Missionary	3,259
Anti-Slavery	3,519
Baptist Missionary	12,153
British and Foreign Bible ...	97,718
British and Foreign School...	1,920
Christian Knowledge	54,891
Church Missionary	39,272
Church of England Tract ...	634
Continental	2,014
General Baptist Missionary...	1,627
Gospel Propagation	16,012
Hibernian	7,398
Irish Sunday School	1,883
Irish Education	12,611
Irish Tract and Book	3,275
Irish and British Ladies	401
Irish Society of London	300
Jews' Society of London	12,436
London Missionary	33,907
Merchant Seamen's Bible.....	853
National Education	1,996
Naval and Military Bible.....	2,277
Newfoundland Education.....	489
Port of London Seamen's.....	439
Prayer Book and Homily ...	1,703
Religious Tract	11,068
Scottish Missionary	7,331
Sunday School Union	2,409
United Brethren.....	9,644
Wesleyan Missionary.....	34,650

THE FLIGHT OF TIME.—Louis xvi. of France, in the latter years of his life, was fond of the mechanical arts; and was in the habit of spending many hours with Janvier, an eminent watch-maker. This artist had constructed a curious time piece for his majesty; which was placed in the private cabinet of the monarch, where they held their interviews. One day, on entering this apartment, the watch-maker found

the second-hand of the time-piece on the ground, and replaced it with care and in silence: the king not appearing to pay any attention to what he was doing. A second and third time he found the hand displaced; when, unable to contain himself, he said, "Sir, I have some secret enemy who wishes to ruin me in the opinion of your majesty. Thrice have I found the second-hand of this time-piece on the floor; which was impossible to happen without the hand of an enemy." "My poor Janvier," said the king, laying his hand on the artist's arm, "be not alarmed: you have no enemy here. It was I who did it. The moments fly so quick, and so few of them are mine, that I could not bear to see them marked so rapidly. I took off the hand: do not replace it."

TIME CHANGES OPINIONS.—The Rev. D. Wilson, a clergyman of the established church, observes in a late publication: "The tendency of dominant churches to impose on the consciences of others, has been too often discovered even amongst the most pious and orthodox. About one hundred and fifty years since, the church of Geneva united with those of Bern and Zurich in condemning all who held the universal extent of our Lord's death; with whom they strangely joined those who impugned the power and authority of the Hebrew vowel points. I need not say that the paramount authority of those vowel points has long been given up by every scholar; and that the doctrine of Christ having given 'himself a ransom for all' is now generally admitted as an undoubted verity of the New Testament. Such is the folly of excess in religious legislation!"

THE EQUITABLE SAVAGE.—A young missionary, of very high calvinistic sentiments, was sent to labour amongst the Indians in the western frontiers of America. On one occasion he took for his text, "Jacob have I loved, but Esau have I hated;" and expatiated, in his usual strain, on the doctrine of the divine decrees. He asserted that Jacob, being elected to eternal life, was always blessed of God with grace and spiritual mercies, till he was finally brought to heaven; but that Esau, being reprobated, was

cursed of God continually during his life, and afterwards sent to dwell with everlasting burnings. A shrewd native heard this discourse with great attention; and invited the preacher to accompany him to his wigwam. Being arrived, they entered into various conversation; and at length the Indian assuming a very serious countenance, said, "Sir, I have a wife, who brought me two children at one birth; one of which she caressed and delighted to nourish, but the other she neglected and murdered. What shall I do with her?" "Hang her! hang her!" exclaimed the missionary, "she is not fit to live." "Go, then," replied the native, "and hang him whom you worship, for his cruelty to poor Esau!"

THE REFLECTING CHILD.—A boy who had lost his pious mother while very young, by whom he had been tenderly instructed in the best things, always retained a most affectionate regard to her memory. Soon after her death, his attention was powerfully attracted by a beautiful sky, in a summer evening. He continued to gaze upon it with silent admiration; and it was with difficulty that he could be prevailed upon to quit the spot. When repeatedly reminded that it was time to go to bed, he requested permission to remain a little longer; adding, in language natural to a child, that he supposed God had sent down that beautiful sky, to shew what a beautiful and happy place heaven was; "but heaven," said he, "is far prettier than that." The idea of his mother being there, seems to have then occurred to his mind. For a day or two after, he appeared to be very pensive and dejected; and, on being asked the reason, he burst into tears, and expressed his apprehensions, in such terms as a child might be supposed to use, that he was not good enough to be admitted into that beautiful and happy place where his mother was.

THE PROFOUND DIVINE.—Rowing is a favourite amusement with the young men of the university at Oxford; and the boats, which have some eight, some six, and some four oars, are called by the names of the colleges to which they belong. Towards the close of the last term, a

student who was undergoing a public examination in divinity, manifested the grossest ignorance on the subject. The examiner, a good-natured man, and a friend of the family, anxious to save the young man from disgrace, resolved to put a question, in the answer to which no blunder could possibly be made, and asked him, "How many persons are there in the Trinity?" The youth, who had paid more attention to rowing than theology, replied without the slightest hesitation or apparent difficulty, "Four and a steerer;" referring to the boat that belonged to Trinity college. Yet this youngster was intended for the pulpit.

AFFECTING DEATH.—Mr. Charles Parsons, a worthy minister of the gospel, who, some years ago, laboured at Little Kineton, Warwickshire, left his habitation in the morning in the most cheerful frame, with the design of returning the same evening to preach to his people, which he was accustomed to do every Wednesday. The sale of a deceased clergyman's library had occasioned the little excursion, at which he considered he might buy some useful books to give away in the village where he resided. These he purchased; and now the sale ended, and hastening to get home, to save time, he put the catalogue into the hand of a friend; and while desiring him to pay for such lots as he was pointing out,—in the act of folding down the leaf, he fell; and, without a sigh or struggle, instantly expired.

IMPARTIAL JUSTICE.—A prebendary of the cathedral, in the early part of the reign of Peter the great, of Russia, attempted to seduce a beautiful woman, the wife of a mechanic. The frequency of the lover's visits roused the jealousy of the husband; and he desired the clergyman to desist from troubling the peace of his household. The prebendary, incensed at what he conceived to be an insult, way-laid and killed the man. He then took sanctuary in the cathedral; and was soon after set free by the archbishop, under a very slight punishment. A son of the murdered man who, though young and poor, possessed a high spirit, appeared before

the king in an open space where he used daily to hear the complaints and petitions of his subjects, and complained bitterly of the archbishop, who had allowed the murderer of his father to go unpunished. Peter heard the lad with great attention; and, taking him aside, asked him if he felt courage enough to avenge his father. The lad declared, he wished for nothing so ardently. "Go then," said the king, "and come to me for protection;" and the murderer soon after fell beneath the orphan's dagger. He was hastily pursued to the palace, where being given in charge to the guards, a day was appointed for the trial. Peter, in open court, heard the archbishop's counsel against the prisoner; and asked the sentence of the ecclesiastical judge against the prebendary. "He was, please your highness," answered the prosecutor, "suspended a whole year from his office." "What is your trade or occupation, young man?" said the king. "I am a shoemaker," was the answer. "Then let it be recorded as the sentence of this court, that for the space of a whole year, the prisoner shall not be allowed to make shoes."

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Aug. 1, 1822, died, at Kegworth, Leicestershire, aged seventy-five, Mr. JOHN HAYES, who had been many years a member of the G. B. church in that neighbourhood.

Mr. H. was a basket-maker, and very ingenious: and as a tradesman highly respected for his diligence and punctuality in business. Although he entertained a very humble opinion of his own attainments, yet he was greatly esteemed by his brethren for the uniformity of his conduct and the spirituality of his conversation. He felt a pleasure in attending all the means of grace, but especially prayer meetings; and was seldom known to be absent on these interesting occasions, till confined to a bed of sickness. By industry and economy, he was enabled to

bring up his family in a creditable manner, and to contribute liberally to the support of the cause of Christ.

In the former part of his life, he had been remarkably healthy; but for upwards of seven years before his death, his health rapidly declined. It was, however, frequently observed by his friends, that as his outward man decayed his inward man was renewed day by day. His last days were evidently his best. The affliction which terminated his life, was of short duration; and was borne with christian fortitude. He was perfectly composed in the prospect of death; knowing that when the earthly house of his tabernacle was dissolved, he had a building of God, a house not made with hands, eternal in the heavens. His funeral sermon was preached by Mr. Wilders, of Sutton Bonnington, from 1 Cor. xv. 26.

Dec. 18, 1824, Mr. THOMAS WOOLLEY, of Smalley, Derbyshire, departed this life, in the eighty-sixth year of his age. He had been a member of the G. B. church in that place about fifty-six years. His parents, as well as all his other relatives, were regular attendants at the established church, and took care to educate their children in the same principles. His father was a brick-maker and brought up his sons to the same business. When about twenty-four, he married Elizabeth Waters, whose parents had educated her strictly in the doctrines of the church of England. No wonder then that the deceased was, in early life, a staunch churchman.

Soon after his marriage, the G. Baptists gained an entrance into the village; but their beginning was small. They preached only once a fortnight, on the Saturday evenings, in a private house, and had very few hearers. This, however, made a considerable stir in the neighbourhood; especially as the gospel soon proved the power of God to the salvation of a few individuals. Fired with love to the Saviour and earnestly desirous of growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they regularly attended, on Lord's days, the preaching among the G. Baptists, at Little Hallam, nearly six miles from Smalley. The clergy also in the neighbourhood acknowledged their alarm,

by preaching against these sectaries. It was one of those discourses, in which the preacher inveighed most strongly against dissenters, that gave the mortal blow to our friend's conformity. From that time, he became a constant worshipper with the few poor despised G. Baptists. Their regular preachers then were Messrs. Tarrant and N. Pickering; and under the ministry of these zealous and devoted servants of the Redeemer, Mr. W. soon obtained peace in believing: though, to use his own words, it was attained so gradually, that he could never give so particular an account of the great change as many others can. Feeling however the enjoyment of the blessing in his soul, he soon became desirous of a closer union with his new friends; and being baptized with several others, he was received into the fellowship of the church. This exposed him to fresh opposition from his neighbours and relatives, but especially from his wife, who did all she could to keep him from the methodists. On this trying occasion, he displayed great prudence. After stating to her that he would do all in his power to make her happy, he firmly added, "but I am determined, that I will not go to hell with thee." This solemn declaration seems to have greatly affected her heart; and under the divine blessing, to have been the means of leading her also earnestly to seek the salvation of her soul; which she soon found to the great joy and rejoicing of both.

Soon after this, it appeared desirable to remove the preaching; and they cordially opened their house to receive it. Here the number of hearers gradually increased, till they were frequently obliged to take the door off its hinges; and even then many were not able to gain admittance. They were thus compelled to attempt the enlargement of their accommodations; and, in the beginning of the year 1790, a piece of ground was purchased and a small compact meeting house erected, which was opened about Michaelmas, by Mr. Goddard, their pastor. In the erection of this chapel, the deceased was one of the principal agents; and though the preaching was in consequence removed, his house was still open to receive and accommodate the ministers of the

gospel; some of whom still surviving, remember with what heartfelt pleasure and delight both he and his pious partner used to administer to their necessities.

He was constant in his attendance on all public opportunities; and his purse was ever open to contribute, according to his ability, to maintain and promote the cause of his Redeemer. Though upright and consistent in his conduct, he was truly humble, and always preserved a sense of his own unworthiness. He steadily adhered to first truths and first principles; was grounded and settled in the fundamental doctrines of the gospel; and Christ and him crucified was his constant theme and delight. On his atoning death and the abundant mercy of God in him, he grounded his hope, and to the last found Christ precious to his soul. The New Testament was his companion and delight. He possessed a firm hope, sweet peace and steady unshaken confidence. He had long waited, and, through grace, ripened for a better world; and longed to depart that he might be with Christ. His decline was gradual and his last illness short; which he was enabled to endure with patience and resignation. In a conversation with his minister, a few days before his departure, he spoke familiarly of his approaching dissolution; observing, "I have no righteousness of my own, but I know in whom I have believed; and I have not a doubt but I shall soon be with him. I sometimes think my dear Lord tarryes long; and fear lest I should grow impatient; but I know he will come and receive me to himself." In this happy frame of mind, he continued till his spirit was tranquilly released from its clay tabernacle; and there is good reason to believe, admitted to the paradise of God.

His remains were borne to the friendly tomb by eight of his grandchildren, agreeably to his own request; and an address was delivered from Num. xxiii. 10. to a considerable number of neighbours, friends and relatives. On Lord's day, Jan. 9, 1825, a funeral sermon was preached, to a large and attentive congregation, from Tim. i. 12.

His only brother and his wife, as well as his own partner, had gone before him to glory, and died happy

in the Lord. May their children, and their numerous grand-children, all know the God of their fathers; and become followers of them who through faith and patience inherit the promises. Amen.

Nov. 12, 1824, died, at Measham, near Ashby-de-la-Zouch, Mr. DANIEL PROUDMAN, aged fifty-six years. Upwards of thirteen years he was a steady and active member of the G. B. church in that neighbourhood. He was diligent in the discharge of his christian duties, and hardly ever neglected to fill his place in the house of God. He was often much affected under the ministry of the word, especially if the subject related to the greatness of the divine love, or to the sufferings and death of Christ. Often would the tears flow down his cheeks while these subjects were discussed. While on the one hand he possessed a tender sensibility; on the other he was afflicted with a surly and irritable disposition, which sometimes kept his children and even his friends at too great a distance. But he was sensible of his weakness, would acknowledge it to his friends, and was often humbled on account of it before the Lord. His numerous family of young children, and an increasing business in his shop, led his friends to think that he could be hardly spared, especially from his domestic circle. But He, who giveth not account of any of his matters, determined otherwise: his ways are not as our ways, neither are his thoughts as our thoughts. Yet such was the mercy that was blended with this mysterious Providence, that it was ultimately effected without the family feeling any serious loss. His affliction, which was a paralytic affection, was very gradual, and chiefly affected his head. Stroke after stroke, during the space of two years, was repeated; till the kind attentive husband and father became, a second time, a child and a babe; bereft of the command of his reasoning powers: thus reduced, he sunk into the arms of death. His remains were interred in the G. B. burying ground, at Measham; and a sermon, adapted to the mournful occasion, was delivered from James iv. 14. May that kind Being, who has said, "Leave thy fatherless children, I will preserve them alive, and let thy

widows trust in me."—graciously fulfil his word to his handmaid, and to her numerous offspring.

CONFERENCES.

The **YORKSHIRE CONFERENCE** was held, at *Staley Bridge*, Aug. 23rd, 1824. It was considered advisable that all the churches that possessed ability should make a public collection annually, to augment the funds of the Foreign Mission; but that they should be careful not to diminish their exertions for the Home Mission. Supplies were nominated for Stockport. The names of the persons who are appointed trustees for the chapel in Oak Street, Manchester, were read and approved. Messrs. John Mitchell and James Hodgson were appointed to examine the title and get it conveyed and opened as soon as possible. The case from Birchcliff, respecting the enlargement of their chapel, met with the approbation of the meeting; and it was recommended to the representatives to lay this case before their respective churches, and inform the next Conference whether they can admit Mr. H. Hollinrake to beg for this purpose or not. Mr. H. Hollinrake was desired to visit Tarporly. On a case from Queenshead, the meeting advised that as soon as the new chapel at Allerton is invested in trustees, the friends should apply to the churches in the district for pecuniary assistance. Public worship commenced in the evening, when Mr. David Gathorp opened the meeting by prayer and Mr. George Dean preached, from Rev. vii. 17.

Dec. 27th, 1824, this Conference assembled again at *Birchcliff*. In the morning Mr. R. Ingham prayed, and Mr. Wm. Hurley preached from Acts xx. 24. The Home and Foreign Missions were mentioned as calling for the more active exertions of the district. Mr. Thomas Hyde reported the state of Stockport.—Arrangements were made for Mr. S. Taylor's collecting for the chapel in Oak Street, Manchester.—The thanks of the meeting were presented to Mr. Hollinrake for his labours at Tarporly.—The next Conference to be held at Manchester, on Easter Monday. The business of

the meeting to be transacted in the afternoon, and the public service in the evening. Preacher, Mr. R. Ingham; or, in case of failure, Mr. Wm. Hurley: Inn, the White Lion, Hanging Ditch.

MEETING HOUSE OPENED.

The Oak Street chapel, *Manchester*, was opened on Lord's day, Jan. 23rd, 1825. Mr. Thos. Stevenson, from Loughborough, preached in the morning; and Mr. Birt, Particular Baptist minister at New York Street, Manchester, delivered a discourse in the afternoon. In the evening, Mr. T. Stevenson preached again from Psal. ix. 1. A collection was made after each service. May the Lord cause Zion here to arise, for she is small!

CHRISTIAN FUND.

The Anniversary of this useful institution was held, Jan. 5, 1825, at Fleet; when the annual sermon was preached, by Mr. Wm. Smith, from Heb. xiii. 3. Sixty-seven friends dined together; and enjoyed a pleasant and useful interview. In the evening, Mr. J. Bissill delivered a discourse from Psal. xc. 1, 2: when a collection was made for the relief of such cases of need as are not directly included in the design of the society. The Institution now comprises upwards of one hundred and fifty members, and the funds are improving. May the God of Providence still continue to smile on this laudable design.

REVIEW.

HORÆ ROMANÆ: or an Attempt to elucidate St. Paul's Epistle to the Romans, by an original Translation, explanatory Notes, and new Divisions. By Clericus. Price, 3s. C. Baldwin, Newgate Street.

Paul's Epistle to the Romans is, on all hands, allowed to be a very important and interesting part of the New Testament. It is one of

the largest of the epistles; and in none of them are the peculiar doctrines of the gospel more fully discussed. At the same time, few books in the inspired volume are more difficult to be understood. Of this the different views which are entertained of the meaning in some parts of it, is a sufficient proof. This obscurity is owing, among other causes, to the style of the apostle; the subjects on which he treats, and his frequent allusions to Jewish opinions and customs. In his manner of writing, the apostle is remarkable for conciseness, sudden transitions and frequent and lengthened parentheses. Of such subjects too as law, faith, righteousness, justification, &c. the terms being abstract, and the apostle not always using them in the same sense, a clear and definite conception is not the most easily obtained. And as Paul was a Jew, and was writing principally to persons of that nation, it is not surprising that opinions, and modes of thought and expression, peculiar to the Jews, are of frequent occurrence in this epistle.

Though much has been written to illustrate this part of scripture, there is reason to apprehend that, by many christians, a deal of it is very imperfectly understood. Many of the volumes which have been written upon it, are too bulky to be of general utility. Others of them are mere vehicles for propagating the peculiar theological opinions of their respective authors; their object having been to expound the epistle in accordance with their several creeds, much more than to discover its genuine meaning. The work before us, though humble in its appearance, seems to us as well adapted to assist an ordinary reader in understanding this part of scripture, as any we remember to have seen. As stated in the title page, it contains a new translation, explanatory notes and new divisions. The notes are in general short, constituting about half the volume. The divisions are, for the most part, judiciously formed; and, with a brief notice of the contents of each, serve to illustrate the sense. The translation, observes a due medium between boldness and servility. Occasionally an explanatory word, distinguished by brackets, is introduced. The quotations from the Old Testament, found in the epistle,

are distinguished by inverted commas, and a smaller character. We shall give an extract or two from the work, that our readers may, in some measure, be able to judge of its merits for themselves.

The following is a specimen of the translation, of chap. v. 12—21. "Farther, as by one man sin entered into the world, and death by sin, even so death passed upon all men, because in him all have sinned. 12. Sin, indeed, was in the world previous to the law: but sin is not brought to account by a law which is not in existence. 13. Besides, death reigned from [the time of] Adam until [that of] Moses, even over those who were not, like Adam, guilty of actual sin. [Now,] Adam is a type of him who was to come. 14. The fall, however, and the gracious gift, are not correspondent. For if by the fall of the one multitudes died, much more the grace of God, and the gift [of life] by grace, which is by the one man Jesus Christ, hath abounded unto multitudes. 15. Neither do [the sentence] through the one who sinned and the gift correspond. For the sentence was condemnation from a single [offence,] whereas the gracious gift is [effectual] to justification from many offences. 16. For if by the fall of the one, death hath reigned through that one, much more shall they who receive this superabundance of grace and of the gift of justification, reign in life through the other, Jesus Christ. 17. Therefore, as by the offence of one, all men [were brought] into a state of condemnation, so by the righteousness of one, all men [are brought] into a state of justification to life. 18. For, as by the disobedience of one man, multitudes were constituted sinners; so also by the obedience of one shall multitudes be constituted righteous. 19. Moreover, the law was introduced, in order that the [effects of the] fall might more abundantly appear. But where sin abounded, grace hath superabounded. 20. That as sin [by the law] hath reigned unto death, so also grace might reign to eternal life, by justification, through Jesus Christ our Lord."

We should have been glad could we have inserted the notes which accompany the preceding paragraph, that our readers might have

a complete specimen of the work; but this our limits will not admit. We must however spare room for the following note, though a long one, on chapter viii. v. 29. as it presents us with the author's views on the subject of predestination and election; and gives, we think, the true sense of the passage.—“*For whom he foreknew.* As knowledge frequently, in the language of scripture, implies approbation, so *foreknowledge* often includes the notion of love and favourable regard. Rom. xi. 2. Amos. iii. 2. Hence the apostle may be considered in the verse as affirming that God predestinates those persons to the adoption of sons, whom he had previously noticed and approved of, as those really loving him, and endeavouring, though ineffectually, to act according to his will. If it be objected, that such an interpretation appears to be derogatory to the grace of God, as well as in opposition to those passages which assert that the love of God is anterior to that of the believer, it may be replied, that although divine grace to man as a creature makes the first advance to the sinner, and a love of benevolence to man as a creature, and a love of commiseration to him as a fallen creature, eminently shine forth in all the proceedings of the Almighty, yet a love of complacency is not excited in the divine bosom until the sinner casts away the arms of his rebellion, and the prodigal actually returns to his father's home.”

“Much controversy among christians, it is presumed, would have been prevented, if the connection between the twenty-eighth, twenty-ninth, and thirtieth verses had been attended to. In the twenty-eighth verse, the apostle intimates that all shall be eventually well with them who love God. In the twenty-ninth verse, he shews this must be the case, because God has graciously predestinated that such characters shall be adopted into his family, and ultimately transformed to the glorious likeness of his Son. And in the thirtieth verse, he points out the principal steps by which this blessed consummation shall be effected. Such a view of ‘predestination and election in Christ,’ is at once simple, intelligible, and consolatory; whereas that which too

frequently assumes its place has an indirect tendency to bewilder the mind, to excite hard thoughts of God, and lead a person either to presumption or despair.”

The author is known to be the Rev. R. Cox, perpetual curate of St. Leonard's, Bridgnorth; the writer of a life of Mr. Fletcher, late vicar of Madely, and of various other valuable publications. The present small work on Paul's Epistle to the Romans, we regard as possessing considerable merit; and hesitate not to say, that in publishing it, Mr. Cox has conferred a favour on the religious public.

SOLID RESOURCES FOR OLD AGE: *or the Means by which the Evening of Life may be rendered both profitable and pleasant.* By the Author of *Choice Pleasures for Youth.*

12mo. pp. 144. price, boards, 3s. 6d.
W. Baynes and Son, London.

We have read these Letters with considerable pleasure, and, we trust, not without some real profit. Having reached the period of life for which they are designed, we feel the truth of the descriptions and the propriety of the advices which they contain. The author has, with commendable care and ability, enlarged on the Inconveniences and Advantages of Old Age—the Retrospect of Past Life—the Consolation of Religion as peculiarly adapted to Old Age—the Methods of alleviating or preventing the Evils incident to it—the means of supplying or increasing its positive Enjoyment—the Prospect of a Future World—and the Preparations for it.

The style is perspicuous and agreeable; and the discussions are enlivened by quotations from some of the best writers, and illustrated by pleasing anecdotes. Many of the observations on the physical and moral circumstances of Old Age discover a skilful observation of human nature, and are adapted for great usefulness; but the chief praise of the work is the rich vein of christian piety that pervades the whole; and the judicious application that is made of christian doctrines and

precepts. We have seldom seen these doctrines and precepts more clearly stated, or used to better purpose. It would be easy to exemplify the justice of these observations by copious Extracts; but we judge that we shall consult the reader's benefit more effectually by referring him to the book itself. We are persuaded that it cannot be seriously perused, by any person, who has passed the meridian of life, without contributing much both to its entertainment and edification: it will instruct him how to spend his evening with comfort to himself and advantage to others, and under the influence of divine grace, prepare him to close his days on earth in peace.

INTERESTING NARRATIVES from
*the Sacred Volume, illustrated
and improved; shewing the
excellence of Divine Revela-
tion and the practical nature
of true Religion.* By JO-
SEPH BELCHER.

12mo. pp. 380. price, boards, 5s.
W. Jones, London.

The avowed object of the author of these "Narratives" is to counteract the prevailing, and in his esteem, very injurious taste for works of fiction, especially religious fiction, by attempting to direct the mind to some of the interesting facts contained in the pages of revelation; and thus proving "the Book of God not only to be the most important but the most interesting volume in the world." In this attempt, we most cordially wish him success: persuaded, as we long have been, of the pernicious tendency of that mode of religious instruction, which has of late become so popular.

The work contains twenty-five essays, on as many remarkable events recorded in the historical parts of scripture. The facts are very judiciously selected; and, considerable talent and piety are displayed in narrating and improving them. Much pleasing instruction is conveyed, which cannot fail of being useful to every reader; but is especially adapted to interest and benefit the youthful mind.

Had a few of these Essays been more strictly "narratives," it is presumed they might have been more "interesting." The introductions, reflections and improvements sometimes assume too much of the formality of the pulpit; and will, we fear, be found tedious to the volatile dispositions of the young; who are more fond of pursuing the connection of a story than of listening to the lessons of instruction to be derived from them. The great art in compositions like those before us, is to place the facts themselves in such a point of view, that the reflections may, as it were, force themselves on the reader; or to lead the most inattentive to the proper improvement, by incidental hints rising naturally from the subject, and introduced apparently with no other intention than to express the sentiments spontaneously arising in the mind of the narrator. In one or two instances also, the author has indulged in conjecture, perhaps rather too freely for one who stands forwards as the stern advocate of truth against fiction. His conjectures are indeed highly probable and natural; but so are many of the incidents in the works which he condemns. And perhaps there is greater danger in fiction, founded on truth, especially scripture truth, than in mere fiction; as it tends to confuse the understanding, and leads the reader to confound the sacred verities of the Bible with the conjectures of fallible men.

With these slight exceptions, which apply only to a very inconsiderable part of the volume, and may be easily removed in a second edition, we highly approve of the work, and sincerely thank the worthy author for the pleasure it has afforded us. We are persuaded that a well regulated mind will derive more instruction and even greater entertainment from an attentive perusal of it, than it could from the whole mass of religious novels which are now daily issuing from the press. We hope that it will have an extensive circulation; and that Mr. B. will be encouraged to proceed with his design.

Missionary Observer.

JOURNAL OF MR. SUTTON,

DURING THE VOYAGE FROM MADEIRA TO THE CAPE OF
GOOD HOPE, JUST RECEIVED.

On Monday, Sept. 13, we began to get under weigh in order to take our leave of Madeira, but experienced some little difficulty in leaving the harbour; this, however, was at length effected without any accident: thus we are once more embarked on the wide ocean, and have taken our farewell of another place, in all probability for ever. O that our minds may be properly impressed with a sense of the awful responsibility attached to our undertaking, and as we pass on from one scene to another, may we become more familiar with that eternal inheritance where there is no variableness or corruption.

Tuesday, 14th.—Almost a calm—about 30 miles from Madeira. In our service this evening read Davis's sermon on the love of souls necessary for the ministerial office, and felt my mind almost overwhelmed with the deficiency I found within myself of this essential. O Lord, give me to feel the amazing worth of precious souls, and create in me an earnest desire to lay myself out for their salvation, and pardon the lukewarmness I have hitherto entertained towards them.

Wednesday, 15th.—A fine wind, sailing about 6 miles an hour. Have this day been able to commence afresh the study of Hindoostance, in connexion with

my dear Charlotte; hope by the blessing of God we shall be enabled to make sufficient progress to address the natives on board before we leave them; this appears to us of course to be highly desirable. This evening sat for some time on the side of the ship, musing on the astonishing scene around me, and felt my very soul sweetly and unusually impressed with the irresistible evidence of the creating and superintending power of God; was enabled with sweet confidence to commend myself, with my dear wife, and all our concerns, to this great and glorious Being. O Lord, condescend to accept us, and guide us and lead us in the path of righteousness and usefulness: remove from us every sinful, ungrateful affection, create in us clean hearts, and renew right spirits within us; plant thy love within our breasts, and help us to set thee before our face continually, for whom have we in heaven but thee? and there is none upon earth that we desire beside thee.

Thursday 16th.—This morning we passed the Island of Palma, could only just discover it, the wind blowing strong. Have today finished 1 vol. of Ward's Hindoos. O what a horrible picture of man without the gospel; and yet how little have I felt for the wretched condition of so many millions of my fellow-

immortals, sunk in darkness, idolatry, and death. O for that sensible manifestation of the love of Christ, which will bear me forward by its constraining influence in the face of danger, difficulty, and death; that I may be enabled to shew them their misery, and point them to that dear friend who died to redeem them. Can we be christians indeed,—Can we possibly be the friends of Christ, if we do not seek to advance his glory, and communicate to all the world the rich blessings which spring from his dying love? O thou blessed Saviour, let me spend my little day of life to promote thy cause, to speak the honours of thy dear name, to snatch precious souls from hell, and then join with all thy blood-bought family above, to praise thy love through a long and happy eternity.

Friday, 17th.—Several flying fish were seen playing about the vessel.

Saturday, 18th.—More flying fish to-day, and several small birds from the land. To-day we have crossed the tropic of Cancer, the weather is very warm and hazy. Suppose we are not more than 150 miles from the Coast of Africa.—My dear Charlotte is much better: am much indebted to a friend at Madeira for about half-a-pound of peppermint drops, she has found them of more use in her sickness than any thing, would recommend any who may come out after us to furnish themselves with a good quantity.

Lord's-day, 19th.—Have enjoyed an unusual degree of the presence of God to-day: felt very much concerned to be useful to my fellow-passengers, and was perplexed to know on what subject to address them, at length I was led to the words I was most anxious to accomplished in

their experience, viz. "The salvation of your souls." O what madness it is to live in the neglect of the only thing worth living for: felt some earnestness in prayer this morning, and several times through the day was constrained to fall down on my knees to pour forth my overflowing soul before God.—Reflected with pleasure and gratitude that we had many dear friends in England engaged to pray for us, and who, we doubted not, were this day pleading earnestly for our welfare and usefulness. Thanks be to God for the blessed hope of one day meeting them in heaven, to praise our dearest Lord for ever and ever: methinks we can have no greater misery than to be shut out from the presence of our Lord.

Tuesday, 21st.—Light winds, and very warm; as a proof of this the thermometer stands 90 in the shade. Have seen several dolphins playing about the vessel to-day, one of them was caught, which we had for dinner; a very excellent dish. Suppose we are about 200 miles from the Cape de Verd islands.

Wednesday, 22d.—Still at the Hindoostanee, and begin to see something of its principles, feel very much the want of a dictionary to give us the signification of the words. Very little wind and exceedingly hot,—We are about the latitude of Calcutta. Have enjoyed an unusual degree of sweetness and nearness to God these last few days in prayer, and hope I can say that I feel an hungering and thirsting after righteousness.

Thursday, 23d.—Began to feel impatient to day at the little progress we are making in our voyage: but why should I murmur or mistrust? Has not my whole experience confirmed abundantly

the truth, that the Lord doeth all things well? And that although the prospect may at times appear gloomy, yet in the review we behold the bright manifestations of His tender love. Teach us, O God, to wait with patience, and improve every opportunity, in every place, to advance the cause of Christ. This evening the steward and the captain's servant, George, attended our family prayer. Oh that the Lord would grant his blessing, and render these opportunities an extensive blessing to them; they manifested a great deal of serious attention, and expressed themselves obliged by the opportunity. Lay awake greater part of the night, and enjoyed a delightful season with my dear Charlotte in conversing on the character and love of Jesus Christ, with the necessity of being decidedly determined to live for him alone. Oh, how our souls were melted at the review of his matchless love in the redemption of sinners, and longed to tell the joyful news to all the world. 'Tis sweet to contemplate this great and mysterious subject, and to look forward to the time when we shall join with all the happy hosts above, in celebrating the praises of redeeming love.

Friday.—Enjoyed some liberty in prayer this evening. George and the steward both present. Read Davis's sermon on the whole and the sick.

Lord's-day, 26th.—This has been a pleasant day to our souls. Preached this morning on the love of Christ, and enjoyed considerable liberty. O that the word spoken may be profitable, and lead some poor soul to seek an interest in the crucified Saviour; the attention manifested is truly encouraging. Have been blest the last few days particular-

ly with an earnest desire to live as becometh the disciples of Jesus Christ, and as his missionaries in particular. Oh that our minds may be continually impressed with the consideration of whose servants we are, and learn more and more the importance of being faithful and diligent in our work.

Monday, 27th.—Saw a vessel at a distance this morning, was in hopes she was bound for England, and prepared a letter; but on coming up with her, found her to be a Dutch vessel, outward bound, consequently was disappointed. Was prevented having service this evening with the steward, &c.

Tuesday.—Saw another ship to-day, outward bound. The weather is now exceedingly hot. Spent this day in a cold, dead frame.—In the evening read to George and the steward Christ's discourse with Nicodemus, and Matthew Henry's commentary, was enabled to explain it with some freedom, felt better in prayer afterwards.

Wednesday, 29th.—Still at Hindoostanee: generally study this before breakfast, 8 o'clock; at half-past read and pray till 10; then write sermons, read, &c. till 2, from this to 3 dinner time; then read the pocket testament, &c. and walk on deck or teach Jonah to write; after dinner read Rollin, &c. till tea, 6 o'clock; then walk on deck, and chatter Hindoostanee with the doctor, the captain, &c. till dark, this is generally by 7; read and write my diary till 9, except when I can get an hour to myself in the cabin, sometimes an opportunity of pleasant meditation on deck; we have family prayer at 9 o'clock, at which generally myself, Charlotte, Jonah, George, and the Steward; no supper, go to bed at 10 and rise at 6; this is

our general method, but the motion and its attendants often decompose us altogether. We feel the loss of a private room, to which we could retire for private intercourse with God more than any thing else. Sometimes we can manage in our cabin when the passengers are engaged in the cuddy. There is no female passenger on board besides Mrs. S. Read the scripture and commentary of the resurrection and Dives and Lazarus this evening; a very interesting subject.

Thursday, 30th.—This is the last day of another month. What a season for humiliation and self-abasement before God. Had a long conversation this evening with my dear Charlotte on our experience, and felt deeply humbled at the reflection how little I have done in return for all my heavenly Father's grace and love to me. When I think on the holy lives, and self-denial, and zealous exertions of many a poor traveller to Zion: when I think of their firm faith and persevering exertions, although in circumstances far inferior to my own, I am covered with shame and confusion.—

Great God, awake my slumbering heart,
Its great concerns to see,
The blessings of thy grace impart,
And make me live to thee.

Have felt my bowels of compassion yearn over the poor Lascars to-day, in a very unusual manner. O that I could devise some plan to make known to them the way of life through a crucified Redeemer. O Lord, instruct me how to act, and then bless me with holy boldness to prosecute the great and important task.

October 1.—Have to-day been reading the account of brother Ward's, &c voyage to India, and for a moment began to murmur

at our dearth of spiritual advantages and christian friends; how delightful that sweet intercourse so refreshing to the christian's soul, and those seasons of prayer and praise with each other, and their esteemed captain: but I check my murmuring, and thankfully acknowledge that I have abundant reason to be grateful. We might have had a captain a reprobate and blasphemer of God and his word, and a hater of the very name of christian; but instead of this, we have a very excellent man: we might, as is frequently the case with India ships, be surrounded by an ungodly crew and passengers, and have our ears troubled and hearts grieved every moment; but instead of this, the passengers pay every mark of respect, and listen with very great attention to my preaching, and the crew are remarkably steady: our comforts in the way of living are far beyond what we expected. Our God often cheers us with his presence, and encourages us in the prospect of our work, besides a dear partner, for whom I have reason every day to be increasingly thankful. O Lord, forbid that mercies should be forgotten in unthankfulness, but rather let us praise thee while we have any being. We have had some foul weather to-day, heavy rains, with squalls of wind, which carried us along at an amazing rate, the sea running mountains high, but was enabled to stay ourselves upon God and sing,

The sea that roars at thy command,
At thy command is still.

Saturday.—Quite becalmed.—Our boy Jonah improves very much, both in reading and writing. Mrs. S. conducts the reading, and I instruct him in writing, we begin to get very

much attached to him. We feel the want of a few books on the first principles of instruction, think we might be useful among the sailor boys, there is only one book of this kind on board, and that is made very extensive use of, we also feel the want of tracts, &c. Had a pleasing meeting at prayer this evening; tried to explain to the steward and George the way of salvation through Christ crucified, and our wretchedness without him, but fear I could not convince them; the ignorance of the human mind is truly wonderful, nothing less than the spirit of God can enlighten their understanding.

Lord's-day, 3d.—This morning preached on the day of judgment. There was an unusual degree of attention; was enabled to press the subject with some degree of liberty and faithfulness, and could almost hope some felt its importance. I could not help observing the countenance of ——— when I attempted to convince them no blasphemer can enter the kingdom of Heaven, (this man is a professed infidel,) he appeared very solid all day, but alas! I dare not hope of him. I knew that nothing short of an Almighty power can awaken their slumbering, hardened souls; and I know as well if they are not awakened they must perish; O God, make bare thine arm.—The Captain observed to-day, he thought we always had a breeze on Sunday, in answer to our prayers. It was not to me, or I should have embraced the opportunity of reminding him we had no reason to expect a blessing without prayer. The men have been catching sharks this evening, they succeeded in getting two on board; am afraid this may divert their attention from the morning service.

Monday, 4th.—Have now been on board two months, how many tokens of the favour of our God have we received in this important space, and how much to call forth our gratitude. To-day have been visited with some very heavy squalls of wind, which led us to an experimental acquaintance with the expressions commonly and very properly made use of, such as the sea rolling mountains high,—the roaring billows,—the foaming ocean,—the broken and hissing wave,—the trackless deep, &c. and we could not help admiring the exquisite propriety of them. We did not feel the least alarm, for we know "that awful God is ours."

Tuesday.—Was much pleased this morning at one of the sailors asking me to give him a tract, had no opportunity of conversing with him on religion, (have felt condemned for not seeking more after opportunities of conversation with them, they are very difficult of access.) I do hope the last Lord's-day's services may be blest; there seems a seriousness of deportment visible in some of the men. O that it may not be like the morning cloud or early dew:—have had no chance of speaking to the man since.

Wednesday, 6th.—Have been reading the Baptist Periodical Accounts to-day, and have felt humbled, encouraged, and discouraged, alternately. The difficulties in the way are great indeed; but then all these difficulties have been overcome, and God is the same to-day, yesterday, and for ever. O Lord, grant us a simple dependance upon thee, and a single eye to thy glory. O for the spirit of Brainerd, and the brethren at Serampore. The wind has been blowing hard all day in an opposite direction, this will

tend to protract our voyage, but 'tis all right.

Thursday, 7th.—This evening have had an opportunity of talking with the sailor who asked for the tract, and was very much pleased with our conversation. The man appears to be under some serious concern for his salvation, and has had to endure the jeers and scorn of his fellow-seamen on the account of it, he has been a seaman all his lifetime, and confesses he has been a very wicked character. I endeavoured to encourage him to persevere, and reminded him religion was a personal thing, and that because others determined to travel the broad road to hell, it was no reason why we should; that we should very soon reach our journey's end, and then we should not regret having been singular for the sake of Christ. I told him, that although we should part in a few months, yet if we loved and served the same Saviour, we should meet around the same throne of glory, to sing the same song for ever and ever; I then explained the way of salvation, and urged him to rest upon nothing short of Christ as the only foundation for a sinner's hope. The man seemed affected, and very humble. O that this may prove a brand plucked out of the fire!—With Christ all things are possible.

Saturday, 9th.—Much perplexed with contrary winds, and began to feel very impatient, my soul felt very barren and cold, no fervour in prayer, and went through it more as a duty than a privilege. Towards evening felt more comfortable, and thought I could be quite happy wherever it might please my God to place me: felt some earnest longings for the poor Africans, and thought I should be quite pleased if by

any accident the ship was obliged to leave us among them. Surely our young men in England will one day feel for these oppressed people. We are now opposite Sierra Leone. I have thought there is something very inviting in the African character generally. Our captain entertains fears that our voyage will be a very long one; it is now more than two months since we left England, and have not yet crossed the equinoctial line. Well, we know that all things are of God, and that by and by we shall say he hath done all things well. A thousand circumstances that are past confirm this truth and encourage our confidence for the future.

Lord's-day, 10th.—Preached this morning on the blessings and advantages of the children of God. Did not speak with much freedom, found the wind very troublesome, so that I could scarcely hear myself; some of them looked with a sort of proud sneer at one another, particularly the boatswain, suppose we are much too religious for him. Alas! that man should think it possible to have too great an acquaintance with God, and Christ, and heaven, or too earnest a desire to enjoy them. Had some refreshing conversation in the evening with our sailor: how pleasant it is to find any one seeking after God. Find he meets with considerable opposition from his shipmates, particularly the boatswain, who would fain jeer him out of his serious impressions; poor fellow, my bowels yearn over him, he is placed in critical circumstances, amidst the very minions of the devil, I earnestly pressed him to build on Christ, and apply to him continually for strength. Conversed with him about an hour, and gave him Doddridge's

Rise and Progress, which I happened to have in my pocket. Thus our souls are encouraged.

Monday.—This evening have been exceedingly cast down at the view of the almost overwhelming difficulties in the way of the salvation of the Hindoos. Such indifference, and levity, and prejudice, is set forth by our brother Ward, and confirmed by those we have on board, as made me for a moment despair. Oh! this unbelieving heart, how easily it becomes the prey of the tempter. Is there not a God in Heaven? has He not already removed difficulties greater than these? and is His ear heavy that it cannot hear? or His arm shortened that it cannot save? and can He not as easily subdue the heart of the Hindoo, as speak us into being at first? undoubtedly *He* can: *He* has done it, *He* will do it; yes, *He* will do it: here then let me rest, here let me fix my hopes, and wait the fulfilment of those promises which God has declared must be fulfilled though the heavens and the earth pass away.—Was afterwards led to contrast the Christian Minister, and especially the Christian Missionary, with those famed Conquerors we read of in profane history; and after having considered their courage and their skill, the splendour of their conquests, and the immense riches accumulated by them, the extent of their dominions, and the glory of their conquests, I am more than ever persuaded, that he who is the means of saving a single soul from death, far outshines them all. Whether we consider the glory of the victory or the nature of the conquest, on the one hand we see an armed murderer going forth spreading devastation and death over the face of the earth, merely that he may gratify his

unbounded ambition and cruelty, who when he has done all, sinks into eternal infamy; on the other, we behold the zealous servant of God going forth dispensing life and happiness, triumphing over the prince of darkness, rescuing his deluded subjects from slavery and hell, and raising them to liberty and immortality, while he himself is transplanted from his labour and toil to receive a crown of glory eternal in the heavens. Earth smiles with the blessings of his exertions, his name is revered and loved, while God himself proclaims, "Well done."

Thursday, Oct. 12.—Passed the line this evening, about 7 o'clock; the weather is very cool and pleasant in consequence of the fresh breezes; are going at the rate of 7 miles an hour; we have considerable motion; it is droll to see us at our meals, one rolling one way and one another, while all are obliged to look out for themselves, and eat as fast as they can.

Wednesday.—The wind still continues to blow hard, and causes a great deal of motion, so that we are tumbling one over the other. The men were disappointed in their shaving business last evening; they however soused one or two this morning. Talked to Jonah about God, and Christ, and Heaven, &c. till he seemed affected, and I hope understood something that was said; had a little conversation with one of the blacks, he appears to be a Roman Catholic, but a very steady man, and has always attended preaching regularly. My dear Charlotte is very poorly.

Have to-day, Friday, finished reading the Periodical Accounts, and felt my soul tenderly united to all my dear brethren at Serampore; this led me to reflect with

peculiar sweetness on that part of the evidence of vital christianity arising from affection to the friends of Christ. By this shall all men know that ye are my disciples, because ye love one another. If I love the Saviour, I must love his image wherever it is found. Have been refreshed again by a conversation with sailor George, we view him with gratitude and fear; his conduct, as far as we can see it, is truly consistent, but he is placed in very unfavourable circumstances, a sailor needs great grace to hold out, but Christ is all-sufficient. My dear Charlotte no better, no prayer this evening with the steward, &c. on this account.

Saturday, 16th.—The wind continues favourable, going about seven miles an hour, the weather quite cool and pleasant, though under a vertical sun; thus we are highly favoured: through the whole of our voyage have hitherto had to praise God for one continued series of mercies. O that I could feel more sensible of his goodness. While sitting at the stern of the vessel to-day as she passed swiftly through the water, I was led to reflect that thus rapidly our life passes away, and often without leaving any more evidence than we ever lived, than the vessel leaves a proof of having crossed the trackless deep! Oh, how soon will the glories of the eternal world burst upon our sight, and with confusion will multitudes behold the new creation rising into view; a world with which they are totally unacquainted, and whose glory they have felt no interest or delight in being instrumental in promoting, and who have never either by their prayers or their pious exertions sought to introduce one poor pensioner on time to the glories of eternity.

"Bound on a voyage of awful length, and dangers little known;
A stranger to superior strength, man vainly trusts his own;
But oars alone will ne'er prevail to reach the distant coast;
The breath of Heaven must swell the sail, or all the toil is lost."

My dear Charlotte is better.

Lord's-day, 17.—Preached this morning on deck; enjoyed some degree of liberty in urging them to be followers of Christ; thought I could weep all day over their poor lost souls, and scarcely knew how to leave off; hope the sermon had some effect, observed one or two in tears, others seemed careless and disposed to laugh—the text, "What is that to thee, follow thou me." Mrs. S. thought she saw the Captain shed tears; Oh! that they may prove of the right kind, after service, read Bostwick's Sermon on preaching not ourselves; but Christ Jesus the Lord; and Pike's Christian Life, a Life of faith and prayer, see Guide. George and the steward present at prayer; read 5th chap. 2 Cor. with Henry's Commentary.

Tuesday, 19th.—Are getting on at a good rate, suppose we sail upon an average 150 miles a-day, with very little motion; have been writing a sermon to-day, formed on Heb. xii. 1. on the motives and encouragements to persevere with patience in the Christian course. "Wherefore, seeing we also are encompassed about with so great a cloud of witnesses," and have also been reading Dwight on the Being, Decrees, and Sovereignty of God; on the whole, have to complain of barrenness of soul, and want of spirituality. I never knew what it was before to want a place of retirement where I could pour forth my soul before God without interruption; but perhaps the great fault is within.

O for a heart to pray,
To pray and never faint.

Wednesday, 20th.—This day

Jonah gave me a painful proof of the great want of veracity there is in the Hindoo character; they seem to have no idea of the evil of lying, and will resort to it on the most trifling occasion: was sadly grieved and disappointed, as we had always endeavoured to inculcate particularly the beauty of truth, and the despicable as well as sinful nature of lying. Hope, however, the displeasure we have manifested at his conduct will, by the blessing of God, be productive of good.

Thursday, Oct. 21st.—Opposite to the Island of Trinidad, on the South American coast; the breeze still continues fair; have finished reading to-day White's Bampton Lectures on the Nature, Evidence, and Effects of the Christian and Mahometan Religions, and think he has very ably and candidly pointed out the excellence of the former.—This evening, at prayer, had a long conversation with the steward on religious subjects, in the course of which I was enabled to speak with some feeling on the suitability of the Gospel to the ruined state of man, and of the great love of Christ in coming to seek and to save us who were lost; and yet I wonder how it is I do not speak with ten thousand times more earnestness and astonishment on this wonderful subject; surely if we could feel as we ought, and view it in all the vast importance it demands, our souls would glow with holy rapture at the mention of a Saviour's name, and we should be constrained to cast ourselves at his feet, and say, "Lord here we are, do unto us as it seemeth thee good." I do not wonder at the glowing rapture with which the saints above are represented as singing the praises of redeeming love.—Surely,

When we appear in yonder cloud,
With all that favour'd throng;
Then shall we sing more sweet, more
loud,
And Christ shall be the song.

Saturday, Oct. 23.—Have to-day been writing a sermon on the deceitfulness of sin; and was obliged to confess with the poet,

How many ways there are to sin,
No living mortal knows.

Indeed when I examine my own heart, and watch its wanderings and sinful inclinations, I am confounded at the odious sight; in such moments of humility and conviction of our depravity, how precious does the blood of Christ appear, and how desirable the sanctifying influences of his grace, and how earnest should we be in continually offering the prayer of inspiration, "Create in me a clean heart, O God, and renew a right spirit within me." Enjoyed some sweet moments last evening in meditating on the little hymn of Dr. Watts,

How glorious is our heavenly King, &c.
particularly,

How great his power is none can tell,
Nor think how large his grace.

The evenings at sea are sometimes delightfully pleasant, the stars seem to shine with unusual splendour, and, joined with the amazing ocean, are admirably calculated to awaken many grateful feelings to their Almighty former; from viewing the wonders of his power in creation, the transition seems easy to that still more wonderful display of his love in redemption. This evening have had some conversation with sailor George, and still have reason to hope there is a settled seriousness and sobriety in his countenance, entirely different to

the careless enquirer after salvation. O Lord, complete thy own work.

Lord's-day, 24th.—This morning had preaching again on deck, did not enjoy so much freedom as I have done generally, but felt a very earnest desire to be useful to their careless, slumbering souls. In the afternoon passed a brig bound for Liverpool, had an opportunity of sending a letter already written to Wolvey, with another for James, desired the folks at Wolvey to inform Mr. Pike we were all well, and had just crossed the tropic of Capricorn, on the South American coast, this is a considerable relief.

Tuesday, 26th.—This has been a very unpleasant day, the motion has been so unpleasant that we were unable to attend to any thing, and the wind and rain kept us close shut up below, these are some of the inconveniencies of travelling by sea. At night the storm considerably increased, which occasioned the sea to present a very awful appearance, we were carried up to the heavens, and then down to the deep, so that it appeared as if we should be swallowed up in the amazing abyss; we were obliged to have the dead lights put in, and after prayer with the steward, I and my dear Charlotte retired to bed, not to rest, with every appearance of having a boisterous night.

Wednesday, 27th.—Our expectations of a disagreeable night were fully realized, the wind and sea continued to rage with increasing fury all night, was out of bed groping about in the dark half the night, the things were rolling and tumbling about the cabin in all directions, and expecting every moment to roll out of bed ourselves. The captain was thrown flat on the floor, but sustained no injury, except bruising

his arm. Went on deck about 3 o'clock to look about me, and found the storm considerably abated: by the kind providence of God no damage was done of considerable consequence, though much was anticipated. The inspired Psalmist might well say of them that go down to the sea in ships, that these men see the works of the Lord, and his wonders in the deep. Let us praise God for his continual mercies. Have been sweetly affected this evening in reviewing the dealings of my compassionate God with me through the whole of my rebellious life; enjoyed some liberty in pouring forth my soul before him. O to grace how great a debtor.

Friday, 29th.—Again let me record the superintending care of our God in delivering us from the raging ocean in the hour of danger, the wind blew strong from the south west all Thursday, so that by night the sea ran tremendously high, and our ship being laden very heavily in the bottom of her, occasioned her to roll so dreadfully from side to side, that we expected her masts would have gone overboard every minute, sleeping was quite out of the question: it was with great difficulty I could keep myself and Mrs. S. in bed any how, while the roaring wind and sea made us wish anxiously for the morning; it came at length, and dispelled all our fears, and convinced us that God rides upon the stormy winds and manages the seas. What worms we are when opposed to Omnipotence. It has been very pleasant to-day, the evenings, however, are very cold, and occasion us to have recourse to our cloth coats.

Saturday, 30th.—Have discovered to-day that our main mast is sprung or split, and some

important part of the rigging considerably damaged, so that it will occasion us to put into the Cape to get repaired; this will afford us another opportunity, we trust, of writing to England. We have seen several large birds about the ship this last day or two, some called Albatrosses measure from 12 to 15 feet from wing to wing.

Lord's-day, 31.—Preached to-day, or rather began to preach from that sublime passage, in Exod. xxx. "The Lord, the Lord God, merciful and gracious, &c." Oh! what a wonderful and gracious description it is of the Almighty Jehovah; seemed to think it was too great a subject for a mortal to attempt to speak upon, after its being proclaimed by God himself. Was obliged to leave off in the midst of my sermon, on account of a squall of wind coming on suddenly. Our friends in England hardly consider that while we are assembled together for worship, we are sailing on perhaps at 6 or 8 miles an hour. But God rides upon the sea; and his eye is in every place; and his ear always open to our cry; so that we cannot go where *He* is not, and He is able to bless even the feeble efforts of the unworthiest of his creatures to promote his own glory, and accomplish his own merciful designs to the children of men.

Was refreshed in the evening with a little conversation with the sailor; hope he still is pressing forward; he appears to set his face like a flint. One of his messmates told him the other day, when reefing the top-sail in a storm, he wished he was as safe to die as he was, this is a proof they secretly applaud his conduct.

Nov. 1.—Time like an Indian arrow flies,—how soon the weeks

complete their round, how quick the months appear. May it preach to me an impressive lesson, and teach me to labour with diligence while it is called to-day. This evening the dear friends of Jesus are assembled together in almost every part of the world, to pray for his own dear cause:—

Hear, gracious Sovereign, from thy throne,
And send thy various blessings down.

We felt it pleasant and profitable to mingle our prayers and tears with theirs. O Lord! hear prayer for thy unworthy children, and return the prayers of thy friends and ours a hundred fold into thy bosom. My Charlotte and self read the 2d and 72d Psalms, and *Isaiab, and sung "O'er the gloomy hills, &c." and, "Hear gracious Sovereign," each of us prayed for the great cause, and can say we found it sweet even in the midst of the wide ocean.

We are now 30 south latitude, and 14½ west longitude, so that we are about an hour later than English time.

Wednesday, 3d.—Have just finished reading Baxter's Reformed Pastor, and rise from a perusal of it with feelings towards the ministry which I pray may be never eradicated. What a pattern was Baxter, and how unworthy of being called ministers are such creatures as myself. Oh! that his holy, fervent zeal for God and souls may awaken mine, and stir me up to diligence. Well, I hope some day to see him in Heaven. Was enabled to speak very faithfully to George this evening, from Ezek. xxxiii.

Thursday, 4th.—Very light winds and little progress; think there is very little hopes of reaching Calcutta before the end of

* This was left blank in the original.

January. Have been writing this diary in hopes of having an opportunity of sending it to Derby. While I am writing at one end of the cuddy table, the passengers and captain are playing cards at the other, while my dear Charlotte is reading Baxter's Saint's Rest at my side. Sometimes the ship gives a sudden roll, and threatens to scatter all of us, with cards, books, &c. on the floor.—My Charlotte and self can chatter Hindoostanee a little with the doctor and my boy Jonah; find that we speak it much better than we can understand others. Hope we shall gain a sufficient knowledge of it to be able to speak it very soon after we arrive in India, if spared.

Saturday, 6th.—Have yesterday and to-day been writing a sermon, on "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Intend to preach it tomorrow, by divine permission. Am often concerned to know what is most likely to be useful; at the same time am more than ever persuaded success must come from on high. Jonah improves very fast both in reading and writing. I think he has a capacity for great things; he is remarkably quick. O! that it would please the Lord to make him his own. Have felt very much condemned to-night on looking back at the many opportunities I have let slip of speaking for God and precious souls. I feel how inconsistent this conduct is for a Missionary in particular. O Lord, forgive this wickedness, and stir me up to diligence and faithfulness.

Lord's-day, 7th.—A very dull Sabbath-day, the wind and sea both very high, consequently we had no service. Read to Mrs. S. and Jonah, several chapters of

Matthew's Gospel, sung several hymns, and prayed, but felt barren and cold; could not help envying our friends in England their precious privileges, particularly the Lord's Supper; O, that they knew how to estimate their value. In the evening, read Ezek. xvi. and a sermon of Hart's on repentance. Felt humbled before God at evening prayer.

Monday evening.—A fair wind, going at the rate of 9 miles an hour. Have had a long conversation this evening, on religion, with the captain; felt some liberty and pleasure in advancing its evidences, and illustrating its excellency. He has many excellent qualities.

Tuesday.—The wind still continues fair. Are now about 800 miles from the Cape, which we hope to reach by Lord's-day; this will be a high treat, as there is a Dr. Phillips, of the London Missionary Society, with whom captain Meade is well acquainted. Understand he has been successful in establishing the cause there; and has erected a commodious chapel. Was pleased to see sailor George reading Doddridge's Rise and Progress very attentively in a private part of the vessel. We still have reason to hope concerning him,—perhaps he may prove the first fruit of our mission. We are just in the meridian of London; it is excessively cold with us; Mrs. S. is glad to use her great coat.

Thursday.—We are still sailing very rapidly, but fear we shall be disappointed in reaching the Cape by Sunday, as it is very difficult to get into the harbour. Have been visited by great quantities of birds, particularly Albatrosses of a very large size; have also seen some of the tropical birds, with very long tails. Have been looking out this evening for

sailor George, but suppose the very dark weather prevented him from coming on deck, not expecting to meet me. We have also seen great quantities of porpoises playing round the ship. Had a very humbling season this evening, in reviewing, with my dear wife, all the way in which the Lord had led us—"Not unto us, not unto us, but unto thy name be all the glory."

Friday.—Our boy Jonah still continues to cheer us by his aptitude to learn, he can now read tolerably well in the New Testament; he has gone through, or nearly so, the four first chapters in John, and other parts of the Gospels; and, considering the few opportunities afforded him, on account of the motion, he has made great progress in writing. We now feel more than ever the sad effects of the confusion of tongues, here we have sixty poor ignorant Lascars, with whom we have no means of conversing, and who, for the most part, are unacquainted with any thing relating to God and eternity. Oh! it is an awful consideration.

Saturday.—Our wind begins to fail us, am afraid it will not carry us to the Cape, am fearful the motion will prevent our having preaching to-morrow. Mrs. S. has found a fresh scholar to-day, one of the Hindoo women, she is about 25 years of age, and is the mother of eight or nine children; she wished very much to learn to read, and had actually learned the alphabet in two days from Jonah, as she was afraid to express her wish to any one else; we were very surprised to find in her a Hindoo capable of expressing gratitude, a rare quality this, we find they have no word for thanks, but she nearly equalled the negro's "tankee" on Mrs. S. cheerfully undertaking

to instruct her. You will think we are pleased enough at this opportunity of instructing a Hindoo female, and that an aged mother, to read for herself the way of life. My dear Charlotte had been in the habit of visiting her and the other female during a time of sickness, she expresses herself very desirous of reading "good book," nor are we less pleased at this first effort of our young pupil in the art of teaching. God grant that he may be the means of instructing thousands of his countrymen and countrywomen. O yes, we fondly hope it may be so. Had an hour's conversation with our sailor this evening, and think I can say respecting him, he is such a character as I should receive into church fellowship if at home in England, he is very conscientious about the observance of the sabbath, and has determined to leave the ship, and in fact the sea altogether, that he may observe it and enjoy its advantages at home.

Lord's-day morning.—Find we are getting very near to the Cape, and expect to come up with it by about noon, the weather begins to grow warm again. Preached this morning on the sin and danger of neglecting the gospel, and was pleased to observe an unusual seriousness and attention. We are all bustle and anxiety about discovering the coast; find we are too much to the northward of the bay. As night is closing, can just discover the outlines of land, at a great distance, but are obliged to retire to rest without properly discerning the coast; the wind is blowing very hard, but we have furled up all our sails, lest we should run on the shore in the night.

Monday, 15th.—Arose this morning about 4 o'clock, and saw one of the most beautiful sights I

ever beheld, it was the sun rising above Table Mountain; all the colours of the rainbow were seen for a considerable distance above the top of the Mountain, and all creation seemed to rejoice beneath the cheering influences of the glorious king of day; but, alas! how suddenly a gloom was spread over every countenance; one of the sailor boys, a fine lad about 17 years of age, was employed preparing the boat, and disengaging it from the side of the ship, when he unfortunately cut the wrong rope, it fell, it plunged him in the water, he appeared for a moment, and sunk to rise no more till the resurrection day! The utmost promptitude was evinced, another boat was let down immediately, though going fast through the water, and every effort made to save him, but in vain! he could not swim, death was therefore inevitable. Another lesson this to all,—to me to labour while 'tis called to-day: the thought came with awful importance into mind, what have I done for the salvation of his soul? may I never forget it; 'twas so sudden, in a moment! a man employed with him had not left the boat scarcely a minute before it fell, so that we are constrained to sing of mercy as well as judgment. Respecting the hope of his soul I can say but little; I have observed him pay considerable attention to preaching, but of its effects upon his mind I am fearful. The sailors were all affected, many shed tears. One of them has since told me he had an uncle in the Colony in an important situation, and the youth was speaking of several things which he should receive from him when he landed, when one of them replied with a prophetic warning, "Ah, Jack! perhaps you won't be alive to-morrow!"—This fact is well

accredited. My dear wife was much affected.

About 10 o'clock we anchored in Table Bay, and went ashore about 12, we went immediately to Dr. Phillips, and after explaining who and what we were, we met with a most cordial reception. Of the hospitality and eminent christian feeling and exertion of Dr. and Mrs. P. it will be impossible to speak in too high terms. Dr. P. is the Director and Secretary of the London Missionary Society's stations in South Africa, and his house is the general place of resort for all the friends of Christ of every denomination. Our being invited to take up our abode here during our stay will be a very great saving of expense, as the very least sum at which we could live here would be after the rate of 14 or 15 shillings per day, English money: we shall also find this a convenient opportunity to get some of our things washed, for we expect it will be at least two months before we reach Calcutta.

In the house where I now am, Dr. Phillips has two women, brought from Lattakoo, where there has been dreadful havoc by one tribe butchering another. These women appear to be all that were left on one side after the engagement; one was found most dreadfully lacerated and a perfect skeleton by the conquering party, who were in the act of destroying her, when she was rescued by a Missionary stationed there. The other was found in a wood adjoining the scene of battle, where she had subsisted for some time on the flesh of those killed in the engagement.

We shall more than double our number of passengers from this place, there have been people waiting for 9 months to go to India, and could get no

ship to take them at any price. A single lady has taken the adjoining cabin to the one we occupy for £500, and each of the small cabins let at £250 to Calcutta. A gentleman anxious to go wished to bribe us to give up our cabin by the offer of 1000 Rupees; this of course we could not do, as we only possessed it ourselves by the favour of the Captain. We have, however, given it up to the Captain, who has let it to another gentleman and lady of more honourable feelings, the latter of whom we hope is a Christian. We are accommodated with another cabin of the size agreed for in England; the kindness of Captain Meade towards us demanded this sacrifice of personal convenience.

We shall have various kinds of passengers as it respects both character and circumstances, some very agreeable and friendly, others very high and consequential, we are however extremely thankful to be able to say, the lady first alluded to is so in every sense of the word; she is a member of Dr. Phillips' Church and truly pious, has been at the Cape for the benefit of her health; indeed this is the case with most of our passengers. We expect to be detained till about Wednesday week or 10 or 12 days. Have found our mainmast was in a bad condition. As it respects the climate, &c. at the Cape it is very variable, the land presents a scene of barrenness generally, although in some places it produces the most beautiful flowers and delicious fruits: natural curiosities abound.

We have here an agreeable young man belonging to the London Missionary Society, destined for Lattakoo, he has been detained on account of his health, but as this is now restored he

expects to go to his station very soon,—his name is Robson.

On Friday we were pleased and refreshed by another dear Brother Missionary, a Mr. Reeve from Madras, the ship will wait 2 or 3 days; he is returning to England on account of his Wife, from whom he has been separated by illness 4 years, the circumstances are truly painful; his conversation and piety are of the most heavenly kind, we enjoyed the prayer-meeting on the evening of our arrival in Dr. P.'s Chapel; on Tuesday evening I preached for the Wesleyan Missionary Brethren, Messrs. Whitworth and Snowdell, and on Thursday evening for Dr. P. On Lord's-day morning Mr. Reeve preached an excellent sermon from "God forbid that I should glory save in the cross of our Lord Jesus Christ," and I preached for the Wesleyans from the liii. Isaiah in the evening, we have but two services a day: there is a very agreeable union of soul among the different brethren here, and all feel they are engaged in one common cause. We have been very warmly received, and many express their regret we are not to remain at the Cape, there is a wonderful field, and not a single Baptist Missionary I believe in Africa.

GENERAL BAPTIST
MISSIONARY SOCIETY.

MISSIONARY ANNIVERSARIES.

RET FORD.—On Lord's-day, Dec. 26th, Mr. Stocks, of Kirton, preached at Retford in behalf of the Foreign Mission. On the following evening an interesting Missionary Meeting was held, when the meeting-house was crowded to excess. Mr. Foster was called to the chair. The

ministers who addressed the audience were Messrs. Derry, (Methodist,) Stock, Boden and J. Boden, (Independents,) Winks, and Pike. Robt. Burdett, Esq. in a short speech replete with christian feeling, kindly seconded one of the resolutions. Collections £.14 17s. 10³/₄d. being considerably more than on a similar occasion last year.

TICKNALL.—The Anniversary Meeting of this Association took place on Monday, January 31st. On the preceding evening a sermon was delivered by Mr. Pike. At the Missionary Meeting Mr. Barrow presided, and Messrs. Goadby, Butler, Winks, Derry, Barnes, Pike, and Hudson, pleaded the cause of the perishing heathen. Both services were numerously attended, that on Monday evening was crowded to excess. The collections amounted to £.8 14s. being considerably more than on any former occasion.

DUFFIELD.—On Tuesday, Feb. 1st, the Annual Missionary Meeting was held in this populous village. On the preceding Lord's-day evening, Mr. Winks preached and a collection was made. On Tuesday evening Mr. Barrow again presided, and the resolutions were moved or seconded by Messrs. Butler, Richardson, G. Pike, Winks, Hudson, and Pike. The meeting was respectably attended. The collections amounted to £7. 2s. 8d. rendering the contributions for the year £.12, being considerably more than those of former years.

LONDON MISSIONARY
SOCIETY.

Penny-a-Week Subscriptions.

A person called at the Mission House some time ago, saying, that he had been deeply impressed with the treasurer's address on the subject of penny-a-week subscriptions at the anniversary, 1823: "As for myself," the gentleman observed, "I have been a subscriber to the Missionary Society for many years, but I have four children, not one of whom, I believe, subscribes! I wish to enter each of their names, at the rate of a penny per week *from the day of their birth to the year 1824*—the age of one is 22, the next 25, the other 27, and the oldest 31." He paid the amount, which was £22. 15s. and left no name but the initials J. S.

A lady in the country, the mother of several children, has entered them all as subscribers of one penny per week from the day of their birth, and she applies regularly for the Missionary sketches as the children become respectively entitled to them, and which are reserved for them and imparted to them as they arrive at years of judgment and discretion. If every Christian parent would adopt this plan, what considerable funds would be placed at the disposal of the Committees and Directors of Missionary Societies.

It has been calculated, that, if every house in Great Britain raised only one penny per week, the product would be £450,000 per annum!

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VOL. IV.

BIBLE GEOGRAPHY.

No. 27.

NOD—HENOCH—ARARAT—
SHINAR—BABEL.

How far our unhappy first parents travelled when their awful fall had banished them from Paradise, or in what part of the earth they finally settled, is wholly uncertain. Moses indeed informs us that, after Adam and his guilty partner were driven out of that seat of bliss, the Lord "placed at the east of the garden of Eden, cherubins and a flaming sword, which turned every way to keep the tree of life." Hence it appears that they had made their exit on that side of Eden; and, had they attempted to return, would have approached it from the east. Their first remove therefore appears to have been to the countries lying east of Eden, between the Gulph of Persia and the Caspian Sea. In what part of this region they took up their stated residence, is not recorded. Two places only are mentioned, in the concise account which the sacred historian

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has given us of the ages before the flood: the Land of Nod, to which Cain retired after he had slain his pious brother; and the city of Enoch, which that wretched murderer built and called after his eldest son. Nod, in the margin of our Bibles, is translated vagabond; and many judicious commentators have thought, that the passage should be rendered, "And Cain went out from the presence of the Lord, and dwelt a vagabond or wanderer on the east of Eden." Some writers have found, near the Persian gulph, a city formerly called Anuchtha; which they suppose may be the city built by Cain: and ancient geographers mention several tribes under the appellation of Henochians; but whether these names were derived from Enoch, the son of Cain; or from the far more illustrious son of Jared, who "walked with God and was not; for God took him;" or from some other Enoch who lived after the deluge, we have no means of ascertaining. Gen. iii. 24.—iv. 16, 17.—v. 24.

We are equally ignorant of the precise country where Noah resided and "prepared an ark for the saving of his household." Though, as that vessel was not adapted for long voyages, we

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may presume that it was built not far distant from the place where it rested after the flood; which, as Moses informs us, was "upon the mountains of Ararat." An elevated range of hills in Armenia, a country which borders north-east on Assyria, and from which both the Euphrates and the Tigris take their rise, has been, from the highest antiquity, distinguished by the appellation of Ararat. It was on one of the elevations of this ridge, there is good reason to conclude, that the ark rested; and from hence the patriarch and his family descended into the plains below, which are watered by those celebrated streams.

It may not be easy to ascertain the individual hill on which this event took place; nor is it very important, as the scripture has not fixed it. Ancient tradition, approved by many learned authors, has selected one which, from its height and perpendicularity, has been called "the finger mountain." It is situated in a large plain, and shaped like a sugar-loaf, of immense height, and visible at the distance of one hundred and fifty miles. Its summit is inaccessible, by reason of broken rocks and the snow with which it is continually covered. The middle part of the ascent is infested by tigers and other wild beasts: a few ragged flocks and two miserable monasteries being found towards its foot. It was firmly believed, for many ages, that the remains of Noah's ark were preserved on the top of this mountain; but, whatever might have been the case in former days, the researches of modern travellers discover, at present, no traces of these interesting reliques.

It has been said, that this mountain could not be that on

which the ark rested; because it is situated in a high and cold district, wholly unfit for the culture of the vine; and Moses expressly states that Noah, soon after the flood, "planted a vineyard and drank of the wine." But though this event has been generally considered as occurring immediately upon leaving the ark; yet it is obvious, from the prominent place which Canaan, the youngest son of Ham, occupies in the story, that it must have happened many years afterwards: as neither Ham nor any of his brothers had any children till after the deluge. Noah might therefore have previously descended from the mountains into the fertile regions to the south.

It has also been objected that, according to the Mosaic account, the primitive inhabitants of the renewed world "journeyed from the east to the land of Shinar," whereas, Ararat is north, if not north-west, of Shinar, and therefore they could not have set out from that mountain. It is however probable that, during the interval that elapsed between the flood and the building of Babel, the descendants of Noah enlarged their settlements as their numbers increased; removing from one place to another, as circumstances directed. They might therefore very easily have first proceeded to the east of Shinar, and, afterwards changing their course, have turned westward to that celebrated plain. But this objection appears to have arisen from the want of a more accurate acquaintance with the real situation of places. Modern travellers assure us, that some of the mountains of Ararat extend eastward, till they reach a point one hundred and eighty miles east of Shinar. If this be correct, it solves the difficulty

completely; and furnishes another instance of the fact that, the more diligently subjects connected with divine revelation are examined, the more clearly will its truth and accuracy appear. Gen viii. 4—ix. 20, 21.—ix. 2.

The descendants of Noah continued for a considerable time united in one community, all speaking the same language, and living under the government of their venerable progenitor; changing their places of abode as plenty of food and other conveniences determined them. Nearly two centuries, probably after the deluge,* “it came to pass, as they journeyed from the east, they found a plain in the land of Shinar, and dwelt there.” Under the designation of the Land of Shinar, Moses comprehended that pleasant and fruitful country, afterwards occupied by the southern parts of Mesopotamia and Assyria, which was also called Babylonia and Chaldea. It is sometimes mentioned by this name in the latter books of scripture. It was to this region that Nebuchadnezzar carried the vessels of the house of God and the captive children of Israel; and hence the prophet promises that

* The date of the building of Babel is not fixed by the sacred historian; but it has been supposed from an observation on the name of Peleg, that, “in his days the earth was divided.” that it happened about the time of his birth; and chronologists have therefore placed it in the one hundred and first year after the flood. But the text expressly states that this division happened “in his days,” that is during his life, not at his birth; and as he lived two hundred and thirty-nine years, it might be in the third century after the deluge. There are, however, some eminent critics who doubt whether this division has any reference to the confusion of tongues. Gen. x. 25.—xi. 18, 19.

“God shall recover the remnant of his people.”

Here the children of Noah determined to fix their permanent abode, and establish their principal station. Foreseeing that the natural increase of population would be constantly compelling them to extend their settlements, they were desirous to preserve their union, as one people, under one government. They determined therefore to erect a city which should be the metropolis of this universal empire; and to adorn it with a magnificent tower of extraordinary height; which might serve at once as a monument to succeeding ages of the union and strength of the builders, and as a distinguished landmark to guide travellers in their journeys through the then untrodden and intricate deserts. They said, “Let us build us a city and a tower, whose top may reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” In order to accomplish this design, they selected an excellent situation on the banks of the Euphrates, about one hundred and fifty miles above its junction with the Tigris. Here they commenced their operations, and for a time proceeded prosperously: the country supplying plenty of clay for making bricks; and abounding in a kind of slime or bitumen, which, when used as mortar, soon became harder than the bricks themselves.

But though this design was rather political than religious, and was probably patronized both by Noah and Shem, yet it opposed the intentions of the Governor of the universe, who had commanded them to “increase and multiply, and replenish the earth;” not to confine their de-

scendants to one country however commodious. He therefore saw fit to frustrate all their designs; and by confounding their language, caused them to leave their undertaking unfinished, and to disperse, in separate companies over the face of the whole earth. From this event, the place was called Babel, or Confusion; and the city, thus inauspiciously begun, was afterwards resumed; and became, in process of time, one of the most magnificent cities in the world, celebrated in all countries under the name of Babylon. Gen. xi. 1, 9. Dan. i. 2. Isa. xi. 11. Zech. v. 11.

This extraordinary fact is attested by the traditions of all nations, though at the greatest distance from each other; and upon it are built many of the fables of pagan antiquity. The tower itself was completed after the consternation had subsided, probably by Nimrod and his companions, though not perhaps on the scale at first contemplated. It was afterwards consecrated as a temple for the worship of the Babylonish god, Bel or Baal, whose image, of a gigantic size, was placed on its summit. It long stood the pride of the natives and the admiration of strangers, who have left us accurate descriptions of its structure and dimensions. Many indeed of the ancient writers have grossly exaggerated the latter; some stating it to be seventy and others twelve miles high; and even Jerome seems to have been imposed upon by the reports of pretended eye-witnesses, who asserted that its ruins were, in his time, four miles in height. The most judicious historians, who saw it when in its splendour, inform us that it was built in the form of a square pyramid, each side of its base being the eighth part of a

mile, or six hundred and sixty feet. Its height was equal to the side of its base. Around the outside of the building there ran a spiral causeway, from the bottom to the top, of sufficient breadth to permit carriages to pass each other. This encircled the tower eight times; and gave it the appearance of eight square towers, gradually decreasing in size, placed one above another. In these towers were spacious apartments; devoted in succeeding ages to the worship of various idols, and filled with the most valuable offerings and treasures.

This building stood for more than seventeen centuries, if we reckon from the birth of Peleg to the reign of Xerxes, the king of Persia. That monarch, returning from his unsuccessful expedition against Greece, having sustained great loss of property as well as men, plundered and demolished it and the temple with which it had been surrounded by Nebuchadnezzar. He found immense riches; the vessels and images of gold alone amounting to above twenty-one millions of our money. This event took place four hundred and seventy-eight years before the birth of our Saviour; and fifty-nine after the return of the Jews from the Babylonish captivity. About one hundred and fifty years afterwards, Alexander, the Macedonian, having subdued the Persian empire, formed a design of repairing Babylon and making it the seat of his government. He proposed rebuilding this tower; and employed ten thousand men, for two months, in removing the rubbish; but his sudden death put an end to the project, before they had cleared the foundation.

From that time, no attempt has been made to restore it; and

the place where it once stood remains doubtful. Vast heaps of ruins have been found, by recent travellers, scattered over the district on which Babylon stood; and one of these heaps very probably is the remains of the tower of Babel. It is composed of sunburnt bricks, and cemented by bitumen, evidently the slime mentioned by Moses. Layers of reeds are found occasionally interposed between the bricks, which remain almost uninjured by the lapse of four thousand years, the period which has now passed since the confusion of tongues. The surface appears to have been covered with kiln-burnt bricks and joined with a stronger kind of cement. The materials and mode of structure in these very ancient ruins, correspond exactly with the hints given in the concise account of the scriptures, and tend greatly to confirm their authority.

The motives and characters of the persons who engaged in this extraordinary undertaking, appear to have been misunderstood. From the expression used by the projectors, "Let us build us a tower whose top may reach to heaven," it has been represented as an impious, rebellious and presumptuous design, to defy and dethrone the Almighty. But the expression was evidently a common mode of speaking among the Hebrews to signify any uncommon elevation. The spies sent by Moses to explore the land of Canaan, reported that "their cities were walled up to heaven," and the psalmist asserts that, ships tossed by a tempest "mount up to heaven," Deut. i. 28. Psa. cvii. 26. The intention therefore of the builders was to erect a tower of great height. Yet on this phrase, literally understood, the heathens probably

founded their fables of the giants warring with the gods, and piling mountains on mountains with a design to invade the celestial mansions.

The assumed impiety of the undertaking has also made many authors unwilling to suppose that Noah or Shem, or any of Shem's descendants, were engaged in it. They imagine that this pious family remained in Armenia with their parent, while the rest of his posterity marched, without his consent, to Shinar. This supposition however is totally inconsistent with the sacred history, which states expressly that "the whole earth," or all its inhabitants, "was of one language and one speech;" and said, "Let us build us a city and a tower." There is not the least allusion to any dissent or disapprobation expressed by the principal members of the community; the whole earth united in the plan. Noah therefore, who lived three hundred and fifty years after the flood, and Shem who survived it five hundred years, must have patronized the design, as it happened long before their deaths. And it cannot be supposed that these patriarchs could be sunk into such gross ignorance, as to think it possible to erect a structure that would literally reach to heaven; or into such daring impiety as to approve an act of open rebellion against that God whose power and justice they had so recently witnessed in the universal deluge. Their error was probably too high an opinion of their own wisdom and ability to provide for the future arrangements of society; a want of sufficient reverence and regard to those intimations of the divine will which they had received when they left the ark; and a vain ambition of being celebrated,

throughout succeeding ages, for their great achievements and political foresight. But the Lord checked their proud designs, and caused their vain attempts to hasten the very events they wished to prevent. "The Lord disappoints the desires of the crafty, so that their hands cannot perform their enterprize. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong." "He beholdeth the proud afar off."

CHRISTIAN MORALS.

THE DUTIES OF CHURCHES TOWARD THEIR DEACONS.

Having, in a former paper, considered the duties of deacons to the church which they serve; it may now be proper to notice very briefly the duties which the members of a christian church owe to their deacons. The principal of these may perhaps be included in due *respect* and liberal *support*.

Respect is necessary to enable them effectually to discharge their office. Unless they are respected, they can neither have the proper influence with those who give, nor with those who receive. The choice of an individual to the office, is an evidence that his friends consider him qualified for it; and justice requires that while he is, at their request, faithfully engaged in its arduous duties, they should treat him with that regard to which those qualifications entitle him; and which are requisite to render those duties easy and grateful to himself, and beneficial to his employers. "Render ho-

nour to whom honour is due," is a precept that should regulate the conduct of a christian, both in the church and in the world. When a man occupies an important part of his time, and employs his talents, without any expectation or desire of remuneration, to promote the interests of a society, surely they are entitled to the gratitude of those whom they serve. If pastors ought to be highly esteemed in love for their work's sake, certainly laborious, faithful and prudent deacons should enjoy their portion of esteem, love and gratitude. Were this spirit cultivated in churches, how greatly would the hands of deacons be strengthened and the cause of religion promoted!

But how often, alas! is a disposition entirely the reverse exhibited. Instead of that esteem and gratitude to which deacons have so reasonable a claim, they are sometimes viewed with feelings of dislike or resentment, for using the most prudent, equitable and inoffensive means of discharging duties, not always the most pleasant, to which they have been called by those disaffected persons themselves. They are treated with slight, if not with rudeness; their characters, instead of being supported, are traduced; their motions are watched, with a jealous and suspicious vigilance; the worst constructions are put on their actions; and all their designs are thwarted. The mind of a deacon, in such a case, already sufficiently perplexed by the various concerns of his office added to his personal avocations, is broken down, his arm unnerved, and his efforts rendered useless. The cause of religion suffers, and the hearts of its best friends are discouraged.—Well would it be for the interests of christianity, if

this description was merely imaginary; but those who have been engaged in conducting church business, will easily recollect too many instances in which the original has grieved their hearts and paralyzed their exertions. Let every reader review his own conduct and temper: and, if conscience obliges him to confess that he has, on any occasion, been guilty of this unjust and ungrateful treatment of any of the faithful servants of the Redeemer, let him repent of his sin; and pray for grace in this, as well as in every other respect, to "render to every one his due."

Support. But there is one duty which church members owe to their deacons, still more urgent, both on account of its justice and necessity, though it is too frequently overlooked. Deacons are appointed to provide for the pecuniary wants of the society. To them the pastor looks for his maintenance; the inferior servants, for their wages; the poor, for relief; and all who have any demands on the church, for their liquidation. But these are not the debts of the deacons personally, any more than of any other member of the church. They belong to the whole community; and the deacons are only their agents, chosen for the sake of convenience, to transact these concerns. Now those who appoint them to this office, ought certainly to furnish them with the means of honourably and comfortably discharging it. And yet, though the flagrant injustice of such conduct is apparent on the slightest reflection, it is a lamentable fact, that many members, in almost every church, act as if the deacons were under obligation to provide for these demands from their own resources,

whether their friends enable them to do it or not; and seem to think that they, though members, have very little concern in the matter. They therefore take no thought how their officers are prepared to defray the necessary expenses of the society. This is equally unjust and ungenerous. Each member of a church ought to feel the conviction that, every demand on the church is a demand on himself; and that he is obliged to provide the means of discharging it.

It is not meant that each individual should esteem himself responsible for all debts of the church; but he ought to consider himself as bound in justice to bear his fair proportion of them. And, when he has conscientiously ascertained, as in the sight of a heart-searching God, what equity demands and Providence enables him to contribute, he should not esteem it a donation, to be sought after and petitioned for by those who have the appropriation of it. He should consider it a debt which he owes to the cause of his Saviour, in return for which he is receiving invaluable benefits: the discharging of which is conferring an obligation on no one more than himself. Influenced by these considerations, he ought, by prudent foresight and economy, to take care that his part should be ready at the time expected, and punctually hand it to those who are appointed to receive it. Nothing can be more equitable than this mode of proceeding; and in cases of a merely secular nature, it would be instantly acknowledged. If a friend, at my request, undertakes, without any personal emolument, to transact a certain business for me, I should feel the necessity of adopting every precaution to make the performance

of it as easy and agreeable as possible; as well as the baseness and ingratitude of rendering it, by my inattention or neglect, more difficult or unpleasant than it otherwise would be. Yet, obvious as this remark is, were it conscientiously attended to in the conduct of members of churches towards their deacons, it would effectually lighten the burden of their office, by superseding some of its most disagreeable duties. But it is painful to enlarge; and it is hoped that these hints may awaken reflection and render it unnecessary. On this, as well as on every other branch of christian morals, an honest and enlightened attention to the golden rule of our divine legislator would amply supply the place of particular directions. "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

The foregoing hints apply especially to those members of a christian church, who contribute of their substance towards its necessary expenses; but those to whom these contributions are disbursed, whether as wages for services performed, or as alms to relieve want, ought to recollect that they too are under great obligations to treat the deacons with respect and gratitude. The servants of the church should consider that a deacon has his own concerns to manage, and therefore may not always be able to pay prompt attention to their demands; that he often has not the necessary funds, and therefore cannot discharge the debts of the church with that punctuality which the creditors might expect, and which would be most agreeable to his own feelings and disposition. Instead of charging him with care-

lessness, want of principle, or a deficiency of affection, when their claims are not immediately satisfied, they should nourish sentiments of gratitude towards him for undertaking so burdensome an office for their benefit, and put the best construction on all his actions. True christian charity "thinketh no evil, believeth all things, hopeth all things, and endureth all things."

The poor, also, on whose account a deacon bestows so much labour, and sometimes subjects himself to unpleasant treatment, in collecting for them the alms of their brethren, should consider themselves bound, by the most sacred ties, to regard him with respect, love and gratitude. And, if their hopes are occasionally deferred or entirely disappointed, they should not rashly or hastily blame the deacon, and charge him with negligence, want of compassion or partiality. Many causes, of which they are ignorant, may postpone or prevent that relief which they might hope to receive. The poor are too ready to form unreasonable expectations, and forget that the majority of the members of most churches, though not receivers of the alms of the society, are very little able to bestow them; and that there are many demands on its funds more urgent and imperious than theirs. They should acknowledge the necessity of satisfying the claims of justice before those of mercy; and evidence their attachment to the cause of the Saviour, by cheerfully submitting to some inconvenience, and waiting patiently till their cases can be properly considered. And when they do receive the assistance of their brethren, though perhaps not to the extent they expected, they should accept it, not with mur-

muring speeches, upbraiding looks or discontented sullenness; but with cheerful humility, warm acknowledgements to their friends and pious gratitude to Providence. Thus would they give full evidence that they are indeed the real disciples of Christ; and that their necessities ought to be relieved by his church.

A remark of a more general nature may properly conclude our observations on this subject.

It has grown into a custom in most dissenting churches, to employ the deacons in business not connected with pecuniary concerns. They are generally expected to visit and examine candidates, to assist in conducting cases of discipline, and to co-operate, in various instances, with the pastor in conducting the spiritual concerns of the society. If due discretion has been exercised in the choice of these officers, and they possess, in a good degree, the qualifications specified in the scriptural description of their character, their brethren may confidently call them to these services; and their office gives them an acquaintance and an influence among the members, which may enable them to advise and act, in delicate cases, with peculiar effect. Yet it should always be recollected, that their office gives them no claim to employments of this nature; and it is thought, that a church would not consult its own prosperity most effectually by confining such services to the deacons. Other experienced and judicious members might occasionally be called to engage in them with great advantage. This would not only leave the deacons more at liberty to attend the proper duties of their station, but prevent any suspicion that the officers wished to engross improper

authority in the concerns of the society. It would also encourage and cultivate the abilities of the members at large; prepare successors or substitutes for the officers, when removed by death or laid aside by affliction or age; and interest a greater number of individuals in promoting the welfare of the community. It might produce happy results and prevent many distressing events, if this hint were more generally regarded. "Let all things be done to edifying."

Lladshew, JACOBUS.
Feb. 1.

YOUNG PROFESSORS

WARNED

AGAINST IDOLATRY.

—
"Little children, keep yourselves from idols."—JOHN.

—
The disciple whom Jesus loved, imbibed a great measure of the affectionate spirit of his divine Master towards young professors, the lambs of Christ's flock. To these, under the endearing appellation of "little children," he gives much important advice and many cautions; which their ignorance, inexperience and precipitation often render very necessary. That those whom he addresses were believers, is evident; for he says, "I write unto you little children, because your sins are forgiven you, for his name's sake," and "because ye have known the Father." The benevolent object of this venerable minister's solicitude for these young christians is worthy his character, "Little children," he says, "I write unto you that ye sin not." "Lit-

the children, let no man deceive you; he that doeth righteousness is righteous:" "he that committeth sin is of the devil." Having repeatedly warned them of the nature and danger of sin in general, he concludes his interesting epistle with a solemn caution against a temptation to which they were peculiarly exposed. "Little children, keep yourselves from idols. Amen."

It is probable that the apostle in this exhortation included in his view the danger in which young converts were placed, at the time when he wrote, of being drawn, by the force of persuasion or example, or through the fear of persecution, to relapse again into the worship of the false gods of the heathens around them. But we know that any object, which occupies a place in the affections of a creature superior to that occupied by the Creator, is, in the language of scripture, an idol. Thus covetousness, or a love of riches, is declared to be idolatry; and the people of Israel are charged with "setting up idols in their hearts." The most experienced believers feel that they are prone to run into this sin with regard to one favourite object or another; and acknowledge that their utmost vigilance, aided by the influence of divine grace, can scarcely preserve them from falling into it. But new converts, especially when young in years as well as in religion, when their passions are strong, and their understandings comparatively uninformed, when inexperienced in the wickedness of their own hearts and the wiles of satan, and therefore less on their guard against them, are in more imminent danger of erecting an altar to some improper object, and placing it on the throne of

God. Doubtless the sacred writer was well aware of this fact, when he gave this parting advice, "Little children, keep yourselves from idols." Will our young friends attend us, while we contemplate a few of the idols which they may be tempted to worship?

Young christians, in common with all other young people, are exposed to the influence of youthful lusts. They may value themselves on their personal charms, accomplishments and acquirements; and devote those thoughts and attentions to them which ought to be directed towards their Saviour. They may form tender attachments which, though honourable in themselves, and authorized by the most sacred sanctions, may be carried to a sinful excess; and, by engrossing their chief attention and their warmest affections, usurp the place of God in their hearts. It is possible too that an eager desire to attain some object of ambition, of honour, or of literary distinction, may gradually gain complete possession of their ardent minds, and drive out the fear of God and all devotion to his cause. These and many similar dangers surround the young christian; and ought to excite him to vigilance and prayer. Should they gain the ascendancy and induce him to neglect his eternal concerns, his state is awfully dangerous. Let all then, but especially all young professors, examine themselves, whether their love to God and divine things continues to increase; and exercise a godly jealousy, lest, while professing a supreme regard to their Saviour, some inferior object is not engrossing their warmest affections. "My little children," says the

venerable apostle, "let us not love in word, neither in tongue; but in truth and in deed."

But there are some idols to which a young christian is exposed, even in his religious course; and which, being connected with the best feelings of his heart, are perhaps more dangerous than those to which we have just alluded, and ought to be guarded against with greater vigilance.

A young person who has, by the instrumentality of a pious and able minister of the gospel, been convinced of sin, taught the way of salvation, led to trust in Christ, and obtained peace and joy in believing, is in great danger of giving that honour to the instrument which belongs to the almighty Agent, by whose power alone the happy change has been wrought. The new converts at Corinth appear to have sunk deep into this sin. One idolized Paul, another Cephas, and a third Apollos; but they seem all to have forgotten, till reminded of it by the apostle, that these eminent men were only "ministers," instruments in God's hand, "by whom they had believed, even as the Lord gave to every man:" and, that all their labours without his blessing would have been ineffectual: for though "Paul might plant and Apollos water, yet it was God that gave the increase." To esteem those very highly in love, by whose pious attention we have been so greatly benefitted, is both natural and laudable; and that young christian who feels not sentiments of affectionate gratitude towards such a benefactor, discovers an apathy that is greatly to be pitied. But, if he carries this regard to the instrument to excess, its consequences are very detrimental to his future progress

in the divine life. It draws the mind from the great Source of spiritual improvement, and induces it to place implicit confidence in the opinions of a fallible man. The enthusiastic admirer is in danger of imbibing the errors and imperfections of his favourite, merely because they are his, without examining them by the holy scriptures, the only standard of divine truth. Thus that reverential regard to the authority of God alone, which ought to influence every christian, is weakened, if not destroyed. This excessive attachment to one minister has also an unhappy tendency to encourage disparaging thoughts of the abilities and labours of others; and, should circumstances occur to deprive the party of his idol, he would be unwilling to attend the ministrations of any other, or incapable of edifying by them. Thus his profiting by the means of grace will be prevented; and his state endangered. "Little children, keep yourselves from idols."

A young professor also may exalt his own peculiar views of faith and discipline to the throne of an idol. Justly attached to those doctrines which, under the influence of divine grace, have been the means of bringing him to God, he may, if not properly on his guard, give them an undue importance, and devote his time and powers to defend and propagate them, till he neglects the other doctrines of christianity, and the practical application of all to his personal advancement in real piety. When this is unhappily the case, he may be a zealous champion for scripture truth; but does not feel its influence on his own heart, nor study to exemplify it in his conduct. Sentiments are his idol

and, like other idols, they lead him astray from the living God.

A new convert, animated with a sincere love to his Saviour and an ardent wish to promote his glory, engages in some scheme for promoting the spiritual or temporal welfare of his fellow creatures. His motives, at first, are of the noblest nature; but sometimes it happens that, in the ardour of pursuit, the object gains such complete hold on the affections and such exclusive occupation of the thoughts, as not only causes him to undervalue other means of doing good, but even to neglect those duties which God has enjoined on him in the station which he fills in society, and those means of grace which are necessary to carry him forwards in the christian course. Thus even these pursuits, laudable and benevolent as they are, become idols to the unguarded professor; and, if they are not speedily dethroned, may cause him at last to make shipwreck of faith and a good conscience. "Little children, keep yourselves from idols."

These are a few of the idols which young christians are too often tempted to set up in their hearts. The objects are, in themselves, good and laudable; and it is only when they are idolized that they become sinful or dangerous. Against this excess of attachment, the new convert should be constantly on his guard; but he should be equally careful lest his fear of excess should degenerate into criminal neglect.

While he esteems and loves the minister who has been the instrument of his conversion; he will give all the glory to God; and be more anxious to advance his honour than to maintain the interests of any of his servants.

He will cordially believe and earnestly defend what he esteems to be divine truth; but he will recollect, that it is no further useful to him than as it produces its proper effect on his heart and life. The various schemes of charity, especially of christian charity, will have his hearty and strenuous support; and he will esteem them as the means of promoting the glory of God and sanctioned by his word; but he will never permit them to interfere with other duties equally enjoined by divine authority, or to cause him to slight that attention to the state of his own soul, which is necessary to secure for himself the approbation of his Maker through life, and to prepare to meet him with joy at death. Thus will he advance steadily and honourably in the christian course, and by just degrees become a "young man," and a "father" in the church of his Redeemer; till, having served his generation according to the will of God, he will come to his grave in a full age, as a shock of corn cometh in its season.

CIRCUMSPECTOR.



CORRESPONDENCE.



THE

CAVILLER ANSWERED.



Gentlemen,

The General Baptists of the seventeenth century, though liberal and zealous in promoting the interests of religion, exerted themselves very little for the support of their ministers. Many indeed declined it on principle; and believed that pastors and preachers should, like the apostle of the gentiles, labour with their own hands. This unreasonable and mischievous sentiment was however, at that time, ably

opposed by some of the most eminent members of that denomination, both ministers and laymen. In 1697, an anonymous author published a small piece, under the title of "*A Gospel Ordinance revived: or Gospel Ministers should have Gospel Maintenance.*" It is a very spirited performance and deserves to be better known. I have copied a page for your inspection. It is an answer to a cavil which, it seems, was then very generally used, as a pretext for the neglect of a plain duty. As it was written one hundred and thirty years ago, I leave it to your readers to determine whether this cavil is ever adopted by any members of the New Connection, in the present age; but I do sincerely hope that both churches and individuals will make the inquiry with conscientious integrity. Should you judge this worthy a place in your Miscellany, I may perhaps, at some future time, send you other extracts from this singular work.

Your's,
LECTOR.

CAVIL. *But we are poor, and unable to allow our gospel minister a maintenance.*

ANSWER. But are you poor indeed? This is the way to make you poorer, for you to withhold more than is meet from gospel ministers, to whom it is due. Prov. iii. 27, 28. xi. 24. But what? Are you poorer than the primitive christians? They maintained their ministers. Truly, I know not but you might be richer in the world, if you were rich in good works. Are you poorer than all other people professing the christian name, both in this nation and in other nations? Yea, what people can you hear of in any nation under the canopy of heaven, professing any religion, be they ever so poor, but that they take care of their ministers? Surely you are not poorer than every body else. Or if you be, you may easily judge the reason to be, because every body else takes care of their ministers, and you do not: and

so you may be poorer and poorer still. But, if the case was really so as you pretend, which I am sensible it is not, yet you may remember that the churches of Macedonia were rich in liberality in a time of deep poverty. 2 Cor. viii. 1, 2. And if you would do as they did, it would be acceptable to God, and profitable to you, if it were done in a right spirit of faith and love. O! sirs, if you could trust God more, and yourselves less, it would be better for you. And let it ever be remembered, that though a man be poor, he should do the utmost to pay his debts and maintain his charge. Ministers' maintenance is a due debt, which is owing to them by the law of the supreme Lawgiver: let men do what they can then to pay it. Withal consider that your ministers are the most easily served of any ministers: if you would do what you can, they would soon be contented."

"But if some be poor, all are not; some that are as ready as any to make this cavilling, are rich enough. "Go to, now, ye rich men; weep and howl for your miseries that shall come upon you. Ye have defrauded the spiritual labourers of their gospel right; and heaped up treasure against the last day. Your riches have God's curse upon them. The rust of your gold and silver shall be a witness against you; and shall eat your flesh as it were fire. Therefore look to it in time. Behold the hire of these gospel labourers, which is of you kept back by fraud, crieth; and the cries of them which have laboured are entered into the ears of the Lord of sabaoth." James v. 1, 4.

But, it may be, you are afraid you should become poor; and what if you impoverish your-

selves to do a great good, will it be a loss or gain? If you believe that God is your safest purse-bearer, and that to spend in his service is the greatest usury and the most thriving trade; make it appear that you believe it; and do not take it as undoing to make you friends of the mammoth of unrighteousness, and to lay up treasure in heaven. Though you leave yourselves little on earth, you lose no great advantage for heaven by becoming poor."

I know where the heart is carnal and covetous, words will not wring money out of their hands. They can say all this and more to others; but saying is one thing, and believing another. Yet with those that are true believers, methinks such considerations should prevail. O! what abundance of good might christians do, if they would live in contempt of the world and the riches and glory of it; and expend all they have for the best of their Master's use; and pinch their flesh, and be diligent in their lawful callings with spiritual hearts, that they might have wherewith to do good. This would unlock more hearts to the reception of the gospel in its purity, than all the minister's oratory will do; and without this, strictness in profession will seem but hypocrisy, and it is likely that it is so, and nothing else. Though we need not do as the papists, that will betake them to monasteries and cast away property, yet we must have nothing but what is for God, if he demand it."

SCRIPTURE ILLUSTRATED.

In answer to a Query.

The psalm referred to by your correspondent, G. W. S. page 96,

cannot be fully understood, unless we recollect the history of David, prior to the time when he composed it. At the death of Saul, the Philistines had successfully invaded the land of Israel, and grievously oppressed it. The neighbouring nations also, taking advantage of the intestine distractions, vexed them on every side by incessant inroads and pillage. Soon after that monarch's decease, the tribe of Judah made David king, and he reigned over them in Hebron; while Abner and his party placed Ishbosheth, Saul's son, in the throne of his father. Ishbosheth fixed the seat of his government at Mahanaim, on the east of the Jordan; and all the country on that side of the river, together with the central and northern parts of the kingdom on the other, adhered to him. Gilcad was a principal district on the east of the Jordan, and Ephraim on the west; while the tribe of Manasseh occupied both sides. Shechem, afterwards Samaria, was a chief city in Ephraim, and the valley of Succoth lay along the river between Gilead and Ephraim. All these therefore were, at the commencement of David's reign, part of the dominions of his rival. In a few years, however, David gained possession of the whole country; the tribes which had supported Ishbosheth submitting themselves to his authority. He then turned his arms against his foreign enemies; defeated the Philistines and drove them out of the land; and reduced Moab and Edom to a state of the basest servitude. He next repelled the attacks of the Syrians of Mesopotamia, called, in the title of this psalm, *Aram-naharaim*, and the Syrians of the country on the west of the Euphrates, styled *Aram-zobah*. It was while engaged in these wars, that David composed the sixtieth psalm; in which, after describing the wretched state of the nation when he was called to the government, and the success with which the Lord had already crowned his arms, he expressed a confident hope that his God would enable him to conquer all the enemies of Israel: a hope which was in a few years completely fulfilled.

But the beauty and sense of this noble psalm has been much obscured by our translators attending

too strictly to the literal signification of the proverbial expressions it contains; and neglecting the general sense which they were designed to convey. Thus, as the learned inform us, the terms rendered to *divide* and *mete* out, in the sixth verse, signify to put in possession or give dominion over: that the phrases, *strength of mine head*, and *lawgiver*, in the seventh verse, designate such as defend the crown by their valour and such as assist it with wise counsel; and that in the eighth verse, the term *washpot* was a proverbial expression for one reduced to the basest servitude, to be a drawer of water; and to *cast the shoe over* any people, was to reduce them to a state of the most abject slavery.*

The sense then of these three verses may perhaps be thus expressed: "6. God made me a sacred promise which he has fulfilled, that I should gain possession of Shechem and the adjacent valley of Succoth. 7. Gilead also and Manasseh have submitted themselves to me. Ephraim, lately my enemy, now supplies me with valiant soldiers; while Judah, who always adhered to my cause, furnishes me with wise counsellors. 8. I will reduce the Moabites to the vilest servitude; I will make the Edomites my slaves; and the Philistines shall add to my triumphs."

If your correspondent will compare this exposition with the history of David, 2 Sam. i.—xl. glanced at above, it is hoped that he will find his difficulties removed.

G. W. S. also wishes to be taught, how to reconcile the fourth with the fourteenth verso of the eleventh chapter of John's gospel. In the first of these verses, our Saviour, when he said, "This sickness is not unto death," designed probably to intimate, that it was not intended to issue in a final and lasting removal out of this state of existence into another; but that Lazarus should live in this world many years after he had recovered from it. This is in perfect accordance with his mode

of speaking on a similar occasion, when he said to the attendants of the ruler's daughter, "The maid is not dead but sleepeth." Matt. ix. 24: that is, her present state of death will be as transient as a sleep; and she will soon be awakened from it by my almighty power.

Some critics have thought that the particle rendered "not," ought to be translated "not only," and then the reading would be, "This sickness is not only to death, but for the glory of God, that the Son of God might be glorified thereby." This mode of speaking is not uncommon in the sacred volume. Our Saviour, in the next chapter, tells the Jews, "He that believeth on me, believeth not on me, but on him that sent me:" that is, "he believeth not only on me, but also on him that sent me." John xii. 44. And Peter said to Ananias, "Thou hast not lied unto men, but unto God:" that is, "not only to men, but also to God." Acts. v. 4.

Either of these solutions will sufficiently reconcile the two verses; but the former appears the more easy. That Lazarus was really dead, as stated in the fourteenth verse, in a strict and literal sense, is fully evident from all the circumstances of the interesting story. "It is," says a judicious commentator, "a remarkable instance of the candour and fidelity of the evangelists, so exactly to record the very words of Jesus, though malice might so easily cavil at them."

RESPONSOR.

SOCIETY

FOR

The RELIEF of NECESSITOUS
WIDOWS and CHILDREN

OF

Protestant Dissenting Ministers of the
Three Denominations.*

When a minister of the gospel,
who has devoted a long and labo-

* Some critics have thought that the word here translated *shoe*, may mean a *chain*. This however is doubtful; and the sense given in the text is very natural, and almost literally the same mode of speech as our English phrases, to *trample upon*, and *tread under foot*.

* As the New Connection partakes liberally of the benefits of this excellent Institution, we cheerfully comply with the request of the Secretary and insert this Address: earnestly recommending it to the serious attention both of churches and individuals.

rious life, with acceptance and usefulness, for the promotion of the cause of religion, is removed by death, his name should be had in grateful remembrance, and his widow and children should inherit a portion of that affectionate esteem which in his life time he enjoyed.

This was the feeling entertained by our pious non-conformist forefathers nearly a century ago; and, in order to give it full effect, and carry it out into lively and continued operation, they laid the foundation of this charity; which was instituted in the year 1733, for the relief of the families of such ministers of the Presbyterian, Independent and Baptist denominations, as at the time of their death stood accepted and approved by the body of ministers of their own denomination, and who died so poor as not to leave their widows and children a sufficient subsistence.

At the first, the annual sum given to the English widows was only five pounds, and to the Welsh widows three pounds each; but from the liberality with which the society was supported, the managers had the pleasure of increasing the exhibitions, from time to time, until the year 1811, when they distributed fifteen pounds to the English, and eleven to the Welsh widows. They have since, though with great reluctance, been obliged to reduce them to fourteen and ten pounds respectively.

The managers meet on the first Tuesday in every month, from the month of October to the month of May, both inclusive, to receive and examine, and relieve such cases as shall be presented to them from the widows of either of the three denominations; and such is the spirit of harmony which has prevailed, that they are not aware of any instance in which a preference has been given to one denomination over the other.

Besides these annual donations, in urgent cases, the managers frequently make a grant of ten pounds to apprentice out an orphan child of a deceased minister, by which means the immediate object is provided for, and the necessitous widow relieved from the expense of its maintenance.

The number of recipients at present upon the books, is two hun-

dred and twelve; and to discharge the exhibitions for the present year would require the sum of two thousand, seven hundred, and fifty pounds; whereas the annual income upon which the managers can with certainty calculate, does not exceed the sum of two thousand pounds, or thereabouts: leaving a deficiency of seven hundred and fifty pounds.

The subscribers have been therefore reduced to a dilemma, either point of which has been pregnant with difficulty.

To curtail the annual exhibitions which the poor widows were accustomed to receive, and to which they were probably looking at the end of the year, for discharging the little debts they had necessarily contracted in the course of it, was distressing in the extreme; but to proceed in granting exhibitions so much beyond the income of the charity, appeared not only unjust but highly imprudent, and a course which, if persisted in without a reinforcement of its funds, would, in a very short period, annihilate the society.

As the lesser evil, it has been concluded, to vote the accustomed exhibitions for the present year, and to make an urgent appeal to the body of Dissenters at large, for their benevolent aid; relying, in humble dependence upon divine Providence, that they will afford seasonable and adequate assistance.

It has at the same time been thought expedient, in order to prevent the widows relying with too much confidence upon a continuance of the same supply, to accompany the exhibition with a communication, that, unless an immediate and very considerable increase should be made to the income of the society, a reduction must take place in the future exhibitions.

The subscribers have also felt it their duty, though they have done it with great regret, to adopt the following Resolution, viz.

“That so long as the exhibitions to the widows already admitted upon their list of recipients, shall exceed the income of the institution, the managers cannot, with any propriety, admit *new cases*.” However painful such a circumstance must necessarily prove, it can only be avoided by a considerable augmentation of their income, or until

the number of the present recipients be reduced.

The managers are apprehensive that this institution is not so extensively known as its excellence and utility deserve; they have therefore resolved to make the nature, design and present state of it as public as possible; which, they trust, will prove sufficient to insure its success with the religious public, and especially with Protestant Dissenters.

It appears to the managers, that, under existing circumstances, it has become their duty, not only to appeal to their Dissenting friends for assistance, but to suggest how such assistance may be afforded; and it has occurred to them, that if their respected brethren in the ministry, in and near the metropolis, and, indeed, throughout the kingdom at large, where it could be conveniently done, would make one public collection in the course of the present year; such a circumstance would, without doubt, be productive of incalculable benefit; besides which, if their respected friends among the laity, who are in easy (and they are happy to say that not a few are in opulent) circumstances, would kindly become annual subscribers to the institution, a vast increase would without difficulty be made to its funds. And, although one guinea per annum seems a sum so small as to be scarcely capable of affecting any permanent benefit; yet, let it be remembered, that if every Dissenter in and near the metropolis, who can afford it, were to adopt this suggestion, a fund would be raised not only competent to meet the exigency, but sufficient to place the society almost beyond the possibility of future difficulty.

The managers are fully aware that the Divine blessing alone can insure success; that "the silver and the gold are the Lord's," and "the hearts of all are in his hands." This cause is pre-eminently the cause of God;—concerning this, we have his own gracious declaration, "A father of the fatherless, and a judge of the widows, is God in his holy habitation;" and he has graciously condescended to relieve the minds of his dying servants with this encouraging declaration, "Leave thy fatherless children, I

will preserve them alive, and let thy widows trust in me." Now if widows and orphans in general are the subjects of his peculiar regard, surely an institution, which has for its object the relief of the widows and children of his own faithful servants, who have devoted their time and talents, and spent their lives in promoting his kingdom and glory in the world, and the good of immortal souls, must be highly acceptable in his sight.

An institution for such a purpose, the managers now present to the attention of their dissenting brethren; and they most anxiously hope that, under the circumstances stated, they will cheerfully adopt and encourage it.

To those who profess the religion of Jesus, and enter into the divine and benevolent spirit of its Author, it is presumed the appeal will no sooner be made than allowed. An inspired apostle has said, "Pure religion, and undefiled before God and the Father, is this,—to visit the fatherless and widows in their affliction," as well as, "to keep ourselves unspotted from the world."

It is to persons of such views, and who entertain such high and exalted feelings, that the present appeal is made; and though perhaps it might, without much impropriety, be made generally to all classes of Christians, yet surely, to Protestant Dissenters, it comes with higher and more forcible claims, and to such, it is confidently hoped, it will not come without its due effect.

Subscriptions and other benefactions will be thankfully received by Benjamin Shaw, Esq. Treasurer, Borough; Mr. H. K. Smithers, Secretary, 323, Borough; and Mr. Isaac Hailes, Collector, 29, Budge-row, Watling-street.

QUERIES.

6. *Gentlemen,*

The Christian Moralist, in vol. i. p. 288, of your Miscellany, tells us that individual members of churches ought to yield to the decision of the whole; and that in cases where there is a difference of opinion, the majority must decide. But the Circular Letter published in the last Minutes, which "was read, approved

and ordered to be printed," by the Association, asserts that "the scripture knows nothing of the government of churches by majorities." Will you permit me, through the medium of your periodical, to request the writer of that letter, or some of those who approved it, to point out the mode in which churches ought to proceed when a difference of opinion arises, and the authority by which such a mode of procedure is required. This would relieve the minds of several who wish to act scripturally in every thing, but especially in affairs relating to the church of Christ: and I hope that you would allow a page or two of your publication for the discussion of the subject. This would highly oblige one who is in sincerity

AN ENQUIRER.

. We certainly should be happy to insert a judicious paper on the subject mentioned by our correspondent. It is an important point, and deserves discussion: though we hope the communication will not be extended to an inconvenient length, as our limits are very confined.

EDIT.

7. *Gentlemen,*

A General Baptist wishes to obtain a little advice from his wiser brethren. He resides fourteen miles from any church of his own denomination; but within three miles of a Particular Baptist church, and close by a Wesleyan Methodist society. He is totally unable to travel the above distance on the Lord's day; and if he could, would feel a strong objection to do it. Now how shall he act to do right? Ought he to remain out of church-fellowship? For to belong to a church fourteen miles distant appears to be wholly useless. Should he join the Particular Baptists near him? Or, ought he to unite with the Methodists, whose notions of church discipline he cannot approve?

Your insertion of this case in your Repository would be esteemed a favour, and an early answer to it would oblige, yours sincerely,

MILBURN.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

THE INFIDEL'S CONFESSION. —

Count Struensee was, for a long time, prime minister of the king of Denmark, and enjoyed his monarch's unlimited confidence. At last, being accused of an improper intimacy with the queen, he was closely confined for several months, and then executed. He had been religiously educated; but, during his career of ambition, had embraced the doctrines of infidelity, and joined in ridiculing christianity. In his last confinement, he was visited by a pious divine, whose labours were blest to bring him to christian feelings. At the desire of this minister, he wrote an account of his experience and conversion; in which the following instructive confession, we doubt not, exhibits the real state of many who would be thought very rational unbelievers.

"My unbelief and my aversion to religion were founded, neither upon an accurate inquiry into its truth, nor upon a critical examination of those doubts that are generally urged against it. They arose, as is usual in such cases, from a very general and superficial knowledge of religion on one side, and a powerful inclination to disobey its precepts on the other; together with a readiness to entertain every objection which I discovered against it. You know how indifferent is that common instruction which is given in public schools; yet I was to blame in not having made use of the private instructions and examples of my parents. From my fourteenth year, all my time was taken up in studying physic. Though I afterwards spent much time in reading other books, it was only to divert myself and to extend my knowledge of those sciences, by means of which I hoped to make my fortune. The violence of my passions, which made me abandon myself in my youth to all sensual pleasures and extravagancies, left me scarcely time to think of morality, much less of religion."

PROGRESS OF LIBERAL SENTIMENT.—When the Puritans fled from persecution in England, and settled in the wilds of America, they assumed a kind of republican government, under the protection of England. But, so little had they profited by their former sufferings, that one of the first laws they made was, that “for the time to come, no man shall be admitted to the freedom of this body politic, or any share in the administration, or any voice in elections, who is not a member of one of the churches within the limits of the same.” And no one could be proposed to the church as a member, without the permission of the ministers. It might have been thought, that this was sufficiently strict; but, as the emigrants were chiefly of the independent persuasion, any competent number of persons might form themselves into a church-state, and secure their claim to their civil rights. To complete therefore the ecclesiastical tyranny, it was enacted, by the assembly, that they would approve of no churches after a certain period, unless they had the approbation of the magistrates and elders of most of the churches within the colony; nor would admit to freedom any of their members. So inconsistent is man! These principles were adopted, with slight modifications, by most of the American colonies, as they were successively formed: and, as might have been expected, much persecution and suffering, and not a few executions were the effect. One whom they cast out as a fugitive, was the first to adopt measures more congenial to real christianity. Roger Williams, a Baptist, who had been banished from one of their states, purchased some land of the natives, and settled a colony in Rhode Island; the fundamental principle of which was, that “every one who submits peaceably to the civil authority, may peaceably worship God, according to the dictates of his own conscience, without molestation.” This noble sentiment they invariably maintained; and many years afterwards, being solicited by the neighbouring states to join them in taking effectual methods to suppress the quakers and prevent their pernicious doctrines, as they termed them, from being propagated in the country, they re-

plied, “We shall strictly adhere to the foundation principle on which this colony was settled.” These liberal views gradually spread their salutary influence; and, when the United States secured their independence, a perfect equality as to political privileges was established among all denominations; and the alliance between the church and state completely dissolved.

FOLLY OF FINERY.—A mandarin, or nobleman of China, who took much pride in appearing with a number of jewels on every part of his robe, was once accosted by an artful old priest; who, following him through several streets, and bowing often to the ground, thanked him for his jewels. “What does the man mean?” cried the mandarin; “friend, I never gave thee any of my jewels.”—‘No,’ replied the other, but you have let me look at them; and that is all the use you can make of them yourself; so there is no difference between us, except that you have the trouble of watching them, and that is an employment I should not like.” Mere finery, observes the narrator, is of no use but to be gazed at. There is, however, something worse than mere vanity to be discovered, when we consider the pity or disgust which is often excited, the expenses which are thereby incurred, and the length of time which is so profusely squandered away in arranging and exhibiting it.

THE KITCHEN DIVINE.—King Charles the second, one day, being in conversation with the earl of Rochester and one of his chaplains, in the presence of the queen and others of the nobility, after having discoursed some time on the affairs of government, cried out, “Let our thoughts be unbent from the cares of state; and give us a generous glass of wine, which, as the scripture saith, cheers both God and man.” The queen was greatly surprised at such a sentiment; and observed that it was no less than blaspheming; ‘for,’ said she, ‘God is an eternal, infinite, and unchangeable Being, a pure Spirit, and hath neither parts nor passions, consequently cannot be cheered.’ “Well,” said the king, “I am not prepared to turn to chapter and verse; but I am certain I have met with those

words in my scripture reading." The chaplain was asked if he knew of any such passage; and he affirmed there was no such text. The earl being an enemy to the chaplain, and thinking the king to be in the right, enquired privately if any one could be found in the palace who was well versed in the Bible. He was told of one David, a Scotch cook belonging to his majesty's kitchen, who had always a Bible about with him, and every spare minute was reading it. He immediately went down into the kitchen, conversed with the cook, and asked him if he knew of any place in scripture which spoke of wine cheering both God and man. David replied that he did, and could easily turn to it. His lordship bid him put on a clean apron, and be in the way, as he would soon be sent for to the king.

Rochester then returned into the room; and the conversation being still warmly pursued, begged of his majesty to admit of a Scotch cook being sent for, who he understood was continually reading his Bible; and if there were such a place in scripture, could doubtless turn to it immediately. His majesty assented, and gave orders for his appearing. The cook came up directly; when Charles, in the most affable manner, asked him if he knew of any such passage of scripture as wine cheering both God and man. David, with a low bow, answered in the affirmative; and, with great simplicity, turned to Judges ix. 13. The text being produced, the queen humbly asked pardon; and hoped that what she had said would not raise his majesty's resentment against her; as she was unable to bear the "wrath of a king, which is as the roaring of a lion." The chaplain blushed to think that a Scotch cook should turn directly to a text, of which he had not the least recollection. Rochester then begged leave to ask the doctor if he could unravel the mystery that lay in these words; but here the learned man was again silent. "Well," said the earl to the cook, "honest friend, you have done well in producing the passage to his majesty; but can you expound it?" The cook replied, "If his majesty will condescend to hear me, I have this to offer. How much wine cheereth man, your lordship knows very well: and that it cheer-

eth God, I beg to say, that, in the Old Testament dispensation, there were meat-offerings and drink-offerings. In those drink-offerings there was wine. That wine was typical of the blood of the Mediator. By a metaphor therefore it was said to cheer God, as he was well pleased in the way of salvation: in that his justice was satisfied; his law fulfilled; his mercy reigns, grace triumphs, and all perfections harmonize; the sinner is saved; and God in Christ glorified." The king was agreeably surprised at this elegant exposition; while Rochester did not spare to applaud the evangelical turn which the cook had given to the text; and said to the king, "I have one more request to make; that is, that your majesty would be pleased to make your chaplain your cook, and your cook your chaplain."

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GENERAL BAPTIST
OCCURRENCES.

OBITUARY.

April 12, 1824, died, Miss HANNAH WHITEHEAD, a member of the G. B. church, at Castle Donington. She was early brought to think on divine things. Her mother being a member of the same church, she was brought under the ministry of the word; and the death of a brother, when she was about seventeen years of age, greatly affected her mind with the importance of being prepared to meet her God. The conversation of pious friends and the edifying discourses of Mr. Brand, who was then the minister, deepened these impressions and brought her to the knowledge of the truth as it is in Christ Jesus. She offered herself a candidate for fellowship and was cordially accepted; but severe indisposition prevented her baptism for several months. Having recovered her health, she was baptized, Nov. 1816; and continued a honourable and useful member till her death.

During the period of her union with the church, several trying changes and circumstances occur-

red, which shook the faith of some ; but she continued steady, firm and zealous in her attachment to the cause of her Redeemer, and was unremitting in her exertions to promote it. She was diligent in improving her mind, and gaining such knowledge as might enable her to be useful ; and was always ready to devote all her acquisitions to the service of her God. She was an active and successful collector for the Foreign Mission, and a laborious and affectionate sunday-school teacher. Being particularly attached to meetings for prayer, she was the principal means of establishing a female prayer meeting, which was for some time supported with great advantage. Her secret devotions were frequent ; and occasionally she took a younger sister to join with her in them. Indeed regularity, diligence and zeal characterized all her conduct both in the church and in the world.

Contemplating these excellencies, her friends naturally looked forward to an extended period, during which she would be an ornament and support to the cause of religion. The Lord, however, whose thoughts are not our thoughts, saw fit to disappoint these hopes. In the spring of 1823, she caught a severe cold, which being too long neglected, settled on her lungs ; and notwithstanding medical assistance was then called in, consumptive symptoms of the most alarming nature soon appeared. In her long illness, she exhibited a striking instance of the power of christianity. She exercised the greatest patience and resignation to the divine will, bore all her pains with fortitude, and never permitted a murmur to escape from her lips. Though willing to live, if such was the divine will, yet she evidently aspired after a more perfect enjoyment of her Saviour. She neglected no opportunity of pressing the importance of eternal things on the attention of all who visited her on her dying bed ; and was very earnest and faithful in admonishing those of her relatives whom she thought strangers to God, of the danger of their situation, and the necessity of a change in their conduct and spirit : accompanying these admonitions with the most earnest and affectionate prayers. Favoured with an unshaken confi-

dence in her Saviour, through the whole of her indisposition, she enjoyed a large portion of the consolations of the gospel. Not long before her death, she observed to a friend who inquired the state of her mind, "That Saviour who loved me and died for me, who has directed me and been with me thus far, will not leave me now." In this blessed and tranquil frame, she continued, till her happy spirit left its earthly prison and took its flight to the region of holiness and bliss. The interesting event was improved, by Mr. Jones, April 19, to a crowded audience, from the apostolic triumph over the king of terrors. 1 Cor. xv. 55.

May her bright example be imitated by all her friends ; and may her prayers for their eternal welfare be graciously answered !

NEW MEETING-HOUSE OPENED.

A chapel was opened by the General Baptist Home Missionary Society, on Lord's day, Feb. 6, 1825, at Preston, in Lancashire. Mr. R. Ingham preached, in the morning, from Acts xxviii. 22 ; and, in the evening, from Acts xxvi. 18. In the afternoon, Mr. Winks preached, from Mark xvi. 15, 16. The congregations were very attentive, and expressed great satisfaction with the doctrines advanced ; doctrines which it appears some of them had long approved, though they were ignorant of the existence of the New Connection of General Baptists. For some weeks subsequent to the opening, the hearers were very few ; but the prospect afterwards much improved. This station presents a large field for exertion ; could it be supplied with an active young labourer. The town contains about thirty thousand inhabitants, of whom nine thousand are Roman Catholics. The chapel is neat and commodious ; and a sunday-school might soon be established.

REVIEW.

AN ESSAY on the obligations
of CHRISTIANS to observe
the LORD'S SUPPER, every
LORD'S-DAY. By J. M. Cramp.

8vo. pp. 62. pr. 2s. Burton, London.

This pamphlet has afforded us considerable pleasure. We highly approve the writer's zeal for the supreme and exclusive authority of the scripture, in whatever relates to the doctrine or discipline of christian churches; and admire the manly consistency with which he comes forward as the advocate of what he esteems an important part of the revealed will of God; and the honest intrepidity with which he attacks what he considers a momentous error, though sanctioned by long and general use, and very respectable supporters. His style and manner of conducting the inquiry, also reflect honour both on his abilities as a writer and his spirit as a christian. If he has not converted us to his opinion on the point at issue; we give him full credit for purity of motives.

"It will be the object of the following pages," says the author, "to prove that all christian churches ought to attend to this ordinance every Lord's day, as a constituent part of their public worship—that it is the law of Christ—and that they have no power to alter it. In conducting this investigation, scripture evidence will first be produced; the subject will be then historically considered; the opinions of several learned and good men will be brought forwards; arguments in support of the alleged obligation will be adduced, and objections will be answered." This is the plan of the author, and he has executed it with zeal. Our limits forbid us to follow him through the whole; and we must confine ourselves to a brief notice of the first division, "scripture evidence;" as the principal hinge upon which the controversy turns. For if this can be satisfactorily produced, no protestant, whose religion is the Bible, and the Bible only, will require either history, or the authority of eminent men, or

arguments to induce him to yield implicit obedience. On the contrary, all other means of proof will have little weight with him, if this be wanting.

The history of the institution of this sacred ordinance, though ably stated by Mr. C. says nothing as to the frequency or infrequency of its celebration. Of this he seems aware, and therefore proposes proceeding to *direct* evidence. Here our attention was roused; and we expected either some explicit precept, or some plain and strict precedent in the apostolic practice. But what is the fact? The new converts who had been converted by Peter's sermon on the day of Pentecost, says the sacred historian, "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Acts ii. 42. From this expression, Mr. C. concludes, that, whenever they 'met together in one place' for religious worship, "they regularly attended to these four divisions of service—the apostles' teaching—the fellowship or collection for the poor—the breaking of bread, that is, the Lord's supper—and the devotional exercise of prayer and praise." "The historian," he asserts, "narrates the formation of the first christian community, and specifies the several acts of religious observances established. All other churches were to be formed on the model of that at Jerusalem." On this statement we beg leave to make a few remarks.

Though Mr. C. positively asserts that, the first christian church was formed at Jerusalem, on the day of Pentecost, yet it has always appeared to us, that the first church consisted of the one hundred and twenty disciples, who united after the death of our Saviour: and Luke appears to be of the same opinion; for he does not say that the new converts were formed into a church, but *added* to that already existing. (v. 41.)

Some respectable commentators, we are well aware, agree with our author, in supposing that the words of the sacred historian are intended to enumerate "the stated observances," or "four divisions of service" always attended to in the public worship of the primitive church; yet others have thought that they are designed rather as a description of

their general conduct and character than of the parts of their public worship. They say that, "to continue in the apostles' doctrine," in scripture phraseology, signifies a steady and consistent attention, in their sentiments and practice, to what they had learnt from the apostles, more naturally than a regular weekly attendance on their preaching; and that "to continue in fellowship" cannot, without difficulty, suggest to the mind the idea of making collections for the poor; but very happily expresses the harmony, friendship and community of goods which existed among these fervent christians. In fact, they had no poor for whom to collect; as, having thrown all their goods into a common stock, the only duty they had to perform was to "distribute to every man as he had need." In this view, the breaking of bread and prayers are introduced, not as essential branches of their worship, but as instances of the manner in which they employed the extraordinary leisure which their very peculiar circumstances afforded them.

The circumstances of this society, at that season, were indeed very peculiar. They had sold all their possessions and placed the produce, as a common fund, at the disposal of the apostles. They laid aside all their secular employments, devoted themselves wholly to religious exercises, and all lived together as one family. The late astonishing events that had taken place on the day of Pentecost, and the daily miracles that were wrought by the apostles, filled their countrymen with awe; and they were treated for a time as persons of a superior class, who were exempted from the common duties of society. It is true, this extraordinary state of things did not endure long: persecution soon scattered this family of love. But it is obvious, that the proceedings of a society in such uncommon circumstances, can never be drawn into precedent for the regulation of christians who have to act their parts in the ordinary state of things. All the order and peace of society would be interrupted, if the attempt were made. Precedents are only binding in similar circumstances.

But, conceding to our author, all he supposes, and assuming that the breaking of bread, in the text, in-

tends the Lord's supper, we still have no evidence of weekly communion. The sacred writer only informs us that they "continued steadfastly" in the celebration of it; but whether they were constantly engaged in it, or at what intervals, he does not specify. But, four verses lower, he resumes the subject, and tells us that, they "continued *daily*, with one accord in the temple, and breaking bread from house to house." Indeed, it is highly probable that, in the exemption from worldly avocations which they enjoyed, and the ardent affection for their Saviour and for each other, which animated their hearts, weekly communion would not satisfy their zeal; but that they would embrace more frequent opportunities to celebrate the dying love of their divine Master. And, as Dr. Doddridge observes, "we have great reason to believe, that the eucharist was often celebrated among these primitive converts, perhaps much oftener than every Lord's day."* This, however, is certain, that there is not here a word of their partaking in that sacred ordinance every Lord's day; nor is the Lord's day once alluded to in the whole narration.

But, says Mr. C. "we learn" hence "that the Lord's supper formed a part of the ordinary services of the church at Jerusalem, whenever they were convened for public worship. They continued as steadfastly in the breaking of bread, as in the apostle's doctrine, the fellowship and the prayers." This idea is repeated in various forms; but we frankly confess that we do not clearly understand it. Does the writer intend to say that the sacred ordinance must be administered thrice every Lord's day, where there are three public services? and that, on every occasional service in the week, if there be either preaching, collections for the poor, or prayer, the Lord's supper must also be celebrated. If this be not the necessary result of his principle, we do not understand it: if it be, it is opposed, not only to the universal practice of modern professors, but also to all the precepts and examples of the New Testament.

The next direct scripture evidence, adduced by our author, is

* Fam. Expos. Acts. ii. 42.

Acts xx. 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them." From this text, Mr. C. concludes that "the churches had already set apart the first day of the week as the christian sabbath, the holy day of the new dispensation; and that the principal object of their assembling on that day, was to observe the Lord's supper." From hence he infers, that this was their practice every first day, and that their practice, in this respect, was the same as all the other christian churches. But surely these conclusions are hastily drawn from a passage that simply states, that the church at Troas brake bread on the Lord's day when Paul preached to them. Allowing, what is probably true, that breaking bread in this text intends the celebration of the Lord's supper; yet, if they were in the habit of monthly communion, this might be the regular day; or, perhaps, the church took the opportunity of partaking of this sacred ordinance, out of its regular course, because this eminent apostle was present to administer it. There is not a word respecting weekly communion in the passage; it refers only to one certain Lord's day, and states what happened on that day. It conveys no other information, than a modern professor would, if he told us that, a neighbouring pastor preached for them on such a Lord's day, when they celebrated the Lord's supper.

Mr. C. lastly refers to 1 Cor. x. 14—21, and to the account of the Lord's supper, given by Paul, from immediate revelation, in the following chapter. But after carefully looking over these passages, with the comments of this author upon them, we freely confess that we can find no allusion to the frequency or infrequency of the celebration of that blessed ordinance, except the words, "as often as ye drink it," and "as often as ye eat his bread." 1 Cor. xi. 25, 26. And though we should, for the sake of argument, allow, as Mr. C. informs us from Dr. Smith, that they refer to some well known, acknowledged and established rule, yet they leave that rule unnoticed, and by them undetermined; and it is only the opinion of the learned doctor, that it can be no other than that of weekly commu-

nion. Had we scripture evidence that this rule was well known, acknowledged, and established, as an essential part of the Lord's will, at the time when Paul wrote that epistle, and referred to as such by that divinely instructed writer, we certainly should not hesitate in submitting to it. But if we have evidence of this in the pamphlet before us, it has wholly escaped our observation.

These are all the instances of *direct* scripture evidence which Mr. C. has adduced; and we leave the intelligent reader, after the remarks already made, to judge for himself, whether they are of so decisive a nature, as to justify him in asking,— "Has the church of Christ any more power to ordain a monthly or quarterly observance of the Lord's supper, than the Jews had to make the passover septennial?" Let any one read Exodus xiii. 1—10. and determine.

Our limits prevent us from following this writer any further; and we conclude our remarks by reminding him that authorities and arguments in favour of *frequent* communion, are not necessarily valid in favour of *weekly* communion. This plain distinction has not perhaps been always sufficiently regarded.

We would not, however, be considered unfriendly to frequent communion. It is very probable that the church at Jerusalem, for a short time, celebrated the Lord's supper daily; and there is some reason to believe that several of the primitive churches, when they had opportunity, communicated weekly. That such was the practice in many places, during the succeeding centuries, his "historical view" of the subject affords sufficient proofs; and we are well aware, that some pious and learned men at present maintain it. But that the *weekly* observance of this ordinance forms an essential part of its institution, and being commanded by the adorable Legislator, cannot be neglected without sin, is a position that has long appeared to us to be void of all scriptural support: nor has an attentive perusal of Mr. C.'s Essay produced any change in our sentiments on this subject. But we blame no one for thinking and acting differently. "Let every man be fully persuaded in his own mind."

Missionary Observer.

ON THE SPIRIT OF POKERY.

THE triumphs of vital religion are intimately connected with the downfall of popery,—that system which has been justly described by an eminent christian and divine, as SATAN'S MASTER-PIECE. Of late years much misapprehension has existed on the subject of popery, and over-candid christians have joined with hosts of infidels in representing this enemy to God and man as a system that has lost its former spirit, and grown harmless and gentle. But it may be asserted with confidence that popery, like its author, is unchanged. That infidels should favour this anti-christian system is not surprising, for infidelity and popery are children of the same parent, uphold the same kingdom, and oppose the same Bible; but that *Christians* have no cause to expect any thing from popery but ceaseless hostility and eternal enmity is abundantly apparent. We are in the habit of selecting information from various sources, but have seldom, if ever, copied an essay from any other periodical work. On the present occasion it is designed to depart from this usual rule. The essay that follows on the Signs of the Times with reference to Popery, is extracted from the last number of the Evangelical Magazine. Its excellence may furnish a sufficient apology to our friends for its in-

sertion from another work; and the Editors of that Magazine, it is trusted, will excuse the liberty we have taken.

THE SIGNS OF THE TIMES WITH REFERENCE TO POKERY.

It was brought as a charge against the Pharisees of old, that they did not discern the signs of the times; may we avoid their guilt by a humble attention to the movements of divine Providence! and, by comparing them with former times, may we be led to admire and adore the wisdom, faithfulness, and mercy of the Most High! The day we live in is big with events, which have an important bearing on the cause of religion universally, and on the present and future happiness of the human race. We are approaching that era in the history of the world, when the blessings of civil and religious liberty will be enjoyed by all the children of men. This is the high decree of the God of heaven, and though earth and hell combine to oppose, it must and shall be accomplished in due time. Yet we are not to expect that this great revolution will be brought about at once, and without a struggle. They must be little acquainted with the history of mankind who flatter themselves, that Satan will quietly suffer his dominions to be invaded, and overthrown without an effort of resistance. He is at this time uniting his forces, political and ecclesiastical, into a grand confederacy against civil and religious liberty. We see emperors, kings, princes, popes, prelates, priests, and jesuits, together with the false prophet, all conspiring to stop the progress of knowledge, and the enlargement of the Messiah's kingdom among men. "He that sitteth in the heavens shall laugh; Jehovah shall have them in derision." The events which are taking place justify these remarks. The Grand Sultan has issued a firman forbidding the

circulation of the Scriptures, and commanding all who are possessed of copies to deliver them up. The Greek ecclesiastics of the higher order are also discovering their hostility to the Bible. The bulls of the Pope, and the re-establishment of the order of the Jesuits, are unequivocal proofs of their concurrence.

We are led from circumstances to believe, that the Inquisition will very soon be revived in Spain—that the Jesuits will be re-established in France; and then will follow the suppression of Bible Societies, and of that noble erection of perhaps not less than 1500 schools on the British system. The approaching dissolution of the Russian Bible Society,—the dismissal and persecution of their Excellencies Prince Gallitzin and M. Papof,—the banishment of those excellent and most extraordinary Catholic clergymen, Gosner and Lindle, whose labours, in preaching the gospel and in the circulation of the Scriptures, have been above all praise;—all demonstrate the great and general movement going forward, in order to bring back those times when the mind, conscience, body, soul, and estate, lay prostrate at the feet of a haughty, covetous, and cruel priesthood. What heart under the influence of Christian principles is not moved at such prospects as these, although in countries distant from our own? And is this happy land in no danger at this eventful period? Assuredly it is in danger, from various causes; such, for instance, as the misapprehension of many as to the mild and improved spirit of popery; the morbid liberality of those who are friends of what is called Catholic Emancipation, who cannot bear to hear any thing said to the disadvantage of the Church of Rome; the total ignorance of the great mass of the people as to the principles of popery, and their consequent indifference as to its increase; and the great mistake in reference to the bearing of the popish question on the condition of the peasantry of Ireland.

That popery is *unchanged and unchangeable*, we have abundant proof, besides the authority of the Church of Rome herself. The tiger in chains is a tiger still. After the Irish rebellion and massacre in 1841, when 100,000 Protestants, living in peace, were murdered, and while the work of blood was in actual progress, still, as if enough had not been done, Pope Urban the 8th issued a bull to the Papists of Ireland, of which the following is a copy:

“URBANUS OCTAVUS, &c.

“Having taken into our serious consi-

deration the great zeal of the Irish towards the propagation of the Catholic faith, and having got certain notice how *in imitation of their godly and worthy ancestors*, they endeavour, *by force of arms*, to deliver their enthralled nation from the oppression of *heretics* and *gallantly* to do what lieth in them to **EXTIRPATE** and totally root out these workers of iniquity, who, in the kingdom of Ireland, had infected the mass of Catholic purity with the pestiferous leaven of their heretical contagion. We, therefore, being willing with the gifts of those spiritual graces whereof we are ordained the *only disposers on earth*, and by virtue of that power of *binding and loosing of souls*, which God was pleased to confer on us, to all and every one of the faithful Christians in the aforesaid kingdom of Ireland, and now for the time *militating against heretics*, do grant full and plenary indulgence and *absolute remission of ALL their sin*. Desiring heartily all the faithful in Christ, *now in arms*, to be partakers of this precious treasure.

“Dated at Rome, in the Vatican of St. Peter’s Palace, May 25, 1643.”

But, lest any should say, These were, it is admitted, the principles of popery in old times, but it is greatly improved and become more tolerant; I shall refer them to a bull of the present Pope, granting a year of jubilee in 1825, to all the Catholics in Britain and Ireland. Mark the coincidence between the jubilee and the fulfilment of Pastors’s prophecy, when the Protestants of Ireland, according to him, are to be exterminated, thus granting a license and full pardon for every species of crime. As a further proof that popery is the same in the present day as when she shed the blood of the saints, I shall refer you to the commentary of Dr. Troy, the late popish Archbishop of Dublin, in an edition of the Bible in 1816; there “*he declares Protestants to be heretics*;” He asserts, that “*it is lawful to break faith with heretics*;” that “*it is in the power of the Pope to absolve subjects from their oaths of allegiance to a Protestant prince*;” that “*the prayer of a Protestant cannot be heard*.” And in his exposition of chap. xvii. 6, and xxii. 8, of the book of Revelation, he says,

“*When Rome puts heretics to death, and allows their punishment in other countries, their blood is not called the blood of the saints, no more than the blood of thieves, mankillers, or other malefactors, for the shedding of which no commonwealth will answer.*”

Hear also the statement of another popish ecclesiastic, the Rev. Mr. Morissy-

"All the heretics in Ireland must be exterminated and their property confiscated, and the nation purged from heresy: then, and only then, will ROMAN CATHOLICS CONSIDER THEMSELVES FULLY AND UNCONDITIONALLY EMANCIPATED."

Hear also a few of the particulars of the oath taken by every Irish Catholic Bishop, before consecration.

"The Roman Papacy and the Royalties of St. Peter I will assist to retain and defend against every man—the rights, honours, privileges, and authority of the holy Roman Church, and of our Lord the Pope and his successors aforesaid, I will be careful to preserve, defend, ENLARGE, and promote—all heretics, schismatics, and rebels against our said Lord and his successors aforesaid, I will to the utmost of my power persecute and oppose."

So much for the mild and improved nature of Popery. I ask, whether any security can be given by a Catholic priest to a Protestant Government? None; his allegiance is pledged to a foreign power, who has been the sworn enemy of all civil and religious liberty for more than one thousand years; who, in the prosecution of his favourite project, has trampled on every thing dear to man, and invaded the throne of the Most High.

Having some acquaintance with the situation of Ireland, I fearlessly affirm, *that she never will, that she never can be a prosperous or a quiet country, whilst the Roman Catholic priesthood possess their present power.* I shall not deny that other causes have concurred in producing and perpetuating the miseries of that interesting but afflicted country. But had Ireland enjoyed the blessings of the Reformation, in common with her sister kingdom, she would have risen superior to all her other difficulties, and have been holding on in an honourable career of national improvement, rising every day in knowledge, science, agriculture, manufactures, and commerce.

I have been greatly surprised at the ignorance of men of great wisdom, in reference to the bearing of what is called Catholic Emancipation, on the condition of the Irish peasantry. They profess to believe that were this measure carried, the Irish wilderness would blossom as the rose, and peace and plenty cover the land. Some have told me that they voted for it, because it would lessen the power of the priests. A grosser fallacy was never set up. They forget that the vast majority of

the voters for counties are poor wretched Catholics, entirely under the influence of their priests. Look at the vast accession of power gained by the priest by the elective franchise; it has increased it sevenfold. He is now the chief man in all county elections, the first to whom the Protestant candidate pays court. And this has often paralysed the influence and exertions of noblemen and gentlemen of large landed property in favour of Bible and Educational Societies, lest their son or relative should lose his election. See the priest heading a large body of electors, many of whom are without shoes or stockings, and all in rags, on their way to the hustings in the county town. Give these men the power of returning persons of their own church, and their influence will be still more increased. Ever keeping this in mind, that the increase of the misery and ignorance of the people will be in proportion to the power of the priest. Already their insolence is intolerable; their avarice insatiable; their dominion over the bodies and souls of their people absolute. But should that day ever arrive, which may God in great mercy forbid, when seventy members, representatives of the Popish hierarchy (for they will never be the representatives of the people,) shall enter the house of Commons, farewell then to all the hopes of Protestant Dissenters, as to a full participation of their civil and religious rights. Let no one say, What can seventy members effect? They will be bound to forward the views of those who sent them to Parliament, for if they do not, they may rest assured that they will not be re-elected. Protestant Dissenters are deeply interested in the Catholic Question. Let not any deceive themselves with the idea, that if the disabilities of the Papists are removed, theirs must follow of course; no such thing. The introduction of seventy members, to a man hostile to civil and religious liberty, added to the High Church party, will render their cause hopeless indeed.

There has been a great outcry against the various Societies which are labouring for the moral and religious elevation of Ireland, on the ground of proselytting. This has not been charged upon them by Roman Catholics only; many Protestants, of whom better things might have been expected, have brought the same objection. It is not a little extraordinary, that whilst many of these objectors have confessed, that they wished that all the people of Ireland were Protestants, they cry down every liberal and rational attempt to make them so. In answer to all

such objections. I would ask, What claim has the Church of Rome to be protected from that which operates on all other communions? Who are they who claim a patent of exemption? And is it not a tacit admission of the unsoundness of their creed, when assailed by the lawful weapons of truth and argument? It is indeed with an ill grace that popish priests cry out against proselyting, whose church has been notorious for this practice for centuries past; nor have they been very nice in the means resorted to. How often they have employed the *ultima ratio* of their church, viz. *fire and faggot* to accomplish this, let the history of the Waldenses and our own country testify.

Not long since, a proselyting scene of a disgraceful nature was acted in the town of Galway. A very old man, who had been long a member of the Established Church, and a hearer of the excellent Mr. Daly, the warden of Galway, was sick. On the afternoon of the day on which he died, Mr. D. visited him and administered the sacrament to him, then left him, evidently near his end. He had not been long gone when the grand-daughter of the person came running to inform him, that the priest had got into her grandfather's room, and was going through his ceremonies.

Mr. D. immediately hastened to the house, and found the chamber filled by a low rabble, chiefly women, who, as is their custom, followed the priest on these occasions, when they saw the candles and the host proceeding through the street. Mr. D., of course much displeased at this intrusion, forced his way to the bed-side of his parishioner, in order to preserve him from being disturbed in his last moments. In doing this, he overturned the holy candles which were lighted; this created a great bustle, when the rabble cried out to kill the clergyman, they tore part of his clothes. He continued to remonstrate with the priest on his unchristian intrusion, and called on him to desist, but he insisted on going on. Mr. D. then asked the dying man whether he wished to have the priest or his minister? He with his dying breath said, The Minister; and I believe died whilst this was going on. The priest and people were very violent, and had not the sheriff been providentially passing at that very time, who entered and rescued the worthy clergyman, it is probable that he would have been murdered. The priest insisted that he should bury him as he died a convert to the Romish faith, and would have taken the corpse by force, in order to make a grand procession, proclaiming

that he died a Catholic. This was prevented by the interference of the police. In due time he was buried, Mr. D. reading the burial service. The following night the body was taken up, the coffin broken to pieces, and the naked corpse cast like a dead dog at the door of the mayor.

These are the men who are crying out against proselyting, who are instructing the ignorant rabble to cry, *No Bibles—no Bibles*. Notwithstanding all this outcry by Papists and nominal Protestants against proselyting, let all Bible, Missionary, and Educational Societies, persevere with unabating ardour, in the diffusion of *Bible Christianity* in Ireland, by the circulation of hundreds of thousands of Bibles—by preaching against the errors of that *apostate church*—and by the formation of thousands of Bible Schools,—ever bearing in mind that *Popery is not Christianity*. In the Christian Religion, Jesus Christ is the Alpha and the Omega; all things connected with the salvation of sinners, are of Him, and through Him, and to Him. In Popery, all things are of the priest, and through the priest, and to the priest. The priest is the poor, ignorant, degraded papist's god: at his girdle hang the keys of heaven and hell; he shuts, and no man openeth; and opens, and no man shutteth.

The bold and violent attempts of the Popish hierarchy to close every avenue by which useful knowledge might enter, and then rashly entering the field in order to defend their church, has already been productive of much good. The shrewd though ignorant Catholic, saw that the priests were defeated, and that his right to read the Scriptures for himself was clearly established; and thousands of calls for that book will be the result. The outrageous opposition of the priests to Bibles and Bible education, demonstrates clearly, that an impression has been made on the Catholic population of Ireland by their means. There is a spirit of inquiry spreading among the people—they are anxious for information—they are determined to have their children educated—they have discovered, that the opening of schools by the priests is not with a design of training up their children to knowledge and usefulness, but, by preventing their going to Bible Schools, thereby to perpetuate their ignorance and barbarism.

I shall state a transaction which will place their objection to the circulation of the Scriptures beyond all doubt. A popish Bishop, under the signature of J. K. L., thus informs us:

“ I heard of a poor man in the County

of Kildare, who, if I gave him a Bible approved of by the church, would venerate it more than any thing he possessed; but having been favoured by the lady of his master with one of the Society's Bibles, without note or comment, accepted of it with all the reverence which the fear of losing his situation inspired; but, behold! when the night closed, and all danger of detection was removed, he, lest he should be infected by heresy, exhaled from the Protestant Bible during his sleep, took it with the tongs, *for he would not defile his touch with it*, and buried it in a grave which he had prepared for it in his garden!!! Should a pious old lady of the Society ever read this anecdote, the hair of her head will start up, the frightful figure of popery pass before her eyes, and she will rehearse devoutly the prayer of the Gunpowder Plot. Yet, I who have read portions of the Bible every day these twenty years and upwards; who have devoted many an hour to the study of it; who have explained it to others; who have collected sixteen or eighteen editions of it in different languages; who like Augustine, find in it infinitely more beyond my comprehension than I can understand; I, who am thus a very Bible man, do admire the orthodoxy of the Kildare peasant; nay, I admire it *greatly*, and should I happen to meet with him, I shall reward him for his zeal"!!!

These are the words of one who bears the name and office of a Christian Bishop: who avows the possession of sixteen or eighteen editions of the Bible in different languages; some of them, of course, Protestant versions; who knows, that except in the substitution of penance for repentance, and in the well-known passage in Heb. xi. 21, where the translation from the vulgate makes Jacob "adore the top of his staff," the Roman Catholic version differs not materially from the Protestant.

Surely, the heaviest vengeance of the insulted majesty and mercy of the Most High must visit this apostate church.

LETTER FROM A BURMAN CONVERT
TO AN AMERICAN MINISTER.

Moung Shwa-ba, an inhabitant of Rangoon, a town of Burnah; one who adheres to the religion of Christ, and has been baptized—who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the

wisdom and power, and glory of God, affectionately addresses the great teacher, BALDWIN, a superintendant of Missionary affairs, in the city of Boston, of America.

BELOVED ELDER BROTHER.—Though in the present state, the places of our residence are very far apart, and we have never met; yet by means of letters, and of the words of teacher Yoodthan, (Judson,) who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—Him, in loving whom we cannot tire, and in praising whom we can find no end; and shall be adorned with those ornaments which the Lord will dispense to us out of the heavenly treasure-house that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced that I cannot conceal my sins from the Lord, who sees and knows all things: and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And, without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits

but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an un-failing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatenings of my own brother, and my brother-in-law, who say, "We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words." However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

In this country of Burmah, are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great proprietor of the sheep.

Thus I, Moungh Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher Baldwin, who lives in Boston, America.

N B.—Translated from the Burman original, Sept. 23, 1823.

IRELAND.

THE IMPOSTURE OF POPERY,

An authentic Anecdote.

A Catholic, who was lately sick, apparently died; and the deluded attendants, who always tremble at the approach of death, began to say their fifteen Ave Marias and Pater Nosters, for the peace of the departed soul; when the supposed dead man rose up, and told them he had been in purgatory. He said, he was first brought to the gates of heaven; but he was not clean enough to be admitted. He was next led to purgatory, which he describes as a sore place;—although he was not plunged into the lake, yet the walks round about it are enough to make people tremble. He says, in the paths about the lake of purgatory there are thousands of sharp pointed steel needles, for the persecution of pilgrims; that all the Roman Catholics who die in great sins, are inside the lake, in great torments. He complains of a spirit who stood at the corner of the lake, who would fain have pulled him in, but was reprimanded by a higher power, who exclaimed, "Don't you see he has the Seal of the Church?" He says these guards cannot come nigh those who have received extreme unction. It is surprising, continued he, to see the souls in purgatory flying about, and crying when they see some released. He saw a number of souls redeemed by the Purgatorian Society of Dublin,* and he recommends all people to give money to it, for saying Masses for the dead. He gave many of the people of the place an account of their departed relations and friends,

Right of the People to possess, and their duty to peruse, the Sacred Oracles.

Had the people who existed at the time of our blessed Redeemer an unquestionable right to hear HIM promulgate his doctrine, or had they not? If they had not, for what purpose did HE come upon earth? Does the New Testament contain a statement of doctrines promulgated by Him, or does it not? If it do not, it is a forgery! If it do, has not every generation of mankind an equal right to acquire a knowledge of those doctrines by reading them in their written shape, as that generation

* This is a Penny-a-week Society, that receives subscriptions for Masses.

which had the means of *hearing* them orally delivered? supposing they were to be delivered now again orally, would any body of men, "ordained" or unordained presume to say, we alone are to have the privilege of *hearing* these doctrines from the mouth of the speaker, and the rest of our species shall only become acquainted with them through *our report*? If they made such a claim, would it be granted or rejected? If no body of men could be permitted to usurp such an authority, supposing them to be sufficiently insane to lay claim to it, under what pretext can any person, or assemblage of persons, assume a power of preventing any individual who can read, from reading that doctrine reduced to writing, which it would have been his undeniable right, his imperative duty, to have listened to, had he been within reach of the deliverer of it? Has not every being who either reads or hears the *written word*, the same right, the same obligation to interpret it for himself, as he would have had with regard to the *spoken word*, if he had heard it from the mouth of the speaker? The answer to these questions will, we think, settle the Bible Question.—*Dublin Star*.

AMERICA.

Remarkable Conversion of a Jew and his Daughter, in Virginia, in the United States, copied from a Newfoundland Paper, bearing date 24 July, 1824.

Travelling lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter, having every mark of a Jew in the lineaments of his countenance. He was well dressed, his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him: "Sir, am I correct, am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows:

He was a very respectable man, of a

superior education, who had lately come from London, and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that his daughter was taken sick. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near the house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand. "My father, do you love me?" "My child, you know I love you—that you are more dear to me than the whole world besides." "But, father, do you love me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, do you love me?" The father could not answer. The child added, "I know, my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you. Will you grant me one request—O my father, it is the *dying* request of your daughter—will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted: I will grant it." "My dear father, I beg you never again to speak against *Jesus of Nazareth!*" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me. I feel that I am going to him, that I shall ever be with him. And now, my father, do not deny me; I beg that you will never again speak against this Jesus of

Nazareth! I entreat you to obtain a Testament that tells of him; and I pray you may know him, and when I am no more, you may bestow on him the love that was formerly mine!"

The exertion here overcame the weakness of her feeble body. She stopped: and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight. The first thing the parent did, after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!

PETITION OF CONVERTED HINDOOS.

Some converted Hindoos in a village near Bangalore, after suffering various persecutions on account of the gospel, presented a petition, detailing their wrongs, to the Rajah of Mysore. This petition was presented by the Hon. A. Cole, British resident. The subjoined translation has been recently published, and, on various accounts, may be interesting.

"To the feet of the most high Governor we approach.

"Dasupa, Chinapa, Unia, and Yangapa, Ryots, (husbandmen,) living at Commonillee, in the subdivision of Bagour and division of Bangalore. These four men of our family most respectfully present their cause. For the space of ten years, in the days of the Sultan, and till the year 1822, for the ground which has been given to us in Commonillee, by the favour of the great lord, the rent has been paid to the Circar, and the duty of the government we have attended to. As a child receives support from its father, so we were comfortable in common, under the government of the king. In the year 1822, a preacher from Bangalore came down to a market, at a place named Venkatatrum, and was speaking. I, who am named Chinapa, was at the market that day. I heard their speaking. In the things they spoke, they made our gods to be useless and did their God, Jesus Christ,

is the only true God; so it appeared to me. From Jesus Christ alone all must be saved, and our gods were useless. For that I conversed angrily with them, and said, 'You do not preach here, no person will hear you. Go, so I told.' They left that place and went under the shade of a tree and talked with the people. Many people heard them. Again I went and heard. A little doubt was in my mind. With them I argued, then they gave a proper answer to my question. For that, love came into my heart. I took one book which they had, and carried it to my village; all that was read and I understood plain. Then I considered, 'there is one God able to save me from sin, through Jesus Christ.' On that account I rejoiced. Since that day the preachers have been speaking through the village. I attended to hear and inquire; and I thought, this is the only true religion. I and my two brothers received baptism, and became children of the holy God. That news was soon heard in the village where we lived. The headman of the village made inquiry, asking me 'What kind of a subject is the Christian religion, and what are the scriptures?' One day, the preacher came from Bangalore to Commonillee, the time he spoke, the headman and all the people heard. They said, 'This is the true wisdom, the holy religion. No doubt is in it.' They rejoiced. To the preacher they said, 'You have a charity-school in Bangalore, can you have one here?' The headman said, 'If you have a school here, I will get you a schoolmaster. You had better build a school here.' The preacher thought it necessary to build a place; and, a short time after, the materials were brought to the village, and the building about to begin.

"The headman and village people conversed among themselves, saying, 'If these people build a school here, they will try to get the village under their care; they will get an agreement from the Rajah. They will do this on the account of building a school.' The headman therefore said to the preacher, 'You have no right to build a school here.' His objection has prevented the building, and the materials are lying in the village till this time. Since that period all our kind friends in the village have become enemies to us; they have risen up and abused us very badly. They said among themselves, 'These people, instead of worshipping our god, have left it and gone to the holy religion.' In many ways they have abused us badly, and become bitter enemies. They again conversed among themselves: This is not enough, only to prevent their

building the school; as long as they are living in the village, they will be trying to get it. For that reason, we must try some plan to drive these people from the village.' So they have been conversing together. They tried to prevent our drawing water from the village well. In many unjust ways they treated us. We never noticed what they said or did: but we feared the word of God, and went on patiently and quietly. The headman and the people of the village conversed again, and said, 'These people are afraid we shall form some plan to charge them with some fault, and take them to the Subidar of Bagour, and he will take their ground and give it to other people, and drive them away.' They took us to the Subidar of B—, and the headman said, 'These people will not do for the village.' Many falsehoods he charged us with. He said, 'There are good people come from afar place to stay in our village, we better give the ground of these people to them.' The Subidar made many inquiries, and he answered the headman, 'If new people have come to live in the village, I shall be able to give them ground; I have no right to send away old ryots (or farmers.)' Then he turned to me and said, 'You shall have more ground than you now have, to the value of two pagodas, that you may go on comfortably.' All this the people of the village saw, and were much ashamed. They again talked among themselves, and said, 'We made one plan, but the business has gone another way than what we expected.' They became enemies; bitter more and more to us. Again they said, 'These people still stay in the village, and if they stay they will try some plan to get it under their care.' The headman, and one from Bangalore, a great enemy, thought if they kept the village, the Christians would soon get it; but if a Brahmin engaged for the village, it would then be secure. These two went down to the Pettah of Bangalore to a Brahmin, and persuaded him to take the village. The Brahmin went to Mysore, and received an order from the great King. He came to Commonillee and said to us, 'This village belongs to me, because I have got an order from the Rajah.' Then the old headman and the bitter enemy from Bangalore, told the Brahmin a great many things about us. The Brahmin believed what was said, and tried again to send us from the village. These three treated us very badly. We felt very heavily, because of their treatment. We came and told the preacher the things which happened to us. The preacher answered us, 'The

Heathens and Christians will never agree; Christians are the children of God, Heathens the people of this world, unjustly they will treat you. For that you must not be afraid or sorry. Have faith in Christ. Pray faithfully to God, and bear patiently. Go on, because they are ignorant; they are doing mischief to you; do not render evil for evil, the will of God must be done.' So we were patient according to the preacher's advice. Some time after, the ground which the Subidar gave us, in addition to that which we had, was taken from us and given to other people. Some of our old ground and two tamarind trees, which we planted, they have taken from us, and one of our houses is given to another person. So unjustly have they treated us, and we never gave any answer to them. Some time before this, two women from one man's house came into ours, when we were not present, and robbed it. For that we felt much, and intended to inquire. In a short time the two women differed and fought, and the news of robbing the house was soon known to the whole village. Then we went and said to the people who stole, 'Have you done justly in this?' The village people, who were gathered together, said to us, 'We will give you two pagodas and four hundred *seers* of raggy (a species of grain, each *seer* about three half pints) We answered them, 'The people who have stolen from our house have taken more than what you promise.' Then they all conversed together and wanted to put some fault on us. 'You too have done some wrong in this village.' So they said. We thought these people always wanted to charge us with some fault; for that reason we said, let us stay quiet. One day after we had a quarrel about our house affairs in our own family, the village people soon heard us, and said, 'This is the time we shall charge some fault upon them.' They came into our house and said, 'Who gives you authority to fight in this way in the village?' Then they took us to the Subidar or Bagour; the Subidar inquired into the cause; and told the people, 'This is their own house quarrel, we have nothing to do with it.' The headman said to this, 'You must do some punishment to these people, or the business will not go on well; they will become impudent.' By many other ways they tried to get us punished. The Subidar then punished us badly, and took some fine from us besides, for the fault. What they did we took no notice of. Shortly after there was another talk among the people of the village: 'We have been doing so badly to these people, and yet

they never move from the village, but they show outside to us that they will do us no injury; perhaps they will inwardly form some plan to take away the village from us; we may try another plan; we must drive away these people from the village through the medium of the caste.' So they said. They sent for the headman of the caste. All were gathered together and sent for us. They said, 'On account of your having gone to the holy religion, on account of your preachers coming and speaking to you, and on account of your hearing them, you are not fit to stop in our village. We are doing this bad treatment to you on that account.' 'Then,' we answered, 'there are some Roman Catholics called Christians in this village; besides this, Mohammed and Pariah people are next your door; and what injustice your telling such things to us, and doing so badly to us! 'But, however we are not your ryots, we belong to the most high king of Mysore, and we do not make the least fault to the government. We will never go from the village by your words.' So we said. Then the old headman, the bitter enemy, and the Brahmin headman, gathered together and said, 'You have talked so much to us that we will immediately make you go out of the village.'

So they told, and sent Pariah men to enter our house, and take out all our things. They will not let us plough the ground; they say, 'You have gone to the bad religion of the Europeans; you better go to them altogether.' We told them, 'If you send us out of the village, and out of the caste, we shall never mind it; and if you kill us, we shall never lose the religion. If we leave the religion, where can we go to? O, we never shall remove from the Lord Jesus Christ our Saviour.' Then the new Brahmin treated us very badly, to force us from the village. We have come from the village, and left our family and cattle and things, which we have, and we know not where to go. We do not want to complain, because they have treated us so badly here, but they have sent us from the village. That is the reason we present our cause to your feet, to support us with your powerful hand, for we know your hand will never thrust us away."

MOURNFUL ACCOUNT OF A SUTTEE,

*Contained in a Letter from Mrs. Lacey
to a Friend in England.*

Cuttack, August 26th, 1824.

My dear Mrs. P.—

As I know every thing connected with

Missionary subjects will be interesting to you, being a well-wisher to the poor heathen, your former kindness to me induces me to believe a letter from me, however plain the language and stile, may not be uninteresting to you.

You will have heard that we looked upon Pooree as our station for some time, and the cause of our removal to this place, where it seems our duty to reside and wait the result of brother P.'s indisposition; hitherto we have been living in his house, but are now thinking of taking one for ourselves; there are not conveniences here for two families, it being necessary to have a large airy bed-room in this sultry land. Of late we have had an afflicted house, all of us have been unwell, poor dear Betsey is no more, but thanks be to God he removed that which could be best spared. Nine days ago my dear husband was seized with a violent attack of a bilious fever, but through calling in medical assistance early it was soon stopped by bleeding, and afterwards abated by taking a large quantity of mercury, which soon produced a complete salivation, and I am happy to say he is now in a fair way of recovery; surely we have great cause for thankfulness that this is the first dangerous illness we have had since we have left England, and that the Lord hath now dealt so mercifully with us. O, that our spared lives may show forth his praise.

I am now about to record a scene, the recollection of which fills me with horror indescribable, I mean a Suttee, which took place on the evening of the 17th inst. on the bank of the river upon which Mr. P.'s house stands, and only about $\frac{1}{2}$ th of a mile distant. We received intelligence of this melancholy circumstance by favour of the Hon. — Middleton, acting-judge of the district, in a note sent to Mr. Maisch, German Missionary, now resident with us. This note was received about 12 o'clock, and displayed, as well the feelings of an Englishman, his abhorrence of so shocking and murderous a deed, as it evinced resolution to do all in his power to prevent the occurrence of it. As far as my recollection serves, the sentiments of this note were that a female had just requested permission to burn with the body of her husband, and, very contrary to his own inclination, he had been obliged to give her leave, as he had no authority to refuse, but at the same time he intended to be present to do all in his power to prevent it, short of a breach of his authority. Mr. Maisch soon after the reception of this note, went

to the house where the poor deluded woman was sitting by the corpse of her husband. After some conversation with her through the medium of an interpreter, Mr. M. returned and brought a variety of information, the following remarks I am only able to recollect: that she was a native of the Telinga country, and was accompanying her husband and two brothers on a pilgrimage to the holy city of Benares, a distance of one thousand miles; that her husband had died in the morning of a fever as he passed through Cuttack, and she had resolved to eat fire, *i. e.* burn on the funeral pile with him. This, she said, was written in her forehead. She was bestowing her blessings upon all who came near her. She called Mr. M. a seducer, and said he only came to dissuade her from burning. The officiating Brahmin also impertinently asked "What do you want?" after a few other questions, Mr. M. offered to give her three or four rupees a month for life, and send her back to her own country in a palanquin; but she scorned his generous offer, and said she was determined to go to her husband, but that she had two brothers whom he might send home if he chose and welcome. The Brahmin promised to send Mr. M. word the moment the woman left the house to commit the horrid deed, and sent a servant with him for the purpose of knowing where he lived. Mr. M. thought this offer was made to get him to leave the house. When Mr. M. returned with the above intelligence, we were all petrified with horror. I had formerly thought that I could never witness so dreadful a transaction, but I instantly felt most anxious to see her, though I heard she could not understand a word of any language but the Telinga, and my dear Lacey, who was then confined to his bed, particularly wished me for once to go. About four o'clock the messenger brought the intelligence that they had just repaired to the place. Mr. and Mrs. M., Mrs. P. and myself instantly set off in palanquins, but were soon overtaken with a very heavy thunder shower, which prevented the people proceeding, and as we found no preparation made, except several piles of wood, we determined to go to the house, as Mrs. M. had a great desire to speak to the woman. When we got there it was nearly fair, and they were just leaving the house, the scene instantly reminded me of the crowds I have seen follow an English mountebank; in the procession was a band of native music, (the sound of which reminds one of the lower regions,) and almost every face seemed to wear an unusually cheerful appearance; the poor woman

walked in the crowd supported by one of her country women. We went on slowly with them that Mrs. M. might speak to her before we arrived at the place; she spoke to her but to no effect. By the time we arrived, a considerable quantity of wood had been brought. Soon after I saw an old grey-headed woman come laden with gee, flax, &c. for the fire. The spectators formed themselves into a ring, one side of which was taken up by our palanquins. When the woman entered the ring she was brought to us supported by two women, and accompanied by the above-mentioned Brahmin and her brothers. She was 34 years of age, of a middle stature, and I thought rather of an interesting appearance; she was clothed in a long cloth yellowed with ochre, and, according to the custom of her country, had on a jacket, or kind of short body, with short tight sleeves of a dark colour; her hair was covered with raw rice, ochre, &c. and all the visible parts of her body were coloured in the same manner; her forehead was painted with red paint, and she had in her hand a small wicker vessel in which was raw rice, &c. a little of which she gave to those who came for a blessing. As soon as she came Mrs. M. began to talk with her, endeavouring to dissuade her from her horrid purpose through the medium of the Brahmin and another man, and just at this time arrived the judge with several other gentlemen, who joined to dissuade her to the utmost of their power; the judge offered her maintenance and protection, and one of the other gentlemen offered 3 or 400 rupees, but all to no purpose. When asked what she would gain by thus murdering herself? she said, she should go to her husband and live with him in very great happiness. When asked how she knew that this was true? she said it was written in their shasters. Can you read? No, but our Brahmins tell us so. To this Mrs. M. replied, your shasters and Brahmins are false, and if you burn, you will lift up your eyes in hell as soon as life is gone,—telling her she was come there on purpose to attempt to save her from committing so horrid a crime, and that our shaster, which is the only true one, told us that God once sent his Son to die for us and the whole world, and if she would come and live with her she would provide for her, and teach her to read the word of the only true God. But, alas! all proved ineffectual. At last it was proposed that she should first burn one of her fingers to try if she could bear the fire, to which she consented, but must first bathe. They now left us for this purpose, which ceremony took up a consider-

able time, afterwards they seated her by the corpse, which was not yet brought within the ring; here the Brahmin read to her some part of the shasters, consisting of blessings upon her and her husband; this seemed necessary, though it was read to her in an unknown tongue; after this she came and sat near the pile, surrounded with a number of females; she had before put on a dry dress, the same as the other, and now several women were for some time employed in painting her forehead and feet, and ornamenting her hair; after this, the gentlemen went to have her burn her finger, and I soon went to them, but found she was unable to hold a very small cinder in her hand, even for a very short time; at our entreaty she frequently took it up, but instantly let it fall, or threw it in the air and caught it again: I endeavoured to tell her I wished her to press it between her hands for a length of time, by pressing my hands together, but she was so unable to bear it as to fill us with hopes that she would not be able to bear the consuming fire. Soon after this they said it was necessary she should bathe again, as we had taken hold of her hands, she was therefore taken again to the river and bathed. When she came, she sat alone by a small fire that was made to light the other, this was near the pile, where she sat at the head of the skeleton corpse as if she was warming her hands. A short time before this I told the judge that it was the general opinion that she was in a state of stupefaction from intoxication, and asked him if this was not a sufficient reason for him to prevent it? but he told me it was not; we could not prove that she was intoxicated, and therefore he dare not forbid it. He seemed very thoughtful and concerned, and soon after said she should be left to go into the fire herself after it was lighted, and that means should be taken to prevent her being forced in again if she attempted to escape. It now grew dark and still continued to rain a little; the pile being ready, I saw the Brahmin give something to her, part of which she put in the cloth about the corpse, and the other about herself; I suppose it was some eatables for the journey, as they say. All was now silent, and we forbore to say more to her, still hoping she had not resolution to get into the fire. I stood in the front of the pile, with only the small fire between me and it, anxiously hoping she would not get up, and almost ready to spring forward to force her from the place, but it must not be, the laws of England will not allow a fellow-creature, in this case, to rescue another from the flames of hell, actually kindled on earth by the devil's

chief agents, the Brahmins. O! me thought, this is the worm that dieth not, and the fire that is never quenched. But, to conclude the shocking catastrophe, the body was carried by some men and laid on the pile, and then the cruel fire was lighted, but whether by her brother I am not certain, in two or three places, but through the wood being wet it burnt but slowly; every eye was intently but silently looking towards the deluded victim, who deliberately, and as if none saw her, rose from the ground and actually got into the pile, which was already flaming in several directions; here she lay down by her husband and put one arm over him; she lay still several minutes, the fire still not reaching her, though very near her head; after a few minutes had elapsed, she moved and seemed as if desirous to put her head among the flames, which did not yet kindle upon her; she then took up some flax, and threw or rather waved it about, as if desirous to set fire to the whole; soon after the fire kindled upon her; and in a short time she threw an arm of the corpse up with great violence, and placed her head upon the body; soon after she rolled over it to the other side, which was made up; whether she did this thinking of escaping and mistook the side, or whether she was in an agony is impossible to say; we, the Europeans, instantly went to the other side, hoping she wanted to escape, and was not too much burnt, but, alas! we could only see her blistered legs which she threw up in extreme pain, and one of her roasted arms which still moved; finding she was nearly dead, and being now ready to drop, I was kindly led to my palanquin and carried home, as were all the others.

O my friend, think what must have been my feelings; suffice it to say, I was unable to shed a tear, but felt petrified, and as if I had escaped from hell. The inhuman crowd uttered a loud huzza when she entered the pile: they also beat their detestable music for the moment, and again all was silent;—but when the flames kindled upon her they again expressed their pleasure by a loud shout; during the time the woman was there, the Brahmins and others came to her kneeling, and putting their heads upon the ground, exclaimed, “give me your blessing, mother, before you go.” She then touched their foreheads, giving them a little rice out of a wicker vessel. We several times took hold of her hand, entreating her to go with us to our houses, and she wished to return our kindness by attempting to give us her blessing, which we of course refused. One of her brothers was an old man, and seemed most anxious for her not to burn.

often kneeling to her with his head upon the ground, seemingly entreating her for to desist. The female, also, who supported her, seemed much concerned, I think she was her brother's wife. O my dear friend, what can we do to chase this thick darkness from this people's mind, and how shall we put a stop to this applauded self-murder? Does not earnest, unceasing prayer to the Father of all mercies seem the most desirable, that their dark minds may be enlightened? and next to God does it not seem necessary that we should present our petitions to the great ones of the earth, who have the power, under God, to prevent such deeds? I cannot but wish myself in England, that I could go from house to house to get every British female's signature at the end of an address to parliament, entreating them to discountenance this horrid practice. Do you not think if petitions were presented from all quarters they would be effectual? Will you, dear friend, set the example? If you fail remember it will be said, "She hath done what she could."

I often think of the two solemn days which we spent together at the designation, and when you kindly accompanied us to the Abberton, and these thoughts lead me to think upon the day when we shall all meet at the right hand of God, where our friendship shall be renewed. I sincerely hope yourself and family are all well. Miss P.'s present sometimes reminds me of her. Hope the cause of our Redeemer is prospering among you. O when will it flourish in dark India!

It is a long time since we had an English letter, we begin to think we are forgotten. Shall be much gratified with a letter if you can spare time to favour me with one. Information from our dear native land is a feast to us.

Our friends at Pooree have lately been shocked with the sudden death of the then only European at the station or in the neighbourhood, a fine looking young man just in the prime of life.

Hope you will read this with the friend's eye, not with the critic's. Mr. Lacey unites with me in christian love to yourself and Mr. P.

I am, my dear Mrs. P.

Your's in Christ,

A. LACEY.

ON THE STATE OF THE
MAHOMETANS IN INDIA.

Extracted from a Letter written by Mr.
Peggs to a friend in England.

A thought has just occurred to

me, which I think you will consider a useful one: that as little may be known relative to the moral state of the Mousalmans in India, though so very numerous in some parts, a collection of incidents and observations about them, might form some interesting letters. The first which I shall mention is translated from a native paper, and relates to the king of Oude—"In celebration of the festival of Eid-uz-Zoha, goats were sent to every gentleman in the service and to all the omrahs. On the 10th of Ziquada, the resident came to the palace with other gentlemen, and partook of the pleasures of nantches, (dances,) given on the festival of Eid, and after which he took his leave. It was brought to the notice of his majesty that the disorder of cholera had prevailed in the city with an uncommon violence, and that every day hundreds of people were falling victims to the epidemic. On the 11th of Ziquida, Dr. Gibson, and the following day his lady, and Major Fortune, died by the attack of the distemper. His majesty's mind, upon this, was much afflicted. On the 12th of Ziquada, a pot of meat was forwarded to each of the following persons, Mirza Ali Khan, Mirza Mohmud Ali Khan, Mirza Ujro, and Sheikh Ahmud the Arabian, and the Hurkarn, (messenger,) that accompanied the pots, stated, that *the meat was sanctified by virtue of some passages of the holy Koran, which were revealed as preventatives of unfortunate events; and therefore whosoever will eat it, will be preserved from the attack of the cholera.*" The countenance of some Europeans to the superstitions of the Hindoos and Mousalmans is exceedingly prejudicial to the common cause of Christianity. To be present at

dances and entertainments connected with a false religion, and thus manifesting an indifference about the excellency and supremacy of the true, must surely be highly displeasing to God, and indicative of a want of genuine Christian feeling.

I know a gentleman here who gives something annually to his servants, to make something which is carried in procession by the Mousalmans on one of their festivals. Well did I hear a simple hearted Hindoo say that the same gentleman worshipped peers, or saints, of the Mousalmans. Oh, that such people would consider what is written—“He that is not with me, is against me.”

Feb. 16th. 1824.—Mr. Thompson, an active Missionary at Delhi, in his journal of Aug. 23d, 1823, has the following account of the state of feeling among the Mousalmans and Hindoos upon the opposing points of their respective superstitions. “The day before yesterday being the eve of a Mussulmun festival, called the Eed, on which occasion numerous sacrifices take place, a number of Hindoos petitioned the resident to prohibit the slaughter of bullocks within the city. Mr. — said the sacrifices were a long established custom, and could not consistently be prohibited. They petitioned again, stating again, that the slaughter of the bullocks might be prohibited to a particular spot without the city, where butchers daily slaughter. It was then said that he had given a verbal sanction, and the intimation ran like wildfire through the city: by a Hindoo peon, (civil officer,) it was conveyed to the cutwall of the city, and he issued a proclamation by beat of drum, prohibiting, under severe penalties, the slaughter of bullocks

within the city. Three eminent Mousalmans employed under government, on hearing this, waited on the superintendent of police, and entreated a reconsideration of the subject. He said he could not interfere: on this the Mousalmans submitted: but the king sent a letter to the resident, intimating that within the walls of the palace the sacrifices should be carried on as usual, not deeming himself bound by the proclamation to set them aside. The mace-bearer who carried this letter, was refused admission by a Hindoo servant; the mace-bearer struck the servant with the mace, and fought his way through, and delivered the letter. The resident having learned that even during the Mahratta usurpation, those strict Hindoos themselves furnished the bullocks for the sacrifice, he commanded the cutwall immediately to proclaim through the city, that whosoever should molest the Mousalmans in the offering of their sacrifices, should be deemed an offender. Next morning the king went out as usual, in procession, but when he had reached the Lahoree gate, a body of Hindoos surrounded him and the royal suite, and calling upon the king for a redress of their grievances, threw dust and stones into the air towards his majesty and the heir apparent's elephants. One stone is said to have struck his majesty on the arm, and another was found in the heir apparent's howdah. It not being consistent with his majesty's dignity to speak, the heir apparent called out to the English resident, who ordered his attendants to quell the disturbance. This was soon done, great confusion ensued, and the people in retreating left behind some their turbans, some shoes, others their purses, hand-

kerchiefs, &c. About twenty persons were secured, and are today to take their trial."

23.—Glancing at the notes of a poem on the death of Hosein,* from "Ockley's History of the Saracens," I was struck with the Mahometan ideas of Ali, the successor of Mahomet, to whom he gave his daughter and his famous sword. "They called him, even whilst he was alive, Esed Allah Alzalib: the victorious lion of God: to which may be added, Haidar, which also in the Arabic language signifies lion. The Shii, who are his followers, or rather his adorers, frequently call him Faid Alanwar; the distributor of lights or graces. And in Persian, Shali Mordman; the king of men; and Shir Khoda; the lion of God. The greatest part of the Mousalmans pretend, that Ali was the first that embraced that religion. And, according to their tradition, he was indeed a very early Mousalman, for it seems he made profession of that religion in his mother's womb, for all the time she was pregnant of him he hindered her from prostrating herself before her idol, which she used to worship. There are some among them so extravagant as to make him a divine person. The more moderate say, that he is not truly God, but that in a great many things he partakes of the divine nature."—Such is the ignorance which strongly characterises that system so awfully subversive of Christianity, and of whose first propagators it is said,

"The choice they yield—the Koran or the sword."

March 2.—I have to day received from our brother Rennel

* Hosein and Housan are two noted brothers among the Mousalmans, and their death is commemorated annually, with great parade of grief and show.

a reply to some queries which I proposed to him, relative to the Mousalmans. It casts considerable light upon their state in a religious point of view, 1. "Jumah, Friday, is the Mahomedan Sabbath, and is observed by the devout, in attending the Musjid, (chapel,) and the khubteel, or priest, in the presence of the congregation prays extempore. They are forbidden by the Haddees to pay any attention to worldly concerns on that day.—2. Eed and Buhre Eed, are the principal festivals, and are pretty generally observed, by all classes of Mahomedans, in attending worship at the Musjid, and they are enjoined to keep these days holy.—3 People of respectability pay no attention to peers, (reputed departed saints,) for they are prohibited from worshipping them. The illiterate and lower orders, offer to peers, boiled rice, curry, baked cakes, and sweetmeats, which is done with a view of bettering their condition. These offerings are consecrated by prayers from the Molnah. Others offer a lighted cherak (lamp) on Thursday night, to lessen any difficulty which a person may be labouring under." In reply to the fourth query relative to the meaning of the little pot figures of horses, to be seen on the graves or tombs of Mahomedans, he replies, "The cause of the little horses, bucks, rams, &c. being placed on the tombs is this; parents having children are desirous of seeing them early on their legs, and when young promise to the peers, that as soon as they can walk, a horse is promised, denoting swiftness. Others again solicit the early recovery of the sick, promise a buck, or ram, when recovered, and when their wishes are accomplished, they adorn the tombs of the saints."

Our good brother may well conclude as he does, where is the boasted superiority in faith and practice of the Mahomedans? alas, "They are all gone out of the way, there is none that doeth good, no not one." This insight into the popular ideas of both Mahomedans and Hindoos, upon the supposed power of the dead, (for both appear to offer to the peers,) shews the need which all the native inhabitants of India have of the glorious gospel of Jesus Christ. The public festivals of the followers of the prophet, shew the most entire absence of any correct ideas of that kingdom of God, "which consists in righteousness, peace, and joy, in the holy Ghost." May the darkness pass away, and the true light shine.

ON THE INDIAN SWINGING FESTIVAL.

Extract of a letter from Mr. Bampton.

A few days since was the Churuk Poojah, or as we often call it the Swinging Festival. It was the first I have seen at this place, and as I have not said any thing about it to any body else, I will give you some account of it. When we call it in English the Swinging Festival, it should, however, be distinguished from the Dole jatree, which is more properly called the Swinging Festival, as the word *dole*, means a swing, and at the Dole jatree the things called gods are swung for the gratification of their blockships, as children are swung in England. The word *churuk*, Dr. Carey says, is from *churuk*, a wheel, and I should think it is adopted in this connection on account of the circle in which the poor creatures move round, when they are suspended by the hooks in their backs. I do not know how many swinging posts there were in the town, the number I saw was four or five. All who swung in the place where I was, were on moveable posts, they are not uncommon, and there were two of them in that place; these moveable posts differ

little from the other, except that the perpendicular part is fixed on a carriage with four wheels, instead of being set in the earth like a common gibbet post, and on these posts, besides swinging round, the poor wretches, in a state of suspension, are often moved from one place to another, and at least one of those I saw was in this way introduced to the admiring crowd. There was rather more finery exhibited in the swinging here than I had seen at Cuttack, one difference was, the poor creatures swung under decorations fastened to the ignoble beam, something like the upper valance of an English bed. I am not able to say how many men I saw swinging, but I was very near to four or five when the hook was put in their backs, neither can I say how they bore that operation, for except one, I could not see their faces, and at the moment of piercing the back they made so much noise with their rude music, as would be amply sufficient to drown the sufferers voice if he cried out. Every man who swings has two hooks in his back, much like those on which English butchers hang their meat, they are put in as it were a couple of stitches on the back, the hook points coming out again an inch or an inch and a half from the place where it went in. The punctures do not usually bleed much, the people sometimes choke them up with a powder to prevent it. On several occasions I observed that care was taken to prepare the poor creatures for being suspended, by a person behind them pulling the cords attached to the hooks sufficiently to keep the flesh stretched outwards, and when the deluded wretches ran and danced from place to place, previously to their ascent, these people attended them as the shadow does the substance; and when a man was let down to rest a little, he danced madly under his gibbet, but an attendant all the while kept the cords tight.

With reference to their general preparation for this holy ceremony, Abraham says, "Never drink, never put in those irons," that is, they are always prepared for it by intoxication, and they sometimes profess to give them a draught of water, instead of water it is spirits. Now and then a man who is suspended will ease himself a little by taking hold of a rope with his hand, but this is so far from being common that I do not recollect more than one example in three years. I have read too of a cloth fastened so as to help a little, or at least to prevent a fall; but, as far as I recollect, in this province they trust boldly to the toughness of their own skins. Sometimes a man falls, and I heard of one falling this year.

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ASSYRIA—NINEVEH.

WHEN the confusion of tongues at Babel had induced many of the descendants of Noah to depart into various distant countries, Nimrod, the grandson of Ham, the son of Noah, continued his abode in the Land of Shinar. He was a person of extraordinary courage and address in hunting; and gained great popularity, by his success in destroying the wild beasts, which had probably increased to an alarming degree, while the human race were few and confined to one place. When the consternation, occasioned by the late events, had subsided, Nimrod and his companions resumed the building of Babylon; which had been previously commenced round the tower of Babel. He founded also three other towns in this district, which Moses calls Erech, Accad and Calneh; the situation of which is very uncertain. He proceeded thence along the east of the Tigris into the country of Assyria;

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so denominated from Asshur, the son of Shem, who had previously settled in this fertile region. Here Nimrod continued to collect his adherents into towns; and built Nineveh, famous afterwards as the metropolis of the Assyrian empire, and several other cities of which little is known.* These events most probably took place in the second century after the flood. Gen. x. 8—12.

This is all the information which Moses has left us of Nimrod or his successors. His kingdom appears to have included only Babylonia and Assyria; and perhaps but a small part of the regions known afterwards by those names. The towns which he built were probably of small extent and thinly peopled; and his dominions divided, at his death, according to the custom of that age, amongst his children. Hence we find that, several ages after him, four confederate kings from these countries, amongst whom was the king of Shinar, when returning from a successful enter-

* The marginal reading of our English Bible is here adopted, which ascribes the building of Nineveh to Nimrod, rather than to Asshur, as our translators have rendered the passage. This interpretation, it is presumed, is the more natural.

prize, were attacked and defeated by Abraham, assisted only by his trained servants and his neighbours. Yet Nimrod has been represented as the founder of an Assyrian empire which, in a few generations, subdued all the neighbouring nations, and sent forth armies, consisting of millions of warriors, to reduce the most distant realms under its yoke: and a list of monarchs who governed this mighty empire, extending from Nimrod downwards for upwards of a thousand years, has been boldly given. This strange account, however, rests solely on the authority of a Grecian writer, who lived almost two thousand years after Nimrod; and who was esteemed by the Greeks themselves as unworthy of credit.* Indeed his statement is not only inconsistent with the historical parts of scripture, but also with the facts recorded by the most respectable

* Ctesias, who was physician to Artaxerxes Mnemon, was the first that published the account of the ancient Assyrian empire, and gave a catalogue of its kings from Nimrod; but Plutarch calls him a fabulous vain man, and a great liar; and Aristotle says he was an author who deserves no credit. But modern writers have exceeded even the extravagance of this Grecian. They affirm that two dynasties of monarchs governed Assyria before the flood; the first, of Chaldean origin, possessed the throne for upwards of three hundred years; and the second, of Arabian extraction, had reigned two centuries when the deluge overwhelmed them and their subjects in one common ruin.

Leaving however these antediluvian fables, it must be confessed that considerable obscurity and perplexity involve the events connected with the history of the Assyrian empire. The facts are acknowledged by all the heathen writers of antiquity; and even the most incredible of them, the supernatural destruction of Sennacherib's army when he

authors of pagan antiquity. The sacred writers seldom mention this country, or the two famous cities of Babylon and Nineveh, till the latter periods of the kings of Judah and Israel. In Joshua's time, indeed, the former appears to have been famous for costly drapery; as one of the spoils secreted by Achan, at the capture of Jericho, was "a Babylonish garment" of great value. In the days of Hezekiah, the intercourse between Babylon and Jerusalem was extremely limited; as the former was considered, by that monarch, as situated in "a far country;" and its king claimed no superiority over the Jewish prince; though the kings of Assyria had then, for some time, harassed the children of Israel. David and his successor, Solomon, reigned over all the country from the Mediterranean to the Euphrates; and though several kings opposed them, and

was marching against Jerusalem, is confirmed by the most ancient and respectable historians. But there is a great confusion as to the names and dates. Much of this arises from the various appellations by which several of the princes were known; the unconnected nature of the fragments of Assyrian history that have been preserved; and the want of a regular history of that empire. But it is presumed, that part of this confusion has been caused by vain attempts to connect real occurrences with the fabulous chronology of Ctesias. This has rendered it more difficult to present the reader, in the limits allotted to these papers, with a clear and satisfactory view of this subject; but, it is hoped, that the subsequent abstract, in which we have principally adopted the scheme of Sir Isaac Newton, which does not very materially differ from the statements of Dean Prideaux, will prove interesting to our young friends; and enable them to read their Bibles with more pleasure and profit. If this be the effect, the highest aim of the writer will be accomplished.

were subdued, the king of Assyria or Babylon is never mentioned. Profane historians also record the conquests of the Egyptians, and several other nations, during this period, over those countries which are said to have been included in the Assyrian empire; but give not the least hint of the resistance of that state. We may therefore conclude that no such empire then existed. Gen. xiv. Josh. vii. 21. 2 Kings xx. 12, &c.

The first mention of Nineveh after the days of Nimrod, by the sacred penmen, occurred when Jonah was sent with the threatenings of the Lord against it, for its great wickedness. This prophet flourished under Jehoash and Jeroboam II, about fourteen centuries after Nimrod. When the prophet visited this city, it was very extensive, and contained one hundred and twenty thousand infants; its inhabitants may therefore be estimated at six hundred thousand. But this monarch bore no other title than the king of Nineveh, and his edicts were addressed only to the Ninevites; so that it is highly probable Assyria itself was then under independent governments. The prophet Amos, who lived in the same age, foretold the miseries that the Assyrians would inflict on the Israelites; yet he does not name them, but describes them as a nation "whom the Lord would raise up" against his people. Fifty or sixty years afterwards, this prophecy began to be fulfilled; and "the God of Israel stirred up the spirit of Pul, king of Assyria," to execute his vengeance on the Jews for their sins. Pul invaded the country, and was bribed to retire by a considerable present. This Pul was probably the first king of Nineveh who reduced the land

of Assyria under his government, and began to push his conquests into neighbouring states. He may therefore be reckoned the founder of the Assyrian empire; and appears to have been worshipped afterwards at Babylon, under the title of Bel or Baal. His descendants were ambitious of incorporating his name into their own: thus we read of Tiglath-pileser, or Tiglath-pul-assur; Nabopollassar, or Nabopol-assur; Sardanapulus, or Sardan-pul, &c. 2 Kings xiv. 25. Jonah i. 1.—iii. 3, 6, 7.—iv. 11. Amos i. 1.—vi. 14. 1 Chr. v. 26. 2 Kings xv. 19, 20.

The kingdom of Pul included Babylon and Nineveh; and he resided occasionally at both these cities, which he doubtless greatly enlarged. At his death, he left Babylon, with its dependent territory, to his youngest son, Nabonassar; and was succeeded in the throne of Assyria, by Tiglath-pileser, his first-born; who prosecuted the designs of his father, and extended his conquests to more distant regions. He subdued the kingdom of Syria; the inhabitants of which he carried into captivity; and cruelly harrassed the king of Israel, from whom he exacted a heavy tribute. The tribes of Reuben, Gad and Manasseh, who dwelt on the east of the Jordan, he transported into distant countries; and ravaging the land of Judah, forced it to submit to a tax. Shalmaneser, his successor completed the ruin of the kingdom of Israel, took the king prisoner, removed his subjects into the remote provinces of his now extended empire, and placed strangers in the land. He died while engaged in a tedious siege of the celebrated city of Tyre, which made an obstinate defence. The haughty Sen-

nacherib inherited the throne and the ambition of his father, Shalmaneser. He conducted immense armies against several potent nations, and greatly increased the bounds of his empire. Hezekiah, the pious king of Judah, after having in vain endeavoured to preserve his country from pillage, by submission and costly presents, sought the protection of the Almighty against this formidable enemy. His appeal was not made in vain; for Sennacherib found it prudent to leave Judah soon afterwards, to oppose the Ethiopians, or Arabians, who had taken up arms against him. These he speedily defeated; and marched back his conquering troops to attack Jerusalem. But his career was here checked; for "it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians, an hundred four score and five thousand; and when they arose early in the morning, behold they were all dead corpses." The proud monarch returned disappointed and confounded, to Nineveh; and was soon afterwards slain, while worshipping his favourite idol, by his two eldest sons. 2 Kings xvi.—xvii.—xviii.—xix. Isa. xxxvi.—xxxvii.

Esarhaddon his third son succeeded and spent a long and prosperous reign in strengthening his power and extending his dominions. Taking advantage of some interruption in the royal family of Babylon, he seized that country, and annexed it to the Assyrian empire, of which it had been independent since the decease of Pul. This monarch is styled Sargon by the prophet, when he predicts his victories over the Egyptians and Ethiopians. It is supposed that this was the prince whose generals invaded Judah and carried the wicked Manasseh prisoner to Ba-

bylon, to which city he had transferred the seat of government. His successor, called in the Apocrypha, Nebuchadonosor, carried forwards his conquests with success and raised the Assyrian empire to its highest glory and power. It seems to have subdued to actual subjection, or reduced to a state of tributary dependence, almost all the continent of Asia, from Palestine on the west to the borders of India on the east; and from the mountains of Armenia on the north to Arabia and Persia on the south. Nineveh, the metropolis, had also risen to great splendour. According to the descriptions of the ancient pagan historians, it formed a long square, more than eighteen miles long and eleven broad, and was sixty miles in circuit. Its walls were one hundred feet in height; and so broad that three chariots could drive abreast on them. They were fortified at regular distances, with fifteen hundred towers, each of which rose two hundred cubits. The river Tigris, which flowed under the western walls, added to its beauty and strength. Its population had doubtless much increased since the days of Jonah; and it was esteemed the largest, strongest and most populous city in the world, surpassing in magnificence Babylon itself. Isa. xx. 1. 2 Chr. xxxiii. 11.

It was when the Assyrian empire was at the height of its glory and power, that the prophets of Israel, whose land was groaning beneath its tyranny, predicted its overthrow, and the speedy destruction of its proud capital. During the prosperous reigns of Sennacherib and Esarhaddon, Isaiah, Nahum, and Zephaniah, denounced the threatenings of Jehovah against Assyria and Nineveh, with a particularity of circumstances and an air of cer-

tainty, which proved that those holy men spake as they were moved by the Holy Spirit; or they would never have ventured with so much assurance to fortel events that were then so highly improbable. The issue however soon justified their confidence. Isa. x.—xiv.—xxx. Nahum i.—ii.—iii. Zeph. ii. 13, 15.

The son of Nebuchadonosor did not inherit the spirit of his father. Leaving Babylon to the care of a governor, he retired to Nineveh; and shutting himself up in his palace, plunged into the grossest sensuality and most contemptible effeminacy. His subjects were plundered by the unrestrained oppression of inferior rulers; and his nobles felt themselves disgraced by the folly and vice of their sovereign. The Medes had thrown off the Assyrian yoke when Sennacherib's army had been so awfully destroyed in Palestine; and though Nebuchadonosor had defeated their troops, killed their king and destroyed their chief cities, yet they still struggled for freedom. They were therefore easily drawn to listen to the suggestions of the governor of Babylon, who had revolted from the king of Nineveh, and to join him with a formidable army. The Assyrian monarch, roused by the danger, placed himself at the head of his army; and ordered reinforcements from all the provinces which still adhered to him. The insurgents however attacked him without delay; routed his forces, and pursued the flying king to the gates of Nineveh, which they immediately prepared to attack. Thus commenced a seige, celebrated in ancient history for its consequences; but more interesting to us as being a principal object of many inspired prophecies. This city was strongly fortified

as we have already seen; and, from its vast dimensions, it had extensive pasture grounds within its walls, which supported much cattle, (Jonah iv. 11.) It was also stored with provisions of every kind, and fully prepared for a long defence. After more than two years spent in the seige, little progress had been made; and the monarch and his adherents, fearless of any danger, abandoned themselves to pleasure and festivity. In the midst of their security, the Tigris, being swola with heavy rains, rose high above its banks and inundated the country. Its impetuous torrent swept away the wall of the city, and made a considerable breach. The besiegers instantly prepared to take advantage of this unexpected event; whilst the Assyrian prince, frightened at what he esteemed a prodigy, and the completion of an oracle, which had declared that Nineveh would never be taken till the river became her enemy,* yielded to the dictates of despair. He erected a large pile of wood in the centre of his palace; and collecting his treasures, his cunuchs, his concubines and all his family, threw them and himself into the flames. The assailants, in the mean time, advanced through the breach; spread fire and sword on all sides, massacred the inhabitants with relentless fury, and burnt their habitations to the ground. Immense quantities of gold, silver, precious stones, and other riches

* Might not some of the captive Israelites have whispered, among the Assyrians, the prediction of Nahum respecting this city; "The gates of the rivers shall be opened, and the palace shall be dissolved?" Nah. ii. 10.—The young reader will consult his own edification by carefully perusing *all* the prophecies referred to in this essay, and comparing them with the events.

were found in the ashes and ruins; and the few survivors of the people were driven into slavery. The city itself was so totally destroyed, that it never afterwards appears to have been repaired: and the place where it once stood has long been uncertain. In the second century after Christ, a native of the adjacent country tells us, that Nineveh was utterly perished; and not a vestige of it remained to shew where it had stood, since its first foundation by Nimrod, for the space of upwards of fifteen hundred years. Thus was the awful threatening denounced by the prophet, one hundred years before, severely executed. "The Lord, with an over-running flood, will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up a second time." Nahum. i. 8, 9. And thus sunk the Assyrian power about one hundred and eighty years after its establishment by Pul; and the empire of the Babylonians and Medes rose in its place.

The chief sins which brought such mighty ruin on this potent state, appear to have been pride and cruelty. The God of Israel had rapidly advanced it to rank and power, to act as his instrument in chastising the disobedience of his chosen people. Instead of gratefully acknowledging his hand in their elevation, the nation doubtless joined their king in saying, "By the strength of my hand have I done this; and by my wisdom, for I am prudent. I have removed the bounds of the people, and have robbed their treasures; and I have put down the inhabitants like a valiant man." In all the messages and letters, sent by the

haughty Sennacherib to the pious Hezekiah, there is not the most distant allusion to any superior power. It was "the great king, the king of Assyria," who had subdued so many nations, confounded so many gods, and even defied Jehovah. Such was his opinion of his own importance; but how striking the contrast when the prophet explains his real office. "O Assyria," says the Lord, "the rod of mine anger, and the staff in their hand is mine indignation." "Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that shaketh it?" "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks." This was awfully fulfilled in the persons of the insolent prince and his audacious troops, "when the Lord sent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: and he returned with shame of face to his own land. And when he was come into the house of his God, they that came forth of his own bowels slew him there with the sword."

The cruelty of the Assyrians too was proverbial. Their treatment of the inhabitants of Judah and Israel, as recorded by the sacred penmen, is sufficient evidence of this vice; and the profane authors of antiquity furnish many horrid particulars of the same nature. It was their custom to put all the members of the royal families and the leading men, in the nations which they subdued, to the painful and ignominious death of crucifixion. In-

deed, their excessive severity kept the minds of the conquered states always embittered against them, and hastened their own ruin. With strict justice therefore did the prophet style Nineveh "the bloody city, full of lies and robbery:" and amply was the measure which she had meted to others measured to her again, when "she was carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound in chains." Isa. x. 1, 27. 2 Chr. xxxii. 21. Nahum. iii. 10.

Let us all learn, from this instructive subject, to suppress vanity and self-confidence; for "he that exalteth himself shall be abased:" to avoid every species of cruelty and oppression, especially towards the people of God; for "the Lord will avenge the blood of his servants, and will render vengeance to his adversaries: and, with the greatest jealousy, to guard against the folly and impiety of defying the Almighty; for "it is a fearful thing to fall into the hands of the living God." "Who hath hardened himself against him and hath prospered?"



THE

DECEITFULNESS OF SIN.

Sin is the common source of all the evil that is in the world. The whole family of mankind has been its dupe from generation to generation: and yet, notwithstanding all that has been said and written of its deceitful nature and dangerous tendency, by the blessed God, in the scrip-

tures; all that men have suffered by it, in the smarting pangs of a wounded conscience; all the examples we have of its ruinous consequences upon the bodies and souls of men; and the dreadful denunciations of the wrath of God against it, even to everlasting destruction from the presence of God and the glory of his power; still the sons of men gain no more wisdom but continue to suffer themselves to be deceived and ruined by sin.

Every deviation from the holy, just and good law of God is sinful; and according to its nature and extent will fall under the several epithets by which it is characterized in the word of God. It is called iniquity and unrighteousness, as it implies a withholding from God or man what is due to them: and wickedness and ungodliness, as it denotes an obstinate opposition to the nature, worship and service of Jehovah. It is denominated a trespass and transgression, as it is a contrariety to the precepts of the divine law, and implies heedlessness and surprize, as well as deliberate wickedness.

The scripture characterises sin as *deceitful*, not because its nature is doubtful and ambiguous; but on account of the many enticements there are to sin. For besides those appearances of it which are most revolting and heinous at the first sight, it often hides its deformity from immediate view; and, by striking the senses, allures, under the specious pretences of affording us pleasure, or profit, or honour. Such indeed is its deceitful nature, that it conceals itself amidst our lawful enjoyments; for there is not a blessing which God bestows, but may be abused to the purposes of sin; and may, through the corruption of our nature, be

made unto us a curse rather than a blessing. In this way, the noble faculties of the mind, the members of the body, the bounties of Providence, and even the richer blessings of God's grace, are too frequently abused by the evil propensities of our nature and the predominancy of sin.

Sin had a deceitful origin. The devil, by means of the serpent, beguiled Eve, through his subtlety. 2 Cor. xi. 3. The woman, being deceived, was in the transgression! Tim. ii. 14. She was deluded by his artful insinuations, that what God had threatened should not be carried into effect; saying, "Yea, hath God said ye shall not eat of every tree in the garden?" As if it were possible that the divine veracity could be doubtful. Then, finding that the woman clearly understood the nature of the prohibition, he insinuates that, though God might have said so much, yet he does not mean to carry the sentence into execution. "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. iii. The bait took: and "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof," &c. What a deception! Pleasant to the eyes! and a tree to be desired to make one wise! And what did their wisdom amount to? They soon became sensible of its fatal extent: conscious innocence forsook them, and guilt, remorse and shame filled their hearts: their eyes were indeed opened, but it was to sights of woe; and their new discoveries were their torment. They lost the

spotless relic of their native innocence, they despoiled the fair image of the divinity, and deprived themselves of his presence and favour; and thus became the prey of the adversary and the dupes of sin's deceitfulness.

Sin is deceitful in all its qualities. Satan, who is the father of sin, has imparted to it all the deceptive qualities of his own diabolical nature. Thus sin and satan become convertible terms in most cases. The temptations of sin and the temptations of the devil, are in general the same thing. Sin and satan are inseparable companions; as sin is the instrument by which he is ever working the ruin of our souls. His work is emphatically called "The deceivableness of unrighteousness in them that perish." 2 Thess. ii. 10. The heart of man, by nature, is the seat of its abominations; and, on that account, is said to be "deceitful above all things, and desperately wicked." Jer. xvii. 9. comp. Mark vii. 21, 22.

In noticing the deceitfulness of sin in the several ways in which it operates, the following may be observed.

By the allurements of sense: holding out the specious bait of pleasure in the indulgence and gratification of the sensual appetites—"the lusts of the flesh." The young, gay and thoughtless are thus beguiled and deceived to the destruction of their health, reputation and estate; yet calamitous as these frequently are, they are but small evils compared with the ruin of their precious souls. "Those who live in pleasure are dead while they live." 2 Tim. v. 6.

Sin deceives also by the lure of worldly profit and honour; "the lusts of the eye and the pride of life." How many in

the gain of the world lose their own souls! The lucre of gain causes them to resort to sinful means of obtaining possession of it: the unjust, the extortioner, and the covetous are willingly drawn by sin's deceitfulness; sinning, not for the sake of sinning but for the pleasure and profit and honour which they expect will result from it: things that too often flow through that channel.

There is something in the nature of sin, which, if it appears in its proper colours, cannot be defended nor recommended to others; it must therefore be disguised under specious names. This affords another proof of the deceitfulness of sin. Hence extravagance and mischievous outrage pass current under the mask of frolics of youth; and intemperance is only encouraging a social disposition. If these vices are carried beyond certain bounds they must be extenuated, as being 'rather too thoughtless,' 'a little too wild.' A compliance with idle fashions and dangerous amusements is, in the world's vocabulary, defined a seeing and knowing the world. While drinking, gaming, swearing, and sabbath-breaking are, by the same rule, called the gaieties of life. Vain pomp and show, are elegance and refinement. Pride, the master sin of human nature, is falsely called honour; and many a proud fool has had the disgrace of being murdered or being the murderer of his brother in cold blood. Boisterous passion, especially towards inferiors, is sustaining a proper dignity, and keeping up a necessary distinction between a tyranical master and a dependant servant. But, perhaps there is nothing so nicely gilded as the sin of covetousness; which is cherished un-

der the pretty unassuming names of a prudent forethought, a needful care, and a wish to provide for our own. In covetous professors, this is even defended by scripture; and we are told that "if a man provide not for his own, he denies the faith, and is worse than an infidel." How often, alas! are vain conversation, frothy levity, and filthy lewdness extenuated by the terms of cheerfulness, harmlessness and mirth! On the other hand, it seems necessary that good qualities must be defamed before they can be opposed by the carnal mind; because in their own native beauty they cannot well be condemned. Therefore, in the language of the world, genuine piety is called fanaticism, and its professors sour bigots or hypocrites; a tender conscience is denominated narrow-mindedness; zeal is frenzy or enthusiasm; religion is melancholy, and a conformity to it madness: thus exemplifying the exclamation of the prophet Isa. v. 20. "Woe unto them that call evil good, and good evil."

The deceitfulness of sin is further manifested by its numerous *palliatives and excuses*, or by laying the fault on others, as our first parents did. Sometimes we plead that we come into the world with such an evil propensity, that we cannot help doing wrong. As if sin was our misfortune rather than our crime. "Ah! we say, "we have all something — some besetting sin." But are these sufficient grounds on which to tolerate sin? How deceitful it is in furnishing us with so many excuses to hide its deformity! But it does not rest here, for even the mercy and benevolence of the Deity must be extolled, for the very purpose of excusing and extenuating sin.

"God is good; he is very merciful: greater sinners than I have been forgiven." Sin is often lowered down to a mere frailty of nature that will never be noticed; and therefore will never be punished. Sometimes also it seeks to soothe the conscience by a set off; putting an additional value on some good actions, as furnishing a surplusage of merit sufficient to compensate the evil of a wicked life. The pharisees of old were thus deceived; Luke xviii. 4. and so are self-righteous persons in every age.

Sin is never more deceitful and more awfully manifest and destructive than when it *disguises itself under the mask of religion*. How many have been under the delusion of the devil and the deceitfulness of sin in their own hearts, when under the colour of zeal for God's glory, they have persecuted the saints; while others, from the grossest ignorance of the nature of Christ's kingdom "as not of this world," have wielded the sword of the civil magistrate to enforce conviction; and sought to establish, by pains and penalties, the spiritual empire of the Lord Jesus.

Nor must we forget, in enumerating the instances of the deceitfulness of sin, that false candour, which perhaps is the reigning sin of many professors of the present day. How many lower down the importance of truth as if it were of very little value, not worth contending about even with legitimate weapons; and, under the lovely names of moderation, liberality and charity, think favourably, and speak respectfully, of the most egregious and dangerous errors of doctrine, and the most corrupt innovations of divine institutions. This false and spurious candour, by making

truth indifferent and unimportant, is the highway to Rome.

Finally. The deceitful nature of sin is awfully manifest in those professors of religion who, under a view of magnifying the riches of divine grace, and exalting the merits of Christ in his finished work, turn the grace of God into licentiousness, and feel their obligations to moral obedience lessened. As if religion was a mere matter of privilege unconnected with moral duties, they lull themselves in carnal security, under the horrid notion "that sin cannot hurt God's elect;" that "being once in Christ they are always in Christ;"—"that Christ's active righteousness covers all the defects of his people, and supercedes the necessity of personal holiness." With such deceived persons, to press a regard to the duties of morality is legality, making men pharisees, frustrating the sovereign grace of God, and rendering the work of Christ of none effect.

Sin is deceitful in its effects. Sin blinds the mind to consequences, and there is no knowing where it will stop short of its final issue in everlasting punishment. One sin indulged leads to another, and that, to another, and so on, till through its deceitfulness, the poor wretch is led on to final ruin. Sin hardens the heart; and it is only by degrees of indulgence that men become hardened and incorrigible sinners. The drunkard once abhorred the intoxicating draught; the murderer at first only meant to steal; Hazael once abhorred cruelty. 2 Kings viii. 13. Sin is added to sin; and shame, which God has set up as a fence, is broken down; and then sin is drawn as with a cart rope, and drunk in greedily as the ox drinketh in water. Jer. vi. 15.

Isa. v. 18. The heart thus hardened becomes callous to conviction. The voice of conscience is silenced; sinners glory in their shame; and become active agents of the devil, by enticing others into sin. Thus, from the first transgression, they go on deceiving and being deceived, till they become little better than incarnate devils. But the final results of sin's deceivableness will be to undeceive the sinner when it is too late; when every pleasing enchantment shall be broken, and is only remembered by its disappointment. When all is fled; and, "like the baseless fabric of a vision, leaves not a wreck behind." Awful! remediless delusion! when after all the promises, illusions and fancied pleasures of a sensual course, he finds himself consigned to everlasting fire, prepared for the devil and his angels.

Lincolnshire. PHILOS.

THE FEMALE MARTYR.

In turning over the pages of that laborious antagonist of Popery, John Fox, we were struck with the piety, constancy and good sense of many Females who were "faithful unto death." These heroic confessors ought to be had in remembrance as an honour and example to the sex; and this is a season when the true spirit of the Roman Catholic religion should be generally known. We shall, therefore, occasionally present our readers with brief accounts of these women who "were tortured, not accepting deliverance, that they might obtain a better resurrection." Our first specimen was an illiterate female, in the lower walks of society, who was branded, at various examinations, as an *anabaptist*. As the good martyrologist felt all the horror of his contemporaries against this abused sect, he would doubtless have vindicated the character of his heroine from, what he esteemed, so foul a blot, had it

been in his power: and, as he has passed it over uncontradicted, we may venture to conclude that this constant and pious sufferer was probably a baptist.

This poor woman resided near Launceston, in Cornwall; and her husband's name was *Prest.* "She was," says Fox, "as simple a woman to see to as any man might behold; of a very little and short stature; somewhat thick; and about fifty years of age. She had a cheerful and lively countenance; most patient in her words and answers; sober in apparel, meat and drink; and would never be idle; a great comfort to those who conversed with her; good to the poor; and even when in her troubles would never accept money from any one; 'for,' she would say, 'I am going to a city where money bears no mastery; and while I am here God has promised to feed me.'" By a diligent attention to the sermons of pious ministers, probably in the days of King Edward, and hearing good books read, for she could not read, this poor woman had gained such an acquaintance with the scriptures, that she could readily tell where any passage that was alluded to might be found; and had also felt the power of the gospel on her heart. Her husband and children were strongly attached to the superstitions of popery; and frequently obliged her to attend mass, make confessions, assist processions, &c. For some time, she submitted to these impositions; but as her conviction of their sinfulness increased, the burden of an accusing conscience became intolerable. She prayed earnestly for divine support and direction; and at length resolved to sacrifice earthly comfort rather than submit to practices which

she now was convinced were antichristian and idolatrous. She communicated her determination to her family; and grew, as our author expresses it, in contempt with her husband and children. She then thought it her duty, in order to preserve a clear conscience, to forsake her friends, and commit herself to the care of Providence. Accordingly she left her home; and, moving about from place to place, supported herself by spinning; omitting no opportunity of declaring her sentiments on religious subjects, especially on the popish doctrine of transubstantiation. After some time, she was brought again to her husband; but whether by persuasion or force does not appear.

She had not however been long at home, before her neighbours having sent information to the bishop of Exeter, she was apprehended and conveyed before him for examination. On this occasion, the following dialogue took place; the particulars of which were communicated to the historian, by those who heard it.

Bishop. Thou foolish woman, I hear say that thou hast spoken certain words against the most blessed sacrament of the altar, the body of Christ. Fie for shame. Thou art an unlearned person and a woman: wilt thou meddle with such high matters, which all the doctors cannot define? Wilt thou talk of so high mysteries? Keep thy work and meddle with thy own concerns. It is no woman-matter, to be prated about while carding and spinning. If it be as I am informed, thou art worthy to be burned.

Mrs. Prest. My Lord, I trust your lordship will hear me speak.

B. Yea, marry; therefore I sent for thee.

Mrs. P. I am a poor woman and live by my hands; getting a penny truly; and of that I get, I give part to the poor.

B. That is well done. Art thou not a man's wife?

Mrs. P. I have a husband and children, and yet I have them not. So long as I was at liberty, I refused neither husband nor children. But now, standing as I do, in the cause of Christ and his truth; where I must either forsake Christ or my husband, I am content to cleave only to Christ, my heavenly spouse, and renounce the other. For my Saviour has said, "He that leaveth not father or mother, brother or sister, or husband or wife, for my sake, cannot be my disciple."

B. Christ spake that of the holy martyrs, who died because they would not sacrifice to false gods.

Mrs. P. Surely, sir: and I will rather die than I will worship that foul idol, which, with your mass, you make a god.

B. Dare you say that the sacrament of the altar is a foul idol?

Mrs. P. Yea, truly: there never was such an idol as your sacrament is made by your priests; and commanded to be worshipped of all men, with many fantastic fooleries: when Christ did command it to be eaten and drunk in remembrance of his most blessed death for our redemption.

B. Alas! poor woman, thou art deceived.

Mrs. P. If you will give me leave, I will declare a reason why I will not worship the sacrament.

B. Marry, say on. I am sure it will be goodly gear.

Mrs. P. Truly such gear as I will lose this poor life of mine for.

B. Then you will die a martyr, good-wife.

Mrs. P. Indeed: if denying to worship that bready god be my martyrdom, I will suffer it with all my heart.

B. Say thy mind.

Mrs. P. I will demand of you, whether you can deny your own creed, which says that Christ perpetually sits at the right hand of his Father, both body and soul, till he come again? or whether he be there as our advocate, and intercedes for us with God his Father? If it be so, he is not here on earth in a piece of bread. If he be not here; and if he do not dwell in temples made with hands, why do we seek him here? If he did offer his body once for all, why make you a new offering? If, with one offering, he made all perfect, why do you, with a false offering, make all imperfect? If he be to be worshipped in spirit and truth, why do you worship a piece of bread? If he be eaten and drank in faith and truth, and if his flesh be not profitable to be among us, why do you say that you make his body and flesh, and that it is profitable for the body and soul? Alas! I am a poor woman! but rather than I would do as you do, I would live no longer. I have said, sir.

B. I promise you, you are a jolly protestant. I pray you, in what schools have you been brought up?

Mrs. P. I have, upon the Sundays, visited the sermons, and there have I learned such things as are so fixed in my breast, that death shall not separate them.

B. O, foolish woman! Who

would waste his breath on thee or such a woman as thou art? But how chances it that thou wentest away from thy husband? If thou wert an honest woman, thou wouldest not have left thy husband and children, and run about the country like a fugitive.

Mrs. P. Sir, I laboured for my living: and as my Master, Christ, counsels me, when I was persecuted in one city, I fled to another.

B. Who persecuted thee?

Mrs. P. My husband and my children. For when I would have them leave idolatry and worship God in heaven, they would not hear; but rebuked and ill treated me. I fled not for whoredom or theft; but because I would not be partaker with him and his children of that foul idol, the mass. And where-soever I was, as oft as I could upon Sundays and holidays, I made excuses not to go to the popish church; but to the true church.

B. The true church! what dost thou mean?

Mrs. P. Not your popish church, full of idols and abominations; but where two or three are gathered together in the name of God, to that church will I go as long as I live.

B. Belike then you have a church of your own. Well: let this mad woman be put down to prison, until we send for her husband.

Mrs. P. No. I have but one husband, who is here already in this city and prison; from whom I will never depart.

The conclusive and rational answers of this simple woman perplexed the bishop and his officers; who seemed at first unwilling to proceed to extremities. They affected to consider her as out of her senses; though cer-

tainly no marks of insanity can be discovered in her examination. They therefore directed the jailor to permit her to go about the town as she pleased: in hopes probably that she would either abscond, or commit some act of extravagance, which might sanction harsher measures. But they were disappointed. She employed herself diligently in the prison, in spinning and doing the work of a servant; but continued to bear a constant testimony against the errors of the papists; especially against their favourite doctrine of the mass. Her husband was sent for, who offered to take her home, if she would renounce her heretical opinions. This she steadily refused; declaring that she could not betray the cause of her Saviour, for which she now stood before the bishop and his priests. Several of the Romish clergyman next endeavoured to persuade her to acknowledge the real presence of the body of Christ in the sacrament; but to all their arguments she replied, "It is nothing but very bread and wine; and you ought to be ashamed to say that a piece of bread, which ferments and moulds, is eaten by mice and burnt in the fire, is the natural body of Christ. God's own body will not be so handled, nor kept in prison in boxes and cups. Let it be your god; it shall not be mine. My Saviour sits at the right hand of God, and prays for me." An old friar now stepped forwards; and asked her, "What do you say of the holy pope?" "I say," she replied, "that he his antichrist and the devil." At this answer they all laughed. "Nay," continued she, "you have more need to weep than to laugh; and to be sorry that ever you were born to become the chaplains of

that whore of Babylon. I defy him and all his falsehoods. Get you away from me; you only trouble my conscience. You would have me follow your doings; I will lose my life first. I pray you begone." After much more fruitless conversation, finding her inflexible, the priests left her.

Going abroad soon afterwards, she entered a church; and seeing a Dutchman repairing the images which had been mutilated in the time of king Edward, told him that he was madly employed. The image-mender, in a rage, called her a whore. "Nay," retorted Mrs. P. "thy images are whores; and thou art their follower; for does not God say, 'You go a whoring after strange gods, and figures of your own making;' and thou art one of them." This conversation was immediately reported to the bishop; who instantly sent for her and committed her to close confinement.

During her imprisonment she was visited by several pious and respectable persons of both sexes; who all bare witness to her sincerity, devotion and zeal, and professed to have been much edified by the propriety and piety of her conversation. At last, her persecutors having exhausted all their powers in vain to shake her constancy, brought her before the court; and reviling her as an anabaptist, delivered her over to the civil magistrates. The magistrates then used their influence to induce her to recant; telling her that she was but an unlearned woman, and could not understand these high matters. "I am nothing more," she answered, "yet with my death I am content to be a witness of Christ's death. I pray you make no more delay with me; my heart is fixed, and I will never

turn to their superstitious doings" The sentence was then read, that she should be burnt in the flames till she was consumed: which was no sooner pronounced than she lifted up her voice and said, "I thank thee, my Lord and God. This day have I found what I have long sought for." This caused a general mocking and derision in the whole court; but the constant martyr stood in the midst of the uproar unmoved.

After the judgment had been passed, the court again told her that her life should be spared if she would turn from her errors and recant. "Nay, that I will never do," she exclaimed, "God forbid that I should lose the life eternal for this carnal and short life. I will never turn from my heavenly Husband to an earthly one; from the fellowship of angels to mortal children. If my husband and children be faithful, then I am still theirs. God is my father, my mother, my brother, my sister, my friend most faithful."

She was then delivered to the sheriff; and, in the midst of an immense crowd of spectators, led to the place of execution, without the walls of Exeter. Here again the Romish priests assaulted her; but she refused to listen to their discourse, and begged them not to disturb her any more. While tying to the stake, and during the execution, she constantly ejaculated the publican's petition, "God be merciful to me a sinner." She uttered nothing but this comprehensive prayer; and suffered her cruel death with the greatest patience and courage: exhibiting a most noble example of faith and constancy, united with the greatest simplicity and humility.

MODERN POPERY.

The following EXTRACTS from a Pastoral Charge to their flocks, lately published by the Roman Catholic Prelates of Ireland, exhibit a fair and authentic statement of the present tenets of that church, on the important question respecting the right of the people at large to read the sacred volume of Revelation. This interesting document needs no comment. For with all its specious colouring, it is evident that it places the Scriptures of truth on a level with the atheistical books, prohibited by heathen governments, and the magical works burnt, by the direction of Paul, at Ephesus; and affirms that "more evil than good is found to result from the indiscriminate perusal of them." It is given under the signs manual of twenty-seven popish archbishops and bishops.

"In this church, dearly beloved brethren, you possess the fountain of all true knowledge, and the tribunal where God himself presides. He speaks to you by the mouths of all her pastors, whom, when you hear, you hear him. Luke x. 16. Never deviate from her decisions, they are the decisions of the Holy Ghost, who governs her, and always preserves the purity of her doctrine. Never attend to any voice but her's. — She is the tender mother who has brought you forth, who has nursed you in her bosom, fed you with milk from her breasts, in your infancy, and now furnishes you with strong food. She watches unceasingly over the deposit of the faith which has been confided to her by her heavenly spouse; she is always armed against every error, against every impiety; always shining in the midst of the disorder and confusion of this world, like the morning star from the midst of clouds, to direct her children in the ways of truth and salvation. Watch, therefore, we again beseech you, by the mercy of God, remain firm, do not fall from your steadfastness, be constant in the faith; repel with meekness, but with the zeal of God, all the assaults of those who would seduce you; be strengthened and animated, with the aid of divine grace, against all the ungodly, against all enthusiasts and impostors; watch, stand in the faith, act

manfully, and be comforted. I Cor. xvi. 13."

"Our holy Father recommends to the observance of the faithful, a rule of the Congregation of the Index which prohibits the perusal of the sacred scriptures, in the vulgar tongue, without the sanction of the competent authorities.—His holiness wisely remarks, 'that more evil than good is found to result from the indiscriminate perusal of them, on account of the malice or infirmity of man.' In this sentiment of our head and chief we fully concur, and a sad experience of its justice is found in the excesses and conflicting errors of those sects, amongst whom such perusal is unrestrained. With us it is not so; and approved versions of the holy scriptures, with notes explanatory of the text, are read by many of you with edification and advantage. We rejoice, dearly beloved, that the word of God should dwell abundantly with you; it is useful to teach, to reprove, to correct, to instruct in justice, and when read with piety and devotion, especially in families and at the time of prayer, it assists the man of God, whose heart is humble and whose understanding is captivated to the obedience due to Christ and to his holy church, to become perfect, and to be furnished unto every good work. But as heresies have arisen, and perverse doctrines, ensnaring souls and precipitating them into the abyss, have been broached only when the good scriptures have been badly understood, and when that which was badly understood was rashly and boldly asserted; hence it is necessary that such passages as are hard to be understood, and which the ignorant and unsettled daily wrest to their own perdition, be always received in that sense which the church of God has assigned to them, and which is the same that she had been taught by the Holy Ghost. In reading, therefore, the sacred scriptures, dearly beloved, seek only to become wise to salvation, and avoid that most perverse of all errors, that source of numberless evils, that pride and presumption which has desolated the church, and which would tempt you to set up your own weak and fallible judgment against the judgment of the one holy catholic and apostolic church, which is

the pillar and ground of truth, illuminated by the Holy Spirit, and directed and governed in all her decisions by the Son of God."

"As to the books which are distributed by the Bible Society, under the names of Bibles, or Testaments, or Tracts, or whatsoever name may be given to them, as they treat of Religion, are not sanctioned by us, or by any competent authority in the catholic church, the use, the perusal, the reading, or retaining of them, is entirely, and without any exception, prohibited to you. To enter into their merits or demerits is foreign to our purpose; such of them as have come under our observation, are replete with errors many of them are heretical, and generally they abound in calumnies or misrepresentations against our holy religion; as such they are carefully to be avoided; and should any of them happen to be in your possession, they are to be restored to the persons who may have bestowed them on you, or otherwise to be destroyed; except only Bibles or Testaments, which, if not returned to the donors, are to be deposited with the parish priest."

"It is not without reason, dearly beloved, that we thus exhort and enjoin you to exclude from your houses those pernicious books, as by accepting of them, or retaining them, you would keep in your presence artful and designing enemies, who sooner or later might deceive you to your ruin. They are books, (says St. Augustine, speaking of such like), from which nothing good and much evil can be learned; they are generally artful compilations of truth and falsehood blended together; having, as their immediate object, to defame or ridicule our holy religion, its doctrines, its ministers, its rites and ceremonies."

"Hence, dearest brethren, *such books* have been, and ever will be execrated by the catholic church; and hence also those salutary laws and ordinances, whereby she has at all times prohibited her children to read or retain them; nay, why she has frequently ordered them to be *committed to the flames*."

"Such prohibition of pernicious books is so consonant to right reason, that the voice of nature instructed the pagans to remove them from society. Rome, when im-

mersed in idolatry, commanded by an edict of the senate, that books reputed hostile to her institutions should be burned in the forum: and Athens, a city not less celebrated for her wisdom, expelled a teacher of impiety from amongst her citizens, and condemned his works to the flames. So the church of God, ever opposed to error and impiety, from her origin, has employed all her zeal and all her energy in condemning false doctrines and pernicious books. The apostle Paul, at Ephesus, prevailed on the new converts in that city, to collect together, and burn, in public, the impure and the wicked books which they had in their possession. In the great council of Nice, it was decreed, and the decree was executed by the renowned emperor Constantine, that the works of the blasphemous Arius should be committed to the flames. The other general councils followed a precedent so wise and salutary. The writings of the impious Nestorius were condemned in the council of Ephesus, and burned by order of the emperor Theodosius. Those of Eutyches, condemned at Chalcedon, met with a similar fate; and each succeeding age, furnishes new examples of this seasonable interposition of her authority by the church, and by those wise and religious sovereigns who secured their own thrones, and the peace and happiness of their subjects, whilst they lent their aid to the suppression of pernicious books. Exclude therefore from your houses and from your possession, from yourselves, your children, and your domestics, all tracts and books of whatsoever description, which, treating of religion, come from a suspected source, or which do not bring with them the genuine sanction of those whom the Holy Ghost has placed to rule the church of God. 'Knowing in whom you have believed, keep the form of sound words which you have heard from us in faith, and in that charity which is in Christ!'

QUERY.

8. *Gentlemen,*
One of your constant readers, who has a firm conviction of the glorious

truth, that "Christ, by the grace of God, tasted death for every man." will esteem it a great favor if any of your correspondents will give him scriptural definitions of the doctrines of *Election* and *Reprobation*. It is hoped that these will not augment the list of queries that are destined to oblivion, for perhaps no doctrines are less understood in the New Connection of General Baptists than the above.

Your's, most respectfully,
A G. B.

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

ABSURDITY OF ATHEISM.—It is asserted by the Atheist, that there has been an eternal series of things. If so, every individual in the series, (take, for example, a series of men,) had a beginning. But a collection of beings, each of which had a beginning, must, however long the series, have also had a beginning.

This is intuitively evident. Should it be said, that the first in each series had not a beginning, but was from everlasting; which is the only possible method of evading this conclusion; it may be replied that, according to this supposition, the first in each series was uncaused and self-existent; and, containing in itself, the principles of an eternal existence, could never have ceased to be. At the same time, an endless multitude of finite self-existent beings must be admitted on this supposition, possessed, in all instances, of few and feeble active powers; and, in most instances, of none but such as are merely passive. Thus, for example, there must have been an eternal man, an eternal lion, an eternal eagle, an eternal oak, an eternal rose, eternal grass; and, in a word, as many eternal self-existent beings as there are kinds and sorts of existences in the world: for no being of one kind can possibly produce or bring into existence a being of any other kind. Of course, there must have been one, eternal and self-existent, at the head of every existing series; and,

at the head of every series of animated beings, an eternal self-existing pair. From these also, the whole series must have sprung without any contrivance; and, in most instances, without any consciousness. All this, with a train of absurdities following it, literally endless, must be admitted on this supposition. For what purpose must all this be admitted? Truly, to relieve us from the difficulty of admitting the existence of one self-existent Being, the Creator of all things.

PUNISHMENT OF COWARDICE.—

Loss of reputation is not the only consequence of cowardice. Among the Kansas, a tribe of American Indians, when it cannot be corrected, they destroy the cowards: probably with a view to nerve the young warriors in the practice of the opposite quality. "I witnessed," observes a late author, "one of these executions."

"The Kansas had returned from a successful war excursion, in which one of their party, who had on a former occasion been culpable, behaved in a very cowardly manner. The whole nation, except those who had lost relations, and Te-pa-gee, the subject for chastisement, was engaged in rejoicings appropriate to the occasion of victory. Te-pa-gee, probably without the least suspicion of the destiny that awaited him, had withdrawn from the public ceremonies, and sullenly seated himself on the trunk of a tree adjacent to the river. Shortly after, and apparently without design, the females and children in their dances approached the river, near the place occupied by him: when E-gron-ga-see, the chief, walked carelessly through the festive groups, presented himself before the astonished culprit, and proclaimed to him in a voice, audible to all present, "Thy cowardice has forfeited thy life." The sports instantly ceased; all was silence and consternation: E-gron-ga-see drew his knife from beneath his robe; Te-pa-gee bared his bosom, received a thrust to the heart, and died without scarcely uttering a groan. The warriors then assembled with the witnesses of the tragic scene; the executioner, addressing his audience, in a few words, stated the

reprehensible conduct of the deceased, and the necessity that existed for inflicting so signal a punishment; after which all returned to their respective homes."

"I need not attempt to describe the feelings which this event occasioned in the minds of the young Indians. They all concluded, that, in preference to suffering such ignominy, they would die a thousand deaths, if it were possible, in defence of their country; and the old men and women availed themselves of the occurrence to confirm and strengthen their resolutions."

INTERESTING CALCULATION.—The whole population of the globe is estimated, by the most accurate geographers, at one thousand millions; of which, six hundred and thirty millions are pagans; twelve millions, Jews; one hundred and eighty-eight millions, Mahometans; and one hundred and seventy, christians, including the Greek, popish and protestant communions. It has also been computed, that the total number of the copies of the Holy Scriptures which have issued from the press, since the first discovery of the art of printing to the present day, does not exceed twenty-five millions. Now it is reasonable to suppose that fifteen millions of these copies have been worn out or destroyed; and that fewer than ten millions are now in circulation, probably not half the number. These are thinly scattered among the one hundred and ninety millions of nominal christians and Jews; while the eight hundred and ten millions of pagans and mahometans continue nearly in entire ignorance of the contents, and even of the existence of the sacred volume. How necessary then is such an institution as the Bible Society!

AMERICAN TASTE.—A gentleman who has lately published his *Travels in America*, gives the following characteristic sketch—

"I had overtaken," he says, "a respectable farmer, who provoked me a little, by his total insensibility to the beauty of the lovely scenes through which we were passing. In vain I exhausted my vocabulary, to find a single word which could convey to him an idea of a fine view or magnificent prospect, unconnect-

ed with value. Part of our dialogue was to the following effect:—'Thy's is really a beautiful country of yours.' "O yes, sir, the crops are wonderful beautiful; but you should have seen them last year. I reckon there is not a more beautiful valley in America, at least for wheat; and it is considerable as a corn country." 'Yes; it seems to possess a rich soil, but I was not referring to its fertility,—I meant that it was a fine country to look at; that you had some very fine prospects.' "O yes, sir, I would not wish for better prospects, if this weather does but hold out till harvest. Last year our prospects were not half so good, and we got an abundance." "I see, my friend, we do not understand one another yet; I meant it was a handsome country, as you call it, I believe: look how finely the land waves just under that mountain." "Yes, sir, the water runs off as if it were all drained; but it is mighty bad for the plough." "Well, my friend, I suppose I must say that it is an elegant country. What an elegant view we have just now to our right?" "Yes, sir, that belongs to Mr. —, that you are going to tomorrow; and he has fifteen hundred acres, all nearly as handsome, under wheat and corn."

SUPERSTITION.—In Sicily, when a patient is despaired of by the physicians, it is deemed necessary to administer the sacrament of extreme unction; and accordingly the consecrated wafer is carried in state through the streets to the house of the dying person, preceded by banners, incense burning, and a bell;

as it advances, every one kneels until the procession is passed, while those in the houses, on hearing the bell, instantly run to the windows, (showing a light if at night) and fall on their knees in prayer. "I was," says a late traveller, "one evening at the Carolina conversation rooms, at Palermo, when most of the principal peers of Sicily were playing at cards, and the deals having run several times, the stakes had increased to a considerable amount, and every one was anxious for the next turn up; yet, when, at this critical moment, the tinkling of a bell was heard, away went the cards, the banker swept his money into a handkerchief, and down went princes, and duchesses, and dukes, and princesses on their knees, in promiscuous confusion, until it had passed by."

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GENERAL BAPTIST
OCCURRENCES.

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OBITUARY.

April 30th, 1825, died, **ROBERT MILLIGAN**, of Hinckley, gent. in the sixty-fourth year of his age. His father* was a native of North Britain, who married a sister of the late Francis Smith, of Melbourn. Mr. Milligan was originally in low circumstances; but through divine Providence opening a market for the hosiery trade in both parts of

* Mr. Milligan was their only son; and as we do not recollect to have seen any account of his parents, the following transcript from the Baptist burying ground, Barton, may be acceptable to some of your readers.

In Memory of **ROBERT MILLIGAN**,
a Native of Hollingwood,
near Dumfries, Scotland,

Many years a worthy Member of the
General Baptist Church at Barton,
and for a considerable period held the
Office of Ruling Elder in that Society.

His pious admonitions,
his affectionate exhortations,
his liberal hospitality,
and general deportment,
deserve a grateful remembrance.

He finished his course with joy,
on the 8th day of March, 1783.

Aged 66 years.

Also,
MARY, Wife of **R. MILLIGAN**,
and Sister of the late venerable
FRANCIS SMITH,
Pastor of the General Baptist Church,
Melbourn, County of Derby.

She died, Jan. 22d, 1804,

Aged 82 years.

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Many Daughters have done
virtuously, but thou didst excel.

America, he arose to considerable wealth. He was, for many years, a very active member and deacon of the G. B. church in this town; and afforded the greatest assistance in the erection of their new meeting-house. Latterly he had imbibed the sentiments of the modern Presbyterians, and been united to them; yet he has not withheld his liberality from his former connections. Within a few months of his death, in settling his accounts with the trustees of the G. B. chapel, he made them a present of more than fifty pounds. A few days before his death, when one of these trustees called upon him, the recollection of this circumstance afforded him pleasure. Without exaggeration, we may safely say, that in different ways, he has subscribed, towards the G. B. cause, nearly two thousand pounds.

About eight months before the death of the above gentleman, died **Mrs. JANE MILLIGAN**, his wife, in the seventy-first year of her age. Though elevated in temporal circumstances, she retained her domestic and industrious habits; and, whilst her nearest connections forsook the sentiments of the General Baptists, she continued in fellowship with that people till her death. She was a member of the G. B. church in Hinckley, more than forty years.

On Feb. 9th, 1825, died, Mrs. **ANN LIGGINS**, wife of Mr. Wm. Liggins, of Hinckley, hosiery, having just completed her thirty-ninth year. By this stroke, the feeble church in that town has sustained a material loss; and her family is deprived of one of the best of wives and mothers. The minister who spoke at her interment, and who has been intimately acquainted with her more than twenty years, says, "She was clear in her views of the doctrines of the gospel; steady in her reliance on Christ for salvation; and an ornament to the church to which she was united nearly nineteen years. The most striking traits in her character were—an inflexible regard to righteousness in all her dealings; the utmost industry and economy in all her house, and this to enable her to shew compassion to the poor and afflicted; to entertain the disciples, and especially the ministers,

of Jesus; and to contribute to the support of his cause at home and abroad. In her last affliction, which was long and tedious, she enjoyed a settled peace, arising from a lively sense of the love, the power, and the faithfulness of her Redeemer." Though at times she thought her Saviour long in coming, as she expressed it, yet she was well resigned to life or death: though for months she expected and desired the last; and improved every opportunity of a little ease, in admoanishing her friends, arranging her household affairs, and instructing her children how to proceed after her dissolution. Her minister delivered a discourse on account of her death, Feb. 20th, to an uncommonly crowded audience, from Psa. xvii. 15. "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." This text was her own choice, and very expressive of her experience. Instead of attempting to give his hearers a detailed account of her character, he referred them to Prov. xxxi. 10—31, which remarkably coincides with her conduct. May we not venture to recommend to female professors a more diligent perusal of that passage.

WM. FRITH, another member of the G. B. church, at Hinckley, who had been usefully employed in carrying on meetings for exhortation and prayer, died, March 31st, aged forty-four years. In assisting his children to set up a blacksmith's shop, at Nottingham, whither they had removed on account of better wages, he caught a very severe cold last Michaelmas; under the effects of this, his constitution, already shaken, gradually gave way; but it was gratifying to his friends to observe his resignation and peace of mind, regularly to increase as he drew nearer the confines of an eternal world.

W. BROWN, a member of the same church, who, after passing through a checkered life, was declining into the vale of years, under many temporal discouragements, and, with many others, had emigrated to Nottingham for work, was killed there, on April 18th, by a quantity of deal planks falling on him as he was assisting to load a boat. He appears

to have had a strong impression on his mind of some awful event about to take place, for a day or more before his untimely end; this excited his warmest prayers. The night before his death, he arose three times to pray, and especially interceded for his family, which were scattered and distant from him. Yet his mind appeared much composed, and prepared for the awful event, which took away his life when he had just finished his part of filling the boat.

Mr. Wm. CAURAH was born at Loughborough, in 1800. His parents being poor though respectable, he was early accustomed to habits of industry. When very young, he had frequent serious impressions; but they soon passed away, and he plunged into many of the gaieties of youth. In his eighteenth year, however, he was again led to reflect deeply on his lost condition as a sinner; and to cry out, "What must I do to be saved?" His distress for some time was great. He found no satisfaction in his carnal amusements; and was driven to the house and word of God to seek relief. This change of conduct soon attracted the notice of the friends of religion; who kindly encouraged the young enquirer and directed him to the Saviour of sinners. He obtained peace in believing; and was baptized Oct. 18, 1818, along with several others, and added to the G. B. church, at Loughborough.

From this period, he evinced an earnest desire to adorn the doctrine of God his Saviour in all things, and to consecrate himself to his service. Having experienced the advantages of Sunday-schools, in his own person, he was active and successful in promoting the interest of the institution connected with this church. By his regular attendance at meetings for prayer and discipline, he proved that the cause of Christ lay near his heart. His profiting appeared to all; and his friends encouraged him to give exhortations at prayer meetings and to preach occasionally in the neighbouring villages. These attempts were received with approbation; and he promised to be an ornament and a blessing to the cause in which he was engaged.

But in 1822, he removed his resi-

dence to Nottingham, and joined the church in Broad-street, where he was acceptably employed in preaching, and appeared to enjoy greatly the religious connections in which he stood. He did not however continue long in that town; but, in 1823, removed again, in obedience, as he thought, to the leadings of divine Providence, to Chesterfield. As there is no G. B. church in that place, he was deprived, in a good measure, of the privileges of Christian fellowship; a loss which he severely felt and regretted. He frequently attended the means of grace with the Particular Baptists, and preached for them; but he never forgot the denomination to which he had at first united himself. He was praying and labouring for the introduction of that interest into Chesterfield, when an unexpected end was put to all his earthly pursuits.

In the morning of Dec. 15, 1824, he was seized with severe indisposition, and, though the best medical assistance was procured, his disorder soon assumed a very alarming aspect, and baffled the efforts of human skill. To the great sorrow of his friends, he was generally delirious, and often very violent. They could not therefore have much conversation with him. There were however lucid intervals, when he was perfectly recollected and sensible that death was rapidly approaching. On these occasions, he expressed his willingness to depart, and his assurance of acceptance through Christ. He exhorted his mourning partner in life to submission to the divine will, and besought her to bring up their only child in the nurture and admonition of the Lord. Soon after this, he sunk into a state of insensibility, in which he lay till Dec. 21, when he was released from all his sufferings. His remains were interred on the 24th; and attended by three dissenting ministers, the manufacturer in whose employ he had acted as overseer, and the workmen connected with the concern. On the following Lord's-day, the event was improved to a large congregation, by Mr. Jones, the Particular Baptist minister, at Chesterfield; and also by Mr. R. Smith, at Nottingham.

Feb. 19, 1824, died, Mr. Wm.

COTTELL, aged fifty seven, a worthy member and deacon of the G. B. church, at Kirton in Lindsay. He was baptized by Mr. Scott, of Relford, about 1788. In the former part of his life, he was an occasional preacher; but the weakness of his constitution obliged him to desist. The sacred scriptures were his delight and his daily study; and his acquaintance with them was deep and extensive. He well understood the plan of salvation, and the design of the gospel to make men holy and happy; and his conduct adorned his principles. He had respect to all the commandments of the Lord; and his moral character was unimpeached. He feared God above many; his love to his Saviour was ardent; his affection for the people of God, sincere and steady; and his attachment to the G. B. cause, unshaken in the midst of difficulties and distress. His friends esteemed him a principal pillar of the church; and when he was removed, were ready to exclaim, "Help, Lord, for the godly man ceaseth!"

In the latter part of his course, bodily and domestic afflictions had weakened his nerves, and he often reflected on death with fear and trembling. But when his last illness attacked him, which was only of five days' duration, he experienced the truth of that gracious promise, "As thy day is, so shall thy strength be." The fear of death was removed; he supported his affliction with calm resignation; and met the king of terrors with holy composure. Conversing with his minister on the important realities of eternity, he observed, "I trust in the infinite mercy of God, displayed in the great undertaking of his dear Son. I cannot indeed leave my beloved wife and children without a sigh; nor my christian friends without desiring, if it were the will of God, that I might be spared to be a little longer useful among them. But, as for myself, I have not the least doubt of my interest in the blood of Christ, and I am persuaded that when the last struggle with the enemy is over, I shall be happy." On the day of his dissolution, when encouraged to keep trusting in Christ, he replied, "I have trusted in him for more than thirty years, and he has never failed to

help me; and still I cast my all upon him." In a few hours afterwards, he calmly fell asleep in Jesus, without a struggle or a groan.

On the following Lord's day, his remains were interred in Kirton church yard, and Mr. Stocks delivered a discourse, in the G. B. meeting-house, from 2 Thess. iv. 17; and on the succeeding Lord's day, he preached a funeral sermon, in the Methodist chapel, to a very crowded and affected congregation, from Matt. xxv. 23.—May his widow be enabled to hold out unto the end; and may all his children follow him as he followed Christ.

CONFERENCES.

The **MIDLAND CONFERENCE** was held at *Dover-street, Leicester*, April 5, 1825. At this meeting, Mr. Winks was appointed secretary of the Conference in the place of Mr. Hoc, who has removed to a distance.—Ten pounds were voted to the church at Belper, towards the interest of the debt on their chapel; and those churches which have not collected for their case were requested to do it the first opportunity.—Mr. Scott having left Cork, it was determined, on the application of the friends there, to retain that place as a home missionary station, and endeavour to supply it with a minister, as soon as possible.—Mr. Hudson was requested to visit Preston, and supply there till Whitsuntide.—Mr. Stevenson, the secretary of the Home Mission, stated the depressed state of the funds of that society; and earnestly begged that the representatives of the churches present would exert themselves to liquidate the present debt of nearly one hundred pounds, and furnish supplies for future exertions; as many important fields are daily presenting themselves, which cannot be occupied for want of pecuniary means.—Mr. R. Smith preached, in the morning, from 1 Thess. ii. 10—12; and Mr. Goadby, in the evening, from Matt. xii. 43.—The next conference to be held at *Stoney-street, Nottingham*, on the Tuesday in Whitsun-week; Mr. Stevenson to preach, in the morning; and Mr. James Taylor, in the evening; or in case of failure, Mr. Orton:—In,

the Crown, Long-row, near the Exchange. A Committee Meeting of the "Female Sewing Society for the Promotion of Education among the Sex in India," will be held at Stoney-street, at nine o'clock in the morning.*

The NORTH LINCOLNSHIRE CONFERENCE met at *Kirton*, April 1, 1825, when Mr. Purkeas was advised to remain at *Crowle*; and it was agreed to remind the Committee of the Home Mission of their promise to send a supply to *Misterton*. A case from *Killingholm* was referred for further explanation. Mr. Foster preached, in the evening, from *Zech. xiv. 8.*—The next Conference to be at *Butterwick*.

NEW MEETING-HOUSE OPENED.

On April 1, 1825, a new meeting-house was opened for divine worship, at the hamlet of *Stowbridge*, Norfolk. In the morning, Mr. Bissill read and prayed, and Mr. J. Jarrom preached, from *John xix. 30.* "It is finished." In the afternoon, Mr. Wm. Smith, of *Gedney*, read and prayed, and Mr. T. Rogers preached, from *Psa. cxviii. 25.* "O Lord, I beseech thee, send now prosperity." In the evening, Mr. J. Goadby read and prayed, and Mr. J. Bissill preached, from *Rev. xxi. 3.* "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Mr. S. Wright gave out the hymns. The congregations were large and attentive; the services were impressive; and many will long remember the occasion as a day of good things: a season of refreshment from the presence of the Lord. The collection amounted to about ten pounds.

About four years ago, Mr. R. Rateliff, a member of the G. B. church, at *Fleet*, residing in *Wigginhall*, *St. Mary Magdalen*, a

* We are requested to correct a mistake in our account of this Conference, in the number for February.—Mr. Orton succeeded Mr. Jones, not as Secretary to this meeting; but to the *Home Mission for the Midland District*.

village about six miles south of *Lynn*, and eleven east of *Wisbeach*, opened his house for preaching: himself, in conjunction with the students from the academy, and some neighbouring ministers, supplying it. Soon afterwards a place was opened at *Stowbridge*, a populous hamlet, about two miles south of *Magdalen*, then in a very benighted state; preaching being here in the afternoon; and at *Magdalen*, morning and evening. Both places were well attended; and about two years since, a few persons were baptized, and a church was formed on the principles laid down in the New Testament. At *Stowbridge*, there being no other place to assemble in than sometimes a barn, and at others a small room in a dwelling-house, and the hearers increasing, it was found desirable to erect a meeting-house. One of the inhabitants kindly made a present of a convenient spot of ground; and a small but pleasant building, twenty-five feet by twenty-seven, has been erected, at the expense of nearly two hundred pounds. The prospect of success, in both branches of the church, is encouraging. Mr. S. Wright, late student of the *Wisbeach Academy*, has accepted an invitation to exercise his ministry in this newly formed society. May the little one soon become a thousand; and the small one a strong nation!

REVIEW.

ADVICE TO COTTAGERS: *showing the means by which they may become rich, honourable, useful and happy.* By J. THORNTON.

18mo. pp. 128. price, boards, 1s. 6d. W. Baynes and Son, London.

One of the favourable signs of the times in which we live, is the readiness of men of piety and ability to interest themselves in the improvement of the character and comfort of the lower classes of society. This laudable design has not perhaps, in every instance, been pursued with proportionable judgment; and measures may have been sometimes adopted that, by leading the poor to

aspire after a higher station, have had a tendency to render them discontented in their own. The true mode of alleviating their condition is to convince them that they may be happy, respectable and useful in that sphere in which divine Providence has seen fit to place them, and in which the welfare of society requires that the great mass of them should remain. The worthy author of the neat little volume before us, has attempted, with great ability and success, to accomplish this desirable object. He has, in an intelligible, affectionate and pious manner, instructed the cottagers for whom he writes, how they may, even in their cottages, become truly rich, honourable, useful and happy. We heartily approve both of the design and execution; and cordially recommend it to the serious and practical attention of those for whom it is designed. We think that the friends of humanity and religion would often find beneficial results arise from introducing it, as a present, into the dwellings of the indigent.

THE INFANT'S SCRIPTURE ALPHABET. *in prose and verse.*

32mo. pp. 32. price, in ornamented covers, 2d. Westley, London.

This is a very pretty little book. It contains a series of neat woodcuts, and in the centre of each, a letter of the alphabet very conspicuously placed. Below each cut is a well selected text of scripture, beginning with the same letter; and a poetical paraphrase of the passage, chiefly from Dr. Watts. It is neatly executed and well worthy of the attention of all who are called to impart the first elements of learning to the infant mind. A sensible preface points out the modes by which this part of instruction may be stripped of its dullness and rendered amusing. The contents of these pages are also neatly arranged on cards, and afford an entertaining and instructive exercise for children of more advanced years. The idea is ingenious, and we strongly recommend it to parents and governesses.

GRAMMAR FOR CHILDREN: *designed for young Persons in general, but more particularly adapted to facilitate their instruction in preparatory schools; illustrated with cuts.*

18mo. pp. 72. price 1s. Westley, London.

This is rather a singular attempt to smooth the path to a very useful branch of knowledge, which it is usually found difficult to convey to very young pupils. The eye is called in to assist the understanding and memory: and while the parts of speech are defined, in general with simplicity and accuracy, and their inflections taught by appropriate examples, the ideas are illustrated and fixed on the mind by neat pictures. Thus a noun is represented by a man; and adjective, by a black man; the degrees of comparison, by three men of different statures, and three plums of different sizes, &c. The whole displays great ingenuity; and is well adapted to impart correct instruction to the tender mind in nurseries and preparatory schools. We have heard of unsuccessful endeavours to discover a royal road to geometry; but we have here a picturesque road to grammar, which, with a judicious guide, may be travelled with pleasure and success.

POETICAL ASPIRATIONS: *or, a Versification of the Lord's Prayer, the Ten Commandments, and other pieces for youth. Embellished with cuts.*

18mo. pp. 24. price 3d. Westley, London.

A pretty little book, well adapted for a reward to a good Sunday scholar. It is neatly got up; and adorned with many pleasing wood cuts. The verses in general are harmonious, and, in some instances, rise above mediocrity; and the matter is unexceptionable, being mostly paraphrases of important parts of scripture, designed and fitted to benefit and please the youthful mind.

Missionary Observer.

MISCELLANEOUS INFORMATION

RESPECTING THE RELIGION, MANNERS, CUSTOMS, &c. OF INDIA.

Extracted from various Letters
of Messrs. Bampton & Peggs.

CONVERSATION ABOUT JUGGERNAUT.

I had yesterday a long warm conversation with two idolaters on the propriety of substituting Juggernaut for the Most High. And how do you think they argued? their strain was this;—Juggernaut, it is true, cannot see, or hear, or speak, and the immaterial God has no organs, therefore, he cannot see, or hear, or speak, and Juggernaut is fit to substitute for him. I admitted, that the Almighty had not members, but maintained that he possessed power and knowledge, and I put them upon proving the idol's power in the first place, that they might establish his right to be adored. They accepted the challenge, and told me that some years ago, his supposed want of power was ridiculed by an English Officer, at the Rut Jatra, but the idol gave him a convincing specimen of his might, for after every man had left the car, Juggernaut, *Juggernaut*, *'unaided!* moved along. I replied though the car moved, it was down hill, and rejected their testimony because they were not present, and had only heard it from the idol's friends.

BAMPTON.

ACCOUNT OF A NEW TEMPLE AT CUTTACK.

I turned aside to see what I could of a new temple which they are erecting, it is by far the loftiest I have seen, 67 feet high; it is a square stone building of pretty nearly the same dimensions from the bottom to the top, and exhibits a degree of architectural skill which you would not suppose to exist amongst a people who live in such miserable huts as theirs; and this remark applies not only to it, but also to a number of the other temples. It is adorned by a great number of ugly stone images, some of which seem ready to groan under the weight which they sustain, like what you may see at home in many an old village church, and I believe quite as well executed. The workmen ascend by a tolerably easy acclivity, beginning, of course, a long way from the temple, and made of bamboos, tied pretty close together. Thus a kind native helped me both up and down by taking hold of my arm, but looking down through the bamboos under my feet to the ground, at the distance of 50, 60, or 70 feet, was almost too much for my head, happily however I reached the ground in safety; and then inquired if I might go *into* the temple? no objection being made

I entered, and found the interior about 12 feet square, and the walls about 6 feet thick, the room may be 20 feet high, and it finishes in a dome. About a dozen people came into the temple to me, and feeling affected by my situation, I declared the sinfulness of idolatry; taught them that we were all sinners, and tried to exhibit Christ, as the only Saviour: one man looked very serious, another very angry, in answer to my inquiries, I was told that they had been 2 years building it, and that it will cost about 7000 rupees, which at par is £875. The angry man followed me out, and inquired if my horse was not alive, and said I believe, that having life, he was Brumhu, God, I said my horse had life, and so had a dog, if therefore he would worship one, he might like the other. Some of the people laughed at him. I was soon surrounded by a large group, and another man presented himself who seemed determined to oppose, I began to tell them that we were all sinners; but he said he was not, to which I replied, that as the healthy man did not want a doctor he had no need of me, and I had not any thing to say to him; after a little cavilling, he held his peace, and listened whilst I tried to preach Christ to those of his countrymen, who arrogated less to themselves than he did. We want our wits about us to silence these petulant opposers, and when we are not prepared for them they are unhappily like the dog in the manger. Hard study is necessary to acquire knowledge, and besides a pious disposition, lively spirits to impart it; hard study exhausts, and it is to me difficult to avoid each of the two extremes.

BAMPTON.

A HINDOO'S NOTION OF HEAVEN.

I think our friends in England would be interested in the following sketch of a *Hindoo's ideas of the society of heaven*. According to our pundit, all the gods and people in heaven are the servants of Eswer, or God.—The following items appear very curious, and show how inaccurate are the notions which the heathens have of a future state of felicity, *the houses* are of gold, silver, brass, iron, and wood, which are inhabited by individuals according to their character, the *food* is called aumroot, that is, that which is without death, it is made of milk, ghee, sugar, butter, milk, and honey; *servants' wages*, not money, but their food, they who are faithful will afterwards become like the gods; *bad servants* are turned out of heaven, and are born again in the world; *the steward*, who gives all orders and regulates the affairs of heaven, is Vishmoo; *the consumer*, or table servant, is Indru; *the sirdar bearer*, or houseservant, is Covarah; *challah*, or *umbrella bearer*, Burroon; bobarchee, or cook, Chundras, the moon, and his brother; *mater*, the servant who does the meanest work, Rahoo; *molley*, or *gardener*, Gunderp; *doobee*, or washerman, augne, or fire; *chookedar*, or watchman in the day, Mungul, (the planet mars,) in the night, Rahoo, a being with the face of a man, and the body of a serpent or alligator; *cise*, or *ostler*, Rahoo, brother; *carriage*, nundeegoose; two horses, uswers; coachman, matalee; *whip*, latooe, or knowledge; *head of the nautches* or dances, mahadev, who makes a great noise with an instrument of peculiar kind; *nautchakaree*, or dancing girls, aupukearee; *musicians*, nauraud; the children of the gods and all

the celestial inhabitants go to school, and the master is named Brohuswuttee; *shastre reader*, Brumha.—The year consists of 360 days, at the full and new moon is a great feast; at the latter the gods sit in judgment in reference to the new life of the moon. Every day the celestial inhabitants have dances, sleep, take journeys, and returns. What a contrast the description of heaven in the holy Scriptures must present to the mind of a Hindoo or Mousalman, when seriously considering the nature of that “rest that remaineth for the people of God.” When shall the light of the gospel dispel the clouds of darkness that hang upon the future destinies of men? PEGGS.

ESCAPE OF A HINDOO FEMALE FROM THE FUNERAL PILE.

The following account of an *Ooreah suttee* which took place at Sumbhulpoor, 144 miles W.N.W. of Cuttack, is taken from the *Calcutta Journal*, and may cast some light upon the state of the heathen, and the interest that is excited for their welfare.

“Sumbhulpoor, July 1, 1823.—The following is a recent and most remarkable instance of a suttee which occurred at this place, the issue of which will be perused with pleasure by all lovers of humanity, and excite sentiments of sympathy for the unfortunate sufferer in the bosom of all susceptible of human kindness and fellow feeling. On the 29th ultimo, intimation was given by the local authorities that the widow of a brahmun, who died the preceding evening, had voluntarily expressed a desire to perform suttee at the funeral pile of her departed hus-

band; every possible argument was advanced with a view to dissuade her from thus sacrificing herself, but without effect: seeing her determined, she was allowed to follow the bent of her inclinations, and accompanied by her relations and the brahmuns of her sect, she proceeded to the spot where the pile was erected on the banks of the Mahanudde, contiguous to the town of Sumbhulpoor. The construction of the pile, which was composed of bamboos, differed very materially from those generally used in other parts of the country, the base was a tetragon of about seven feet, with walls as near as possible five feet in height, these gradually diminished to the top and assumed a form somewhat spherical; in the centre was placed the wood and other combustibles, on which was laid the dead body folded in a sindon of white cloth; steps so as to facilitate the ascent were constructed on the western side. On the woman approaching the pile of wood, which had previously been set on fire, she appeared without the slightest agitation, perfectly cool and collected, evinced wonderful fortitude and resignation, and was entirely free from the influence of intoxicating drugs. She twice walked, unaided, with a firm step round the funeral pile, ascended the steps, and threw herself spontaneously into the flames. A solemn pause ensued for a few seconds, when to the astonishment and agreeable surprise of the great number of bystanders, (but the evident discomfiture of the sūdolous brahmuns,) she eagerly scrambled over the pile, ran and threw herself into the river, whence by the prompt and exemplary assistance of the European gentlemen present, (Cap. L. of the Malras

establishment, and Mr. Babington the deputy Post Master,) she was instantly rescued and conveyed to the military hospital, where she now remains severely scorched, but in a favourable way for recovery; the poor woman is deprived of her cast in consequence of what has happened, and were it not owing to the humane and generous interference of the political agent, (Major G.) to whom the circumstance as it took place was immediately communicated, the unfortunate creature, not even recognized by her family and connections, would be allowed to wander an outcast, without a single friend to pity or protect her." PEGGS.

ACCOUNT OF THE HILL PEOPLE INHABITING THE COUNTRY WESTWARD OF ORISSA.

Some time since I proposed to our friend Mr. R. among others the following inquiry,—Is the language of the *hill people* so different as to require another version of the Scriptures? what may be their number, peculiar habits and ceremonies, and any noted temples? To this he furnished me with the following information. The language of the hill people (called Puttah-oor,) is so different from that spoken in the Mogulbunde,* as hardly to be understood by the inhabitants of the latter, and their habits are so different that they hold no communications with them; it is said that they can neither read nor write; their gooroo is the soonree, (or distiller,) who performs the marriage ceremony amongst them,

and they hold such in greater reverence than their idols.

Keonjur is a tributary state not within the jurisdiction of this court, therefore dangerous for a christian to venture without express authority within their boundary, it is therefore difficult to ascertain their number, peculiar habits, ceremonies, or any noted temple. Hamilton in his work on Hindoostan gives some further account of this part of Orissa. This enormous zeminadry is situated about 70 miles north by west from the town of Cuttack, and is said to extend 182 miles from north to south, and 125 from east to west, but these are probably the extremes. In 1803 the rajah of Kunjeur was a powerful chieftain, and was always considered independent of the Maharatta power, although prior to 1803, he rented from the Nagpoor state a considerable portion of Cuttack. The recorded proprietor in 1815 was named Jonardhan Bhunj, and the tribute he then paid to the British Government 2790 rupees per annum, after which it was supposed he would have a clear revenue remaining of about 30,000 rupees per annum; a very small sum for so immense a surface, producing rice, sugar cane, cotton, timber, fuel, salt, tar, gums, wax, iron, and honey. Most of the iron exported from Balasore to Calcutta is produced in this district, which is also fertilized by several streams, but a great proportion of it continues waste, desolate, and covered with jungle. The town of Kunjeur stands in lat. 21° 31' N. Lon. 85° 32' E. 92 miles N. N. W. from Cuttack."

Our pundit has furnished me with an account of a visit of his about seven years since to this hill rajah; the occasion of it was

* That part of Orissa which is immediately under the British Government.

as follows, Rajah Jaunardahn being among other children had a very remarkable son born, having 6 fingers on each hand, and 6 toes on each foot, being of unusually large size, and, according to report, able to talk a little at five or seven months old; his father and mother both dying within a month of his birth, when he was about a year and a half old, a very large assembly of pundits was called to divine what would be the history of this remarkable child; four or five hundred learned men from a distance, besides those in the vicinity of the rajah's residence, were assembled, and from the stars, the shasters, and the actions of the child, it was presaged that he would be wise, well read in the shasters, have many sons, speak religious words, have many elephants, horses, soldiers, &c. The pundits from a distance stopped a month, and those near about half that time. On taking leave, presents were made of 3 or 4 cloths, and 10, 14, 16, or 20 rupees, the pundit says he got 4 cloths and 16 rupees, his napet, or barber, who accompanied him, 2 cloths and 2 rupees. Of the country he states, the rajah has many elephants, horses, and camels; his soldiers amount to two or three thousand, some of whom, particularly many of the country people, are very skilful in the use of the bow. He has 100 large dogs which are used for hunting in the jungles, as a curiosity he had two tigers in a kind of cage, which every day devoured a couple of kids; numerous elephants are bred there. Eight temples were noticed in the capital. The following legend he mentioned very seriously: In the midst of the principal green house is a large tree of great

utility to lepers, those who sleep one night against its roots, and eat a leaf of it are cured of their disease in four or five days. The principal people appear to be acquainted with the Ooreah language as spoken in the plains, and hence could probably read the version of the Ooreah Scriptures, but the lower orders have a language of their own, of a very unintelligible nature; travelling to the place is dangerous, unless a number of persons are in company.

From this information our friends in England may ascertain how arduous the work of publishing the gospel in the numerous semi-barbarous tracts of this country. But the maxim of the Chinese in many respects is good. Attempt what is near before that which is far off; let the gospel through the divine blessing obtain a footing in the plains, and he that is the God of the hills as well as the plains, can carry the victorious word of his grace to the summit of the hills, and to the deepest recesses of the jungles. O send us more help. Does every wandering tribe of Africa obtain a missionary as soon as it is discovered? let the numerous rajahs and their dependants around us have an opportunity of knowing the gospel. PEGGS.

INFORMATION RESPECTING THE OOREA LANGUAGE.

As some information connected with the language we are learning may not be unacceptable, I will try to furnish you with a little. It contains 50 letters, of which 34 are consonants, and 16 vowels. Of the 34 consonants 11 or 12 are mere aspirates of the letters which precede them in the alphabet, thus to put them into English

we have k and kh, g and gh, b and bh, &c. Besides this, the number of really different sounds is lessened by there being 2 ts with their aspirates, and 2 ds with their aspirates, and also 2 js, (so we have 4 ts, 4 ds, and 3 js,) one of which is aspirated, and between one and the other of these it is difficult, if not impossible, for an English ear to discover any difference. The names and power of the Ooriya letters are exactly like those of the Bengalee, which we studied during the voyage, but their forms are so different, that a page of Bengalee and a page of Ooriya scarcely resemble each other more than a page of Hebrew and a page of Greek. Whilst the common inherent vowel of the Roman alphabet is e, that of these languages is aw; thus what we call be, ka, and el, they call baw, kaw, and law, and very commonly the inherent vowel is sounded, so that every letter is a syllable; and if two consonants are mixed, the latter, or a mark as its substitute, is commonly put below the line: but the people seem incapable of mixing many consonants which go together very well in English,—thus, I think it likely from the orthography of your name, (Smith,) that they would call you Somitho, separating the t and the h. Some of the vowels are placed below the line, and some of them before instead of after the consonants which precede their sound: thus the word poor would be written in Ooriya characters ృ, and pen, I believe, epn. We are not furnished with any *article*, but we have demonstrative pronouns equivalent to this and that. The gender of nouns is as clear as that of our own language, the number of cases they have is 7. These differ from the Latin so far as to leave out the vocative, and add

the instrumental and the locative, the former signifying *by*, and the latter *in*; as *by a man, in a man*. The vocative is supplied by a considerable number of additional words. Both the nouns and pronouns have a plural number, and they are declined alike. To the verbs a plural number is denied, but both they and the pronouns are divided into honorific and inferior, so that if we mean to be respectful we use the former, and if careless or haughty we may adopt the latter. The moods of verbs differ from our own principally in their having an inchoative and an intensitive mood; the inchoative means beginning, as, *I begin to write, Thou beginnest, &c.*: the intensitive is Englished by adding the word *effectually*, as, *I study effectually, Thou studiest effectually, &c.* There is also a distinct form denominated *causal*, as, *I cause to study, Thou causest to study, &c.* Perhaps my venerable brother is almost tired of the subject,—and I am so too: however, I venture to trespass further by exhibiting a specimen of the structure of the language in a literal translation of a few verses which I read just before I commenced this scrawl. “Of the army of Italy by name called, the army of a hundred Se-poys, the Chief, Cornelius by name, one person in Cesarea abode. This person devout, and with all his house God feared, and to the people many gifts gave, and God to constantly prayed. This person in the day of watch, the third the time, one vision in saw, that of God one angel evidently him to coming said that O Cornelius! He greatly afraid being him to looking said, that O Lord, this what! This angel to him said, thy prayers and thy gifts of God in the place a memorial for are come. Therefore unto Joppa now

people send. Whose surname Peter, as that Simon him bring. Simon a tanner of one person in the house he abides, his house of the sea by the side, thy that proper it, he to thee will tell. That angel to Cornelius spoke, he went. Afterwards Cornelius of the house two persons servants, and they who his service constantly did, them amongst one person a pious Sepoy called, and this all word telling, them to Joppa sent. The day after they going going the town near came. In this time in the day the second watch in the time Peter praying for, the house's top upon went, then he hungry being some to eat required but they in that time was preparing, in that time he bereft of sensation being fell." By observing that the proposition commonly belongs to the word preceding it the above will perhaps be intelligible. The construction is difficult, and those foreigners speak it the most correctly who retain least of their own idiom. One plain and easy rule is that in a simple sentence the agent is placed first, the object second, and the verb last, as, I my bible love, Thou a letter writest: but properly to place what is described and what is descriptive often turns an English sentence quite upside down. Nay, more than that, it often requires such a transposition of sentences themselves as is by no means easy. It is a general rule that the descriptive part goes first. But of this I presume you have enough.

BAMPTON.

SINGULAR MODE OF ROBBERY.

Reading this morning in the Calcutta Journal, an account of a singular species of Indian robbery, I thought it would be read with some interest in Eng-

land, not only as illustrative of the state of society in India, but also as affording some light upon an obscure passage of Scripture. The passage to which I refer is, "not that I may cast a snare upon you," 1 Cor. vii. 35. Upon which Dr. A. Clarke in his Commentary says, "here is a manifest allusion to the *Retiarius* among the Romans, who carried a small casting net, which he endeavoured to throw over the head of his adversary, and thus entangle him; or to a similar custom among the Persians, who made use of a noose, called the *camand*, which they employed the same way." The relation is as follows:

By recent accounts from the Goruckpoor district, it appears a most artful and daring robbery was lately effected there, of treasure belonging to Government. A party of a naik and four sepoys of the Goruckpoor light infantry, with as many horses, were detached on the requisition of the collector, to escort a sum of about 8,000 rupees from Pirownah, a place 22 koos distant, to the provincial treasury at Goruckpoor. The party received charge, it appears, of above 12,000 rupees, and in returning with it the catastrophe took place on the 8th or 9th inst. (December,) in a jungle only nine miles from Goruckpoor. The party imprudently marched at night, and thus the trap laid for them by the Dakhus (thieves,) completely succeeded. In filing through a very narrow and intricate part of the jungle, the party (in utter darkness) suddenly found themselves *separated and enclosed in a remarkable and most ingenious manner*. The banditti had laid across the road, and just where it made a turn or angle, two strong ropes with nettings made on purpose, at some

yards distant from each other, they allowed the suwars who led the party, to pass clear over both; and when the infantry with the treasure had got between the ropes, they were suddenly triced up to the trees like boarding nettings, and the attack commenced simultaneously on both parties, thus separated by a general discharge of match locks, the naik of the guard fell at once, with more gun shot and lance wounds, than would have served to destroy a whole platoon; and three of his party were dangerously wounded with him. Unable as the infantry were to extricate themselves, or the cavalry to assist them out of their toils, and all having more than enough to do, no wonder the treasure was carried off, and half the escort killed or wounded, the only wonder is how any escaped at all, for the men appear to have done their duty in this sad extremity: the banditti being calculated at from 100 to 150 men, were of course the conquerors. Nothing has been heard of the treasure, or of the people who took it in this subtle and desperate manner. Not being far from the Oude territory, it is not improbable the banditti came from thence, and have returned thither with the spoil; parties had however been sent out to wait on the borders of the jungle the result of information expected from the scouts and spies employed; and if it be practicable it cannot be doubted the Goruckpoor light infantry would like to have revenge. The bodies of the sufferers on this occasion had been brought in, as well as the ropes and nets, which the robbers had contrived and used so ingeniously in the narrow defile through the forest. *The whole had been made on the spot, masily of the bark of a tree.*

Four men were killed or dangerously wounded; and the six who escaped unhurt seem to have done so by a miracle, as their knapsacks, caps, and clothes, are all perforated with bullets and spears; a horse was also killed, and a fuzee or two carried off. The chief blame of this melancholy accident rests, it is understood, with the poor naik, who has paid the forfeit with his life. It seems he disobeyed a standing order to all treasure escorts, "never to march by night:" and on this occasion he was especially ordered never to enter a jungle before broad day; by neglecting this, his small party became more obnoxious to such attacks, and more fatally and certainly the victims of this enterprize; which strongly marks the character of the people, and enforces the necessity of the utmost obedience and precaution to officers and soldiers, under such circumstances.

A very similar occurrence, and fully as successful, took place some months ago, with a party of the Rungpoor local battalion under a Havildar, and the loss was about equal, as they were escorting a months pay for the corps from Purneah to the head quarters at Titalya.* PEGGS.

THE WORSHIP OF DOORGA.

This month, (October,) is famous for the worship of the goddess Doorga, and the nantches, or dances, and other festivities that attend it. The close of the poojah consists here, and I suppose in other places too, of a procession of the figures that are

* Near Hyderabad one person of a gang used to come out of the jungle, and sitting down, entice the weary traveller to him by offers of beetle nut, &c. and watching his opportunity, would throw a noose over his neck, and then rob it out of him.

made to represent Doorga and her wonderful achievements; and it occurred to me in reading an account of the Doorga Poojah in one of the papers, that the description given of one of these representations of the fictions of idolatry, would be interesting in England.—“In giving an account of the Doorga Poojah, I shall begin with a distinct description of the goddess herself, who is invariably represented with ten arms, except when she happens to be accompanied by her husband, recognized by the name of Sherva, whose complexion is of ashy white, with large projecting eyes, generally turned upwards, and his clotted hair flowing loose over his broad muscular shoulders, with a knot tied over the crown of his head, preserving the shape of a cobra-de-capella’s fangs. He is sometimes seen mounted on a cow, with his wife seated on his left, and holding in one hand a massy cup hollowed out of a stone, and in the other a pestle, in the act of rubbing some leaves of an intoxicating quality, to the deleterious effects of which, it is probably owing that his eyes are often observed to assume an unnatural redness. His *cara sposa* is represented, on the occasion alluded to, in combat with a dreadful monster, who is always painted green, and sometimes issuing from the headless trunk of a buffaloe, brandishing a half drawn sabre. The Doorga has one foot resting on the back of a lion, which seizes hold of the monster’s arm just at the critical moment that he is about to sheath his sword in the body of his supernatural adversary, and the other placed on Usoor’s own shoulder; a tremendous snake is also seen coiling itself round the waist of the monster, and a spear transfixed into his breast. Doorga

is armed with a variety of warlike weapons, all which she continues to employ in effecting the destruction of the Usoor. To her right is her eldest daughter, Lukshmee, the goddess of riches, holding a lute in her hand; and immediately underneath sits Gonesh, with the elephant’s head; and on her left stands her other daughter, Lurruswhuttee, who presides over the reed, with a nosegay in each hand; and near her is her brother, Kantickee, mounted on a peacock, and armed with a bow and arrow.—The account details a number of sports and various kinds of buffoonery, in which the rich natives vie with each other, expending vast sums of money. You would be grieved to see in what complaisant manner this demi-heathen, though a professed Christian, witnessed these entertainments. This temporizing spirit is a great evil in this country, and must tend to make the native mind satisfied with its errors. Can you conceive any thing much more unchristian than to be a guest with heathens, while assembled to celebrate the festival of one of their goddesses? “What concord hath Christ with Belial? or he that believeth with an infidel?” The Lord turn away ungodliness from Jacob. PEGGS.

HUMOROUS ACCOUNT OF AN ECLIPSE.

Perhaps the following rather humorous account which I have seen of the late eclipse of the moon, may be considered interesting, as affording some information relative to the state of general knowledge and of religion in this part of the world. “The town of Calcutta was amused on Sunday night, (26th ult.) with a remarkable phenomenon which deserves notice, if it were only to

remark the different sensations, caused by the same event in different minds according to preconceived notions. About half past nine o'clock in the evening, persons within doors, not prepared by the prediction of Calcutta Philosophers, or the Astronomers of Nuddea,* for any great event, were surprised at the rising din of tomtoms and the jinglings of ghonghroos mingled with the anxious hum of human voices, which filled the nocturnal air. The wise were ready to suspect that the serpent who supports the world, according to the fabulous belief of the superstitious Hindoo, was shifting the load of his weary head, which caused the astonished earth to tremble; but on enquiry it appeared that the vengeful Rahoo was threatening to swallow the fair round moon, because of the sins of men. The pious Hindoos were therefore bestirring themselves mightily to frighten away the hideous demon who appeared already to have applied his voracious teeth to the lower limb of the yellow queen of heaven; nor did they neglect to appease his wrath by opening their niggard hearts to charitable deeds, in the hope that this fear-extorted charity would cover a multitude of sins. Notwithstanding all these pious works to deter the moon's consumption, the vindictive Rahoo persevered in his lunar meal, and in the course of about an hour the labouring orb was only dimly seen through his skinny sides, somewhat like a juggler holding a burning candle in his mouth, while its rays shine faintly through his lantern jaws. The devout Hindoo then repaired to the purifying streams of the sacred Ganges, to perform ablutions and atone for the heinous offences that had thus drawn

* A celebrated place of learning among the natives.

down upon them, as they supposed, the frowns of offended heaven; while females carefully abstained from food and sleep, till the ominous sign was past.

The more ignorant part of the Mousalmans in Bengal are said to combine various fables of a different kind with eclipses of the moon, some attributing them to the wrath of the deity; others imagining that she is arrested for debt, by an inexorable Mahajun, but the latter notion is so frivolous that it does not deserve to rank among the dreams of Astrology. The less superstitious Mousalmans ascribe the obscuration of the luminary to the intervention of some Boorj, or corner of the zodiac, between it and the light of the sun.

This relation reminds one of the language of the prophet Jeremiah to Israel,—“thus saith the Lord, learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathens are dismayed at them.”

Among heathens, knowledge makes slow progress. Every dogma of an ignorant shaster must be revered as infallibly true, and thus the increase of knowledge with all its advantages is impeded, if not in many cases stopped. The credulity of idolaters is very great, in the three former ages men are stated to have been 17, 13, and 12 cubits high, but in the present only $3\frac{1}{2}$.—The achievements of their gods and viragees are represented in the most unnatural way. What will not ignorance believe, or suffer, or endeavour to accomplish?—The Lord send out his “light and truth.”

SUTTEE.

The subjoined account of one of these horrid sacrifices has been forwarded by Mr. Peggs. It is

extracted from an Indian Newspaper.

On Saturday morning, about ten o'clock, when my sircar came, he told me there was going to be a Suttee close to my house. I immediately went and saw the corpse of a man lying on the ground, and a boat load of wood at the ghaut. The deceased was a milk-seller, about 40 years of age, having a wife of about 30, and four children, the eldest about 16, the youngest 10. On enquiring, I found that they had not got the order from the magistrate, therefore could not commence operations. I left a man there to inform me when the order arrived. In the evening I went again with a gentleman, who is an old inhabitant of the place, and who speaks the language fluently. The youngest children, two boys, were by the corpse; the eldest son was gone to get the order, and the daughter was with her mother in a house not far off; we asked them to shew us the house where the woman was. To this they at first objected, but an intelligent sircar of some weight amongst them, coming by at the time, we asked him to go with us. They objected to both of us going, therefore my friend went, whilst I stood at the entrance of a narrow lane which led to the house, to prevent the crowd of natives that surrounded us from rushing after him. Whilst he was gone, the two little boys came and clung round me, begging I would not let their mother burn; "what shall we do;" said they—but some of their relations came up and threatened them, and they went and sat down by the corpse again. When my friend returned, he said the woman was determined to burn, and would hear no arguments against it, and in

the same way answered me afterwards. The sun being down, it was impossible for them to burn before sun-rise, I therefore got to the place by gun-fire in the morning, they told me they had got the order from the magistrate, and would perform the Suttee at nine—but they were now waiting for a Perwanah from the Darogah. About one o'clock, the man came running to tell me, they were gone to fetch the woman, and that the Suttee would take place directly. I went and found the woman already there: she was sitting by the side of the corpse, and I understood from two or three gentlemen who had witnessed her arrival, that she danced, as she came, and stood up over the corpse, with her arms lifted up above her head, and then sat down beside the body—covering the feet with part of her own cloth, so that she was naked from the waist upwards. In this position, I found her. A woman was painting her feet, nails, &c. with the red paint they use, and she had plenty of it on her forehead. The Chaprassies, &c. that were stationed around her, behaved in the most civil and obliging manner. Chairs were brought for my friends and self, and I sat within 3 feet of the Suttee in front of her, so that I had every opportunity of remarking her countenance, &c. Notwithstanding her assumed joy, there was a great expression of fearful anxiety—especially as the order for her to burn did not arrive. An old man, her uncle was walking round her, and encouraging her, so also was an old woman who sat by her side—every now and then she would pray for a few moments, and then cry out *Hurrebole*, which a few of the bye-standers repeated. The

crowd now had become very turbulent and large, so much so that it was with great difficulty the police could keep them from rushing upon the woman and her relations. Her daughter, a fine looking girl, kept fanning her, and she chewed some beetle nut; she had in her hand a few mango leaves, with these she drove away the flies, and I observed from first to last, she never relinquished her grasp of them. She was a handsome woman of a small stature, but of most interesting appearance. I asked her if she was aware of the unnatural part she was acting, in thus wilfully forsaking the children she had borne—and in taking away that life which God had given, and whether she really believed that God would be pleased with so inhuman a sacrifice, and whether she could believe that her death would atone for her husband's sins, and the sins of her family, and with various other questions of a similar nature, to all of which she replied in a calm and interesting manner, declaring that she should by this act immediately be with her husband in Heaven, and said, no arguments now could move her, and begged I would use my endeavours to gain the order. The gentleman who talked with her the night before, had offered to allow her a handsome sum per month if she would not burn—this she rejected, saying, 'what was money to her now, she had done with the world.' I now offered to double that sum, and free her from the reproaches of her kindred, but no offers or entreaties availed. It was now 4 o'clock and no order had arrived, she seemed very faint and weary, she asked if she might not lay down—one of her relations said no, but she said, I cannot do without lying down;

she was then permitted, and stretched herself at length by the side of the corpse, embracing it with her right hand. It was now Sunday evening, and as the man died on Friday, the smell was very offensive, yet she embraced it and picked off the least particle of dust that fell upon it. It was now found out that the son, in his hurry to conclude the business, had brought away the order without the signature of the Magistrate. The corpse and woman were therefore to repose together all night. I looked at them about half past nine, she was in the same position lying beside the corpse, which by this time sent forth such effluvia that I was obliged to hold my handkerchief to my nose. This morning (Monday) I went again and found the woman and the whole family in anxious expectation of receiving the order. I left a man there to inform me when the order arrived. A few hours after this, two ladies went to speak with the woman; but she would not hear what they had to say, and her *kindred* did all in their power to prevent any remonstrance being made. At two o'clock this day the order arrived. I and some friends who had been waiting with me from Saturday last, hurried to the scene, and although the distance from my house was not half a quarter of a mile, yet such was the anxiety of her friends to complete the business, that we arrived but just in time to witness the corpse being brought down to the ghaut. The woman was immediately surrounded by the officiating brahmins, and in a few minutes was taken to bath. A few pitchers of water were poured over the corpse, and it was laid on the ready-prepared pile, which had been constructed in the most dexterous manner.

On each side were three strong piles, or thick stakes driven into the ground, and layers of flax—staves of tar barrels, and thick gran sticks were placed between to the height of four feet. In a short time, the woman returned from the water, and a terrible shout of *Hurrebole* was set up by the two principal and officiating brahmins, in which the spectators seemed mechanically to join. Now commenced the most horrid scene I ever witnessed: the mob seemed to become infuriated, and all order was abolished. The woman was led or rather dragged by a stout fellow (as he had nothing round his neck I should suppose he was no brahmin) round the pile three times, casting from a basket, carried by a relation, parched gram, amongst the crowd, which seemed to be as anxiously sought for as gold-mohurs could possibly have been. I observed her spirits began to fail, that her face assumed quite a different hue, and I do verily believe, if the wretches who surrounded her had not used their utmost efforts, she never would have mounted the pile. Oh! what a scene was this! The corpse having been kept four days, was become completely putrid. The mouth and nose were one horrid mass of corruption, all over the body were blisters, each as large as swan eggs, whilst the colour was varied in all the tints of the rainbow, green, black, white, red, and yellow. The mob were obliged to retire against their will. The stench was abominable, yet between the arms of this corpse was the poor woman tied, yes actually tied! two ropes of flax had been left hanging down the sides of the pile, and no sooner had the poor creature mounted the pile, than they were thrown

across the two bodies and tied; in a moment large pieces of wood, staves of tar barrels, flax, and rosin were placed upon them, and to make sure of their victim, her own relations placed two large green bamboos across the pile, one end of the upper one (that nearest the head,) was tied to a stake, and the other held by men; the other bamboo was held by men at both ends. The eldest son then went round the pile three times and set fire to it. I observed that another man, who was squatting at the foot of the pile, set that part on fire also. In an instant, from the nature of the combustibles, the whole was in a blaze, but never shall I forget the shriek I heard from within; it yet vibrates in my ears. The Brahmin heard it too, and with uplifted hands and distorted gestures, he called upon the multitude to cry *Hurrebole*, and at the same moment more men caught hold of the bamboo levers, —it was murder—it could not be less. I retired with such feelings as I hope never to experience again. Probably by your publishing this letter, it may call the attention of those who can prevent, or who can use their endeavours to prevent such horrible practices. In conclusion, I would quote the words of a celebrated poet, and say,—

- “Ye band of Senators whose suffrage
sways
“Britannia’s realms, whom either Ind’
obeys,
“Who right the injur’d and protect
the brave,
“Stretch your strong arm, for ye’ve
the power to save.”

I am, my dear Sir,

Yours most sincerely.

I. S.

Gusserah, near Calcutta, April 5, 1824.

General Baptist Missionary Society.

A letter has been received by the Secretary giving an account of a serious illness endured by Mr. Bampton. While our friends sympathize with, and pray for their Missionaries, it will be gratifying to them to learn that several weeks previous to the receipt of this letter another had arrived, announcing Mr. Bampton's recovery, and stating that he had resumed his former station.

To the Committee of the General Baptist Missionary Society.

Cuttack, Sept. 7th, 1824.

My dear Brethren,

I address you almost from the borders of the grave, but I am recovering. I became ill almost three weeks ago, but at first hoped that brisk purging for a day would set all right again. My head was the part chiefly affected, and the complaint approached much like a common cold. Purging for one day not materially relieving me, I had recourse the next to sweating; this also failed, and towards evening thought proper to bleed myself, which I did, but fainted before I had lost a pound of blood. The day following I bled again, and fainted as before. The next day, which was Lord's day, I determined to avoid syncope by lying down to bleed, and that day I opened my veins three times, taking in the whole almost five pounds of blood. Still the pain in my head continued, and my pulse was high; I could go on to purge, but thought I could not safely bleed any further; purge I did, and blister, and got my head shaved, applied cold to it, bathed my feet in hot water, and did all I could, but I continued ill, and was now and then a little delirious. Thus I went on till towards the end of the week,

when I began to think it scarcely fit that I should remain longer in my own hands, so Mrs. B. wrote to request that a medical man would come from Cuttack, and by mere favour of the authorities, I believe, one was sent. I was pretty confident that they would salivate me, and indeed it seemed the only thing remaining, so I began to take calomel, and had taken, I think, upwards of forty grains when the doctor arrived. As it happened, he cordially approved every step I had taken, except delaying the calomel so long, and he gave it me still faster than I was taking it. He staid with us three or four days, and then advised our accompanying him to Cuttack for change of air, and to be near him. He judiciously accompanied the mercury with purgatives, and, through a divine blessing, I seem gradually getting better, though very weak both in body and mind. I sometimes teased myself with fears that my intellects would be permanently injured, but I hope better things. Brother Peggs came to see me, and would have made me welcome in his house at Cuttack, but I dare not encounter the noise which I knew could not be avoided, so I am in an empty house of his a mile or two from his residence, and have scarcely seen any of my brethren since I have been here, as I have not been fit to see them. I do not know whether the expenses will not render me insolvent, however that shall not trouble me at present. I could not but see that the fever might (not very improbably,) terminate fatally, but I knew in whom I had believed, and, on the whole, thought I should recover. I had been previously a good deal humbled, seeing more than before of my own insignificance and helpless-

ness: I had been led to see more of the importance of divine influences, and I expected them in a greater degree, and I was better prepared than I had ever been before to give God the glory of anything done in me or by me. These I fondly thought might be the harbingers of usefulness, and I still hope so. It seems to me that the best definition of faith is—"It is a *confident expectation* of pardon and holiness and everlasting happiness through Jesus Christ," and that for this there is the utmost ground. Indeed I think no doubts tolerable, they are all wicked; thus we have assurance of salvation, of course not depending on evidence of grace in us, but on Christ alone. I have learnt a good deal lately from two or three attentive perusals of Marshal on Sanctification, and a good deal from the word of God immediately, which I have looked into very attentively, to prepare me for my work. I have determined to preach just what I find the Apostles preached, and wish to be always prepared to say just what the Scriptures say on these points. Drawing up my lectures in English and translating them into Ooriya has long been my work, but I have been forced to stop.

After a long residence at Juggernaut, Cuttack looks enchanting; here vegetation is luxuriant, and there we can scarcely see a green sprig. Here are many English, and there scarcely one to be seen. And, I might almost add, here is plenty to eat, and there nothing. When at our station we live poorly, but I was getting fat; however I never remember being so thin before as I am now. Brother and sister Lacey have both been ill, but are better; they seem to have chosen Cuttack as their residence, so I

must of course remain alone at Pooree. Well, the station is my own choice, and the divine presence and success in my labour may render it the pleasantest in India. I have a long account of the last car festival for you, and hope you will receive it at least soon after this. I seem exhausted, and remain

Yours affectionately,
WM. BAMPTON.

Juggernaut, Oct. 25th, 1824.

My dear Brother,

I wrote to you last from Cuttack pretty early in September, at which time I was almost too weak both in body and mind for such an effort. We stayed at Cuttack about five weeks, after which I returned hither *quite well*, and have been very well ever since. I left my brethren at Cuttack well, but have since heard that brother Peggs' old complaint seems returning. Brother Lacey seems likely, at least at present, to remain at Cuttack. After almost two months absence from study, I do not find myself fall very readily into my old habits; however, in the way of study, I do a little, and go every evening amongst the people. I lament my very common inability to keep them in a good temper. Alas! they dislike the gospel because they know it opposes their present practices; but on the whole I think I would rather see them angry than see them feel nothing at all. I have thought lately that my brethren in England have every one of them the advantage of entering into other men's labours, for if you go into the darkest parts of the country and turn the edge of the sword of the Spirit towards

the people, I apprehend you are pretty sure to make the boldest tremble, but these people, like Leviathan, "esteem iron as straw, and brass as rotten wood."

We received a large quantity of books from the Calcutta Bible Society when I was at Cuttack, but I am afraid most of them in languages which we cannot expect to be understood except by a few that may mingle with the mass at the car festival. There are however a good many Telingo Scriptures, and I hope before long to preach my way to Ganguine, in which neighbourhood I may probably dispose of them. Chamberlain's Life by Gates is out, and I wish it in the hands of every missionary; his labours strike us in India with astonishment. We are much more astonished than you possibly can be, because we know much more of the obstacles in his way, we have always been taught to believe, that less than half what he did would kill us, and perhaps it would. In going through Chamberlain's Life, (two copies of which, the author was kind enough to send as presents to us,) we have sometimes said, when this is read in England, we shall be thought very indolent; if however, any one who had not been here, *said* that we were indolent, I should certainly reply, come and see what you can do your-

self. You know I have two schools here; in one of them I think I may say, the children learn to read as fast as in any school I have seen, but the other at present does very badly, both as to numbers and progress. I have hopes of a girls' school, and I am glad to say that we have expectations of a man teaching some low cast children, who with their parents are thought too low and impure to live nearer Juggernaut than the very outskirts of the town. These are the people amongst whom I first thought of a school, but I could find nobody who would condescend to teach them. I believe it would be easy to multiply schools, but I by no means wish it, and as the place in which my worst master teaches is at once capacious and pretty near these poor people, if I can get them taught, I think I shall oblige him to make way for them. The natives continue to call on me for medical aid: I was fetched this morning to a poor woman who had been confined nine or ten days, and is very ill. I think her recovery doubtful, but whether she live or die, I think it was happy for her that I went, for they had got her in a room which scarcely admitted any air, and a great fire close against her. I have only room to add,

Yours affectionately,
WM. BAMPTON.

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Vol. IV.

BIBLE GEOGRAPHY.

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No. 29.
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BABYLON.
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“**T**HE beginning of Nimrod’s kingdom was *Babel* or *Babylon* :” and this is the only notice taken of this city, for nearly fifteen centuries afterwards ; except the mention of a garment which was distinguished as Babylonish. It doubtless existed through this long period ; and experienced the usual vicissitudes of prosperity and adversity. About three centuries after its foundation, Amraphel, the king of Shinar, in whose dominions Babylon stood, seems to have been the vassal of Chederlaomer, the chief of Ekam, the southern part of the country afterwards called Persia. At the time when it re-appears in the scripture narrative, it was an independent state ; and though the haughty Sennacherib had extended his sway to regions much more distant, yet the king of Babylon ventured to send a friendly embassy to a prince, at that time, waging war against Assyria.

VOL. IV.

We have already hinted, that Pul, the founder of the Assyrian monarchy, bequeathed Babylon and its dependencies to his younger son, Nabonassar. This prince, it is highly probable, was the Baladan mentioned in scripture, whose son, Berodach or Merodach, sent letters and a present to Hezekiah, on his miraculous recovery from the borders of the grave. Soon after the death of Merodach, the government of Babylon became very unsettled, the royal line failed, and various interruptions ensued. It thus fell easily into the hands of Esarhaddon, the son of Sennacherib ; who constituted it a province of his empire, and removed the seat of government from Nineveh to Babylon ; or, at least, resided occasionally at each place. Babylon, thus favoured, increased rapidly in population, strength and importance ; and was reckoned the second city in the state. In little more than fifty years from this union, its governor, Nabopolassar, despising the effeminacy and vice of the last monarch of Assyria, raised the standard of revolt in Babylon, declared it an independent state, and assumed the government. After a course of vigorous operations, for fourteen years, in conjunction with the Medes, who

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had shaken off the yoke of Sennacherib, when he returned in disgrace from defying the God of Israel, he destroyed the power of Assyria, and reduced Nineveh to a heap of ruins. Gen. x. 10 — xiv. 1—17. Josh. vii. 21. 2 Kings xx. 12—19.

Nabopolassar reigned twenty-one years; and was succeeded by his son, the celebrated Nebuchadnezzar, whom he had associated in the government about two years before his death. This warlike young prince had commanded the Babylonish army at the siege of Nineveh, and married the sister of the king of Media, his ally in that enterprise. In the former part of his reign, he invaded Judea, ravaged the country, destroyed the city and temple, and carried the inhabitants captives to Babylon. He also seized great spoil and the sacred utensils, which he deposited in the temple of his god Belus. His arms were afterwards turned against Egypt, Tyre and various other nations. These he reduced to a state of vassalage; and raised the Babylonish power to its greatest height. This magnificent monarch also completed, in a great measure, the improvements and embellishments of the city which had been carrying on from the days of Pul, the founder of the Assyrian empire. Nabonassar, to whom he bequeathed this part of his dominions, added greatly to the splendour and strength of his capital; to which he was particularly excited by the spirit and taste of his queen.* His successors pursued his plans with

vigour and diligence; and even the Assyrian monarchs were ambitious to adorn and enlarge a city where they frequently held their court. But it was Nebuchadnezzar who raised Babylon to that distinguished magnificence which rendered it deservedly one of the wonders of the world; or, in the expressive language of the prophet, "the glory of kingdoms and the beauty of the Chaldees' excellency." After he had destroyed Nineveh, he devoted the resources of his empire and the immense spoils of the conquered nations to the enlargement, embellishment and fortification of his beloved metropolis. It would occupy too much room to attempt a particular description of the grandeur and extent of this city, as they have been recorded by respectable heathen authors, some of whom had visited it; but our leading object, the illustration of the sacred volume, requires a brief survey of a place which occupies so prominent a place on its pages.

The city stood on a beautiful fertile and extended plain; and was built in the form of an exact square; each side being fifteen miles long, and the circuit sixty. The walls were eighty-seven feet thick, and three hundred and fifty high: surrounded by a deep ditch, lined with bricks and filled with water; formed by digging out the earth of which all the bricks had been made, which composed the walls. On each side of this vast square, were twenty-five gates, or one hundred in the whole, of solid brass and great strength and beauty.

* Sir Isaac Newton supposes that the famous *Semiramis*, of whose exploits such incredible tales are found in the pagan historians, was the wife of this Nabonassar; and that, having built a magnifi-

cent gate to the city, he called it by her name. This is a point too intricate for us to enter upon; but the conjectures of that great man always deserve attention.

Between each gate rose three towers ten feet higher than the wall; and at every angle a similar tower. From each gate a street extended, in a straight line, to the opposite gate: thus forming fifty streets, fifteen miles long, and one hundred and fifty feet wide; twenty-five of which ran from north to south, and were crossed at right angles by twenty-five others, running east and west. The city was thus divided into five hundred and seventy-six squares, each about a mile and a quarter in compass. Round each of these squares, lofty and highly finished houses were erected; and the interior space was occupied in yards, gardens and grounds for pleasure and cultivation. An open space of two hundred feet wide encircled the town, between the buildings and the walls of the city.

A branch of the Euphrates, running north and south, divided this vast collection of buildings into two equal parts. To secure the city from danger either of inundation or surprize from the river, walls of the same thickness as those which surrounded the town, were built from the bottom of its channel to a considerable height; which were thrown open by day, but carefully shut by night. The walls on each side of the river extended two miles and a half both above and below the external walls of the town. When these walls were built, an artificial lake was dug on the west of Babylon, forty miles long, forty miles broad, and thirty-five feet, or according to some accounts, seventy-five feet deep: into which the waters of the river were turned, till its walls were completed; when they were brought again into their natural channel. The communication between the river and this

lake was afterwards preserved by proper canals and sluices, and thus the waters, which, at certain seasons rose very high, were prevented from overflowing the city and the adjacent country. The multitude of lakes and canals rendered the soil very moist, and nourished abundance of willows. Hence the prophet calls Babylon, the brook or valley of willows, and the captives at Babylon are represented as hanging their harps on the willows. Isa. xv. 7. Psa. cxxxvii. 1, 2. For the same reason this country is called a place of many waters, and its river, a sea. Isa. xlv. 27. Jer. li. 13, 36.

A bridge of exquisite workmanship, a furlong in length, was thrown over the Euphrates, in the centre of the city; at the eastern extremity of which stood the ancient palace of the kings of Babylon and Assyria; which occupied a space of ground equal to four of the squares already described: each side measuring more than a mile in length. In contrast to this, Nebuchadnezzar erected a magnificent residence for himself on the western side of the bridge, which obtained the name of the New Palace; covering nine similar squares, and extending nearly two miles in length and breadth. The two palaces communicated with each other by a tunnel, carried under the bed of the river, twelve feet high and fifteen feet wide; through which, intelligence or succour might, on any emergency, be easily conveyed.

The queen of Nebuchadnezzar, who had been educated in Media, a mountainous country, disliked the level plains of Shinar. To gratify her taste, her indulgent husband selected a plot of ground within the New Palace, four hundred feet in length and breadth;

on which, by means of arches, he raised several terraces, at different altitudes, the highest overlooking the walls of the city. The pavements of these terraces were rendered, by almost incredible precautions, impervious to moisture, and covered with earth to a depth sufficient to support the tallest trees; which, as well as all other productions of the mountains and forests, were planted and cultivated on them. Water was raised by an ingenious method from the river to the highest part of this structure; and from thence distributed over all the terraces. An ample and elegant flight of steps led from one platform to another; so that the queen enjoyed, in her own palace, an elegant substitute for her native hills. These were "the hanging gardens," so celebrated in ancient story.

Nebuchadnezzar also built a most magnificent temple round the tower of Babel, and greatly embellished the tower itself. Here he deposited his immense treasures, especially the spoils of the temple of God, at Jerusalem. Here also, it is probable, was laid up the golden image consecrated, by the same prince, in the plain of Dura: as ancient writers inform us, that a statue of pure gold was found there by Xerxes, worth three millions and a half of our money. Nebuchadnezzar is said also to have built all that part of the city which stood on the western side of the river, and formed one half of the whole town.

This is a concise description of the principal designs which that enterprising monarch planned and executed for rendering his capital the wonder of that and every succeeding age. In the thirty-eighth year of his reign, when these magnificent undertakings were

completed, the exulting prince surveyed the splendid scene, from the highest terrace of his hanging gardens, and forgetting his dependence on any superior Power, proudly exclaimed, "Is not this great Babylon which I have built for the house of the kingdom, by the might of my power and for the honour of my majesty?" Scarcely however had these proud words escaped from his lips, when a voice from heaven addressed the astonished boaster, "O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." The alarming threatening was instantly executed. The king, deprived of his reason, was driven out from the society of men and spent seven years amongst the beasts of the desert. At the expiration of that gloomy period, his understanding returned to him, he acknowledged the power and justice of the "Most High, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Dan. iv.

The royal penitent died in the year after his restoration; and the reigns of his successors were short and distracted. Belshazzar his grandson mounted the throne about seven years after his decease. Pagan authors describe him as a weak and impious prince; and the accounts of his actions recorded in scripture fully justify this character. But the glory of Babylon was then ready to depart. The Medes and Persians under Cyrus, having subdued the surrounding country and defeated Belshazzar in the field, prepared to attack the city itself. This was however a difficult and almost hopeless attempt. The strength of its fortifications and the number of its garrison rendered it impregnable to force; and, as it was well furnished with provisions for twenty

years, besides the produce of the inclosures within the city, there was little prospect of reducing it by famine. The inhabitants therefore, at ease in their imagined security, openly derided from their walls the attempt of Cyrus: yet that general persevered. After spending two years in fruitless operations, he conceived a plan, which was doubtless suggested from above, by which he soon gained possession of the place. Being informed that a great annual festival was soon to be celebrated in Babylon, when the monarch, his courtiers, troops and people indulged themselves for several days in all kinds of intemperance; and judging that during these scenes of dissipation, little care might be taken of guarding the city, he resolved on seizing that occasion to attack them. He sent a party of his men up the river, with orders to cut its banks at a certain hour, and turn its current into the lake which was formed by Nebuchadnezzar. Then posting half of his forces at the place where the river entered the city, and the other half at its exit from the walls; he commanded them, as soon as they perceived that the channel of the river was passable, to enter it, and march, under the guidance of two noblemen who had revolted from Belshazzar, directly into the city. The troops advanced in the dead of the night; and finding the brazen gates which led from the river open and unguarded, and the inhabitants in a state of senseless inebriety, they ascended into the streets, and collected at the royal palace, where they surprised and slew the guards; and the drunken king, rushing out with his sword drawn, to enquire the cause of the uproar was instantly put to death with all his attendants. The besiegers took immediate possession

of the palace and the whole city yielded to the conquerors. Cyrus, who had carried on the war in the name of his uncle Darius the Mede, proclaimed him king of Babylon, and the empire was transferred to the Medes and Persians, in the seventeenth year of Belshazzar, and sixty-eight years after the Jews had been carried captives to Babylon by Nebuchadnezzar. Soon afterwards the seat of government was removed to Shushan in Persia.

This account of the capture of Babylon is given by Greek historians, ignorant of the Jewish scriptures, who wrote in less than two centuries after the event; but the prophet Daniel, who was himself a principal actor in the scene, has preserved a most interesting narrative of what passed in the court of Babylon during this important night, with which the profane authors seem to have been unacquainted. The youthful reader is therefore requested to read carefully the fifth chapter of the Prophecies of Daniel, before he quits this part of the subject.

(To be continued)

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**REGULARITY and CONSTANCY
IN ATTENDING
THE
PUBLIC WORSHIP OF GOD,
RECOMMENDED.**

As the worship of the most high God is the most exalted, honourable and profitable employment in which mankind can be engaged, so it ought to be attended to with the utmost diligence and constancy. The propriety of this observation will be

allowed by all who believe the doctrines which are taught from heaven. Yet it is feared, from the many instances which daily occur of persons who profess christianity absenting themselves from the house of God, that it is not sufficiently regarded.

When religious professors set out to attend social worship, they always expect to find the minister there, whoever else may be absent. They do not so much as imagine that he will disappoint them, if it is possible for him to attend. And why do they so confidently expect him? Why? Because he is under religious obligations to be in his place: he has a great work to do; and he will not disappoint his people, nor neglect his office. Thus we reason on the subject; and we reason justly. But then, may we not suppose that, when a minister sets forwards to the house of God, he expects to find all his people there, who have it in their power to attend? Doubtless he does. He considers them under the same obligations as himself. They too have a great work to do. They will not surely disappoint their minister, nor neglect the improvement and advantage of their own souls.

It should also be recollected that the minister prepares himself for the great work he has to do, by reading, meditation and prayer, that he may be useful when he meets his hearers. When in his study, he looks over his people—considers their circumstances, their trials, their temptations, and as far as he can judge the real state of their souls; that he may have something to deliver for the benefit of each individual. Perhaps, as he proceeds to the place of worship, he is saying in his heart, "I hope I have something that will

suit this man, or comfort that woman. May God render it effectual! This subject will instruct such a brother, or enliven such a sister. May the divine blessing accompany it!" Thus with a mind filled with pleasing anticipations, and a heart panting to be useful to his beloved friends, he hastens to meet them in the courts of the Lord. But when he arrives, he discovers that many of his usual hearers are missing; and perhaps the very individuals to whom especially he hoped to be useful, are absent. Now must not an occurrence like this operate very painfully on the mind of a minister? Will he not experience a very disagreeable disappointment, after having spent so much labour and study to benefit the very persons who do not think proper to attend? Will not his mind be much depressed and his spirits damped? Will he not be ready to fear that they are either very careless about the worship of God, or greatly disaffected to their minister?

Every faithful and zealous minister of the gospel anxiously desires not only to be useful to the souls of men in general, but especially to those of his own flock. For them he has a peculiar affection and regard. His studies, his labours and his life, therefore, will be devoted to their service; and no acts of kindness or friendship from them can give him equal satisfaction, as to see them all constantly attend his labours in the word and doctrine. On the contrary, nothing can be more calculated to wound his feelings, render his life uncomfortable, and lessen his usefulness, than to observe his friends frequently neglecting to meet him in the public worship of their Maker.

But this is not all. We offend and affront the Most High every time we carelessly neglect to wait upon him in his public ordinances. This consideration will surely have great weight with every truly pious mind. It is the almighty and merciful God who has ordained and instituted these happy seasons, these divine opportunities; and has made it both our duty and our interest to improve them. And we may rest assured that, no excuse for neglecting them, however plausible, will be accepted as sufficient by the great Searcher of hearts, which does not, upon a fair and candid examination, appear so to our own consciences. By every unjustifiable omission, we contract guilt, offend God, deprive our souls of profit, grieve the heart of our minister, and pour a shameful contempt upon the sacred institutions of Jesus Christ, the great King of kings and Lord of lords.

Every christian then ought to consider that he is under equal obligation with his minister to attend on the worship of God—that he has a great work to do, at these seasons, which is no less than to serve the Almighty, to present his body and soul before him as a living sacrifice, and to worship him in spirit and truth. He ought never to forget, that these opportunities are designed for the improvement, comfort, instruction, sanctification and happiness of his never-dying soul. Let him remember that, at these times and places, the bountiful Author of all goodness and mercy deals out, with a liberal hand, bread for the hungry, drink for the thirsty, comfort for the afflicted, succour for the the tempted, strength for the weak, wisdom for the ignorant, garments for the naked,

rest for the weary, pardon for the guilty, solid, refined and spiritual peace for the miserable, and life for the dead. Let him then, as a creature depending on the bounty of God, wait upon him for his favours; never neglect his service when he is able to attend it; and labour with all his might to be ready in the house of the Lord to receive when God is there to give.

Professors too often satisfy themselves without a close examination of the validity of those excuses by which they justify their neglect of public worship. Let any one ask himself the following questions, as in the sight of an omniscient God, and permit conscience to return honest answers, and, it is presumed that he will be compelled to plead guilty. Have I not sometimes kept myself at home on account of a very slight indisposition of body; when perhaps I have, under the same indisposition, gone through more fatigue than it would have cost me to have attended the place of worship?—Has not the length of the way sometimes caused my absence from the courts of the Lord; when I have been in health and the distance was too small to injure my constitution?—Has not the weather been pleaded as an excuse, as being too hot, too cold, too wet or too dirty, although, under the same circumstances, I have gone as far and have done as much, and much more, without sustaining any inconvenience or receiving any damage?—Have I not occasionally remained at home, because I had some company, some visitor at my house, who did not choose to go with me? Have I never disobliged and slighted the Redeemer and Saviour of men, by observing the punctilios

of complaisance towards my fellow sinners?—Has not business, at times, prevented me worshipping God in public, when I might, without material disadvantage, have made that business give place to the concerns of religion?—Have not idleness and indolence too often prevented my attendance on the public means of grace, especially in the warm and busy seasons of the year; when, at the same time, I have actually supported, without injury, three times as much labour and fatigue every other day of the week, merely for temporal advantage?—And although nothing in the universe is of greater importance, since the blessed God has the most indisputable right to my warmest and most cordial veneration and love, and his service ought to be my constant and my highest delight; yet have not a want of zeal, and of cordial love to God, joined to a low esteem of the value of religious worship, too often been the true causes of my absence from his house, even when I have endeavoured to amuse others and delude my own heart with specious apologies drawn from other topics?

If a professor finds, on due examination, that any of the above pretences, or any others of a similar nature, have induced him to neglect the public means of grace, either occasionally or habitually, let him take the alarm: he has involved himself in guilt. These reasons will not bear an impartial scrutiny, even at the bar of his own conscience; and much less at the awful bar of the righteous, heart-searching, all-knowing Jehovah. And who is there among the disciples of the Saviour, who can lay his hand on his heart and say, "I have never suffered any of these pre-

tences to keep me one day from the house and worship of the Lord?" It is greatly to be feared that few would be able to make such a declaration. And yet, is there any one of the above excuses which a well informed and conscientious christian would venture to pronounce sufficiently weighty fully to justify him in absenting himself from the assemblies of the saints? Not one. Then, let them never again be suffered to lead us into this sin, and prevent us, at every proper season, from appearing before our God in Zion. Thus will all true believers worship God in his house—his ministers will be pleased, comforted and happy—the souls of his people will be abundantly blessed—the interests of religion will be promoted—the Almighty will be honoured—and his saints will be daily improving in his service on earth, till they are prepared to join the glorious hosts above, in the sublime and rapturous worship of heaven; and to serve God day and night in his temple, where he that sitteth on the throne shall for ever dwell among them.

Lincolnshire.

S. S.

FEMALE MARTYRS

DURING

THE PAGAN PERSECUTIONS.

In the last number, an account was inserted of the faith and constancy of a poor illiterate female who suffered martyrdom from the catholics: and the reader is now presented with a few instances of christian courage and virtue, exhibited by the same sex, during the persecu-

tions which the primitive disciples endured from the heathens. The genuine records of these times are indeed very scanty, and have been much corrupted by the legendary additions of monkish miracles; but many affecting facts are too well authenticated to admit of a doubt.

About the year 130, a widow, who had been deprived of her husband by martyrdom, after frequent beatings and scourgings, which she bore with exemplary fortitude, was hanged up by the hair of her head. Finding this did not shake her faith, a large stone was fastened to her body, and she was thrown headlong into the river. At the same time, her seven children were cruelly tortured and put to death. Divers similar examples of faith were exhibited, at this period, in various parts of the empire.

About thirty years afterwards, a matron, with her seven children, were accused, at Rome, of being christians; and their enemies, after various ineffectual means had been used to allure or frighten them to renounce their faith, ordered the children to be executed in the presence of their mother. The oldest, after he had been cruelly whipped and scourged with rods, was prest to death with leaden weights. The next two had their brains beaten out with mallets. The fourth was cast down headlong, and his neck dislocated; and the three youngest were beheaded. After witnessing their deaths, the mother, still holding fast her Saviour, was thrust through with a sword.

At this time, the persecution raged greatly in France; especially in the cities of Vienne and Lyons. Many were apprehended and exposed to the most cruel

tortures to compel them to abjure Christ, and to sacrifice to idols or worship the emperor; but their faith remained unshaken amidst all these attacks, for "they had respect to the recompence of reward." Amongst these were many pious and illustrious females, who were faithful unto death; but the heroic constancy and lively piety of Blandina appears to have been conspicuous. She was, it would seem, of a low station in life, young in years, and of a delicate constitution of body. Her friends, therefore were fearful that the weakness of her bodily frame would sink beneath the trial, and thus her faith would fail. Against this maiden, the persecutors exercised the utmost fury of their malice; and tormented her from morning to night, till those who were employed in the cruel work, desisted, from mere fatigue: confessing that they could do no more; and wondering how she survived such a course of tortures, any one of which they thought would have killed so weak a person. Yet the patient martyr seemed to acquire strength from her sufferings; and the open confession which she frequently repeated, "I am a christian; and we have committed no crime," inspired her with new courage to endure fresh torments.

After a short respite in prison, this heroic female was again brought forward on the public scaffold; and, being fastened to a stake, the wild beasts were let out of their cages upon her. While she hung as it were on the cross, expecting every moment to be devoured, she prayed fervently, and encouraged her companions in affliction to constancy, with great serenity: assuring them that all who believed in Christ and suffered for

his glory, should most assuredly live with him for ever. When she had been exposed for some time, and none of the ferocious animals offered to attack or even to approach her, her persecutors took her down from the stake, and remanded her again to confinement till another occasion.

This was the season when the public games and exercises were exhibited for the gratification of the heathen populace. The torments and executions of the constant disciples of Jesus, formed to these people, who were mad against the christians, a very agreeable part of the spectacles with which they were every day entertained. During the continuance of these games, Blandina, accompanied by a youth fifteen years old, was daily brought forth to witness the agonies and deaths of their companions, in hopes that they might be terrified into a recantation. All these efforts proving ineffectual, Blandina and the youth were brought forth, on the last day of the games, to their final struggle. Irritated at their constancy, their enemies exerted all their diabolical rage to inflict every kind of torture upon them. The sufferers baffled all their endeavours to persuade or compel them to swear by their idols. Their gods they openly defied; and courageously proclaimed their adherence to the christian religion. At length, the youth, who had been encouraged and animated by the exhortations and example of his female companion, exhausted by intense sufferings, expired. Blandina continued still to exhibit surprising constancy and even cheerfulness; and seemed, as the spectators of this affecting scene report, more like one going to a bridal festival, than one expect-

ing every minute to be torn in pieces by wild beasts. She first endured a severe scourging, and was burnt with hot irons; after which, being enclosed in a net, she was thrown to a wild ox. The enraged animal miserably gored her with its horns; yet she was so graciously supported as to shew little symptoms of feeling any pain. Nature at last gave up the contest; and she yielded her happy spirit into the hands of that Saviour, for whose sake she had endured, with such exemplary fortitude, this glorious trial: the very heathens themselves confessing, that no woman ever suffered so much, as this weak but heroic young maiden had supported, with such edifying patience and courage.

About the middle of the third century, arose what was called the seventh persecution, in which multitudes of both sexes sealed their faith with their blood. Among the rest, was Theodora, a virgin of great piety and chastity. Being accused of favouring christianity, she was examined before the magistrate; and refusing to worship the Gods of the empire, was sentenced to the public brothels, there to be subjected to the lust of the rabble. This mode of punishment had been resorted to by the heathen judges, as far more terrible to the female christians than tortures or even death itself. To one of these receptacles of uncleanness, this virgin was dragged; and a crowd of wanton pagans were ready to press in after her. But one young man, in the dress of a soldier, boldly rushed forwards, and entered first; giving her an intimation that he was a christian and came to rescue her. She retired with him, and at his request they exchanged clothes. He then persuaded her to walk con-

fidently out, and leave him in her place. This she did, and escaped. The scheme however was soon discovered; and the young man brought before the magistrate; to whom he confessed what he had done, and acknowledged himself to be a christian. He was instantly condemned to death and led to execution. Theodora, on hearing this, hastened to the spot; and declaring herself the only criminal, requested that she might suffer, and the innocent young man be set at liberty. The judge, after hearing her appeal, ordered them both first to be beheaded and then cast into the fire.

We add one more example. A certain woman of considerable property, named Julitta, was unlawfully and violently stripped of all she possessed, by the avarice of one of the officers of the emperor. Unwilling to lose her estates in so iniquitous a manner, she laid a complaint before the magistrates, and a day was appointed to hear the cause. When the time of trial arrived, she proved very clearly, that she had been unjustly deprived of the property; but the robber, without attempting to disprove her statement, affirmed that she was incapable of maintaining an action, because being a christian, she was an outlaw and did not worship the gods of the emperor. The magistrate allowed the weight of his objection; and ordered fire and incense to be brought, that she might vindicate herself from the charge by worshipping their gods; without which, he told her, she could neither recover her property nor preserve her life. On hearing this declaration, she replied, with the most cheerful countenance, "Then farewell life, welcome death; fare-

well riches, welcome poverty. All that I have, if it were a thousand times more than it is, would I rather lose, than speak one blasphemous word against God my Creator. I yield thee most hearty thanks, O my God, for this gift of thy grace, that I can contemn and despise this vain and transitory world, esteeming Christ above all treasures." The judge remonstrated, persuaded and threatened, in order to induce her to change her resolution; but her only answer was, "I am a servant of Jesus Christ." Her friends and relatives collected round her, and, with affectionate importunity, entreated her for the sake of her family to save her life. But she resisted all their efforts with christian firmness. The judge then condemned her to loose all her goods, and to be burnt to death. She heard the cruel sentence with sacred composure, and even with expressions of satisfaction.

She cheerfully went to the place of execution; and when chained to the stake, thus addressed the female spectators, "Be not unwilling, O sisters, to labour after true piety and godliness. Cease to plead the frailty of the female nature. What? Are we not created of the same matter as men? Yes. After as lively an image and similitude of God are we made, as they are. Not flesh only did God use in the creation of the woman, in token of her infirmity and weakness; but bone also of man's bone, in token that, all false gods forsaken, she must be strong in the true and living God; all infidelity renounced, she must be constant in the faith; all worldly ease declined, she must be patient in adversity. Forsake my dear sisters, your lives spent

in darkness and sin; embrace Christ, my God, my Redeemer, my Comforter, who is the true light of the world. Persuade yourselves, or rather may the Spirit of the living God persuade you, that there is a world to come, in which the worshippers of idols and devils shall be punished perpetually, and the servants of the High God be crowned eternally." Having thus spoken, she bowed her head into the flames and sweetly slept in the Lord.

After reciting these and many other instances of female constancy, the martyrologist concludes thus. "There have been moreover, besides these above recited, divers godly women and faithful martyrs; as Barbara, a noble woman in Thuscia, who, after miserable imprisonment, sharp cords and burning brands put to her sides, was at last beheaded. Fausta, a virgin who suffered martyrdom under Maximinus, by whom a ruler in the emperor's palace, and the president were both converted, and afterwards died as martyrs. Likewise Juliana, a virgin of singular beauty in Nicomedia, who, after divers agonies, was put to death. Anasia, a maid of Thessalonica, and Justina who suffered with Cyprian, bishop of Antioch: all which holy maids and virgins glorified the Lord Christ with their constant martyrdom in the tenth persecution."

CORRESPONDENCE.

HINTS ON OBITUARIES.

Gentlemen,

As it seems to be an established rule, that a certain portion of each number of all religious periodicals must be devoted to *Obituaries*, it

becomes a question of considerable importance, how they may be rendered most interesting and edifying to the readers. Having lately been led to reflect on this subject, will you permit me to suggest a few hints to those of your readers who may have occasion to communicate articles of this nature?

The partiality of affection, especially when excited by recent bereavement, prompts survivors to recollect, with painful pleasure, the words and actions of a deceased relative or friend; and to take a mournful interest in tracing the incidents of his life and experience. Forgetting that every man has his own connections, they fondly imagine that these particulars of the deceased's character and conduct will be as interesting to others as to themselves; and send them to their favourite Miscellany to be published for the edification of the world. I can easily perceive the difficulty of an Editor's situation, on the receipt of many of these packets. He must either betray his public trust, and fill his columns with accounts which he knows will be less interesting and useful than other subjects would be; or offend persons, whom it is neither his interest nor inclination to disoblige. From this perplexity, which doubtless you sometimes feel, in common with other Editors, I am ready to suppose that you might be, in a great measure, extricated by a judicious application of the two regulations following.

1. Unless the deceased has been well known in the religious world, or something peculiar and interesting is connected with his history, let a brief account of his age, standing in religion, death, and a few other leading circumstances, be transmitted to the periodical which may be preferred: and let these particulars be inserted in a *List of Deaths*, in a tabular form, in each number of the Miscellany. By this plan, a catalogue tolerably complete of the deaths that occur among the friends of the work may be preserved in a narrow compass; which would serve, at once, as a memorial of affection, and as a record that might be usefully consulted on many future occasions.

2. When circumstances require a longer notice, let the person who

undertakes to prepare it endeavour to avoid all common place declamation on general subjects; such as the shortness and uncertainty of life, the vanity and transitory nature of health and beauty, &c. &c. Let him, on the contrary, select such particulars as are important, interesting and instructive; and such as are peculiar to the deceased and descriptive of his individual character. Let these be detailed as concisely and perspicuously as possible; but especially with a conscientious regard to truth and impartiality.

This last condition is essential. Editors cannot know the characters of all whose obituaries they insert. They must depend, in many instances, on the fidelity of their correspondents; and are sometimes most deplorably imposed upon. I have read obituaries which have excited both my surprize and indignation. Persons have been recorded as eminent for every christian grace, and patterns of every virtue, when all who had been acquainted with them well knew, that weakness and defect had marked almost every step of their christian course. Even when open wanderings from the paths of truth have brought reproach on the religion which they professed, those deplorable facts have been either totally overlooked, or mentioned in such a manner, as indicated a greater tenderness for the fame of the parties than for the credit of the gospel.

The effects of such partial representations are very pernicious. When the young, the thoughtless and those who know little of the nature of real christianity, who always form the majority of readers, observe persons whose failings they have known, recorded in terms of such unqualified praise, and held up as models of imitation, they naturally conclude that consistency of character, a steady, humble deportment, and a conversation which becometh the gospel, is of little importance. And this mischievous conclusion is strengthened, if it be known that a minister has been induced, either from personal respect or the importunity of relatives, to draw up or sanction the account. Nor will the enemies of religion fail to notice the inconsistency of those professors, who be-

stow such undistinguishing encomiums on characters that fall so far below its precepts; and pass over their known defects with such slight expressions of disapprobation or concern.—To such also as are unacquainted with the real character of the deceased, these partial obituaries are hardly less baneful. When a humble and conscientious christian, who feels and mourns over his own sinful depravity of heart and the awful imperfection of his best efforts of obedience, reads accounts, every month, of persons who have been so blameless, that the eye of intimacy and confidence could discover no failings in their conduct or character, he begins to despair of his own state, and to relax in his prayers and exertions. Thus his growth in grace is checked; and it will be well if he do not sit down in hopeless inactivity.

It has been said, that “the profound silence which is often maintained on the defects of a truly christian character may be vindicated on the claims of natural feeling and christian love:” and that the authority of scripture, which invariably records the faults as well as the excellencies of the characters which it delineates, will not justify a similar conduct in the modern obituary: since “God, in his book, may record the infirmities and the crimes of his own children, for the warning and instruction of other children; but brethren are not warranted, by such a procedure on Christ’s part, to publish to the world the weaknesses and vices of their brethren.” But, if brethren will undertake to publish to the world accounts of one another, does not fidelity require that they should do it faithfully, and give a true description of their character? It is dishonest to exhibit a picture, as a correct likeness of an individual, when some features, which were too prominent and striking to pass unnoticed, are entirely suppressed, and a portrait is exhibited which resembles the original in one half only of the countenance. Apart from the mischievous effects already described, such a portrait is an imposition on the reader, and a caricature of the party described.

But what necessity is there to drag many of these characters before the public at all? Might not

those who feel themselves interested in them, recollect their virtues with affectionate pleasure, and endeavour to imitate them; or recal their imperfections and frailties, with every extenuating circumstance and labour to avoid them, without inroducing them on the notice of others, who have no interest in them, and to whom neither their virtues nor defects are sufficiently important to excite much attention? But then the public would never know how very good and how very great the persons were with whom *they* have been so closely connected.

It is hoped that these remarks will not be thought to bear against the proper and judicious introduction of memorials of departed worth; as nothing is farther from the intention of the writer. He esteems it one of the most pleasing, and, at the same time, most edifying departments of periodical literature; and only wishes to prevent it from being misapplied. When striking and instructive instances of the power and conquests of divine grace have occurred, it is highly proper that they should be recorded; and no time can be more appropriate for making these records than when the subjects of them have finished their course, and sealed their reality by a dying testimony. When persons, who have been eminently active and useful in the cause of their Redeemer, or of humanity, are called to their reward, the public, who have been benefitted by their labours, have a right to some account of their exertions, some memorial of their worth. But, even in these cases, justice and prudence will require that, while every proper tribute of praise is bestowed on their excellencies, their defects should be candidly, though modestly, noticed. Biography loses half its value and effect when this is omitted: and while the unthinking will admire, the judicious will despise the picture of "a faultless monster whom the world never saw." And an appeal may safely be made to the experience of every sincere christian, whether the scriptural records of the sins of the most eminent saints have not often been the means of exciting him to holy vigilance and sacred fear, and preserving him from folly and presumption?

PHILALETHES.

ANSWER TO A QUERY.

Gentlemen,

The following observations are submitted in answer to a query, page 138, in your April number. Your correspondent states himself as living fourteen miles from any church of his own denomination, three miles from a particular Baptist church, and close by a Wesleyan Methodist Society; and says he is unable to travel the above distance on the Lord's-day; and if he could, would feel a strong objection to do it; observing that, to belong to a church fourteen miles distant appears to be wholly useless; and wishes for a little advice from his wiser brethren. Whether the present writer is any wiser than your correspondent is not for him to say; but he ventures a short answer to his query. The measure he would recommend is, that he become a member, if he is not one already, of a church of his own denomination, the most eligible in point of situation and other circumstances; that he attend in his own church as often as he may have opportunity; and that at other times he worship with the neighbouring Methodists, or the more distant particular Baptists as may seem most convenient and edifying. The reasons on which this advice is founded, are such as the following.

1. It is desirable, even an apparent duty and privilege, to be united in christian fellowship. This is of divine institution. In the apostolic age, when any were converted, they were baptized, and in ordinary cases, at least, were united to some church. Many promises are made in reference to the inhabitants of Zion. In standing a visible member, therefore, in a christian society, a person regards the directions of scripture, and may reasonably hope it will be made a blessing to him. If it is possible to enjoy the privilege, surely a christian who has proper views on the subject, will not be satisfied without it. Could he seldom or never be present, he might correspond with his pastor or some of the members; he might expect the friendship and prayers of the brethren, &c. and these are privileges, of which any experienced christian

would much regret to be destitute. Were the distance much greater than fourteen miles, it is apprehended to belong to a christian church is an invaluable privilege.

2. For your correspondent to unite with either the Methodists or particular Baptists, when he may have fellowship in a church of his own denomination, does not appear advisable. Not among the Methodists, for the reason which himself states; and not with the particular Baptists, on account of difference of opinion on doctrinal subjects. There is a material difference between attending the worship of God among a people, and uniting in religious fellowship with that people. In the one case, we do not identify ourselves with them; do not appear to countenance what we cannot approve; on the other hand, in refusing communion we discountenance it. At the same time, it may be edifying and consistent, and a regard to our own benefit and the honour of religion may require it, to unite in public worship in such a society.

3. The distance at which your correspondent lives from a church of his own denomination, is not so considerable but that he may, at least occasionally, enjoy his religious privileges in it. He may apparently sometimes spend a sabbath with his brethren; he may occasionally see and converse with one and another of the friends; he may correspond with the minister or any of the members, in certain ways, without much inconvenience to himself; he may receive good from the church and communicate good to it; in a word, he may have christian fellowship.

4. To unite with a church of his own denomination, though at a distance, seems more natural and consistent. To his own denomination, it is to be supposed, he is the most indebted, as having received the most from it; he, therefore, owes it the most, and should be the most ready to serve it. He must regard the sentiments maintained in it as the most scriptural; and, therefore, the most deserving his esteem and patronage. In acting thus too, he displays a firmness of character and stability in his religious profession, which entitles him to respect. A man may be liberal in

his sentiments, and yet firm to his creed and denomination; and a union of these two properties is an excellence to be admired.

Finally. In pursuing the measure recommended, it is presumed the inquirer will but consult his own comfort and usefulness. As in adopting it he shews a regard to propriety and duty; and as he will have his most intimate connection with a people of his own sentiments, he may here more especially expect the blessing of God and the greatest happiness; and as he shows a consistency of character, and identifies himself with that body of christians whom he supposes to come nearest the truth; and perseveres steadily in supporting the same interest, there is reason to conclude he will be rendered instrumental in doing the most good.

The preceding observations are left to the consideration of the inquirer, and any others who may be similarly situated. Perhaps, in some cases, there may have been an irregularity in persons continuing members of churches after removing to great distances, and no communication maintained with them. But the inquirer's is not such a case; and in a member's leaving his denomination, on removing to the distance of a few miles from any church belonging to it, there is an appearance of great want of religious principle and consistency of conduct. J. W.

REMARKS on 1 COR. XV. 45, 46.

Gentlemen,

If your correspondent T. G. D. still wishes for an explanation of 1 Cor. xv. 45, 46, (vol. ii. p. 135,) the following remarks are at his service.

The apostle, in this admirable chapter, treats of the blessed state of the saints after the resurrection; when they shall have left all the weaknesses, impurities and imperfections of their mortal bodies in the grave; and be clothed in a body at once immortal, vigorous, spotless and perfect. The exalted vehicle which the happy soul will then inhabit, is contrasted, by the same writer, with the body in which it was confined on earth. The former he calls a natural or animal, the

latter a spiritual body. The one was received from our earthly parents in a lineal descent from Adam, our first progenitor: the other will be bestowed on us by "the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself." The atonement of our Saviour procures access to this happy state, his grace fits us for it, and his power will confer it upon us. The apostle is thus led to make a comparison between our first parent and Christ, under the titles of the first and the last Adam. The first, he observes, received from his Maker, a "living soul," a principle which animated his corporeal frame; the second is a "quickening spirit," which will not only re-animate the animal body, but exalt the spirit to a higher scale of existence, and fit both for an eternal enjoyment of holiness and happiness.

The writer then proceeds to note the order in which we are made partakers of these two natures: the animal preceding the spiritual; that derived from the earthly Adam, this from the Lord from heaven; the one imparting to us all the frailty and depravity of our fallen first parent, the other exalting us to all the purity and bliss of the divine Being who will bestow it upon us. He then observes that, as we all have been partakers of the earthly nature, so shall all true believers "bear the image of the heavenly;" but, as flesh and blood cannot inherit the kingdom of God, an important change must first take place.

Let your correspondent read from the thirty-fourth verse to the end of the chapter, with these remarks in view; and it is hoped that he will understand the true meaning of this important passage.

I am aware that a modern commentator thinks that the contrast drawn in this passage is not between Adam and Christ; but Adam in his two-fold state, of mortality and immortality, of disgrace and honour, of earth and heaven. In order to support this, he expunges the word "Lord," from the forty-seventh verse; and reads it, "The first man is of the earth, earthly; the second man is from heaven." But though he has produced many au-

thorities to prove that a mode of speaking similar to this was in use among the Jews; yet it does not appear to me that this interpretation is either so natural or so just as that given above. Your correspondent, however, will judge for himself. RESPONSE.

A REMONSTRANCE.

Gentlemen,

It is generally allowed that to be ignorant is a misfortune; and if so, the calamity is greater when an ignorant person is necessarily obliged to remain so. And a person in this situation, especially when he discovers a due sense of his ignorance; and a desire of instruction, is more properly an object of pity than contempt; and ought to excite the sympathy of his more favoured brethren. This sympathy would prompt them to efforts for the relief of his misfortune, by enlightening his understanding. Now there are individuals in our Connection, whom a good God has endowed with the ability of obtaining knowledge, and a kind Providence placed in circumstances that have enabled them to cultivate those abilities. These highly favoured mortals should recollect that, the great Giver of every good and perfect gift expects that his gifts be employed for the benefit of his creatures and the advancement of his own glory. He has given gifts unto men and fitted some for pastors and teachers, "for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ" And the day is approaching when every one will be called to give an account how he has improved the talents committed to him.

Now I suppose many of the persons who propose queries in your Miscellany are, like myself, such as feel their need of instruction on the subjects respecting which they inquire: and honestly allow the superiority of others to whom they apply for information. Is it not then a pity that these inquirers, who so humbly sue for instruction, should be neglected and left to wander in the dark? The command of our Saviour to his servants, whom he sent out to enlighten the

nations, was, "Freely ye have received, freely give." and his golden rule, for the guidance of his followers, is, "All things whatsoever ye would that men should do to you, do ye even so to them." And, if those of your correspondents who have enjoyed and improved opportunities of fitting themselves to advise and direct in cases of difficulty, could place themselves in the situation of their brethren who have been favoured with none of their advantages; and yet are called upon to act and think for themselves and for others, and consider how respectfully they would seek and how gratefully receive the advice and direction of their wiser friends; it is presumed they would feel the duty of having compassion on the ignorant; and be ready to communicate. Then, Mr. Editors, many important queries which have long remained on your "Unanswered List," would receive due attention; and, among the rest, replies would be given to several proposed, many months ago, by
Cheshire.

T. G. D.

P. S. I am, as you will observe, stationed at one of the General Baptist out posts; and have little opportunity of obtaining much information of what is going forwards in the various divisions of the army, except through the medium of your Miscellany. It would therefore be very gratifying to me, and to others in similar circumstances, could you favour us with an earlier and more complete detail of *G. B. Occurrences.*

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

RUSSIAN TOLERATION.—All religions are tolerated in Russia. The Christian of every denomination, the Jew, Mahometan or Pagan, may each worship God in the way his father had done before him. The first persons in the civil and military departments are Greeks, Roman Catholics, Lutherans, Calvinists, &c. as it may happen. The sovereign's choice is a sufficient qualification;

nothing exists to controul it. Yet there is a national church, strongly marked by its privileges, and perfectly secured against that dread of all churches, innovation. In the first place, though the different secretaries may change at pleasure from one church to another; yet the true native Russian must inviolably adhere to the religion in which he is born, the Greek; any change in him is apostacy; and foreign ecclesiastics are forbidden to receive a Russian into their communities. Nay, if a foreigner's children, in defect of a minister of his own persuasion, chance to receive baptism from a Greek priest, they must likewise ever remain members of the national church. Moreover, in marriages between a Russian and a foreigner, the offspring, without a very particular dispensation from court, must be brought up in the Greek faith. The marriage ceremony even of strangers must always be performed according to the Russian ritual; but this indeed imposes no subsequent obligation on the parties or their children.

A CLOSE QUESTION.—Mr. Hume, the infidel, was once much puzzled when peremptorily asked by a lady at Bath, to declare upon his honour, as a gentleman, whether he would choose his own confidential domestics from such as held his own principles, or from those who conscientiously believed in the truths of revelation. He frankly decided in favour of the latter.

HORRORS OF WAR.—A letter from an assistant surgeon in the Indian army, to his friend, says, speaking of the Burmese war, that it is the bloodiest perhaps ever carried on,—“No quarter,” the letter continues, “is given by these cannibals. Every prisoner they take of ours is crucified, with a cut made down his belly and his bowels let out, and in that state he is left to die. I am sorry to say, many of our people have already suffered this death. We, however, in our turn, mow them down in thousands; and take their stockades or mud forts as fast as we get up with them. Sometimes forty or fifty of them, on being approached by our troops, will stand stone-still, blind their eyes and be shot. This has frequently happened

At other times, excessive numbers will make a rush out from a jungle, and succeed in cutting off some of our troops; but if they see a tolerable body of Europeans, they make direct again for the jungle. A shell was thrown, some weeks ago, and about fifty or sixty men, women and children got close to it, and amused themselves for a few seconds with the fusce, when it went off and killed all around."

THE GREEK PROPHET.—The following remarkable passage is found in the Works of Plato, an eminent Greek philosopher, who flourished more than four hundred years before the coming of the Saviour. Speaking of an inspired teacher whom he esteemed necessary to teach men the doctrines of virtue, he says, "This just person must be poor, and void of all qualifications but those of virtue alone. A wicked world will not bear his instructions and reproofs; and therefore within three or four years after he begins to teach he will be persecuted, imprisoned, scourged, and at last put to death." To what source ought this extraordinary glance into futurity to be ascribed? Is it to be regarded as the conjecture of a mind highly enlightened? or as the fruit of prophetic suggestion?

CURIOUS DISCOVERY.—It has been the opinion of learned men that, this island had the high privilege of receiving the gospel from the personal ministry of the great apostle of the gentiles. This has obtained some support from a recent discovery in Wales. A pyramidal stone, of a prodigious magnitude, which required twenty-five horses to remove it, was lately displaced from its base; when a tablet was found underneath, with a Welsh inscription, purporting that St. Paul preached the gospel, on that spot, in the year of our Lord forty-eight. On the same tablet was another inscription stating, that Elin ap Owen Gooch suffered martyrdom and was buried in the same place, in the year 1604. It is not said whether the inscriptions seem to have been made at the same time; but if even this be the case, it is a proof that, some historical document or received tradition of the first fact existed in the beginning of the

seventeenth century. In the grounds of the same gentleman in whose domains this tablet were found, another inscription, in a mixed dialect of Welsh and barbarous latin, records the interment of Lupus bishop of Treacastle, A. D. 427. In both these places, many bones and ashes were discovered. It is thought that many interesting remains of ecclesiastical antiquity might be found, by examining the various parts of Wales.

RELIGION IMPROVES THE CIRCUMSTANCES.—A gentleman was once walking in the neighbourhood of a large manufacturing town, on a very cold winter's morning, when he overtook a plain man, decently clad and wrapped in a comfortable great coat. After the usual salutations, the gentleman said to the stranger, "I am glad to see thee with such a warm covering this cold morning." "It was not always thus," the man replied. "I was once a poor miserable creature, and had neither good clothes nor good victuals; now I have both, and a hundred pounds in the bank." "What has produced this favourable change?" continued the gentleman. "Religion sir." "I am a good workman; and, as is too commonly the case with such men, spent half my time, and all my wages nearly, at the public house. I was of course always poor and always wretched. By God's direction, I was led to hear the Methodists; when, by divine grace, the word reached my heart, I repented of my sin and became a new creature in Christ Jesus; old things passed away, and all things became new. Religion made me industrious and sober; nothing now went for sin; and the result is, that I am comfortable, and comparatively rich."

RELIGION GAINS CREDIT. The wicked may laugh at a saint but, is he not the very man with whom they love to trade? in whose character they find a sufficient voucher for the propriety of his conduct; and in whose fidelity they can repose unbounded confidence? This was remarkably exemplified in the instance Schwartz, who laboured to spread the gospel in the southern part of the Indian peninsula. Such was the repute in which this holy man

was held by the native princes of Hindostan, that when Tippoo Saib was about to enter into a treaty with the company, not being disposed to place much confidence in their agents, he exclaimed, "Send to me the missionary Schwartz: I will treat with him, for I can confide in his veracity."

RUSSIAN SUPERSTITION—Mothers and nurses in Russia, do not like to have their children admired too much: this is what they call casting an evil eye upon them. On this account, they will often, before allowing you to see them, desire you to turn from them, and spit three times on the ground, with a view of ejecting the evil spirit; or, if you happen to have seen them, without this precaution, the mother turns her head aside and performs the operation instead of you.

About three years since, a girl, thirteen years of age, commenced digging with her hands under a tree, near the church of the village of Gooseiver: in the neighbourhood of Moscow, in consequence of communications said to have been received in various dreams; that she would find, in the first place, a candle; secondly, a post; then an image, which was to be placed in the niche of the church, left purposely for it; and, lastly, a spring of water, that would become the source of a mighty river. The nature of this supernatural communication being known, immense crowds flocked to the spot to witness the results of her labours; amongst whom were many sick people, who expected to be relieved from their infirmities by drinking, or washing their sores with the muddy water during her operations; the ground being clayey, and much moistened by rain. In the course of her proceedings, the candle and post made their appearance; but the police then interfered, and prevented the continuation of the farce: in consequence of the discovery of collusion between her parents and the priest and clerk of the village, who had devised this extraordinary mode of giving celebrity and wealth to a poor country church. It is generally thought that the affair terminated in all the parties, including the priest, being knouted and banished to Siberia.

**GENERAL BAPTIST
OCCURRENCES.**

CONFERENCES.

The **LONDON CONFERENCE** was held at *Berlhamstead*, April 6, 1825: The state of the churches composing this conference was reported to be favourable; and the cause of the Saviour appears to be advancing. In several instances, pleasing additions have been made to the members, and candidates are coming forwards. There appears to be a serious want of labourers in this part of the vineyard. At this meeting, it was resolved,—that, as Aylesbury, Tring, Amersham, and other places adjacent, are very destitute of ministerial assistance; Messrs. Sexton and Hobbs should be directed to draw up a case, to be presented to the next Association, requesting that an itinerant from the Home Mission should be stationed at Aylesbury, to labour in that vicinity.—that the same brethren be requested to visit the friends at Wendover, and advise and assist them in their present difficulties.—that Messrs. Henham, Hobbs and Sexton collect for Lincholt before the next conference—that all the sums collected, in each church in this district, for the *Home Mission*, after deducting the sums granted by the Conference, for its own exertions, shall be remitted to Mr. Dunch, the District Treasurer, with a regular statement of the receipts and disbursements, that he may transmit a proper account, together with the balance, to the General Treasurer, according to the plan approved, by this Conference, Oct. 3, 1821.—that five pounds be given from the subscriptions to the Home Mission, to the church in Commercial Road, London, towards the expences incurred by maintaining preaching at Bow Common Lane; six pounds, to the church at Seven Oaks, towards expences incurred by introducing and supporting divine worship at Brasted and Sundeish; and four pounds to the church at Chesham, for supplying Harridge.—that the friends at Seven-

oaks be advised to apply to the leading churches for leave to collect amongst them, about the time of the next Association, towards liquidating the heavy debt on their meeting-house.—that the churches connected with this Conference be desired, in future, to remit the monies collected for the *Foreign Mission*, to Mr. W. Newton, who was appointed District Treasurer, in 1824; and that Mr. Newton be requested to retain his situation.—that the next Conference be held at the Commercial Road, London, Sept. 21, 1825; and that Mr. Hobbs preach, on the Tuesday evening; and Mr. E. Sexton, on the Wednesday evening; or, in case of failure, Messrs. Henham and Rose.

On this occasion, Mr. E. Sexton preached, in the afternoon, from Heb. xiii. 5, 6; and Mr. Henham, in the evening, from Phil. i. 21.

THE WARWICKSHIRE CONFERENCE was held, at *Birmingham*, May 3, 1825: when advice was given to the friends at Sutton and Atherton, and arrangements made for supplying them till the next meeting.—A case from Nuneaton was referred to the District Committee of the Home Mission.—The Treasurer and Secretary of the Home Mission, in this district, received the thanks of the Conference, and were requested to retain their offices another year. The next Conference to be at Longford, on the third Tuesday in June next; when Mr. Barnes is appointed to preach.—At this Conference, Mr. Hall preached, in the morning, from Gen. xiii. 8; and Mr. Passmore, in the evening.

REVIEW.

ON BAPTISM: chiefly in Reply to the ETYMOLOGICAL POSITIONS of the Rev. G. EWING, in his "*Essay on Baptism*;" the POLEMIC DISCUSSIONS of the Rev. T. DWIGHT, D. D. in his *Work*, entitled, "*Theology*;" and the INFERNENTIAL REASONINGS of the Rev. R. WARDLAW, D. D. in his

"*Lectures on the Abrahamic Covenant.*"

By F. A. Cox, A. M.

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Holdsworth, London.

The advocates for Infant Baptism have of late been unusually active, and seem determined to crush their opponents by the frequency and violence of their attacks. Whether this increased activity arises from a supposition that their opponents begin to give way, and a hope of driving them out of the field before they have time to rally their broken forces; or from an apprehension that their own forces shew symptoms of disaffection, and a resolution to make a last and vigorous effort to support a sinking cause, we presume not to determine. The British divines, mentioned in the title of the work before us, we understand, had very urgent reasons for taking up arms; and the worthy American could not overlook the subject in a system of "*Theology.*" We attach no blame to any of them for opposing, to the utmost of their ability, the progress of what they esteem error; and only claim a similar privilege for the Baptists, to defend what they believe to be sacred truth, without being stigmatized as disturbers of the peace of Israel, and actuated by bigotry and sectarianism. We are persuaded that Mr. Cox speaks the sincere sentiments of many of his most eminent and pious companions, when he says, "As our paedobaptist brethren are ever and anon urging us, by their publications, to pursue the beaten track of etymological disquisition, we feel it incumbent upon us, for the truth's sake, occasionally to follow in the same direction. While their critical and theological writers continue to attack us, the multitude never fail to interpret silence on our part into a consciousness of defeat; and if we actually do not reply to often answered arguments, or to novel and ingenious subtleties, it is supposed that we cannot or dare not advance into the arena. If religion and religious duty were not deeply implicated, and if we did not feel solicitous that every consideration which the utmost learning and skill could ad-

duce, ought to be fairly and thoroughly investigated, we should allow representations of this nature to pass in silence, nor turn aside from the course of our ordinary engagements. Reflecting, however, on the general importance of the subject, I have taken up the pen, from the hope that the interests of truth and piety may be in some measure promoted."

We sincerely rejoice that the worthy author has had the courage to meet this formidable triumvirate; as some of their arguments, adding the charms of novelty to the high reputation of their authors, required an answer. We lament that the limits of our work confine us to a very concise account of the contents of this masterly volume; but we trust all who feel an interest in the subject, will be induced to read it for themselves.

Mr. Ewing, in his Essay, by a bold process of analysis, has transformed the word *baptize* into *potpize*, and on this Etymological Discovery* has founded a very learned and elaborate proof, doubtless perfectly satisfactory to himself, that baptism is the sudden and slight application of water to the turned up face of the candidate. After some very sensible preliminary considerations, Mr. C. examines this new discovery; and shews, with great good humour, but with invincible strength of argument, that it is neither consistent with the nature of language and the rules of legitimate criticism, nor would, if it could be maintained, be of any force in deciding the controversy. Having dismissed this curious theory, he proceeds to prove, from a variety of evidence, that the leading, primary sense of the original term is to immerse or plunge: and concludes with Robinson, "To an illiterate man it is sufficient to observe, that the word is confessedly greek; that the native Greeks must understand their own language better than foreigners; and that they have always understood the word baptism to signify dipping; and therefore, from their first embracing of christianity, to this day, they have always baptized by immersion.—In this case the Greeks are unexceptionable guides, and their prac-

tice is, in this instance, safe grounds of action."

The apostle compares baptism to a burying, Rom. vi. 4, 5, and Col. ii. 12; and the baptists have often referred to this comparison in favour of immersion. Mr. Ewing attempts to evade the force of this argument in two methods, hardly consistent with each other: first, by supposing that reference is made only to the preparations for the funeral, and chiefly to the washing of the body; and, secondly, by reminding us that the sepulchres of the ancients, especially of the Jews, were dug in the sides of mountains, and the corpse was not lowered down into them, but carried into them, by a door, as into a parlour. Both these objections are fairly examined by our author; and shewn to be inconclusive in themselves and wholly inconsistent with the narratives of the evangelists and the reasoning of the apostle. He enters critically into the ancient mode of sepulture; and contends that the primary and characteristic notion of burying has been, in all ages and all countries, the actual committing of the body to the earth: and though Mr. E. will not admit that our Saviour was finally interred, yet it is certain that his body was placed in a subterraneous vault and that it was covered with a mountain. He concludes with this advice: "Having thus followed Mr. E. through all the tortuosities of his course, and candidly, we trust, examined all his statements, it is time to close the present section. If we do not greatly err, our impartial readers will admit that his argument is defunct; and so far as respects its future resuscitation in the baptismal controversy, we recommend that it be finally buried."

Dr. Campbell, a celebrated biblical critic in Scotland, though a pædobaptist, had candidly owned that the genuine meaning of baptize, is to immerse; and that in primitive times this ordinance was administered by dipping. This avowal drew on him the ire of Mr. E. who treats both his literature and morality very roughly. Mr. C. with all the warmth of gratitude, undertakes the vindication of this disinterested advocate; and endeavours to rescue his character from the aspersions of his opponent. He

* See vol. ii. p. 374, of this Miscellany.

next employs a few pages in concise but strong answers to certain scattered criticisms on Mr. E.'s essay, proceeds to Dr. Dwight.

The "Theology" of this transatlantic professor, has obtained an extensive circulation in this country. Complete editions, in various sizes, have been printed, and its Beauties have been selected in distinct volumes. Mr. Cox bears a willing testimony to its excellence: "So far am I," he says "from any desire to detract from the general merits of the publication, that I hail its appearance, and rejoice in its popularity." The Dr. treats the subject of baptism at considerable length. He states the objections to Infant Baptism, and answers them. Mr. C. examines his answers; and attempts to shew that the worthy Dr. has confounded things that differ, evaded the chief points of the objections, changed terms and used glaring sophisms. These are heavy charges against so popular a writer; but we are persuaded that the intelligent and impartial reader will, on a candid examination, find them better supported than the fame of the author would have led him to expect. Dr. D. having thus disposed of the objections against Infant Baptism, proceeds to what he styles direct arguments for it. One of them is, that all the observations made on this subject in the New Testament accord with his views of it, and confirms the doctrine: and refers to Mark ix. 21. Matt. ix. 13, 15. Acts ii. 38, 39. 1 Cor. vii. 14. These passages, Mr. C. concisely examines; and shews, as many others had done before him, that they have no bearing on the point in debate. In treating of the mode of administration, the Dr. has taken in general the usual ground with other defenders of sprinkling; and his opponent, having considered his statements in his reply to Mr. Ewing, refers to that part of the work. One argument, however, though not new, being less common, arrests his notice. Dr. D. asserts that "Christ has expressly taught us, that immersion is unessential to the ordinance." This bold assertion surprised us, and we thought that one part of the controversy must soon be decided. For whatever party we may feel, either from

education or habit, for dipping, yet we trust we should immediately relinquish it, if our divine Legislator had expressly taught, that it is unessential. The reader will doubtless be eager to learn in what part of the Saviour's instructions this doctrine is taught; and will probably smile with us on being informed that it is in his reply to Peter when he was washing the apostle's feet. "He that is washed needeth not, save to wash his feet, but is clean every whit." Job xiii. 10. On this singular statement, Mr. C. animadvert in a manner that the admirers of the American divine must feel: and concludes by observing that, if it were even conceded that there is an allusion to baptism, "the inference would be, not that immersion is unessential to baptism, but that *washing the feet is essential*. We might demand of our opponents, why they pour and sprinkle, and do not wash? and why they pour or sprinkle, or simply touch with a drop of water, the face, and not the feet or the hands? Where is their symbolical washing, when they never attempt to wash at all?"

The remaining pages of this interesting volume are occupied with an able examination of the "Lectures on the Abrahamic Covenant," by Dr. Wardlaw of Glasgow. But as this topic has been repeatedly examined, few of our readers, who are at all conversant with this controversy, can be ignorant of the arguments used on both sides of the question. The subject is however important, and perhaps not always very clearly understood; and the discussion of it, on this occasion, was very pertinent. The ability and growing reputation of Dr. W. rendered it necessary; and this part of Mr. C.'s pamphlet well deserves the careful attention of all who wish to know the proper worth of this argument. We venture one short extract, as it supplies a decisive reply to a query often very flippantly addressed to the Baptists. "It is somewhat triumphantly asked,—If the Abrahamic covenant is the everlasting covenant under which we at present are—if circumcision was administered to the children of those who professed the faith of this covenant—where is any change in its constitution, in this respect, pointed out? *When* were children excluded, and by what law?"

I answer, it has been *demonstrated* (and must ever be considered so in all reason, till the preceding arguments are refuted), that the Abrahamic covenant was *not* the everlasting covenant under which we live—that even circumcision, which was *not* a sign of Abraham being the federal head of the dispensation of grace, was *not* administered to the children of those only who possessed the faith, for it was administered to servants and slaves, and captives; nor was it administered to all believers, but to Abraham, his family, and descendants only—and consequently, though it be true, that children were never *excluded* from the covenant of grace, the reason is, they were never, as children, *included*!

Mr. C. replies, though concisely, to some assertions made by the authors on whom he animadverts, that Baptism was, in the first ages of christianity, administered to infants; and that this alluded to and directly spoken of by the earliest writers. But as this branch of the argument will come before us in a future article, we pass it at present.

We have thus attempted to give our readers a brief but, we trust, a correct view of the contents of this important work; from which, had we room, we should be happy to make larger extracts. We heartily recommend it to all who wish to understand the mind of the Saviour on this controverted subject; but especially to those who may have been, in any degree, affected by the bold attempts lately made to degrade the doctrine of Believer's Baptism and to render its professors contemptible. To such it will afford full evidence of the weakness of those attacks, and shew how easy it is to turn their own weapons on the assaulters, and raise a smile at their expense. We are not surprized that this work has occasioned painful feelings in the breasts of some of the advocates of the practice which Mr. C. opposes, nor that strong expressions of these feelings have appeared in several of their journals. We believe, however, that the spirited notice which the author has already taken of these attacks, will have a salutary effect, and teach them the policy of suffering in silence.

THE SUNDAY-SCHOOL TEACHERS' VADE ME CUM: or *Outlines of Discourses, select and original, designed to assist Sunday School Teachers in the Delivery of Addresses.*

Part i. pp. 106. Part ii. pp. 140. 18vo. price, in extra boards, 1s. 6d. each. J. Oflor, London.

The principal design of sunday-schools ought to be the communication of religious knowledge to the minds, and exciting religious impressions on the hearts, of the children who are the objects of those useful institutions. One method of accomplishing this important object, is the delivery of stated addresses to the scholars, by the teachers; and it is highly desirable that both the language of these addresses and the subjects treated upon, be suited to the capacities and the circumstances of the hearers. If this be not carefully attended to, habits of carelessness will be contracted, and confused, imperfect or erroneous ideas formed, on subjects of the highest importance, both for time and eternity. But as sunday-school-teachers have sometimes enjoyed little advantage for gaining knowledge, are often busily occupied during the week, and have little leisure to prepare for these sabbath exercises, it is often a painful and irksome duty; and the addresses which they deliver are too frequently rendered, from these causes, less interesting and useful to their young auditors, than they otherwise might be.

To remedy these inconveniences, the compiler of the present neat little volumes, has collected a number of outlines of addresses suited to these occasions, from various authors, and added some originals from his own pen. These he thinks may furnish useful materials for assisting teachers to discharge this important part of their duty, with more comfort and credit to themselves, and more to the edification of their scholars, than by delivering their own addresses, which, for want of due preparation, are sometimes crude and wearisome. We have read them with approbation, and es-

them them well adapted to answer the important end proposed. The language, in general, is easy and perspicuous; the subjects are judiciously chosen; being such as are peculiarly interesting to children; and the thoughts are fitted to be profitable both to the speakers and hearers. For these outlines are not mere skeletons; but hints are inserted in each division, well calculated to suggest the proper method of treating and applying the subject. We recommend it to those valuable friends of the children of the poor for whom it is designed, as well calculated to render their benevolent exertions more efficient.

We learn with pleasure that the compiler of this work, encouraged by the approbation with which it has been received, intends to add three more parts—on Scripture History; on Parables and Miracles; and on Doctrines, entirely original. From the specimens of his abilities, exhibited in these volumes, we sincerely wish him success.

LITERARY NOTICES.

Mr. Belcher, of Folkstone, has in the press, a duodecimo volume, entitled, "Poetical Sketches of Biblical Subjects," comprising a selection of passages from the best poets, illustrative of the sacred volume. It is intended as a companion to the author's "Interesting Narratives," reviewed in our Number for March last.

Mr. W. Groser, of Maidstone, has just published "Six Lectures on Popery," delivered at King-street chapel in that town. 1 vol. 8vo. 5s.

POETRY.

LINES

WRITTEN IN AFFLICTION.

My Saviour! may I call thee mine?

O sweet delightful name!

I trust I may; the scripture says,
"The Lord for sinners came."

My heart-felt sorrows and my pains,
My joys, my doubts, my fears,

Are known to thee, thou sov'reign
Lord,

Who wipes the sufferer's tears.

What still remains behind the scene,
Is order'd by thy will;
'Tis God appoints, I would submit;
Ye murmurs, all be still

Perhaps before tomorrow's sun,
In radiance shall appear,
My spirit may have wing'd its flight
Beyond life's narrow sphere.

Well! be it so, my dearest Lord,
If so thou hast ordain'd;
Receive my soul into thine arms
If I've thy favour gain'd.

My all I to thy care commit;
From thee I drew my breath;
Hast thou redeem'd my soul by grace
Then give me life for death.

My husband, children, parents,
friends,
Do thou support, protect;
For ev'ry tie, oh make amends,
In life, in death protect.

I leave them all beneath thy care,
Their ev'ry want supply;
O hear my poor unworthy pray'r,
And take them when they die.

Around thy throne may we appear,
Where suff'rings are no more;
Then shall all gloomy doubts be gone
For ever—evermore.

S. D—N.

H Y M N.

"There remaineth therefore a rest to
the people of God."

O glorious rest! how sweet the sound!
Proclaim its bliss the earth around:
To rest with God and Christ above,
In everlasting joy and love.

Shall creatures rest and reign so high
Above the sun, and stars, and sky?
What! sinners sav'd by sov'reign grace
Thus rest before their Saviour's face?

Yes: God's own people there must dwell
In bliss, which tongue can never tell;
In heavenly mansions they shall rest,
With Christ their Lord for ever blest.

But O! that rest must still remain
Till freed from flesh with all its pain
Till labour, toil, and wars are o'er;
Till landed safe on Canaan's shore.

Then, O my soul, take up thy cross,
For heav'nly rest, count all things loss:
Raise, raise thine eyes to joys on high;
Behold thy rest above the sky.

O blessed rest, with wings of love
My soul would soar to thee above:
Would rest with God, in glory shine,
To praise the Lamb in strains divine.

Leicestershire.

G. W.

Missionary Observer.

JUNE 1st, 1825.

General Baptist Missionary Society.

A Journal has recently been received from Mr. Lacey. The length of it not permitting the insertion of the whole, and some account having been published respecting the period and circumstances to which the former part of it refers, we omit all that part, and commence our extracts with the article under date of Dec. 19, 1823:

Dec. 19th.—Having made considerable exertion to get up to Cuttack, our boatmen refused to go any further, though within three miles of the landing place; we had no more provision, and had sent sister P. word that we should be with her in the evening; accordingly we set out on foot, with our Pundit for pilot, and after walking near three miles, most of it over loose sand, we arrived at the house of brother P. about ten o'clock in the evening; sister P. came to us with tears of pleasure, and welcomed us to her house and home; we partook of a comfortable repast together, and then united in returning thanks to God for his great goodness towards us: and now, O our souls, adore that God, who through all the changing scenes, through all the dangers by land and sea which we have passed, has allowed us to want no good thing, and no evil or danger has happened. Bless the Lord, O our souls, and forget not all his mercies. Hitherto we have wanted no good thing; oh, that our hearts may be impressed with his love and mercy; may we never fear in the future progress of our lives and work. Amen.

Lord's Day, 21st.—Preached this morning to our little congregation, consisting chiefly of Portuguese and country born, from, "I have a message from God unto thee;" experienced some pleasure myself. After a long absence from pub-

lic worship, how sweet to appear in the public courts of the Lord, to worship near his seat.

Lord's Day, 28th.—Preached to a good number this evening from, "God so loved the world, &c." felt my own heart much affected by this wonderful instance of the love of God to man, *undeserving, undesigning, rebellious* man. I found it good to be here.

29th.—Received a note this morning from one of our hearers, wherein conviction for sin, and a desire to "Flee from the wrath to come," were manifested; from this circumstance may I for the future urge the love of God in the gift of Christ, as a weapon to break the hearts of stubborn sinners. On this occasion we all retired and supplicated the throne of grace that this conviction might be permanent and productive of the desired effect. Our friend laments the ignorance and darkness of the Roman Catholic religion, in which he has been brought up. Had service this evening, expecting to set out on a Missionary tour in the morning. Had prayer and some conversation with our new professor; several obstacles oppose him; he is threatened with the loss of all things if he persists; we endeavoured to encourage him to trust in Christ, and leave the event in his hands. May the Lord give him grace to go forward. Alas! what injury do nominal Christians do to the real cause of the blessed Redeemer.

30th.—After commending ourselves and our companions into the hands of our heavenly father, about ten o'clock we commenced our intended journey. In about four hours we arrived at a place called Bolunta, where we were presently surrounded with a good number of people. We retired a little out of the village under a large mangoe tree, where we took a little dinner we had brought with us. After dinner we removed to the neighbour-hood of the Raja, who lived at a considerable

distance. Our extra bearers went before us, and cried with a loud voice, by way of preparing our way before us; and now the people might be seen running in all directions, and placing themselves in convenient places, where they might see us to advantage, and yet not be observed by us. All seemed full of astonishment at such a sight. The old Raja not being at home, about eight o'clock the son made his appearance, riding upon a small horse, which was quite covered with cloth: he was attended by his servants, and a torch was carried at a small distance before him, a crowd of people accompanied him. We went from our palanquins to meet him, when he made us a low salam. Our situation under many large trees, added to the darkness of the night, made this an interesting scene. We informed him of the purport of our visit, and brother P. preached to him the word of life. He asked us why we stayed in such bad accommodation, but offered us no better. Afterwards brother P. preached the gospel of peace to about 200 people.

30th.—After a good night's rest and breakfast in our palanquins, we attended to the establishment of a school. Near 40 children were already collected together, and numbers of people came to see what we were doing. About ten o'clock, we went to the house of the Raja. His eldest son met us at the bottom of the steps of his house, and invited and accompanied us up. He seated us, and sat himself near us, with the rest of the family. We presented a copy of the New Testament in Oreeh to him, which he accepted with some marks of astonishment. He gave the book to the family priest who attended him. Brother P. read and explained to him, and a company of about 70 persons, a part of the third chapter of John's Gospel; that God should so love the world as to give his only Son, was indeed new and strange tidings to them. They asked many questions. Happening to pull out my watch to ascertain the hour, the young Raja saw it, and desired that he might look at it; I put it to his ear, opened it, and shewed him the works, he was quite astonished, and did not know how to account for its regular motion: he expressed his feelings by saying, *Boot sike oche*, (much joy, or, much pleasure &c.) Before we came away, the old Raja came home, and joined the assembly: he presented us with a present of fruit, having delivered our message, and committed the care of the school to him, we came away. They made low salams to us after their manner, and we shook hands with them according to our custom. May kings and queens soon become nursing

fathers and mothers to the cause of Christ here. Our interview reminded us of that glorious time. After some little attention to the school and talking to the people who surrounded us, we retired to our palanquins for the night. The people here are exceedingly particular about their cast, and few were found able to read. After we had retired, we travelled about a mile distant that we might avail ourselves of a shed for our palanquins, the nights being cold and damp. Our worship morning and evening in the open air affected the people; during the time you could scarcely hear even a whisper. Brother P. took the Oreeh part, and I the English.

January 1st, 1824.—Spared by the mercy of God we have entered upon another year. How unworthy have we been, and yet what mercies have we received during the last year. It has been the most important year of my existence, hitherto. O that I may be faithful to the important engagements I have entered into this year, both with my brethren and my God, that if I am favoured with another year I may not have to accuse myself with having broken all my vows, and may I be better prepared to die than I now am. Amen.

Found the people had had fires round us all night, to keep off wild beasts, of which they are exceedingly afraid; there are many not far from hence. The jackalls are in great abundance here, they made a great noise most of the night, and disturbed us a little. Walked to the school of the last village before breakfast, and found 26 children at so early an hour, hope this school will become an everlasting blessing to this very dark neighbourhood. Set off from hence about nine o'clock, after we had our morning worship. Arrived at a large village called Kooran, about ten o'clock. The people having heard of us, assembled in crowds. We here found a school collected of about 45 children. After waiting some time, we concluded to go to the residence of the Raja, and on our way thither we met him coming to us attended by his servants. We immediately alighted from our palanquins, and received him, and we returned with him to our tree, where we presented him with a copy of the New Testament, in Oreeh, he received it, but said very little to us,—he appeared much afraid, he attended us to the school, and heard the principal boys read the new books we had given to them. Our residence to-day was under the branches of a very large Banian tree, the place of resort for the village people, and where their debts are placed in great numbers. We sat upon them while brother P. preached Christ to the

people: we hope the time is not far distant when the people shall themselves take their debtas to supply the meanest purposes; they have served as a seat to the missionaries of Christ. The people said afterwards, that the Sahibs feared nothing, not even the debtas. We were desirous of proceeding to our next place, but were advised not, on account of the length of the way, and the great quantity of thick jungle we should have to pass through, and our bearers were afraid of the wild beasts. We stayed in the school-house all night, but the Rajah kindly sent us several Chokeydirs to be our guards through the night.

2d.—After we had risen, we set out for Puramux, distant about 5 miles, here we found a very large temple and many premises attached, many monkeys, or sacred animals were playing their gambols around it, in front of this building, under a banian tree we chose our resting places; the people soon came in great numbers to hear and see, when they were instructed in the words of the kingdom of God from brother P. while I distributed books, as there were many who could read. After breakfast we had our worship in English and Oreh, immediately in the front of the temple, the people wondered what these things meant while brother P. went about the place for a school. I took tracts, gospels, &c. and went round the temple, saw several ugly debtas stuck in holes of the temple, these were worshipped, all besmeared with red paint. When I came round to the principal entrance, my heart was turned within me at beholding a poor wretch sitting on one side the door, he seemed to be a devotee, repeating his formulas and shasters; I told him his prayers could do nothing for him, as his heart was unaffected by them, but that if he would believe in Christ our atonement, he would certainly be saved, but he seemed not to hear a word, and scarcely so much as turned his eyes so intent did he seem; I never felt more affected in my life than at this time, it was truly moving to see this poor creature. The brahmins were near to urge him forward with awakened feelings of indignation; they perceived my feelings and laughed at them, I gave the officiating brahmins several gospels, and hope they may prove the means of overturning this strong hold of Satan. Oh! when shall these temples, these trophies of hell and death be demolished, and the peaceful kingdom of the blessed Redeemer be established. Come, Lord Jesus and come quickly, Amen and Amen.

Arrived at home in health and strength, when we found our dear companions well;

bless the Lord for all his mercies at home and abroad.

Lord's-day 5th.—It being the first Lord's-day in the new year I addressed the young people, in the morning I had not much liberty, but they appeared to attend to the word; in the evening our little church sat around the Lord's table, and we partook with them of the Lord's supper, it was to me a season of good things, tho' never before did I partake with so few, yet it is a matter of great joy that here there are a few witnesses for the truth. This evening brother P. improved the opportunity by a suitable discourse. Have had some serious thoughts about Balasore as a third station, but our native brother Abraham, whom I cannot do without, is at present very ill, may the Lord restore him soon to his useful labours.

6th.—Had the first annual examination of our Cuttack school, several gentlemen and ladies of the station attended, who seemed surprised that we were able to introduce the Scriptures among the children, several of them had committed large portions to memory: surely this is seed that will sometime or other spring up and bear fruit. The examination considering the recent establishment of the schools was encouraging.

7th.—In visiting the schools this evening, was very much pleased with the progress of some of the gospel boys had made in knowledge, some of them said they loved to read the gospel, that they believed not their debtas, but wished to worship Jesus Christ. I asked them how they worshipped Christ, they immediately placed their hands together and lifting their eyes to heaven, cried out, "Oh! Lord thou art the true incarnation." How cheering and encouraging to hear infant heathen voices, praising the name of the Lord; may their hearts feel what their lips express.

9th.—After breakfast and worship, we set out on a tour into the country south of Cuttack, we had not travelled above 2 hours before we came up to a great number of women preparing bricks for a bridge. We readily embraced this opportunity of endeavouring to instruct these poor degraded creatures, and knowing they were under European authority we easily succeeded, and having placed them in a circle, brother P. opened the truth to them as plain as possible, and we were much gratified to find that they understood; the head woman could read, and a gospel was presented to her, the subject was Martha and Mary, and the one thing needful, several listened with much attention. Great numbers of pilgrims to Pooree passed us, who stayed to listen to

the word spoken. About a mile further we came up to a great number of men making a new road to Juggernaut. I suppose upwards of 250 carrying earth from either side of the road in small baskets on their heads, they seemed to ascend like a stream, and the road perceptibly moved forward, we did not think proper to take so many from their employment and therefore waited until 12 o'clock, when the overseers caused them to sit down and hear the gospel preached, brother P. spoke about half an hour, and then distributing books to those who could read, we went forward and in about two hours arrived at a place called Futagur, then proceeded to the house of the Rajah, who sent his minister out to meet us, after some conversation the minister returned, but we stayed at some distance, in a few minutes the Rajah appeared dressed entirely in scarlet, attended by his son, a youth apparently about fourteen years old, dressed also in scarlet: on each side a little forward were two rows of native soldiers, with drawn swords, the ministers and a number of priests attended, one acted as interpreter to the king. This sight was a treat to us, for tho' there was little European grandeur about it, it was the best display we had witnessed here; he returned with us into the veranda of his house, where we were seated. He and his son reclined upon two very rich carpets, and large beautiful cushions. Here we stayed about two hours, during which time the gospel was explained to him, while brother P. related to him part of the history of Christ, he several times burst out into laughter as they do at the silly acts of their own debtas, though upon the whole the old king was serious. We left a copy of the new Testament in Ooreah with him, which he promised to read, and a gospel to his interpreter, who understood almost all that was said to him exceedingly well, and seemed inclined to inquire deeply into what was said. They gave us some milk for our tea, and offered us the place we were in for our lodging which we gladly accepted; in return we let them look at our watches, which pleased them exceedingly; the people seemed to form no worse an opinion of us from our intimacy with their king. The death of Christ being explained to them they groaned, expressing their feelings. There was a large temple of Juggernaut near this place.

10th.—Have spent a good night under the Rajah's roof, quite as good as under the authority of the English crown. The prejudice of the natives against our manners and customs, &c. seems to lead them

to despise our religion also; if Missionaries could place themselves under the king of the country with safety, these obstacles might be removed; this thought has struck me since I came here. At our morning worship the xix. chap. of John was read in Ooreah, which affected the people, and when they heard about the blood and water gushing from the Saviour's side, they uttered their groans, and on a former occasion brother P. explained the benefit of Christ's blood. After worship we left this place, may our feeble efforts be owned and blest. I experience much comfort in thus going about, endeavouring to diffuse the divine light; a Missionary seems never more in his work than when thus going from place to place in imitation of his great master. I lament, however, that I am so little qualified to do good, but by going among the people, I have picked up several useful words. O for more zeal and love for God. Through much jungle which formed a complete canopy over our heads, and much water, which obliged us to ride upon the shoulders of our bearers, we have reached the place, free from danger; this is called Koutapatna, here we found fifty children already collected from five or six villages. In this place stands a most vile temple and idol, and many idle viragies loitering about. We had not been here long before we were told that the people said we only wanted to persuade them from the worship of their debtas, and to learn them to worship God or the great spirit; this we considered not an unfavourable impression, and it probably arose from the manner in which we conducted our worship, at the other places of which they have heard. To represent the great spirit, the Hindoos have no sensible object, and when they see us lifting up our hands and eyes to heaven, and no object before us they suppose we are worshipping the great spirit, or brumu. The greatest impurities are practised in the temple of this village, which forbid to be mentioned, and if their religion be so vile, what can be expected as to the moral character of the people? and yet, strange to tell, the enemies of missions have said that the brahmins of India are good men. We have found in an old temple the image of Honeyman, as large as life. From this place the thickness of the jungles made it nearly dark. These jungles are inhabited by wild beasts of various kinds. In our way home we distributed many tracts. May the Lord make this short journey a blessing to many; we have no reason to regret it, as we have been suffered to want no good thing.

Lord's-day, 11th.—Heard this morning of the death of an European of the station, who has a few times attended our worship. Alas, he is gone to prove the truth of that word which he heard and ridiculed, to be judged by that bible which he stigmatized as a mere history and compilation of man. During his illness and a little before he died, I paid him several visits, in the last of these, being pressed closely as to his need of an interest in Christ, he talked of his comparatively innocent life, and begged I would not disturb his last moments by talking of repentance and faith, for he did not believe it. When he perceived that I still persisted, he began to make use of blasphemous entreaties, and so he expired, without God, and without hope. In his ship, which he had a little time since left, was found upon his table, "Paine's Age of Reason." "The wicked is driven away in his wickedness," and may this awful event teach me the value of a Saviour and his word. Have also heard of the destruction of a ship in which we were promised a passage; all on board were drowned. Had I not providentially heard of the ship in which we sailed, we should, in all probability, have sailed in this; hence, how good and how safe to acknowledge the Lord in all our ways, he will direct our paths.

Preached this evening from Matthew xxiv. 44, and endeavoured to impress our minds with the solemn realities that were transpiring around us; enjoyed much solemnity in private and in public prayer. Are still anxious about where our lot will be cast; but have determined to follow the Lord.

13th.—Preached this evening to a few friends, "Ready to depart on the morrow;" this may be the last time I shall be allowed to address them, for, how uncertain are all things here. During the service, enjoyed much seriousness, but have many fears respecting some who have made some profession. May they be preserved from the influence of wicked men, who appear to be doing their utmost.

14th.—Set out early this morning for Pooree; on our way saw numbers of pilgrims to and from Juggernaut, like a continual stream; to some we said a few words as we were able, to others we distributed books. Many of these poor creatures were almost covered with dirt; many were distressed for provisions; and nearly all that were returning were furnished with a picture of Juggernaut, hanging round their necks, which they worship on their way, and present to others as an evidence that they have been to Pooree.

Arrived at Pooree about 9 o'clock; being tired, we were both asleep in our palanquins, and were awoken by the voice of brother B. crying, "Welcome to Pooree," "Welcome to Pooree;" we awoke in some surprise, but received a very kind reception into our brother's house. Thus far hath the Lord blessed us in giving us to see the faces of those dear Missionary friends, which we have so long and ardently desired to behold.

16th.—Accompanied brother B. this evening to see the immense temple of Juggernaut; the people are going up to the idol in great numbers, and others passing down on the opposite side of the steps, that lead up to the residence of the idol. We went quite round the temple, inclosed in a strong high wall, having an entrance on each side; in front, a pillar is reared of beautifully carved work, and a broad causeway, upon which, though filthy diseased dogs and animals tread, an European, however respectable, or a person of low cast among the people, must never set a foot. The four entrances are guarded by native soldiers, provided and sent by our government. After we had surveyed this temple of Moloch some time, brother B. levelled the artillery of the everlasting gospel against the very system which supports it; at present the effects do not appear—the breach is not visible to sight; no! but faith points to the time when this strong hold of Satan, these head quarters of Idolatry, shall yield to the weapons of the all-conquering grace of God; the sword of the spirit shall pierce this strong man's nerves, and shall shake to its very foundations this trophy of Satan's victorious sway. How encouraging is this consideration, especially to those who have to labour here, in commencing the attack in so important a place as this. If our lot be cast here for some time, as it seems it may be, may we be instrumental in promoting this great end. Amen.

Lord's-day, Jan. 16th.—This morning we partook of the Lord's Supper, in all probability the first band of Christians who have in this place celebrated this precious ordinance, but how pleasing that the time to favour Pooree is arrived. No more shall this light be put out, no more shall the standard, the blood stained standard of the Son of God, reared in this place be defeated; no! but our little company, our first efforts, derided and despised in the eyes of men, shall increase and prosper, until the board of Christ be crowded with black communicants, the children of idolaters. These reflections afforded us much comfort this morning and evening. It is no inconsiderable

honour to be the first messengers of grace to these people; to be first sent, as it were, to take possession of this advanced ground. At the commencement of this precious opportunity, I was involved in doubt and fears lest I had no interest in Christ crucified, and doubted my fitness to approach the sacred emblems of his body and blood; but after the ordinance was administered, I felt my heart melted, my fears removed, and a sweet melting and tenderness of soul prevail; and at the singing of the hymn, it was with great difficulty that I united; neither was I alone, but the spirit seemed to rest upon us, the comforts of the Holy Ghost were poured into our hearts, and never before do I remember having felt more sensibly the power and love of God in Christ. Thus God and Christ is here though in the valley of the shadow of death, far from friends and youthful comforts. So true is that promise, "I will be with you always, even to the end of the world."

"My soul in such a frame as this
Would sit, and sing herself away
To realms of endless bliss."

In the evening preached my first sermon at Pooree from John xiv. 27, and though I addressed but six hearers, the smallest number I ever stood before, the Lord was in our midst. This has been a good day to my soul, a day of sacred pleasure and enjoyment, happy foretaste of the eternal sabbath above.

22th.—Rode out this morning towards Juggernaut's temple, beheld in my way numbers of skulls and bones, and as an eastern traveller once said, when in this place, the ground in many places is literally whitened with human bones, the remains of pilgrims and victims to Juggernaut. These scenes being new to me, make a serious impression upon my mind, as it tends to show the miserable end of many thousands who have died here. Through a long series of years how many souls that once animated these skeletons, have, in these years, assuredly passed into unchanging misery; in this view, this valley of bones and death makes a double impression on the mind. How serious the death of a sinner viewed in the light of eternity; how serious, then the death of thousands, yea millions of these wretched, sinful people. O that I may be useful in pointing these lost sons of India to Christ.

Lord's-day, 25th.—Administered for the first time the sacred ordinance of the Lord's supper, and felt much pleasure and profit in the contemplation of it. Blessed be God for an ordinance, so fraught with comfort and instruction, so well calculated

to bring the most important subject before our minds; how vain are knowledge and riches compared with an interest in the blood of Christ my Lord. Though I forget every thing else, may I ever remember my bleeding Saviour, and may a recollection of his sufferings and death continue to make proper impressions on my heart, and ever direct my mind to his coming, of which this ordinance is a sure and standing pledge, "This do till I come."

Never felt more than I have done this evening at the loss of dear Christian friends, and the crowded assemblies of God's saints. Brother B. preached, but my thoughts were at home.

30th.—Two Jews called upon us to day; we heard them read their bible in their own language, and conversed a little with them, about the "true Messiah," already come. But they seemed not to have heard about Christ, but said, God had thus scattered them for their sins. Brother B. endeavoured to convince them that this sin was the murder and rejection of "the Son of God," by their forefathers. We gave them a loaf of bread, which they thankfully received. We also directed them to the Secretary of the Bible Society in Calcutta, and gave them a note, requesting him to give them a New Testament in Hebrew. My heart seemed to love these poor Jews, as worshippers of the same God.

Lord's-day, Feb. 1st.—Have concluded to have the ordinance every Lord's-day, on account of our lonely situation, and the comfort and energy it is calculated to impart. I however sat down with much less pleasure and tenderness of feeling than on Lord's-day last, but the Saviour appeared lovely and amiable to my mind, how mild and gentle in all his ways, and how full of love to give his life for his murderers and enemies! May his divine example animate me. What are my sacrifices compared to his? I have given up friends and many comforts, but Christ his life. My earthly part desires the pleasures and enjoyments of the world, though my mind approves the conduct I have pursued. Experience some pleasure in studying the language, and find it not unprofitable to my soul. Quicken me, O God, according to thy word.

Lord's-day, 8th.—Little life at the ordinance this morning. Heard brother B. on the sufferings of Christ this evening, and it was a profitable opportunity. My heart felt melted. O that I could love him more, who loved me, and gave himself to death for me.

Lord's-day, 15th.—Preached this even-

ing to a good number of people, who promiscuously dropped in. Had some life and pleasure in addressing them. How delightful to preach when any can hear. Begin to understand something of the Ooreah, and find increasing pleasure in studying,—can read a little.

28th.—Took an extensive ride this evening upon an immense elephant. How tame and subservient to the interests of man, and yet how ungrateful and abusive for their patient services is man.

Have commenced the study of Bengallee, to enable me to use Dr. Carey's valuable dictionary. The Lord qualify me for his service among these wretched people.

Lord's-day, March 7th.—This morning a person arrived from a distant village, and said he was come to worship Christ, of whom he had heard from some travellers who had heard about him at Pooree. The man seemed to manifest a great degree of sincerity and earnestness, and animated our hopes, and drew tears of pleasure from our eyes, and many prayers for his sincerity, from our hearts. He says he thinks the debtas nothing, and wished to hear the whole word of Christ, that he might instruct his children in the doctrines of our religion. He had some instruction, and departed, not without inspiring hopes that he would soon return again. May the Lord give this man as the first seed to our ministry; but how many and how serious the obstacles in his way.

10th.—Went without Juggernaut's great gate, to distribute Nagree tracts and books; we found an unusual number of pilgrims waiting for admission. As soon as we entered, the people set up a loud shout, lifted their hands, and crowded around us with such violence, that we were in great danger of being trampled under-foot. They undoubtedly expected to receive some favour from us to get them through the gate, or perhaps thought that the books in our hands were tickets of admittance into the temple. Brother B. and I as soon as we could ascended an ant hill about seven or eight feet high; but the roaring of the people was so loud and general, that not a word could be said to them about the books we wished to distribute, and we resolved to throw them promiscuously among them, but we soon found this plan would not do, as when a book fell the people rushed and fought for it like lions over their prey, and much injury might soon be done, as the people believed our books were of great advantage to them. Those who obtained them were obliged to double them up in the middle of their hands to preserve them, and then were scarcely able. We had

some difficulty in getting down and in departing. In our way home brother B. met with a deroga, and entered into conversation about Juggernaut and Christ, but parted without any concession, mutually calling "Christ is true," "Juggernaut is true."

April 3d.—Went to visit our school this evening, and on my return met a brahmin who said he did not worship the debtas; he seemed exceedingly ignorant. I endeavoured to instruct him about Christ dying for our sins, at which he wondered much, but at length concluded that Christ was Kristnoo, but I told him to the contrary. This is a mistake into which the Hindoos often fall. Neither would he believe that the sahib was a sinner, but he readily believed that the Hindoos were. Advancing homewards, I perceived a poor wretch measuring his way to Juggernaut, with half the length of his own body. He never rose upon his feet, but upon his hands and feet, and then beat his head against the ground three times, and afterwards prostrating himself a little advanced. Alas, how hard is the fate of those who worship this block. May my superior instruction and light ever produce love and gratitude, and may I labour to bring others to partake of these blessed privileges.

The groans of nature in this nether world,

Which Heaven has heard for ages, have an end.

Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,

The time of rest, the promised sabbath, comes.

Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course

Over a sinful world; and what remains
Of this tempestuous state of human things

Is merely as the working of a sea
Before a calm, that rocks itself to rest:

For He, whose car the winds arc, and the clouds,

The dust, that waits upon his sultry march,
When sin hath moved him, and his wrath

is hot,
Shall visit earth in mercy; shall descend

Propitious in his chariot paved with love;
And what his storms have blasted and

defaced
For man's revolt shall with a smile repair.

9th.—Visited our school this evening, and returned through Pooree, near the temple. I gave several books away to those who could read. A great number of people soon collected, to whom I men-

tioned the name of Christ as the only Saviour; one man said he had some questions to ask about Jesus Christ.—In what form did he appear? The form of man: Of what cast was Christ, would he eat with all people? He had no cast, but was ready to do good unto and eat with all, and came to save sinners from hell; he was all the people's friend: Did his disciples eat with all classes? Yes, among the disciples of Christ there is neither shoodroos nor brahmins; at this the man seemed pleased. He was probably a man of no cast himself, and wished to make a triumph, but these people among the Hindoos are the vilest and most indecent. Will you eat with us? Yes, if you will bring some rice, I will eat with you, for I am your friend, and am come not for your money, but to instruct you in the true religion. At this answer they wondered, and said it was good. This man promised he would come and hear more, but I have no confidence in his word, Hindoos do not think of fulfilling their promises. I left them. Thousands of people are coming into Pooree to a certain jhattra, which will take place to-morrow.

10th.—On my way to the school this evening I offered a book to a brahmin belonging to the temple of Juggernaut's relatives.—he said he could not understand and did not want it.—I told him he must read day by day, and then he would understand. Many pilgrims still coming in and paying their devotions at these temples as they pass by: the scene is much like that in England of people going in numbers to a fair or public occasion. Went out again in the evening, and took a good number of tracts and gospels for distribution, and got as near as I could to the machines upon which the infatuated people were going to swing. Many people were collected to witness what they considered the sport. In a little time the swinger made his appearance, dressed like a mountebank, with two hooks thrust through his back, below his shoulder: to these hooks was attached a long cord, which a person following held very tight, so as to draw the flesh out from the back; he seemed to hang very heavy behind, but the man drew him on after him through the people; many people followed the performance to the swing, and the end of the lever being brought down, the man was tied to it, and then the people at the other end raised him in the air, amidst the loud yells and acclamations of the populace; the man in ascending threw about his arms and legs as in frantic joy; the people ran round with him; thus suspended for some time, the machine being

fixed upon wheels, moved up the street with him. The man hung entirely by the hooks, and did not seem to be sensible of the least pain, but danced and sung all the time.

After this first exhibition had removed, a second candidate stood forth ready equipped for the torture.—he soon mounted and behaved valiantly; the deluded multitude seemed delighted with him, and eagerly gathered the mangoes and other fruit that he, after biting, threw among them. This man sung songs, and played other antics; when he first ascended he had two ropes for him to rest his body upon, and ease himself; but when he began to swing he refused to use them, and then the people cheered him as an hero, with new and increasing shouts. When he had exhibited about 25 minutes, he came down, and went among the people to beg; he soon came to our planquins to beg a present, I offered him a book, but he could not read it; I told him a box with a shoe was the best suited to his folly, and that I should give him no pice. The people laughed at him, and seemed but little disposed to part with their money to such public cheats, though generally they are ready enough to believe in any thing painful or extraordinary, yet the generality of the people hold these swinging men in no sort of veneration. Several of the men who swung to day, had arrows pierced through their tongues, and different parts of their bodies, as arms, breasts, &c. One man had a fall in consequence of his flesh tearing out, but he immediately ran to the next swing, and ascended a second time, amidst additional applause. A poor man who was near him when he fell, was charged with being a conjuror, and so had caused his fall. The poor man attested his innocence, but without obtaining belief; accordingly he was taken away, and well flogged. I remained near the principal machine all the time, distributing books, and speaking as well as I could; and the people seemed to make a greater wonder of me sitting in their street, than of the swinging man. I parted with many books; and just as it was growing dusk, Abraham came up, and I requested him to preach; he did, and continued to be heard with great attention half-an-hour or more; many questions were asked, and all answered.

26th.—Have received intelligence from Cuttack of brother P.'s illness, which makes us all serious. Expect to depart hence soon.—Providence seems to design us for a wandering life, at least at present; his will be done.

May 2d.—Since 28th, have been at Cuttaek, to liberate brother P. that he may make a visit to Pooree. Sincerely hope the change may prove a benefit to him. Cuttaek is exceedingly hot, and brother P.'s house increases the heat three fold; standing in the door is just like standing before a large hot oven in England; the wind is very scorching; about five in the afternoon we get the sea breeze, called "the doctor," which is indeed very refreshing. Are obliged to have all the doors closed during the whole of the day. When I arrived here I found brother P. in bed, covered with blankets and other clothes, and still complaining of cold, an evidence that there is something much amiss, as the weather is unusually hot here.

Preached this morning from, "Christ hath once suffered for us, the just for the unjust, to bring us to God," and afterwards administered the ordinance of the Lord's supper to our little flock here. Have had much sacred pleasure in the service of God to day. I find by being here many important cases are devolved upon me, the care of our schools, of the souls of these few immortals, comprising our church here, as well as to keep up our congregation. May I have grace and strength according to my day. May I be faithful in my important work: I trust I am conscious of my own weakness and insufficiency to do any thing in my own name, but in Christ does my all-sufficiency dwell, to him will I look, and in him is my trust.

6th.—Preached in the fort this evening in the house of a dear and warm christian friend. O that there were more such in this country; we had a small but attentive company, feel some pleasure from the progress of our native schools, the word of God is known to many, and may prove a blessing to the present and future generations, how pleasing to look forward with confidence to this time. Here found some advantage as to the language from conversing with brother P's. pundit.

Lord's-day, 9th.—Preached from "All Scripture is given, &c." and found much profit from the study and delivery of this sermon, how comfortable to contemplate the foundation of our hope as sure and certain; how it increases our faith, and consequently our comfort; I trust I am not a stranger to this sweet experience.

This day has been spent with pleasure in the service of Christ, I would rather be a door keeper in the Lord's house than dwell in the tents of sin,—

"Thy service, Lord, is my delight,
I would be spent and spend for thee,

Thou art my wisdom and my might,
O glorify thy name in me;
My lips, my strength, my heart, my
tongue,
My soul, my flesh, to thee I give,
All these to thee of right belong,
O let me to thy glory live."

12th.—Have had some difficulty with the school teachers who profess to be dissatisfied with their wages, and would be if they were double, they have bound themselves by an oath on Juggernaut's holy food, that they will not teach on these terms, they remained a few days and one of them, afraid of losing his place violated the oath, and was soon followed by the rest; an oath is not thought of by these people.

15th.—Have been much engaged with inquirers to-day, and have not on that account been able to go out this evening.

In the morning two Bengallees called and brought their brahmin with them; the shoodroos seemed to possess a much better understanding than their brahminical guide, they said they wanted a little knowledge, we talked about half an hour, and then read some part of the new Testament to them, and when they went away I presented to them the gospel in Bengallee. These men asked what they must do for food, &c. if they became christians, as their cast would go and their friends would forsake them, I told them to "seek first the kingdom of God, and his righteousness; and all these things would be added unto him." Soon discovered that their motives were false. Another brahmin came and said he had nothing to eat; told him I did not profess to promise food for the body, but that if he desired food for his mind, the word of life, I could give it to him, and at the same time told him that I would send for some bread, if he was hungry, & we would have tiffin together: he said no, he wanted employment; I told him our work was Christ's, and Christians alone could do it, and if he would cast away his poita and believe in Christ, he could then go and preach him to his countrymen, and Christ would give him good wages and eternal life; but his base motives soon appeared, and he departed calling Christ folly. I had something to do to curb my own irritated feelings at this base conduct; the man had before praised Christ, but when he perceived he could obtain nothing by it, he abused him. Another simple old man came and said he wanted to look at me, I asked him what good that would do him? He said he could tell his children what he had seen. Who is God? Esver, what is his son's name? Ganeaa. (Ganeaa is an

Hindoo deity with an elephant's head,) Nay, his name is Jesus Christ, he is the true atonement, and he is not as you think with an elephant's head, but he appeared in the form of man, and died in that form for the sins of the world.

The poor man would give me also a history of Ganesa and his brothers and sisters, which were several.

May the Lord bless these feeble efforts to make known his truth, several English letters arrived to day, bearing good news from England, these were drops of refreshment by the way.

Lord's-day, 24th.—Preached twice to-day to a tolerable number of attentive hearers: in the morning, from "why will ye die," felt some pleasure and power to speak and reason with my hearers, why will ye die? My heart's desire is that they may be saved. What important helpers they might be, with the language already acquired, as well as a knowledge of the manners and superstitions of the people; may the Lord turn them, and then they shall be turned. Alas, what can we do with all our preaching, &c. without the Spirit? never did I preach with more earnestness and fervency, but little appears to be done. The name of Christians alas, is thought sufficient; fatal and destructive snare. Have, however, some little encouragement since I came here, one of my hearers has offered himself for fellowship, by baptism, and not I think before he has given himself to the Lord: may he be preserved and enabled to persevere under all the shame and persecution attached to an open profession of Christ here, and be made an abundant instrument of the divine glory. In the afternoon read one of the miracles of Christ to my blind and leprose multitude, who come every Lord's-day for their piece. In the course of the service several respectable Hindoos and Mahomedans came in to hear. I endeavoured to show the superiority of Christ's miracles and doctrines, compared with those of the Hindoo debtas and this false prophet, one Mousulman admitted that Mahomed had no witness, like that we had read about Christ. Several gospels were distributed among them, which were gladly received. While walking on the top of the house meditating upon a passage for the evening, in the next yard saw several respectable natives sitting together over their cards; to one of these in the afternoon I had given a gospel, which I saw lay near them, after they had finished their game, they took up the gospel and read it among themselves, may the Lord make it a means of enlightening their minds and converting their hearts. Amen.

26th.—This is the day in which the Moussulman commemorate the offering up of Isaac; it is a great day among them. Went out in the evening and was much entertained with the manner of the salutation, so much like that used in the times of the Patriarchs, without any visible distinction. The rich and respectable Mahomedan embraced the lowest of his own profession, wherever he met him, throwing his arms round his neck with every appearance of love and strong affection; they also had their hands and feet covered with a red paint, the colour of blood; talked with some of them, but they could not understand Ooreah. Have had several inquirers to-day, and have distributed several books, &c.

June 1st.—Have had the monthly school examination to-day; a good number could repeat the Scriptures by heart, these seeds may in time, under the divine blessing, produce abundant fruit; may we be content and happy to labour for a future harvest in the Lord's own time; there is some encouragement in our work from the hope that these youths may rise up better than their fathers, less superstitious, and more inclined to listen to, and obey the true word; if a doubt arise they will have some instruction: may the good spirit of God seal it upon their hearts and upon their memories.

4th.—Went out into the public street with a few tracts and gospels, presently met with three Brahmins who said they could read, they appeared very proud and haughty; asked them, why are you so proud, are you not sinful men? No. What! are you perfect, i. e. sinless? Yes. Are your minds free from all evil? did you never do wrong? They began to look at each other, and the people began to ridicule them, and they therefore ran away from us, being unable to obtain credit that they were sinless. A little further fell into conversation with a Moussulman, and were presently surrounded with a crowd. One Hindoo maintained the truth of the ten aubantars, i. e. incarnations, of course I urged the superior claims of Christ, the only true incarnation. It is almost impossible to avoid entering into disputes with the people, which would be well avoided if the gospel could be preached without; but they refuse to hear your word, unless you will hear their word. I asked this man, how many gods have you? One, Brumu. True, then why do you not worship him, and why do you worship so many debtas, to whom Brumu never gave any witness? How could they worship Brumu if they could not see him? It is not necessary to see him with our bodily eyes, we have his

word and his works to guide us, if we desire to worship him; one man stepped forward and said he was Brumu. Are you a sinner? Yes. Is Brumu sinful? The man said no. Then if Brumu be not sinful, how can you be Brumu, for you said you was a sinner, he then said Brumu was sinful. A storm coming on obliged me to go, gave two gospels away and left them.

Lord's-day, June 5th.—This Sabbath has been a day of rest and sacred pleasure. Two drummers who have attended our worship came for the last time this morning; they are about to enter the field of battle against the Burmas; they, on this occasion, manifested much tenderness of mind, and both wept bitterly. Friend Boman gave them some good advice and prayed with them; after committing them thus into the Lord's hands, we parted from them. These dear young men manifested good desires, and were evidently under deep conviction of sin, and we parted from them with some regret. May the Lord, who rules in the field of battle, guide and protect, and save them, and prepare them for every event.

Met many sick this afternoon; read and explained to them some part of iii. of John; during the time, several of the natives came in, and heard about Christ dying for the sins of the world. May they see their need of him.

10th.—Have just received the welcome tidings of the providential delivery of our dear Missionary friends in Burma, some of whom I personally know, they were stripped, bound, and placed ready for the executioner's sword, but the Lord mercifully delivered them from their cruel enemies, by the hands of the English troops: how evidently are our lives the care of the God of providence, and the hearts of all men are at his disposal, though they know him not; may we hence learn to trust in his mercy and not be afraid. Our anxiety about the welfare of our friends has been great, and some are still in jeopardy; may the Lord deliver them as he has their friends and fellow-labourers.

Going out this evening I entered into conversation with a respectable jhatree, covered with gold, going to Juggernaut; he spoke the Hindoostanee; and a Mussulman coming up, entered into our subject, "One God without a second." They engaged so warmly that I could not understand. The Mussulman having taken the argument, I had no opportunity of saying more. Distributed a few Tracts and Gospels and came away, leaving them to finish: not, however, without expressing

my doubts that neither the one nor the other of their systems could be advocated.

12th.—Four men called this evening; one of them has been several times before to enquire about our new religion; after near an hour's conversation and inquiry, they arose and went, seemingly satisfied, taking with them the Gospel of Christ. Have distributed many books lately; many natives have called for them, which is at least an evidence that the subject is agitated among them.

17th.—Took an early ride to bid adieu to our dear friend Boman, who has been a great comfort to us since we have been here. How scarce is Christian society here. How few of our countrymen have the gospel in their hearts, though they are called Christians. This dear friend is soon taken away from us, and we feel his loss severely.

On my way found a poor jhatree just dropped, the dogs, and jackalls, and vultures, had already stripped his lower parts, and were making shocking progress upwards; they would scarcely be driven away. The countenance looked grim and horrible, a true picture of the dreadful state of mind in which he departed. How affecting, but how just a punishment for idolatry and departure from God. Oh! when will these ravages of death and hell cease? when shall we cease to be disgusted with sights so shocking as these?—Many pilgrims repairing to Poo-ree for the great car festival.

20th.—Prevented from going out this evening by two respectable Moussulmen calling just at the time, to talk with me about the Gospel, and to receive books; I endeavoured to prove the truth of Christ's claims to our faith and service. They said Mahomed had left no greater evidence of his truth than the marks of his footsteps here and there, but that they could trust their souls to him: I urged the folly of such evidence, and they urged it no more, but heard of Christ with attention. Read several passages to them out of the New Testament, and they departed in good temper, promising soon to come again, when they would hear more about the matter; gave them several books which they promised to read.

Lord's-day, 25th.—Very thin attendance upon our English worship to-day, in the morning preached from, "Is there no balm in Gilead, &c.?" The great and glorious provision in the blessed Gospel of the grace of God, the sufficiency of the atonement of Christ afforded much pleasure and comfort to my own soul. In the afternoon, met a large number of poor and sick people, and again explained to

them a part of the third chapter of John's Gospel, and read the miracle of Christ opening the eyes of the man that had been born blind. I had several poor blind persons who listened with attention; this also served as an evidence of the truth of the word which I had read, as Christ no doubt intended that it should be used as such. An intelligent native stepped in and made several inquiries about the word I had spoken, and it afforded me much satisfaction that he was so readily able to understand. If I could see Christ I would believe in him, but how can I believe in what I cannot see? You believe in Brumu, but you cannot see him; so Christ is a spirit, and we cannot see him with our bodily eyes, but we may worship him with our minds, meditate upon him, and pray unto him with our spirits; and it was not necessary to see Christ, we have his word, it is here, you have heard an evidence of its truth; Christ appeared in the form of man, lived among men, taught the people, and performed mighty works; and, afterwards, died for our sins, remained in the grave three days, and then rose, and is now ascended to heaven, where he pleads for us. He has commanded us to preach his Gospel to all nations, and therefore we are come to you; this word is true, if you will believe in it you shall obtain eternal life, if you do not, you must perish; but if you perish it will be your own fault; for now you have the true word offered.—I wish to have your Shastres that I may read them, and consider these things?—You shall have them if you please, I came to give them; you must read a portion of them daily, and consider them much, and pray to God for his spirit to help you to understand them. Some of the people, observing that they did not understand all, he began and related every particular that I had told him, with much seriousness and ease, and very correctly. After the rest of the people were sent away I gave him the whole of the New Testament in Oreah, with which he was exceedingly pleased, but did not seem satisfied about what he must do to obtain the blessings I had spoken of: told him he must read, understand, and believe, and then he would obtain the promised reward; this he then understood, and made the following pleasing observations,—You first see the blade, then comes the stalk, and then the fruit; so I must first read, then understand, and then believe, and afterwards comes the reward.—Feel much pleased with this man; may the Lord give him understanding of his holy word, and raise him up to be an instrument of his glory.

23d.—Took some books, previously promised, to a rich native's house, near our schools. He said he thought me long. While I told him about the contents of the books, a number of Hindoos and Moussulmen collected round us to hear. The man to whom I gave the books being a Soodroo kept a family Brahmin. I happened to say in the presence of this priest, that if he read this new word, he must teach it to his Brahmin; the Brahmin seemed highly offended, and said to him, "You a Soodroo and I a Brahmin, you teach me!" The poor man, though superior in mind and circumstances, did not say a word in answer, but humbly submitted to this public reproach. Endeavoured to convince them that, really, there was no difference between us, but that all had sinned, and were alike undeserving before God; but the Brahmin did not like this doctrine: by their pretended superiority they enslave the people, and they too patiently submit to their chains. A Moussulman coming up entered into the dispute, and so I left them. The Telinga Raja came up loaded with gold and jewels, attended by his servants,—presented him with books, which he accepted, and promised him more if he wanted, and would send for them. Upon returning found that several persons had been for books and information about Christ; this is a good evidence that some inquiry about him is made, and that a knowledge of him is spreading more and more. O that men's hearts might be opened to receive the word!

July 5th.—Rode early this morning to the landing-place of the Pooree pilgrims, and beheld a truly astonishing and moving sight; five corpses, four of which were the bodies of pilgrims that had fallen, probably, in consequence of the cholera, the sad effects of a pilgrimage to Juggernaut. Their bodies lay within a few yards of each other, two upon the sand, already nearly stripped of the flesh by numbers of vultures and wild dogs; another lay half buried, having been raised by these filthy creatures, and the other, still entire, was floating in the water, swollen to an enormous size. I stood a few moments near one body, upon which the wild creatures were feasting; one dog, I observed, was grinding a hand which he had torn off, and others were devouring other parts: these creatures were very savage, and forbid me to come near them, though at any other times the sight of an Englishman is sufficient to fright them away. Coming away I passed another body, the husband and eldest son sat near it, stripping it of its ornaments; the eaters of the dead were in great numbers waiting the departure of

the relatives, and would not be driven away. Caused the grave (just sufficient to cover the body,) to be made deeper, but had some difficulty in getting this done. These I beheld as the dreadful fruits of idolatry; but even this, how little to what must be the scene at Pooree, and on the way from thence, it being the time for the grand car festival of Juggernaut. The poor pilgrims retire stript by the government tax and the rapacious Pooree Brahmins of their last pice, and are compelled to beg on their way, and often obtain little more than a little cold raw water melon, or fruit; no clothes upon their bodies, and constantly cold and wet, deprived even of a comfortable dry place to sleep at night. In this destitute condition they become a prey to the cholera morbus, which, like an insatiable and destructive monster, in a few moments, and without mercy, destroys its victims by thousands: they fall unpitied, and abandoned by their hard-hearted companions, expire without one comfort or one friend to sooth them in the last agonies of struggling nature. O, fatal idolatry! O, accursed sin! What destruction art thou making in God's creation. May thy ravages soon be stayed. It is not easy to describe my feelings when returning from this ne. When just coming away, a cargo of pilgrims landed, and jumping from the boat cried out to the praise of Juggernaut, among their fellow-pilgrims who lay dead around them: so completely blind are these people to the very source of their misery and destruction, that they hug it to their bosoms. The cholera morbus is making alarming ravages among the people, both those who are resident, and those who are coming from Pooree, but among the latter it is most visible. Brother P.'s syce came home from Pooree the other day, and being exposed to wet and cold caught this sad complaint. Administered the usual remedy, which, though he was exceedingly ill, in a few hours began to be visible in its effects. It was truly distressing to see the poor relations weeping around what they considered their dying brother, expressing their grief in loud and vehement cries, beseeching him not to leave them. Called upon this poor man on my return this evening, and found him much better; the relatives seemed overjoyed, and I distinctly understood them to say, "The Sahib has given him life,"—endeavoured to direct them to praise God for his recovery. The poor man having heard much about God and Christ seemed to have right views upon the subject, and said, "Ah, Sahib, according to God's will." This may have a

good effect upon this man's mind, I sincerely wish it may.

Visiting Boolabooraapoor school this evening, beheld a man dragging a poor dead jhatree by his heels; his head and arms dangling behind, presenting a shameful and disgusting sight. A dead dog would have had more compassion in England, and would certainly have experienced much better treatment; the people laughing said there is a dead jhatree. The man drew him on, and threw him into the river. How dead to every feeling of pity and compassion are these people to each other. Scenes which an European could not behold, here produce not the slightest emotion. A little further we found another body, just fallen in the field near a pond of water. What a valley of the shadow of death is this neighbourhood at this hour. Held our monthly missionary prayer-meeting this evening. The dreadful scenes I had witnessed made a deep impression upon my mind, and caused me to lift up my voice to God for the salvation of these wretched, deluded, and dying people.

7th.—Set out to visit our country schools about eight o'clock; concluded to go as far as possible on Juggernaut's great road, for the purpose of relieving any pilgrims that I might find sick on the way. No sooner had I arrived on the opposite side of the river, than a poor woman came running with tears trickling down her face, to beg I would do something for her husband who was ill; went and found him all but dead of the cholera, and with difficulty succeeded in getting him to swallow three pills; had him conveyed on board the passage boat. At first no one would touch him, though of a good cast, and was obliged to use means with my bearers rather rougher than I approved of under different circumstances. If the moving of a finger would save the life of an individual, most of the Hindoos would refuse to do it. They do not even seem to think of endeavouring to save life, except it be in their own relations, so completely are their hearts hardened by sin. The above poor man was too far gone to recover, and soon after his arrival at the mission house he expired. On my way, about eight miles from Cuttack, passed a destitute young widow, sitting alone on the road side. She had been on a pilgrimage to Pooree, where she had lost her only remaining friend,—her father, with whom she had gone. She was married very young, and had been deprived of her husband several years. When her parent died he gave her all his money, and she set out for her home in company with

several fellow-pilgrims. I asked her what she should do now? She answered she should get as far as she could and then she should die. Where is your home? One hundred miles hence. Have you any children? No. Where are your companions? They have left me. Why did they leave you here alone? I was taken ill and could not go with them. Have you any dinner to eat, or dry rice? No, my father died at Pooree and gave me his money, but my companions have taken it from me, and what could I do! What is your complaint? The raising up, (i. e. the cholera,) this was evident, as what she had last taken then lay before her. I gave her some cholera pills, and a few annas to convey her to Cuttack, if she lived and no one robbed her, but of this there was really little hope, especially if the pilgrims came to know that she had money, for the poverty and wretchedness of an individual forms no motive to pity with these pitiless people. Oh, no! there is no pity in Juggernaut's worshippers. Could our dear English female friends have beheld this poor destitute widow without a friend in the world, denied by the law of obtaining a husband, far from her native home, a subject of a sad disease, abandoned and robbed by her companions, and left to die unpitied, alone, and unblesed! surely their hearts would have melted with pity, and their hands would have moved with still more activity and zeal in the blessed cause of missions, which have for their object the removal, the effectual removal of these distresses. O blessed gospel, when shall these wretched sons and daughters of distress be enlightened and comforted by thy grace. O day of grace, and of Christ, when shall thy light chase the darkness of these benighted regions of the valley of the shadow of death. I felt my heart exceedingly impressed with this last scene of misery, and was only relieved by the certain anticipation of the time when "this wilderness shall blossom as a rose." I took my leave of this poor widow, but fear she will never see her house and home again. After my return from this excursion, I immediately sent my syce several miles on the road to find her, but he returned without obtaining any information about her. One of our school teachers was also equally unsuccessful.

Arrived about three o'clock at Bane-poon. Found but few children able to read, and fewer to understand; had much difficulty in making even the schoolmaster understand the word of God, which he has been engaged in teaching to the children. They do, indeed, in time teach them to read, but to understand it seems no part

of their work. But few people, comparatively, came to see and hear, which was rather strange, as there are, in general, so many; some few, however, came, and received books and heard all I was able to tell them; my resting place was under a large Banian tree, where the village idols were placed,—rough, uncouth stones, daubed with a little red paint. In passing from village to village through fields, the face of creation has a most beautiful appearance, the fields are full of corn, which their bands of weeders, women and children, were cleaning. This sight forcibly reminded me of my early days, when sent by the best of parents, to superintend and assist in the same wholesome but (to me,) tiresome employ. Arrived at Goolally about eight o'clock, where I slept all night in the school-house, and never, perhaps, slept more soundly and comfortably.

8th.—Set out from here about six, and arrived at our next school village, Moolckoodinda, about eight, where I had breakfast. After attending to the examination of the children in their various classes, and saying something to the few people who came to look on and hear, I departed for Bootreepoor. The road to the latter place was very bad, being covered with water, and lying entirely over corn fields; the poor bearers had much labour and difficulty. Found several boys here that could read well, and one in particular whom I caused to read the ten commandments, and several other parts of God's word aloud to the people present, I suppose about fifty. Going from hence was overtaken in a storm, and my palanquin afforded but a moderate shelter from the heavy rain. Through mercy, however, I received no injury. In my way home passed a large village school belonging to natives; gave them several gospels and other books to teach the children,—the master promised to attend to them. Gave several other books and tracts away on the road, and arrived safe at home about six o'clock in the evening, where I found all well.

9th.—Hearing that several people were sick at a village opposite, about three miles distant, I rode there in company with brother Peggs, and found a young woman bad of the cholera. The people of the village expecting us were gathered to one place, and accompanied us to the woman's house: after giving her pills for her complaint, we embraced this favourable opportunity of preaching and distributing the gospel among the people. The opportunity was a good one, and the people listened and gladly received our books. When we had done, the people had collected a number of old and young, who

had, they said, one complaint or another, and begged we would cure them. We found some difficulty in satisfying them. Some of the younger of them had bad fingers, others bad feet, some were leprous, &c. O that they were equally concerned about their immortal souls, then would we direct them to a physician able to save them to the uttermost. Had some talk with some pilgrims who went over with us in the same boat.

18th.—Went to a small village about two miles distant with books; not more than four people in the whole village could read. Found a small temple filled with large ugly idols, two of them were as large as life; their bodies were clothed, except their legs and arms; their features, and particularly their eyes, were sharp and piercing; for the first moment you look upon them a terror is felt, a moment's recollection however does away with this, and contempt and indignation succeed. The poor heathen are wrought upon by their appearance, and fall down and worship them. The old priestess came and talked to us, told us the names of the different idols, and gave me a stone that had been worshipped: I told her I intended to send it to my country, and then the people would be astonished at their ignorance, to think of worshipping a stone. My country people worshipped such things, but now they had thrown them away, and worshipped the true God and Jesus Christ. Endeavoured to explain Christ to her, and left her a hook which she could read very well.

22d.—Took some books and walked on the banks of the river, where I soon met with a company of Soodroes; talked with them respecting their slavery to their Brahmins; they seemed not to be at all aware of it; they soon left me, except the one I was speaking with, and he soon manifested signs of uneasiness. A little further met several more, but, when questioned and urged about their salvation, they manifested much levity. If I inform you how you may obtain a few pice, you would listen with the utmost attention, but you laugh at hell and death, and will be at no pains to secure the salvation of your immortal souls; Christ died for your sins, and offers you salvation, but you refuse his offer; if any one offers you money, &c. you will accept it; but now Christ offers you salvation, I perceive you will not even hear about it; when you die you will want it, but you will not be able to find it; be in earnest and accept of Christ now. They appeared somewhat more serious; gave them books and left them. During our conversation,

I had occasion to tear off the head of Juggernaut from one of our tracts, lest the people should worship it; an old brahman seeing this, was much affected, and said I had insulted his God. Had your Juggernaut been true, I certainly would not have torn him, but would reverence him; but having read your shasters, and sought for an evidence of his truth, I have found none; seeing that you are all worshipping a false Juggernaut, I wish to teach you about the true, and therefore I cannot regard what you call Juggernaut. The old man appeared a little more mild, and consented, with some reluctance to take a book.—In talking upon religious subjects, the utmost caution is necessary, in order to avoid offence, which only prejudices their minds more against what we have to say.

Met two other men, one of which I very well knew, who had often rowed me over the river, he introduced his companion to me under the character of his *Saviour*; reasoned with him upon the folly of making man our Saviour, as he could not save us; and even if better taught than ourselves, could only impart instruction to us, but that I feared his Saviour, (as he called him,) was not even so well taught as himself. He heard about Jesus Christ with attention, as well as his companion, and they received a Gospel, which I trust, under the divine blessing, will direct them to him that saveth to the uttermost all who believe on his name.

Having preached last Lord's-day, from "Beware of the leaven of the Pharisees, which is hypocrisy," I had offended my hearers by affirming that they were all hypocrites;—we are too much inclined to think the name of Christian is enough; this is awfully the case in this country; and every opinion contrary to this sentiment is branded as uncharitable and enthusiastic. May I always be enabled to declare the truth as it is in Jesus, though at the expense of the smiles of the world. The truth, if preached here, will, more than in many places, either convert or offend the nominal Christian, who, having taken shelter from the scruples of conscience under the name, neglects and denies the practical part of the holy religion of the Gospel. I do not feel to regret having spoken the truth, I am sure out of pure love for the souls of my hearers; the Lord shall judge between us. How thankful ought we to be that we must be judged at a higher and a juster tribunal than that of man, and that we are not at his mercy.

July 26th.—A time of much affliction and depression among our little mission

band; my dear companion has been severely tried, but, through mercy, has been delivered from the severe affliction to which nature is subject. During her illness her mind was composed, and stayed upon her God and Saviour; may these trials be sanctified to our advantage, and promote the glory of our heavenly Father.

28th.—This morning we closed the eyes of brother P.'s dear little daughter, who has been a patient sufferer, but has now put off the suffering part, and that without a sigh or struggle. O, that I may be equally unconcerned about worldly things as this favoured probationer was, and as secure of final happiness. The dear little babe just tasted of the ills of life, and turned away its head, refusing the bitter draught; and now drinks from purer streams. In this visitation, judgment has been tempered with mercy; no one could have been better spared than our new-come stranger, and a comfortable reflection is inseparable with her departure,—that she has no doubt reached the port of bliss above, “for of such is the kingdom of heaven.”

10, P. M. Have just returned from the funeral of our dear little friend; have had some serious reflections upon the article of death. Several of our congregation attended; two appropriate hymns were sung, &c. &c. much silence and seriousness prevailed. May this privation direct all our hearts, and especially the hearts of the afflicted parents, to the treasures laid up above the skies, where neither moth nor rust can corrupt. Amen.

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The Meeting was addressed by Messrs. R. Storks, Shepherd, Jutty, Skidmore, Marston, (P. B.) Short, (Meth.) Smedley,

and Watson. Mr. Foster, of Retford, was called to the chair. Mr. Foster preached to a very crowded audience in the evening, from Zechariah xiv. 8. The collections amounted to £8 4s. 1½d. Mr. Goodwin's Mission Box produced 14s. 6d. which was brought on the platform. In addition to the above, our active collectors, Messrs. Corkrill and Curtoise, have obtained £4 10s.”

Missionary Hymn,

BY REGINALD HEBER, BISHOP
OF CALCUTTA.

FROM Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver,
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though ev'ry prospect pleases,
And only man is vile,
In vain with lavish kindness,
The gifts of God are strewn;
The heathen in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to man benighted,
The lamp of life deny?
Salvation, Oh, Salvation,
The joyful sound proclaim,
Till each remotest nation,
Has learnt Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters roll,
Till like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

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Missionary Observer.

No. 43.

JULY 1, 1825.

VOL. IV.

BIBLE GEOGRAPHY.

No. 30.

BABYLON.

(Continued from page 205.)

THE Babylonians felt deeply the degradation which they had suffered; and bore the yoke with great impatience, for about twenty years; when they revolted from their conquerors, and asserted their independence. The Persian monarch marched with a vast army, and strictly blockaded the city. When the inhabitants perceived themselves thus completely cut off from relief, they took the desperate resolution, in order to prevent a needless consumption of provisions, to put to death all their own citizens who could not assist in defending the place. Collecting, therefore, the women and children, each man selected one of his wives and a maid servant to wait on them; and all the rest were strangled. The besiegers, however, after a siege of twenty months, gained possession of the city by stratagem. They took away the brazen gates of the town, re-

VOL. IV.

duced the height of the walls to fifty cubits, crucified three thousand of the most seditious of the inhabitants, and pardoned the remainder. Thus fulfilling the awful threatenings of the prophet. Isa. xlv. 13.

From this time, Babylon ceased to be a royal city; and rapidly declined both in riches and population. The banks of the river, which had been broken down by Cyrus, were never repaired; and the waters spreading over the country converted it into a marsh: while the walls were suffered gradually to decay. Alexander the great, about two centuries after its capture by Cyrus, being struck with the beauty of its situation, proposed making it the seat of his government; but his death soon put an end to all his designs. A new city was built by his successors, within forty miles of Babylon, which drained it of many of its inhabitants; and, in a short time, nothing remained but its walls.* In the fourth century

* It has indeed been thought by some, that, in the apostolic age, this city, though hastening rapidly to decay, was still inhabited; and that a christian church was planted there by the apostle Peter, which sent its salutations to those to whom that apostle addressed his first epistle. 1 Pet. v. 13. And it is certain

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after Christ, it was used by the kings of Persia, as a place for the hunting of wild beasts. For seven succeeding centuries it is not mentioned; and, in 1173, it was wholly destroyed. In 1574, the place where it was supposed to have stood, was overrun with venomous reptiles, and approached with danger. More recent travellers confirm the melancholy description of the country, and the utter impossibility, amid the general desolation, of ascertaining the precise situation of the city or of any of the splendid edifices which once adorned it.

The utter destruction of Babylon furnishes one of the most striking instances of the exact fulfilment of prophecy, which occurs in the course of history. The inspired servants of the God of Israel, Isaiah, Jeremiah and Daniel, while that proud city was in the height of its glory and power, foretold its future calamities, with a precision that is unparalleled. It would be easy and instructive to trace the exact conformity between the predictions and the events; but requisite brevity confines us to a general view of the leading particulars: recommending to our young readers to compare, attentively, the foregoing account with the sacred pages; when they will find abundant proof that they were given by inspiration from Him who seeth the end from the beginning.

1. The *period* of the first capture of Babylon was precisely

that many Jews resided at that period in Babylonia. But some commentators have supposed that Peter designed some neighbouring city that had obtained the name of New Babylon; while others imagine that Babylon is here used allegorically for Jerusalem or Rome. Perhaps the first is the most probable opinion.

foretold. Isaiah had fixed it at the close of the captivity of the Jews; and Jeremiah limited that captivity to seventy years. It was of Cyrus that the Lord said, "He is my shepherd and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." It was to the same Cyrus that the Lord promised that he would "loose the loins of kings and open before him the two-leaved gates, and the gates should not be shut." Thus Isaiah connects the re-establishment of the Jewish state with the capture of Babylon, which was the beginning of its declension. Jeremiah is still more explicit. Speaking of the Jews and neighbouring nations, he says, "These nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Isa. xlv. 28. xlv. 1. Jer. xxv. 11, 12.

2. The *agents* by whom this ruin should be effected, are distinctly stated. The leader is mentioned by name; and the countries from which he should collect his forces are particularly enumerated. Cyrus should command the besieging army; and his soldiers be Persians, Medes, Armenians and their neighbours. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." "Go up, O Elam," the ancient name for Persia, "besiege, O Media;" says Isaiah, when predicting this interesting event. "Behold," says the same prophet, "I will stir up the Medes against them

which shall not regard silver." "Call together against her," exhorts Jeremiah, "the kingdoms of Ararat, Minni and Askenaz;" regions which either formed part of the kingdom of Media, or being in its immediate vicinity, were leagued with it. "Prepare against her," he continues, "the nations with the kings of the Medes." Media, Armenia, and the other districts, from which the greatest part of the army of Cyrus was drawn, lay to the north of Babylonia, and therefore the same prophet, guided by the infallible Spirit, declares, "Out of the north there cometh up a nation against her, which shall make her land desolate." "Lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country." Isa. xlv. 1.—xxi. 2.—xiii. 17, Jer. li. 27, 28.—l. 2, 3, 9.

3. These inspired penmen explicitly foretold that this destruction should come *suddenly* and, to the besieged *unexpectedly*, in the night of a day of feasting and riot, when the river would be dried up and the brazen gates negligently left open; that the city should be taken, the king slain, his troops dispersed, and the empire overturned. "Evil," observes Isaiah, "shall come upon thee; thou shalt not know from whence it riseth; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." "I have laid a snare for thee," the Lord declares by Jeremiah, "and thou art also taken, O Babylou, and thou wast not aware." "The night of my pleasure," exclaims one inspired writer, personating the king of Babylou, "hath he turned into fear unto me." "I will make drunk her princes and her wise

men, her captains and her rulers and her mighty men: and they shall sleep a perpetual sleep and not awake, saith the King, whose name is the Lord of hosts." The Lord is represented by Isaiah as commanding the deep to be dry; and adds "I will dry up thy rivers." And, by Jeremiah, he threatens, "A drought shall be on her waters. I will dry up her sea and make her springs dry." Speaking of the final attack on Babylou, he thus announces the designs of the Almighty; "Thus saith the Lord to Cyrus—I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron: and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I the Lord who call thee by thy name, am the God of Israel." "One post," Jeremiah prophesies, "shall run to meet another, and one messenger to meet another, to shew the king of Babylou that his city is taken at each end." Isa. xlvii. 11.—xxi. 4.—xlv. 27.—xlv. 1. 3.—Jer. l. 24.—li. 57.—li. 31. Read also, Isa. xiii. 6, 18.

4. The sacred writers not only predicted the more public events that would attend this memorable siege; but also foretold the transactions that would take place in the interior of the monarch's palace. The king of Babylou is represented by them as exclaiming, "My heart panteth, fearfulness affrighteth me; the night of my pleasure hath he turned into fear unto me." His attendants are thus described, "All hands shall be faint; and every man's heart shall melt

and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another: their faces shall be as flames." In this perplexity and dismay, recourse shall be had to the astrologers and diviners; whose vanity and inefficacy the prophet thus exposes: "Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm them at, nor a fire to sit before it."

Let these animated prophecies be compared with what actually took place at the close of the siege, in the banqueting room of the king of Babylon, as recorded by Daniel, who was an eye witness of the interesting scene. On that memorable night, "the countenance of the terrified Belshazzar was changed, and his thoughts troubled him; so that the joints of his loins were loosed and his knees smote one against another." In this state of terror he cried aloud to bring in the astrologers, the Chaldeans and the soothsayers, and promised them riches and honours to explain the mysterious appearance that had caused his alarm; but they were speechless. This increased the apprehensions of the monarch, and "his lords were astonished." Daniel at length deciphered the awful oracle, which was immediately fulfilled: for, "in that night was Belshazzar, the king of the Chaldeans, slain; and Darius, the Mede, took the kingdom." Isa. xxi. 4—xiii. 7, 8—xlvii. 13. Dan. v. 5—31.

5. Lastly. These prophets

explicitly foretold that this destruction should be *complete* and *perpetual*. "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures: and idols shall dwell there, and satyrs shall dance there." "I will make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." Isa. xiii. 19—22—xiv. 22, 23.

When we recollect that Isaiah lived nearly two centuries before the death of Belshazzar; and that Jeremiah prophesied in the beginning of the reign of the proud Nebuchadnezzar, when the empire of Babylon was rapidly advancing in grandeur and power, we must admire the astonishing precision with which they foresaw events at once so future and so improbable; and be compelled to acknowledge that these "holy men of God spake as they were moved by the Holy Ghost."

The *causes* which brought this speedy and terrible destruction on this devoted city are distinctly stated by the inspired writers. It was the abominable idolatries, the gross impiety, the insolent pride, the extravagant luxury and the unfeeling cruelty of the Babylonians, that kindled the fiery indignation of the Lord of hosts against them. Their idols were numerous, and they were greatly attached to their worship. In their zeal for their service they reviled the true God and cruelly persecuted his servants.

Hence the idols are the peculiar objects of the divine displeasure, and his vengeance is threatened against them and their worshippers. "Babylon is taken," exclaims Jeremiah, "Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." "I will punish Bel in Babylon. I will bring forth out of his mouth that which he has swallowed up, and the nations shall not flow together any more unto him." "Babylon," says Isaiah, "was given to pleasures, dwelt carelessly and sail in her heart, I am, and none else besides me. I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in a moment, in one day, the loss of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries and the great abundance of thy enchantments." Her king, in the arrogance of his pride, impiously defies omnipotence itself. "He said in his heart, 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds: I will be like the Most High.'" His cruelty equalled his pride. "He made the earth to tremble, shook nations, made the world a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners." But his unfeeling treatment of the chosen people of the Lord, seems to have completed his guilt and sealed his doom. "The violence done to me and to my flesh shall be upon Babylon, shall the inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Je-

rusalem say. Therefore, thus saith the Lord, Behold I will plead thy cause and take vengeance for thee. And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing without an inhabitant." Isa. xlvii 7, 8.—xiv. 13—15. Jer. l. 2—li. 44, 35—37.

Such were the crimes that plunged this "Lady of the Kingdoms" into utter and perpetual desolation. These sins, let it ever be recollected, are as odious in the sight of a holy, just and merciful God now as they were in the days of the prophets; and as certain ly as his threatenings against the wicked inhabitants of Babylon were rigorously executed, so certainly "shall the Lord Jesus be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Let every reader ask his own heart, Am I prepared for his coming?

The author of the Revelations introduces an allegorical personage under the designation of "*Mystery, Babylon the great, the mother of harlots and abominations of the earth.*" Most protestant Commentators have understood this as the representation of Popery. Babylon, they say, was the greatest enemy and most cruel persecutor of the people of God. She was noted for an excessive proneness to idolatry; being "a land of graven images and mad upon her idols." She was assiduous and successful in alluring others to forsake the true God; "the nations," says the prophet, "have drunken of her wine; therefore the nations are mad." Her cruelty, her wickedness and her influence therefore rendered her a proper

emblem of that political hierarchy which, for so many ages, held the world in slavery and ignorance, and persecuted with such persevering cruelty, the real disciples of the Lamb. This gorgeous female, too, is described as sitting on a scarlet coloured beast, having seven heads and ten horns, which, as the angel himself interpreted them, represented the seven hills on which the woman sat and the ten kingdoms over which she ruled. Now this so exactly suits the city of Rome, which was built on seven mountains, and ruled over various countries, that the papists themselves are compelled to admit the explication; and evade its force by saying, that it refers to Rome under the heathen emperors, not under the christian popes. But if so, why should the apostle have wondered with great admiration at seeing her drunk with the blood of the saints and martyrs; since that had been the case with heathen Rome for a long period before he saw this vision; and he himself was an instance of it. Indeed the application appears inevitable. — And as the crimes of ancient Babylon met with exemplary punishment, so will the apocalyptic be exposed to all the dreadful effects of the divine vengeance which are so awfully described in that sacred prophecy. How merciful then is the celestial warning given to all sincere christians, and how peculiarly deserving of deep consideration at this eventful period. “I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Jer. l. 30.—ii. 7. Rev. xiv. xvii. xviii. xix.

THE
JUDGMENT OF TRUTH.

A DREAM.

Last night, being a little indisposed, I retired to rest an hour or two before my usual time. Instead of resigning myself to sleep, my meditations turned involuntarily on the various religious professions and denominations which exist among christians,—the different conceptions which are formed of the Saviour,—the contradictory opinions respecting the meaning of the scriptures—and the various methods, justifiable and unjustifiable, which are taken to establish and spread these doctrines. These reflections affected my heart with deep concern; and I could not help wishing for some mode of distinguishing the precious from the vile; and thus putting a final stop to the progress of error, and calming at once all the contention and animosity occasioned by this diversity of sentiment. My thoughts were thus occupied till I fell insensibly into a sound sleep; when my fancy presented a singular dream, caused probably by my previous cogitations.

I imagined myself placed in the centre of a vast plain, the extent of which exceeded any thing I had ever seen. On looking upwards, I beheld a glorious light descending from the azure firmament, which, as it approached nearer, increased in brightness beyond the light of the sun in its meridian glory, and spread itself over all the plain. In the midst of this splendor, I saw a more beautiful object than imagination can paint, seated on a glittering throne of transparent

gold, and clothed in a flowing robe of azure light; with a crown of resplendent stars on his head. On his breast was suspended a polished mirror of singular properties; his right hand held a sceptre, and his left an open volume. Justice sat, on one side of the throne, distinguished by his proper emblems; and on the other, Mercy, in whose right hand waved an olive branch, while her left held a cup of the clearest chrystal, filled with a crimson liquor. Not far from the throne, stood a winged seraph, with a silver trumpet in his hand, waiting the orders of the celestial visitant, whom I soon discovered to be the *Angel of Truth*.

Orders were immediately issued to the seraph to blow his trumpet and assemble together, in the midst of the plain, all the inhabitants of the earth who professed the religion of Jesus Christ. The trumpet sounded; and a vast multitude filled the plain, and bowed before the Angel of Truth. I round me, and observed nobles, kings, princes, popes, cardinals, bishops, doctors, clergy, and laymen of all descriptions, from almost every clime and kingdom. The Angel seemed to pay no regard to honours or dignities which appeared amongst the multitude; but instantly commanded that the whole assembly should divide themselves into three classes, and stand in separate companies. The first class to be composed of those who were *truly religious*; the second, of those who *thought themselves to be religious*; and the third, of those who *only pretended to be of that character*. The first class were directed to place themselves before the Angel; the second to take their

place on his right hand; and the third to remove to his left.

For a moment, profound silence prevailed; the multitude waiting for their leaders to advance before them. This was broken by a sharp altercation between a person wearing a mitre and another who wore a crown; each claiming a right to lead the croud. The Angel, however proclaimed silence, and ordered the truly religious to advance: at the same instant lowering the mirror which hung at his breast, and disposing it in such a manner that each person, as he came forwards might see to what class he belonged. At first, a great confusion arose from the eagerness with which every one rushed forwards to present himself in the front, among the first class. But I was considerably astonished to see a large number of great and honorable men, both civil and religious, fall back as soon as they placed themselves before the mirror. For such was the effect of that instrument, that if, upon viewing himself in it, it appeared that a person, whatever his rank or dignity might be, did not really belong to the first class, it was impossible for him to advance a single step; he was irresistibly compelled to retire and make room for others.

When this part of the assembly was properly arranged before the Angel, the second proceeded to take their station at his right hand. Many of those who had been disappointed in their first attempt, met the same repulse here, and were obliged to fall back amongst those of the last class. The whole multitude however were soon regularly arranged, and stood in the order directed by the Angel. I had

now an opportunity of surveying the different companies ; and had the unspeakable satisfaction of seeing most of my intimate friends and many of my acquaintances standing in the first class. There also I rejoiced to behold Roman Catholics, Lutherans, Greeks, Episcopalians, and a goodly number from every denomination of dissenters.

Silence was again commanded by the sound of the trumpet, and the Angel thus delivered his will to the first class. " Favoured mortals, by my express command, you have been summoned to stand before me, and you have done well to obey. It is my pleasure that you all pass under an impartial examination ; and I command you to guard against hypocrisy, deceit and guile, in the course of it : as no secret artifice can possibly escape my notice. The points on which I shall examine you are, the *doctrines* which you have espoused—the *ceremonies* which you have practised—the *conduct* you have pursued—and the *books* which you have written. But, as your number is great, let one of you step forwards, in the presence of the rest, and impartially state what methods you have employed to advance the religion which you profess, and gain proselytes to your opinions."

This command threw the whole company into some consternation, every one being unwilling to address so illustrious a being. Men of the most distinguished abilities and talents pressed each other to reply ; but all were backward to make the attempt. The Angel, knowing the cause of their delay, held out his sceptre towards a very venerable person who stood in the front of his companions, and with a smile of complaisance desired him to ad-

vance. I perceived him to be a native of Britain, of very distinguished eminence in the religious world. The reverend gentleman bowed respectfully, and stepping forwards with great modesty, thus spoke :

" Great Spirit, I am conscious how unequal I am for the task which you have enjoined me ; and how unworthy I am to address so exalted a being : but, in obedience to your command, I shall state the means which I have used to advance the religion which I profess ; and which these my brethren have, as far as I am acquainted with them, also employed."

" The doctrines, laws, and institutes which compose our religion are, we trust, contained in this sacred volume called the *New Testament*, or the Gospel of Jesus Christ. For we own and acknowledge Jesus Christ alone as our Lord, Ruler and Head, in all matters of religion ; as well as our only Saviour and Redeemer, from whom we depend for our salvation and happiness here and in the world to come. This adorable Being has taught us, both by example and precept, what methods his ambassadors are to use, and what means to use for the advancement of his interest amongst men. We consider his religion to be made up of justice, truth and love. And we learn, from his blessed word, that every method he took while sojourning on earth, to establish his own kingdom, was just, and kind and friendly : every way consistent with the character which he sustained and the sublime truths which he taught. Although he possessed all power in heaven and on earth, we never find him exerting that power in forcing men to follow him and receive his instructions, or in inflicting

corporal punishment on those who disobeyed his commands and refused to receive the doctrines which he delivered. In imitation of his divine example, we have, in love and good will to our fellow creatures, preached his gospel, according to the knowledge and abilities which we have received from him. We have laboured to convince men, by solid arguments and plain appeals to scripture and their own consciences, that his religion is from heaven; and that his doctrines and commands are calculated to make men truly wise and really happy. We have compelled them to accept the offers of mercy and become the disciples of our divine Master, by no other means than faithful preaching and kind persuasion. Our powers, gifts, learning and abilities, we trust, we have employed in this manner, and in no other way. All who, by our instrumentality, receive his precious truths and become his disciples, we cordially receive as our brethren; and we endeavour to build them up in the most holy faith, by still preaching to them all the counsel of God, in proportion to our knowledge of it. Those who hear us not and will not obey the gospel of our Lord, we leave to the disposal of that God who judgeth righteously, knows every heart, and is the proper and only Judge of the consciences of men. We believe we have no authority from our Master to employ any other power or means in order to make proselytes to his holy religion; as we have neither example nor command to authorize us so to do in his most sacred and perfect word; which is, and we hope ever will be, our only rule and guide in all matters of religion."

Here the venerable ambassa-

dor of the Lord concluded; and the Angel of Truth gave a smile of approbation.

The celestial messenger now commanded the individuals who composed the first class to come forwards, and examine, each for himself, by the volume in her hand, the doctrines, the ceremonies and the conduct which he maintained; and spreading the book open before them, ordered each person to retain every thing in his faith, practice or conversation which agreed with the contents of that volume; and to lay down on the plain, in the presence of the whole multitude, whatever was not sanctioned by that sacred book.

The company advanced instantly to the examination; and, by some extraordinary assistance, were enabled to make a proper decision, each in his own case. Every individual amongst them, thus assisted, as soon as he looked into the volume, discovered something to lay down. One dropped half a dozen doctrines; another, as many ceremonies; while a third threw down at once a whole bundle of doctrines, ceremonies and evil practices, so that the heap of errors increased very fast. When the examination was finished, the Angel observed: "The articles which you have laid down are, as you evidently perceive, such as have no countenance from the sacred volume that I hold in my hand; and therefore, however long you may have entertained them, or however closely you have been attached to them, it is your duty to resign them all without murmur or complaint. For whatever is not sanctioned by that book is dishonourable to the Author of your holy religion, and prejudicial to its professors." The whole company assented to

what the Angel said, and appeared to relinquish with satisfaction what they had just laid down.

I had now an opportunity of looking over the articles which had fallen beneath the scrutiny of the sacred volume. I perceived it consisted of various doctrines, which had been built on wrong interpretations of difficult passages of scripture; opinions, received without examination, from the authority of parents or the instruction of ministers; some ceremonies, which originated in the musings of real though melancholy piety; others, founded on allegorical interpretations of the figurative language of inspiration; many, drawn from the worship and discipline of the Jewish church, which had been inconsiderately introduced into the christian economy; and not a few, even among the really religious of the first class, which had sprung from the customs of the heathens, previous to the diffusion of the light of the gospel among them. But my particular attention was excited by discovering, in several instances, that on various points which had been warmly disputed for a series of ages among professors, both parties, when illuminated by the celestial agent, had thrown down their systems, as equally destitute of support from the oracles of revealed truth. As to that part of the heap which related to errors in conduct, I must beg leave to decline giving any description of the materials of which it was composed; for, on examination, I saw so many practices in which I had indulged myself, that shame obliges me to draw over them the veil of oblivion. And indeed, with respect to the whole heap of errors, I have purposely avoided mentioning particulars, lest my recollection of them

should not be accurate, and I should mislead rather than instruct my readers. If the hints I have dropped lead them to compare honestly and impartially their faith and practice with the pages of inspiration, and earnestly to seek illumination from the Father of lights, they will be enabled to discover what part of their doctrines, ceremonies and conduct ought to be resigned to increase the heap already described, with more certainty than from any enumeration which memory could furnish from the vagaries of fancy in a dream.

The Angel next commanded the first class to bring forwards the *Books* which they had written, that they also might undergo the same trial. And by some secret power, he caused all the books, or any part of them, which did not agree with the contents of the volume of truth, to vanish away immediately, upon being contrasted with the book in his hand. Various persons of rank and learning brought large volumes in the arduous labour of many some years; some of which when brought to the test, were reduced into the size of a small quarto, and others into a very portable pocket volume in two volumes. Certain authors produced eight, ten, or twelve large volumes, which instantly shrunk into one. Several smaller works lost forty or fifty pages, and others wholly disappeared. And all the books which had been written in defence of any of the articles that had been already thrown into the heap of errors, vanished entirely, like a vapour before the rising sun.

Lincolushire.

S. S.

(*To be continued.*)

CHRISTIAN MORALS.

JUSTICE.

Justice is the lowest virtue in the scale of morals; yet it has the strongest claim on the attention of all responsible agents. It consists in rendering to others that to which they have a right, independent of the will or the wishes of the party who renders it. It confers no merit on the giver, nor demands any gratitude from the receiver. If I bestow an alms, the person who accepts it owes me thanks, because he had no right to demand it from me; if I pay a debt, the creditor is under no obligation to be grateful, as he has only received his due. I simply do him justice.

This virtue is of such general application, and results so clearly from the relations in which we stand to our fellow creatures, that it binds all mankind; and can hardly be called Christian so much as a social duty. Christians, however, ought to be exemplary in their attention to it. The great foundation of their religion rests on the eternal principles of justice. It was when declare the righteousness of God, and that he might be just and the justifier of him that believeth, that Christ Jesus was sent to be a propitiation through faith in his blood." "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live righteously as well as godlily in this present world." And our great Legislator assured his hearers that, "except their righteousness exceeded the righteousness of the scribes and pharisees, they should in no wise enter

into the kingdom of heaven." Yet, such is the depravity of the human heart, that even amongst the primitive professors, there was occasion to enforce the obligation of this corner-stone of all morality. In the church at Corinth, which abounded in faith, utterance, knowledge, diligence and love, the apostle declared there were some who did wrong and defrauded even their brethren; and to the Thessalonians, whose work of faith, labour of love and patience of hope in the Lord Jesus, afforded him such exquisite pleasure, he judged it necessary to command, by the Lord Jesus, "that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such." If these inspired teachers thought it expedient to address precepts like these to the churches, surely a modern moralist will not be deemed offensively censorious, who ventures to invite his contemporaries to a self-applicatory investigation of the same subject.

The claims of justice are founded on one of the plainest and most decisive applications of the golden rule of morality, established by the christian Legislator: "All things whatsoever ye would that men should do to you, do ye even so to them." For, whatever else we might expect from others, we certainly should, with the greatest reason, expect that they should give us what is our due: and we are therefore under the most evident obligation to render to every one what he has a right to receive from us.

Rights arise from various sources. If I give any article of property to another, upon condition of receiving an equivalent for it, whatever that equiva

lent may be, justice requires that this be given to me; and if it is withholden, I am treated unjustly. If I enter into any engagement to contribute either property, influence or time, to accomplish any object, and fail to do it, I act contrary to the dictates of justice. If I become a member of any institution or society, whether literary, political or religious, from which I receive or expect any advantage, justice requires that I bear my part of any expense, labour or sacrifice, necessary to the successful prosecution of the common object. This obligation does not depend on any regular previous contract: it arises from the first principles of equity. No man can have a claim to benefit from the exertions of others, who are under no obligations to support him, without making a proper return. A participation of the benefits of any undertaking, necessarily imposes an obligation to bear a proportional share of all its burdens.

Again. When a person undertakes any office or station, whether civil or religious, he is under the obligations of justice to discharge all its duties with fidelity, diligence and punctuality. This is true, even when he undertakes the office gratuitously. He may use his discretion whether he accept the office or not; but his acceptance of it binds him to the faithful discharge of its duties. And, when a remuneration is received for his attending to the duties of his office, he is under a double obligation to a faithful discharge of them: he is not only bound by his own engagement; but, if he neglects them, he is robbing those by whom he is employed, and obtaining money under false pretences. Nor will any plea

of previous mistake or misconception of the extent of the duties required, justify him in the wilful neglect of them, when he does know them. He may take the first honourable opportunity of relinquishing his station; but while he occupies it, he is bound honestly to discharge all its requirements. The inhabitant of Zion, "swareth to his own hurt and changeth not."

Lastly. The claims of justice are not confined to concerns of property, which may be estimated by pecuniary standards, they extend also to moral obligations. If I receive protection, support, instruction, or intellectual or moral advantage of any kind from others, I am obliged to return them due deference, gratitude and respect; and a failure of this is equally dishonest as a failure in discharging a pecuniary debt. These returns of veneration, gratitude and affection are as justly due to those from whom we have received these favours, as the payment of a debt in money is to those to whom we have received an equivalent. This is evidently the dictate of equity: for benefits of a political, moral or religious nature are as real and valuable obligations as those which regard property. This also is the doctrine of inspiration. Hence Paul exhorts the christians at Rome, to "render to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour: and to owe no man any thing."

Having thus glanced at the various claims of justice, we need not enlarge on their importance. It is obvious, on the slightest reflection, that a due attention to them would tend greatly to promote the welfare of society, to draw closer the bonds which

white man to man, and to render individuals honourable and happy. On the contrary, a neglect of these claims, injures and distresses our fellow creatures, destroys our own credit and comfort, and exposes us to the well-merited detestation and contempt of our associates. A regard to our own interest and the benefit of society ought therefore to stimulate every good man to avoid injustice in all its forms.

But a christian will also acknowledge a superior motive. That God, to whom we are indebted for life and all its enjoyments, is a just God as well as a Saviour; and, in all ages and under every dispensation, has declared that "to do justice and judgment is more acceptable to him than sacrifice." He has invariably promised his blessing and protection on those who act justly, and threatened those who are unjust with the awful effects of his displeasure. Abraham was highly commended by the Lord, because he commanded his children "to do justice and judgment." When the Almighty gave his law to his chosen people, amidst the sublime solemnities of Sinai, one grand part of the precepts, delivered by himself, enjoined the cultivation of justice. When Moses, before his death, solemnly rehearsed the statutes of the Lord to the assembled congregation, he made the steady and strict performance of this duty the condition of their future prosperity. "That which is altogether just," says the venerable legislator, "shall thou follow, that thou mayest live and inherit the land which the Lord thy God giveth thee." The same sentiment animates all the succeeding pages of inspiration. "The man who walketh uprightly," says David, "and

worketh righteousness and speaketh the truth in his heart, shall abide in the tabernacle of the Lord and dwell in his holy hill." His son Solomon declares that "a false balance is an abomination to the Lord, but a just weight is his delight." "It is joy," he observes, "to the just to do judgment; but destruction shall be to the workers of iniquity." Isaiah represents it as one great cause of the Lord's displeasure against his apostate people, that "judgment was turned backward and justice stood afar off; because truth was fallen in the streets and equity could not enter." And Jeremiah exclaims, "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbour's services without wages, and giveth him not for his work." The forerunner of Jesus recommended the same virtue to his auditors; and the Messiah himself made it the foundation of every other virtue. "This is the law and the prophets." And his apostles not only exhorted their converts to act justly, but denounced the high indignation of God against all who acted otherwise. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud crieth; and the cries of them who have reaped are entered into the ears of the Lord God of sabaoth." Every one therefore who recognises the authority of his Maker and wishes to secure his favour, will feel himself bound, under the highest sanctions, to pay a sacred regard to the dictates of justice.

A christian, whose conscience is tender and his heart properly

affected for the honour of his Saviour, will also contemplate the disgrace which attends the practice of injustice. It sinks the character of a man considered simply as a member of civil society: and a person who is known habitually and allowedly to deviate from the paths of honesty, is held in contempt and abhorrence as an enemy to his fellow creatures. But, when a professed disciple of the holy Jesus gives any occasion for reflections of this nature, how ready are the enemies of the gospel to blaspheme that worthy name by which he is called! Nothing can well be more painful and humiliating to a true christian, who possesses proper feelings on this subject, than to hear it said by men of the world, that they had rather transact business or be connected in civil affairs with persons who make no profession of religion than with members of christian churches; because they would expect fairer treatment from them. Yet this frequently is said: and, though we are persuaded that, as a general assertion, it is groundless and unjust, yet it would be well if no occasion were ever given for such a disgraceful reproach. Surely every lover of christianity will do his utmost to wipe off this degrading calumny, by proving, in every transaction of his life, that his religion teaches him to practice "whatsoever things are true, whatsoever are honest, and whatsoever things are just;" and thus "to adorn the doctrine of God his Saviour in all things;" that "he that is of the contrary part may be ashamed, having no evil thing to say of him."

In order to do this more certainly, the christian should frequently examine the actual amount both of his income and his expenditure; that he may

proportion the latter to the former. It is to be feared that many professors are not sufficiently careful to ascertain the real state of their pecuniary affairs. They form a vague notion that they can support certain customary expenses; and proceed on this ground from month to month, or perhaps from year to year; till some disgraceful event dispels the delusion and shews too plainly that they have acted on a mistaken scale, and spent the property of others. Such conduct degrades a man, and is totally inconsistent with that strict rectitude of principle which ought to distinguish the christian. With a sacred jealousy he should often inspect his affairs, that he may have the satisfaction of being well assured that he is acting honestly towards all men; or, if he perceives embarrassment approaching, that he may, by redoubled diligence, frugality and prayer, arrest its progress. The humble believer who knows the regular extent of his income, will find no difficulty in keeping up this constant and accurate acquaintance with the real state of his affairs. It is in the middle classes of society that the greatest difficulty and danger exist. The profits of trade, agriculture and professions are more intricate and fluctuating; and require a steady and vigilant attention. But, if the conscience be deeply impressed with a sense of the personal danger and disgrace, and especially the dishonour to the christian name which attend a failure in this respect: if all ostentation or display, and every indulgence which calls for improper expense be resolutely avoided; and the christian humbly acknowledge the Lord in all his ways and earnestly look to him for direction and success, he may cheerfully hope that his feet

will be preserved from falling. "The eyes of the Lord are upon the righteous, his ears are open to their cry, and he delivereth them out of all their troubles."

But a sincere christian will reflect further, that, when all pecuniary demands are satisfied, yet justice has still many other claims upon his attention, which are equally binding, and the neglect of which are, in every respect, equally injurious and sinful. In order to discharge these duties, he will frequently recollect the stations which he occupies in society, and the obligations which those stations impose upon him. He will inquire, What are the duties that devolve on me as a master? a servant? a husband? a parent? a child? a neighbour? and as a member of civil or religious society? These queries he will endeavour to answer, by a diligent examination of the precepts of scripture, and an honest application of the golden rule of equity, joined to humble and earnest prayer for divine illumination and assistance. All these inquiries he will bring home to his own case, by asking, How do *I* discharge these duties? Can *I* appeal to a heart-searching God, that I conscientiously desire and endeavour to do to others, in all these respects, as I should reasonably expect others to act towards me? Imperfections and mistakes will doubtless often be discovered by the most upright man, in the course of such a self-examination; but these will make him more humble, more watchful, more sensible of his own ignorance and depravity, and more sincere in adopting the petition of the psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if

there be any wicked way in me, and lead me in the way everlasting."

Lladshew.

JACOBUS.

PROCEEDINGS

OF

RELIGIOUS INSTITUTIONS.

Another annual celebration has taken place, in the metropolis, of the *Anniversaries of the Religious and Benevolent Institutions*, which exhibit such a pleasing display of the piety, liberality, and resources of British christians; but it would far exceed our limits to attempt the most concise description of the various meetings and speeches. Indeed, those who have attended on similar occasions, may form a sufficiently accurate conception of them, when we say, that the assemblies were numerous and respectable; that the different speakers were as eloquent and animated as usual; and that the hearers were loud and frequent in their plaudits. Instead, therefore, of making this hopeless attempt, we shall devote a page or two, in this and a few following numbers, to a compressed but comprehensive *Abstract of the Reports* of the leading societies; and thus give our readers some idea, though a very inadequate one, of the astonishing efforts which are now making to improve the moral and religious state of the human race. We commence with the institutions for diffusing the knowledge of Divine Truth, through the medium of the press, and teaching the ignorant to avail themselves of that mode of instruction.

BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-first anniversary of this noble institution was held, at the Freemason's Hall, London, May 4, 1825. The worthy and venerable President, Lord Teignmouth, who had, for twenty successive years, filled the chair, on these interesting occasions, was confined by indisposition; and Lord Bexley was called to preside. The meeting was respectably attended, and the proceedings harmonious and pleasing.

An Abstract of the Report was read by one of the secretaries; from which the following hints are drawn.

The issues of this society, during the last year, has exceeded *one hundred and sixteen thousand Bibles, and one hundred and sixty-four thousand Testaments*; raising the TOTAL of the copies of the scriptures issued, in this country, by the society, during the twenty-one years of its existence, to *three millions, seven hundred and twenty-two thousand, nine hundred and eighty-seven*. The net payments of the society, for the past year, were *ninety-four thousand and forty-four pounds*, and its net receipts, *ninety-three thousand, two hundred and eighty-five pounds*: which is four thousand, four hundred and thirty-three pounds below the net receipts of the preceding year. The number of auxiliary institutions that have been formed, since the last anniversary, are seventy-four: a number considerably less than that announced in the preceding Report. This decrease affects the committee with more concern than the diminution of the funds: and though, as they justly observe, it may in part be accounted for, from the number of auxiliaries previously established, yet, it is certain, that in many parts of this country, and even in the neighbourhood of London, "much land remains yet to be conquered."

The domestic operations of this society, during the last year, have been chiefly carried on by means of Bible Associations, which enable the British poor to supply themselves with the scriptures, as well as to assist liberally in supporting the general funds. Considerable aid has however been rendered to Wales, to the Sunday-schools of England, and to the Islands and Highlands of Scotland. To the wants of Ireland, the committee have been peculiarly attentive; and, notwithstanding the opposition made by many of the Roman Catholic clergy, the distribution of the Bible in that country has increased during the past year: this society having sent thither, in that period, nearly eighty thousand copies of the scriptures; and the Hibernian Bible Society having increased its issues from twenty-two thousand to twenty-seven thousand.

In the *British colonies*, the cause of the Bible continues steadily to advance. Some new auxiliaries

have been formed in the West Indies; and the old ones are diligent and effective. In South Africa, the Gospels are printing in the Namaqua language; and the society established in New South Wales, has transmitted £1750. to the parent institution. In British North America, an increased demand for the scriptures induced the committee to send thither five hundred Bibles and one thousand Testaments; which were received with grateful pleasure.

In *India*, the work is going forward with increasing vigour. Great exertions are making in translating the Bible into the numerous languages of that important country. The several auxiliaries at Calcutta, Madras and Bombay, are each prosecuting various parts of this very important part of the design. Dr. Carey is at present superintending fourteen distinct translations; and expects that, in a short time, thirty-four versions of the New Testament, and eight versions of the Old Testament, exclusive of the Chinese, will have issued from the missionary press at Serampore. The same operations are going forwards in Ceylon, with respect to the various dialects of that populous island.

The *Chinese* version, by Dr. Morrison, is completed; and the society is looking out for a proper agent to distribute it in the countries frequented by the natives of China.

In *Egypt*, the Arabic scriptures are widely disseminated; and preparations are making for publishing the Coptic Psalter. The Ethiopic Gospels are ready for the press; and the Persian translation is undergoing a revision. At one depot in *Turkey*, where it was hoped fifty copies of the Bible might be disposed of, eight hundred were sold in two months; and three thousand copies of the New Testament have this year been issued from Constantinople. Impressions of the sacred volume are now in progress, in that country, in the Turkish, Armenian, Judeo-Spanish and Modern Greek languages.

South America presents a most important field for labour; of which the society seems to have taken possession with promptitude and ardour. Interesting details of their success are daily arriving. The inhabitants are hungering and thirsting after the word of life in their

own tongue. Above seven hundred New Testaments were sold at one station in four days. A translation of the scriptures into the Peruvian language is in forwardness.

In the *South Sea Islands*, the demands for the scriptures continue to increase; and it is supposed ten thousand copies will be required to supply the wants of one division of the missionary stations. The *Esquimaux* and *Greenlanders* received the Bibles, sent out by this society, with gratitude. "The most efficacious means of promoting the growth of grace among our Esquimaux," observes one of the missionaries, "is the reading of the New Testament. They peruse it daily in their houses and tents, with the greatest earnestness, delight, and edification."

It is pleasing to observe, that, while this original institution is exerting its benign influence in such a widely extended sphere, similar societies, which have copied from it and been nourished by its funds, are rising into extensive usefulness.

Within the last year, the *Protestant Bible Society of Paris*, has received an accession of twenty-three new Auxiliary and Branch Societies, and has now ninety-six auxiliaries, exclusive of numerous Bible Associations, many of which are conducted by ladies, with great effect. A stereotype edition of Ostervald's French Bible has this year been completed by this society. The Bible Societies in the *Netherlands, Germany, Prussia and Sweden*, are proceeding with increased activity, and have been liberally assisted from the parent institution. As a specimen of their labours, it is stated that the *Prussian Central Society* alone has distributed seventy-eight thousand copies of the scriptures in ten years, and has superintended an edition of ten thousand New Testaments, in the Bohemian language; and the *Swedish Society* has issued nearly eighty-three thousand Bibles and upwards of one hundred and eleven thousand Testaments. Leander van Ess, the zealous Roman Catholic translator and distributor of the holy scriptures, has this year received from this society one thousand Bibles and twelve thousand Testaments, in addition to his own resources.

The *Russian Bible Society*, though it has suffered some partial inter-

ruptions, still continues in active operation. Since its establishment, it has purchased or printed impressions of the whole or part of the scriptures, in forty-one different dialects, has distributed nearly four hundred and fifty thousand copies, and has in connection with it, two hundred and eighty-nine committees, scattered throughout the Russian empire. The societies at *Malta* and the *Ionian Isles*, continue their operations. The latter has distributed some hundreds of copies of the New Testament in Greece; and many of the Greek soldiers, while encamped and waiting for the enemy, employ themselves in reading the word of God.

The *National Bible Society of the United States of America* annually extends its operations, and still finds ample calls for its exertions. There exist at present more than four hundred auxiliary societies, co-operating with it. This society has recently printed a large edition of Spanish Bibles, for distribution in Spanish South America. It has it also in contemplation to print a stereotype pocket English Bible.

Such have been the operations of the *British and Foreign Society*, during the past year, and such the success with which they have been crowned. Surely these amazing exertions will, under the blessing of the divine Author of the Bible, accelerate the happy period when "men shall fear the name of the Lord from the west, and his glory from the rising of the sun; and all the earth shall be filled with his glory."

RELIGIOUS TRACT SOCIETY.

The *twenty sixth Anniversary* of this excellent Institution was held, at the City of London Tavern, May 13, 1825, J. Reyner, Esq. the Treasurer, in the chair. This has been a year of extraordinary exertions. More than *ten millions, five hundred thousand* of their silent monitors have been circulated during the past year, which make the total issues of the society exceed *seventy millions*, exclusive of the Tracts that have been printed, at its expense, in foreign countries. During the past year, one hundred new Tracts have been published, and sixteen new auxiliaries and associations formed in this country; in

addition to twelve foreign societies. The sale of Tracts has amounted to upwards of ten thousand pounds; exceeding by three thousand five hundred pounds the sales of the year preceding. The gratuitous issues, the grants to foreign societies, and other expenses, have this year risen to nearly three thousand pounds, which leaves a balance above the receipts, due to the Treasurer, of nearly four hundred pounds.

China has, during the past year, attracted particular attention. Numerous copies of the scriptures and tracts, in Chinese, have been put into circulation. Indeed four thousand Chinese tracts have been distributed in the short space of four months. On one occasion, the missionaries at Malacca were invited into the principal temple, during a Chinese festival, and permitted to give their books to every one who could read: none but the priests refusing to accept them. The tracts are read with avidity and, in some instances, have been followed by a request from the natives, for the scriptures. A letter from Singapore, where Dr. Morrison has established the Chinese college and erected a bookseller's shop, for the sale of the scriptures and religious tracts, says, "Many, both of the Chinese and Malays, have lately called and begged for the word of life. We sent lately to Cochin China, nearly three thousand volumes of Chinese books. They were eagerly read by the natives; and many of their great men came to the college with a great body of servants, and requested books: and there appears an increasing desire among all classes to possess them." The committee, encouraged by these accounts, have placed £300. at the disposal of Dr. Morrison and the missionaries at Malacca: having devoted £200. from the profits of a small periodical, "The Child's Companion," to this object.

An institution has been lately established in *India*, under the name of "The Calcutta Religious Tract Society," supported by various denominations of christians. It appears to promise great usefulness; and, to encourage its exertions, the committee have sent it two hundred reams of paper, and forty thousand Tracts. The missionaries at Calcutta have already distributed

one hundred and seventy thousand Tracts, in the English, Bengallee and Hindostonee languages. A Baptist missionary, writing to the committee, observes, "I have seen a whole family of natives, consisting of grandfather, father, mother and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition by a tract left at the house of a neighbour, which he threw indignantly into the road; where one of the boys belonging to this family saw it, and carried it home. They read it and came for more. I gave them the Four Gospels; and I hope time will show that the tract has not been read in vain." The demands for religious tracts, at Madras, increases rapidly; and the society cannot print them quickly enough to supply it. To this society, fifty reams of paper and twelve thousand tracts have been granted by the committee. A *Native Tract Society* has been formed at Nagercoil, of which great hopes are entertained. It has printed six tracts in the Tamul tongue. Assistance has been sent also, by the committee, to Bencoolen, Bombay and Surat. At Bombay, the American missionaries are actively employed in circulating these silent preachers and have received liberal assistance. It appears that the tracts are read with attention by the natives of India; and many who received them, called again and requested a fresh supply. They are beginning to publish tracts themselves: a rich Hindoo having written and circulated a tract, condemning the burning of widows.—The good effects produced by the distribution of religious tracts, in this benighted country, is thus described by a missionary. "The tracts have been pioneers to the Bible—the Bible has brought the anxious inquirer to the house of God—and the appearance in the sanctuary has been followed by an open profession of attachment to the doctrines of the cross, and devotedness of heart and life to the Saviour."

The committee have likewise generously assisted the Wesleyan Missionaries, and those of the church-missionaries, in the interesting island, of *Ceylon*, who have a wide field for exertion, and appear to labour with diligence and success. One of them says: "I firmly believe that the

diffusion of religious knowledge by the dispersion of tracts will be one grand instrument in the conversion of the world. I have distributed many thousands of religious tracts, in six or seven different languages, and have the happiness of hearing, on the shores of Ceylon and in the very heart of the island, these sacred instructors taking place of the vain and polluting stories of heathenism, and the holy scriptures chanted at the cottage doors in the evening, instead of the songs of their god Budhu."—So various and pressing have been the applications from the *Societies in the East*, that the committee have, during the year, made them grants to the amount of nine hundred pounds.

The *Australian Religious Tract Society* established in New South Wales, the South Sea Islands, Southern Africa, Sierra Leone and the Isle of France, have all received liberal attention. At most of these remote places, doors are opening for the prosecution of the plans of the society, and the prospect of future usefulness are encouraging. The happy events, which have at once freed the extensive regions of *South America* from political and religious despotism, have presented the friends of humanity with a scene of most interesting operations. The Religious Tract Society has entered zealously into this new field of exertion. It has printed stereotype editions of translations into the Spanish language, of twelve "Village Sermons," and of that excellent work, "Leslie on Deism," as an antidote to the numerous infidel publications that have been imported into that important country. It has also forwarded eighty-two thousand Spanish tracts to the different parts of the New States, besides placing twenty-four thousand more at the disposal of the Liverpool Tract Society, to be sent as opportunities occur to the same countries.—These operations have caused an expense of more than £300; toward which, the committee have appropriated £150. from the profits of "The Tract Magazine."

The *United States of America* have, ten years ago, established an American Religious Tract Society, on the plan of the institution in London; and by it and its numerous auxiliaries, upwards of ten millions

of tracts have been already distributed; almost exclusively reprinted from the publications of the parent society. Its issues, during the past year, amounted to eighty thousand tracts. A similar society is forming at New York, and from the facilities which that city affords, promises to be extensively successful. The *British colonies in North America* appear to be sensible of the importance of adopting this silent mode of conveying religious truth to the ignorant and careless. Thirteen thousand tracts have been judiciously circulated at Newfoundland; twenty-two thousand at Halifax, in Nova Scotia; and eleven thousand at a neighbouring station. New Auxiliary Tract Societies have been established at Quebec, Halifax, St John's and Kingston. The poor Indians at Niagara have been visited, and even amongst them a school has been established and a village library formed. The chiefs take great interest in these efforts to instruct their people; and the committee have sent them seventeen thousand tracts, in addition to a large quantity which the society at Niagara had purchased for their use.

In the various parts of the *European Continent*, Tract Societies have been established, on the principles and under the patronage of the parent institution; some of which are commendably carrying on the common design. The society at Stockholm, in 1823, circulated nearly sixty-five thousand tracts; that at Hamburg, during the past year, thirty-eight thousand; and that at Paris, eighty thousand. Various grants have been voted to several of the institutions, and attempts to penetrate into Spain have been made. A Spanish priest has translated several tracts for the benefit of his countrymen. Translations into modern Greek have also been effected; and are in circulation among the Greeks.

The Committee, in reviewing this vast increase in their foreign operations, "rejoice with trembling." They rejoice at the increased usefulness of the institution; but tremble because its funds are utterly inadequate to the support of this augmented scale of exertions, or even to fulfil those engagements which are already formed. They however

desire to rely on Him to whom belongs the silver and gold; trusting that he will influence his people to increased liberality.

In the sister kingdoms, increased energies have been displayed in prosecuting the benevolent designs of this institution. Four hundred thousand tracts have been distributed during the past year in *Scotland*; and nearly five hundred thousand in *Ireland*. The peculiar circumstances in which the latter country has been placed, by the opposition of the Irish catholic clergy to the dissemination of the scriptures,—the activity of the papists in distributing small publications in favour of their own religion and in opposition to protestantism,—and the taste for reading which increases among the lower classes, in proportion as the benefits of education are extended, called imperiously on the committee to adopt measures for a gratuitous distribution of their tracts in that long neglected country. They have therefore voted nearly seventy thousand tracts for this purpose, including six thousand in the Irish language. In order to meet more directly the necessities of the case, several new tracts have been printed, which treat on the points in debate between the catholics and protestants. These exertions are peculiarly seasonable; and deserve the hearty support of every friend to humanity and religion. We sincerely hope that the funds of this excellent society will be speedily replenished; and that it will be enabled to carry all its laudable designs into full effect.



GENERAL BAPTIST CONFERENCES.

The **MIDLAND CONFERENCE** was held, at *Stoney-street, Nottingham*, on *Whit-Tuesday, 1825*. Applications were received from *Sutton-in-Ashfield, Mansfield* and *Kirby-woodhouse*, requesting that these meetings should be held at those places in their turn; which were referred for decision to the next Conference. —A case was presented from *Manchester*, stating the injury which the infant cause there sustained through the want of regular ministerial supply; and *Mr. Derry* was requested to spend two Lord's days

in that place before the Association; to which meeting this pressing case will be recommended.—*Mr. Stevenson* stated that the Committee of the Home Mission had engaged *Mr. Hudson* to supply *Preston*, till the Association.—Information was received respecting several General Baptist Churches in *Wales*; and further particulars are expected at the ensuing Association.—In the morning, *Mr. Hoe* read and prayed; and *Mr. Stevenson* preached from *Prov. xxiii. 17*. In the evening, *Mr. Purcell* opened the public service, and *Mr. Winks* preached, from *2 Tim. iv. 6–8* There was also a Committee Meeting of the Female Education Society held in the morning.

The next Conference to be at *Melbourn*, on the last Tuesday in September: *Messrs. R. Smith* and *T. Orton* to preach; and, in case of failure of either, *Mr. Dorry*. A Missionary Meeting will be held the preceding evening; and a Committee of the Female Education Society at nine in the morning.

The **YORKSHIRE CONFERENCE** assembled, at *Queenshead, May 22, 1825*; when *Mr. Hollinrake* opened the public service; and *Mr. Ingham* preached, from *Psa. xxvii. 4*.—At this Conference the affairs of the Home and Foreign Mission were considered. From the funds of the former, five pounds were granted to the church at *Halifax*; and it was also agreed that, if the funds of the district would allow it, ten pounds should be given to the friends at *Allerton*; but, if this could not be done, *Mr. R. Ingham* was requested to recommend their case to the Association.—*Mr. Cheatle* was permitted by several churches to visit them during the summer, and collect for *King's-Heath* case.—The case of *Manchester* was considered as belonging to the Committee of the Home Mission, according to their own arrangement.—*Mr. Hollinrake* was advised to write to those churches in this district, which have not collected for *Birchcliff*, to inquire whom they would do it.—*Mr. Hurley* was requested to visit those churches that have not collected for *Lineholm*; and *Mr. Andrews* to supply his place at *Queenshead*: and the churches which have not already assisted in

this important case, are requested to do it as soon as possible; as the friends at Lincoln are greatly pressed for money. The Conference also recommended that, in consideration of the urgency of circumstances, all the Yorkshire churches to collect a second time for this case.—As Mr. Abbott is leaving Staley Bridge, a supply was arranged for that place till the next Conference; which will be held, at Burnley, on the first Monday in September.

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Q U E R Y.
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9. A reconciliation of 1 Cor. xv. 19, and 1 Tim. iv. 8. is requested by a
JUNIOR.

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R E V I E W.
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FACTS OPPOSED TO FICTION; or, the Tradition for Infant Baptism examined: being An Answer to the (Bristol) Churchman's Reasons for bringing his Children to the Baptismal Font.

8vo. pp. 66. price, stitched, 2s. 6d.
 W. Jones, London.

The Baptists have frequently asserted that no writer, in the first two centuries of the christian church, either mentions the practice of Infant Baptism or makes any distinct allusion to it; and have repeatedly challenged their opponents to disprove their assertion. This is an important part of the controversy. For, as the inspired teachers of christianity have left neither precept nor example in favour of this practice in their writings, we can only learn whether they sanctioned it, or not from the testimony of their cotemporaries, or of those who lived soon after their deaths. And though, as protestants, we are wont to pride ourselves in making the Bible, and the Bible only, the rule of our faith and practice in religion, yet when any thing is maintained

as of divine authority, concerning which the scripture is silent, we are compelled to resort to *Tradition*; and suppose that some things were enjoined on christians by the apostles, which they did not commit to writing. A practice of so much importance and of such daily occurrence, as the baptism of infants, would doubtless have been noticed by some of the christian writers of the primitive times, had it existed, especially when they had occasion to treat of the subject of baptism. And yet, notwithstanding some of the most learned and laborious Pædobaptists have spent much time and study to meet the challenge of the Baptists, they have not been able to produce a single sentence which has not been repeatedly demonstrated to be wholly irrelevant. The whole that learning or diligence can produce on this part of the subject, has long been before the public; and it might have been hoped that, unless some thing new had been discovered, this part of the controversy at least would have been suffered to rest. Yet the same often refuted assertions and inapplicable quotations are still introduced into the discussions of the most eminent advocates for Infant Baptism, and even circulated in Tracts to mislead the unwary.

The pamphlet before us proposes to examine this subject, by bringing into one view the various passages in the christian writers of the first two centuries after Christ, which relate to the subject. It gives a catalogue of twelve theological writers in this period, and about fifty of their works, and asserts "that whenever they mention baptism, they speak in favour of that of *Adults*—for they speak of no other." We should exceed our limits, did we attempt to give even an outline of the extracts by which the writer endeavours to prove this assertion; we must therefore refer the reader to the pamphlet itself.

It is rather singular that, from the writings of all these fathers before Tertullian, who died A. D. 216, the advocates for Infant Baptism have not been able, with all their industry, to glean more than two short sentences, which, even in their own judgments, have any reference to that subject. One is from Justin Martyr, about A. D. 150, who in an Apo-

logy for the Christians, presented to their heathen persecutors, tells them, "Several persons among us, of sixty or seventy years old, of both sexes, who were made disciples to Christ in their childhood, do continue uncorrupted." Here it is observable, that nothing is said of baptism, unless it be understood in the phrase "made disciples." The original word, used by Justin, is however the very same word used in Matt xxvii. 19, which our pædobaptist translators themselves have rendered "*teach*;" and the obvious meaning of the venerable father is, that they were instructed in the christian religion in their youth; exactly as Timothy had "known the holy scriptures from a child." 2 Tim. iii. 15.

The other extract is from Irenæus, who is placed by our author, at A. D. 190. He says, "Christ came to save all persons by himself: all, I mean, who by him are *regenerated* unto God; infants, and little ones, and children, and youths and elder persons. Therefore he went through the several ages; for infants being made an infant, sanctifying infants," &c. "This testimony," observes Dr. Wall, "which reckons infants among those that are regenerated, is plain and full, provided the reader is satisfied that regenerated does in this place mean baptized." True: but that is the point to be proved. Many of the most learned of the Pædobaptists have confessed that, as no mention of baptism either precedes or follows this quotation, the word regenerated here retains its literal sense, and may be explained by sanctified. And indeed it is to be hoped that it does; otherwise the good father must affirm that Christ came into the world to save those and only those who were baptized, and that all those who are baptized must be saved: doctrines which we presume few would wish to impute to him.

We have room for only one quotation on the other side of the question, and that shall be from Justin Martyr, in the same apology already mentioned. Describing the practices of the christians for the information of their persecutors, he says, "And now we will explain after what manner, when we were renewed by Christ, we devoted our-

selves to God, lest in omitting it we should seem to prevaricate in our relation. As many as are persuaded and believe that those things which we teach and publish are true, and engage to live accordingly, are admonished to address themselves to God, &c. We then bring them to a place where there is water," &c. The apologist describes the manner of administering the ordinance, and introducing the newly baptized brother to the church and to the Lord's supper; "of which," he observes, "it is not lawful for any to partake, but for him who believes our doctrines, and has been washed in the laver of regeneration for the remission of sins." Hence it appears that the christians in those days were not only Baptists but *strict* Baptists.

Though we should have been better pleased if less acrimony had appeared in some of the author's remarks, and he had borne his triumphs with more meekness; yet, as a collection of facts and authorities, we consider it a very valuable pamphlet, and cordially recommend it to those who wish to know the true state of this part of the argument.

A PASTORAL ADDRESS to the
*Members of a Dissenting
Church; suited to the present
times.* 18mo. pp. 76.

Westley, London.

The false liberality and spurious candour which have, of late years, confounded the ideas of too many professors, have long appeared to us likely to produce a laxity of principle and disregard to the claims of truth, that would have a very injurious effect on real vital religion. We are happy to introduce to our readers, this month, two authors who entertain similar apprehensions: the one, a judicious Scotch Independent; and the other, a very respectable English Baptist. The writer of the sensible Address now before us, observes: "While we most cordially hail a spirit of christian liberality, we ought to guard against losing sight of any of those principles which we are convinced are founded on the word of God. The object of the following pages

is to remind you of those principles in which, as consistent dissenters, we are united, and to which, so far as we see them supported by scripture, we ought conscientiously to adhere." In the conclusion of his Address, he says: "While we rejoice in the circulation of friendly intercourse and of mutual affection among all the followers of Christ, let us remember that to maintain this, it is not necessary to forget our own principles, or to neglect decidedly to act upon them. If we are convinced that those which we have embraced regarding the kingdom of Christ are agreeable to his word, let us be consistent. Let us steadily follow them out. While I would wish you to be liberal dissenters, I would at the same time wish you to be decided, conscientious and consistent dissenters. Principle, personal conviction, must be mingled with every thing we do in religion, if we are the subjects of Christ's spiritual kingdom. Let us never shrink from avowing our principles, whatever the consequences may be. In certain circles, the name of *dissenter*, I am well aware is not a fashionable one. A certain degree of odium or contempt is apt to be attached to it. But if there were one name that would incur more reproach than another, I should blush at the thought of deviating a single *iota* from what I believed to be a command of Christ, in order to avoid that reproach." These sentiments are creditable to the heart of the author and honourable to the authority of the King in Zion. They are the dictates of piety and integrity, which ought to regulate the conduct of all the disciples of Christ, in every case in which his doctrines or his ordinances are concerned.

In prosecuting his subject, the author states the general ground on which he thinks we are justified in separating from any national church whatever; and thus avoids the necessity of animadverting on the errors of any particular establishment. This plan gives him the advantage over many celebrated writers; as it brings the subject into a more compact view, and enables him to urge his arguments with more force and clearness. He defines an established church to be "that institution by which the government of a country employs its

authority to support certain authorized teachers of the christian faith;" and contends that such an institution is inconsistent with the general spirit, as well as the particular precepts, of the christian revelation. He illustrates and confirms this position in various particulars; and then recapitulates the sum of his argument, thus: "As christianity is entirely a spiritual religion; as it has to do with the understanding and conscience, and can only accomplish its benevolent design through the medium of personal conviction; as this view of its general character is confirmed by our Lord, expressly refusing to employ force in his kingdom, and by his apostles resting the support and propagation of the gospel in the world, on the voluntary exertions and contributions of those who believe it,—the application of civil power in supporting this religion is the application of an instrument manifestly inconsistent with its whole character and spirit, and the use of which the great Author of the christian faith expressly disclaims."

He next considers, at some length, the pleas of expediency and utility sometimes urged in favour of national establishments; and answers several objections to his views of the subject: concluding with a sensible, pathetic and reasonable exhortation to dissenters to act consistently with their principles, and maintain the purity of christianity in their churches and especially in their personal conduct.

We have perused this excellent Address with sincere satisfaction; and trust it will be extensively read; as it is well "suited to the present times," and adapted to be very useful.

A MANUAL for CHURCH-MEMBERS, drawn from the New Testament. By WILLIAM NEWMAN, D. D.

12mo. pp. 124. Price, boards, 2s. Ollor, London.

The venerable author of this valuable little volume agrees with the writer of the Address, noticed in the preceding article, that a lamentable and portentous indifference to principle prevails amongst modern

professors; and ascribes it partly to the same cause. "In some great societies," he observes, "and for the promotion of charitable objects, dissenters and churchmen mingle promiscuously; and this has been the occasion of much good. This good, however, great as it has been confessedly, is not unalloyed. It has been the occasion of many young persons thinking that the principles of nonconformity are matters of indifference; and that it is even a worthy object that, as the honourable Baptist Noel expressed it, 'all paltry distinctions should be melted down by the fire of universal charity.'"

With a view to correct this pernicious laxity, the Dr. has endeavoured to draw from the New Testament itself, a system of church order; which he has arranged in fourteen sections, under the following titles. The Authority of the New Testament—The Constitution of a Christian Church—On Church Power—The Mode of admitting Members—The Lord's Day—The Public Worship of the First Christians—The Lord's Supper—The Pastor's Office—The Duties of Church Members to their own Pastors—The Duties of Church Members to each other—The Deacon's Office—The Discipline of a Christian Church—The Law of Excommunication—The Fellowship of Christian Churches.

These sections are in general short outlines, designed to be filled up by the meditation and research of the intelligent reader; which originated in the synopses of the lectures on these important subjects, delivered to the author's pupils. They are clear and comprehensive, and ably supported by very appropriate references to the oracles of truth. The style is unadorned and simple, but very perspicuous and precise. It is occasionally enlivened by a stroke of pathos or humour, which has an agreeable effect. Thus, treating of the mode of admitting members, he says: "The church should not expect too much from a babe in Christ. No individual member should make his own experience a standard. If the candidate use expressions quite his own, in describing his own case, no member should be encouraged to suppose that a valid objection can be in that circumstance. We should not look for the marks of mature age in one

who is but a babe. What would be thought of a woman who should hesitate about nursing her own infant, and say, 'Stop, let us see whether it will grow first?' You would say, 'Take it, if you have a claim to the tender appellation of mother, take it into your bosom—nourish it with the milk of your breast—watch over it night and day—and then you will see whether it will grow or not!'"

We think this modest volume is adapted for great usefulness; and heartily recommend it to all the members of our churches, but especially to the officers and leading men. These would do well to make themselves completely acquainted with its contents, carefully examine how far they are supported by scripture, and then use all their influence to induce their respective churches to adopt the rules here recommended, as far as they judge them to be agreeable to that unerring standard. Great good might also arise from putting this Manual into the hands of young members, who would be thus prepared, much sooner than they otherwise would be, to render efficient and judicious aid in carrying on the cause of the Redeemer.

The author has prefixed a Section on Baptism, which will probably excite as much attention and be as variously appreciated as any part of his performance. Its principal object is to defend the practice of strict communion. In doing this, considerable stress is laid on John iii. 5; a text which, we fear, will not be deemed decisive by those who differ from him. We are also apprehensive that the two Old Testament mottos, which are prefixed to that section, will be more likely to excite a smile than produce conviction. Agreeing as we do with the worthy author on this subject, we should be sorry if these peccadillos should in any degree weaken the effects of the conclusive reasoning in the subsequent part of the same section. We should regret still more, if, notwithstanding all the authorities summoned in the Appendix, any "pious and candid reader should stumble at the threshold;" and thus be deprived of the important edification, which a reader of that character could not fail of deriving from the sensible and scriptural sentiments of this valuable compendium.

Missionary Observer.

JULY 1st, 1825.

THE POWER OF THE GOSPEL

DISPLAYED IN THE DYING HOURS OF VARIOUS CONVERTED HINDOOS.

The gospel of Jesus Christ is declared to be the power of God unto salvation; and by whatever denomination of professing christians its great truths are published to mankind, the uniformity of its effect shows the impress of a divine hand. The statements that follow, display the cheering power of the gospel, and record tokens of divine favour resting on various Missionary Societies. The first, second, and third articles, relate to persons connected with our Particular Baptist friends; the fourth, to an individual connected with the Travancore Mission, of the London Missionary Society; and the others to persons who were brought into the fold of Christ under the labours of the Church Missionary Society.

HINGHAM MISSER.

We have sustained a great loss in the death of Hingham Misser, our native preacher, and the first convert at Monghyr. He was a Brahmin of very respectable caste and connexions, and a man of great meekness and humility. On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a New Testament, which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for

upwards of a year, at the same time reading it to his countrymen, when he was led to take the decided step, by renouncing caste, and by being baptized in the name of Christ. The morning of the day on which this took place, he cooked his last meal with his family, and told them and the people of the village that now the time was come when he would openly declare himself a Christian. They all flocked around him, and even ran after him, when he went away, saying, if he would only wait a little longer they would all become Christians with him. But he replied to them, that he had waited a sufficient length of time,—that he had warned them, and told them of the gospel of Christ; but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour.

A part of his family followed him to the side of the river, and as soon as they saw him baptized, they tore their hair, and beat their breasts, and wept, and cried out, saying, "their father was now dead;" and then, with his wife, and the remainder of the family, disowned and forsook him. However, about two years after, his wife and one child returned to him, who still remain to lament his loss. She, we trust, is now beginning to feel her need of Christ. She called on us a few days ago, saying, that she was lying in the dust of sin from day to day, and wished to know him who was the only Saviour. She has even come so far as to desire to be baptized. We cannot but hope that the death of her husband has been greatly sanctified to her.

About two years ago, Hingham Misser had to leave this place to attend upon a law-suit that was pending in the court at Moorshedabad, connected with some property to which he laid claim. There, though he was much straitened in his

worldly circumstances, and reduced even to the most pitiable state of distress, from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the gospel to his countrymen, pointing them to the cross of Christ; and though they often persuaded him to give up Christianity, and return to Hindooism, where he would receive abundance of support, as a Brahmin, yet he declared to them that he would rather die than forsake Christ.

A short time ago, hearing of his distress at Moorshedabad, we sent to him requesting him to give up his law-suit, and return to this place, which he instantly did. When he returned, he appeared quite well, and was able to give two affecting addresses at the native worship held in our house every morning. One of these addresses I shall never forget,—the solemnity, and the pathos, and the fervour of it, exceeded all I had ever heard amongst the natives; particularly a part of it in which he described the sorrow of the wicked when they found themselves, at last, rejected by Christ. In his appearance and manner, he was quite heavenly, and though we did not, in the least, anticipate so sudden a removal, yet there was a something about him which seemed to indicate that he would be but a little while longer an inhabitant of earth. On the third day after he returned, he was seized with a fever, which in six days more ended his earthly career. During the whole of his illness, he was patient and cheerful; and just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands, engaged in prayer. Whilst so engaged, his spirit took its flight, and he fell asleep in Jesus, without a sigh, a groan, or a struggle.

Such was the end of this good man—a man who literally suffered the loss of all things: wife, and children, and subsistence—for the sake of Christ, and who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He was a man of so much information, and of such gentleness of character, that he was universally beloved. Wherever he went, he carried his Bible with him, and was ready at all times to make known the way of salvation. After his death, I found a number of hymns among his papers, of his own composing, which will make a valuable addition to our selection, as all his compositions are of a superior kind. I found, also, the book of Genesis translated into the pure Hindoos. His Bible I keep as a me-

morial of himself, which is beautifully written in the Kayti character. I do not know his age exactly; but he appeared to be about forty. LESLIE.

DEBRANEE.

Debranee was the Widow of Bykanta, one of the earliest converts, whose first visit to the Missionaries at Serampore was on the 15th of June, 1805. Under date of the 9th of February, 1806, in the Periodical Accounts, we have the following notice—

Our brother Bykanta is returned from Jessore full of joy. His wife has forsaken her father's home, to cleave to him: she declared her resolution to do so, in the presence of an officer sent by the British Magistrate to her father's: the particulars of this affair are quite interesting. She is about 19, and has an infant son.

While her husband lived, she acted with a constancy and assiduity of affection worthy of this decision. For sixteen years she had been a Member of the Church, and adorned the doctrine of her Lord and Saviour. She had been a widow for seven years; during the whole of which time she possessed such strong confidence in God, as never to despond in any affliction. When any of her relatives were ill, and she was asked if she was not concerned about them, she would say, "What will my concern avail? God cares for them, and therefore there is no need for me to distract myself." If she found any one in deep sorrow for some loss, she would reprove them by saying, "You act very unwisely: it is our duty, in all our trials, to look to God, and bless Him. He is Almighty and Omnipresent, and therefore knows all our sorrows." By such conduct, she eminently fulfilled the Scriptural exhortation, *Be anxious for nothing*, without being at all chargeable with apathy or selfishness.

Shortly after the death of her husband, she went to reside with two other widows, who were Members of the Church. From that time to her death, she lived in the greatest love and peace with them. She was a constant attender on the Means of Grace, when in health; and took much pleasure in attending the Sabbath School, where she would take her turn with the rest of the sisters, in offering up a short prayer. She appeared anxious to read; and, at night, with the assistance of her son, a boy of eight years of age would read over her lesson. She very earnestly desired, also, that her daughters might be able to read the Scriptures.

She was ill a whole year. When medicine was administered, she always took it, saying, "The Lord will do with me as he thinks best. My body is ill indeed, but my soul is in health."

About this time, her son-in-law called to see her; and, finding her very ill, asked her what she thought of herself: she replied, "All my hope is placed on my Saviour Jesus Christ. I know that this is a deceitful world. It is fast passing away, and we are all dying; but blessed is the soul whose sins Jesus has blotted out." When her son-in-law prayed with her, she appeared to be melted in sorrow. When he had finished, he tried to comfort her. She begged him not to grieve about her; "for," said she, "if it be the will of God to take me out of this thorny world, all I pray for is, that He may prepare me for my departure. May the Lord bless you for ever with the light of his countenance! Oh, rely on him."

Her illness being of long continuance, her Christian brethren and sisters had many opportunities of conversing with her; and, at all times, her conversation was so satisfactory, that many were led to say that God was very gracious to her, and had blessed her with the consolations of His Holy Spirit. Her disorder, at last, rapidly increased, and medicines were of little use.

One night, her youngest son-in-law calling to see her, inquired if she were happy in mind? "Yes," she answered: "I have nothing to fear, for I have obtained salvation through Christ. He died on the cross for my sins; and God, through His Son, has wiped off the debt that was accumulated through my iniquities. I have peace. The sufferings, that I endure from my decaying body, are not worthy to be called sufferings, when compared with what Christ endured for a guilty world."

Her youngest daughter had lived with her some time; and, whenever she was free from pain, she would converse with her children on the subject of religion, and beg them to fear God and walk in His ways.

Her disease was very distressing; yet, notwithstanding all her sufferings, no impatient word was heard to escape her lips. Often, when her friends expressed their astonishment at this, she would say, "No one can participate in my pains, and therefore it is best for me to suffer them patiently. My body alone suffers—not my mind."

Several of the Members of the Mission family called to see her, at different times; and invariably found her happy,

and steadfast in her hope. Seeing her end fast approaching, her friends watched by her bed day and night, and spent the greatest part of the time in singing, reading, and prayer. Though very weak, she always listened with attention; and when able, would join them in singing. Sometimes she would say, "Lord, have mercy on me speedily." When too weak to speak so as to be understood, still, from the posture in which she was seen, and the moving of her lips, she appeared to be frequently in prayer.

Two or three days previously to her death, she had her children collected round her bed; and, desiring them to love and serve God, and to dwell in peace with one another, she commended them to God in a short prayer. Her strength now failed; and all that she could do, in answer to any questions which were put to her, was to make some sign with her hands. At one time, particularly, when asked if she prayed, she pointed to her breast, implying that she prayed inwardly.

Thus lived and died Debranee. She was born a Heathen; but, through the grace of God, she died leaving a good testimony that she had passed from death unto life, and that she is now in possession of a never-fading crown of glory.

FRIEND OF INDIA.

AGED BRAHMUNEE.

A poor old Brahmin woman who attended the means of grace every Lord-day, died in June, 1824; some time before her departure she attended Mrs. Smith, with several other women, to hear her read, and expound the scripture immediately after worship; and, on hearing the deprived and ruined state of mankind, she was more affected than any other woman, especially on hearing what Christ had suffered for the sins of the world. One Sabbath, reflecting on the painful sufferings of our Lord Jesus, she said, with tears, "I have hitherto worshipped the Ganges and all the Hindoo gods, but to no purpose, none of the gods suffered for my sins like Jesus Christ, and Him only shall I worship." This poor woman composed in rhymes, "Christ suffered for sinners," which she would sing with tears. A short time since, she fell sick with a fever, and the following Sabbath, as she was not able to attend, she begged her daughter to go and hear the word of Jesus, to which she made some objections. The mother told her, "O do not neglect to go and hear the words of Jesus, for he is our

only Saviour of the world!" and two days after she breathed her last. The daughter continues to attend.

SMITH, *Benares.*

VESUVASUM.

Vesuvasum, whose name signifies "Faith," was baptized, with his family, by Mr. Ringeltaube. His attendance on the means of grace, ever since I have known him, has been regular. In conversation he said very little; but that was generally to the purpose, and showed that he thought about the truths which he heard. Indeed, he seemed to take great pleasure in the ordinances of religion, and was very attentive under the preaching of the word. This I particularly noticed the Sabbath previous to his death, while I was explaining the nature of a sinner's conversion to God: he was deeply interested in the subject; and appeared to hear as one would who was sensible that there was but a step between him and death: which proved to be really the case; for, in the following week, he was seized by that painful disease the cholera morbus, which, in a few hours put a period to his life.

At intervals he took the New Testament and read it. He prayed frequently, that the Lord would give him true repentance for all his sins, and faith in Jesus Christ. These seasons were often interrupted by fits that attend this disease, which occasioned delirium.

At one time, on recovering from one of these fits, a heathen priest, accompanied by some of his heathen friends, who were sent for by the neighbours for the purpose of curing his complaint, and to induce him to renounce the gospel, came in. He began to persuade the poor man to forsake the God whom he had been serving, and to give offerings to the gods which he had so long forsaken; and to put the mark on his forehead, as a pledge of his return to heathenism—telling him, by doing these things, he would restore him to health. To which he answered, "Are you come hither to destroy my soul? To the God who gave my soul, I will commit it. Moreover, you say, if I worship your gods I shall not die. Is this true? Do not some of those persons die by this disease who worship them? And is there not a period coming when you yourselves will die? And if you die in your unconverted state, you will go to hell. If I now die, it is with the lively expectation of dwelling in the presence of God my Saviour for ever!" He then desired them to leave his house.

After this, he said to his wife, children, and friends who were present, "Be not deceived with the words of this man. The Lord, by taking me, will deliver me from his snare. O give not heed to such lying vanities, but repent of your sins, and believe in the gospel of Christ. You know that I have been a great sinner: and that I have often prayed to the Lord for the pardon of sin, and for peace of mind. Now death is come near to me, I can cheerfully resign my soul to the Lord for complete salvation." He turned to his wife and children, and said, "I shall soon be separated from you, and made one with the Lord. Believe on Him with your whole soul, and he will be a father and a husband to you. As you do not know the day nor hour of your death, go to the Lord Jesus Christ without delay; and ask, in earnestness and in truth, the pardon of all your sins." He then turned to his nephew, who is the schoolmaster of the place, and said, "I shall die: I therefore, entreat you to be very kind to my wife and children." He was now very much exhausted. Soon after he was heard to say, "O Lord, receive me into Thy kingdom!"—and so departed in peace.

I was forcibly struck with the contrast between the last moments of this man and those of a Heathen. Having felt the influence of the gospel, he dies, not only in peace, but with feelings of the tenderest concern for his wife and children, whom he leaves behind; while a Heathen, after he perceives that there is no hope of life, sinks generally into a state of insensibility and apathy toward his nearest relatives, and into a total indifference in reference to a future state. MAULT, *Nagracoil.*

MARY GIBBS.

Mary Gibbs had, for many months, been in a weak and infirm state. She was among the first who attended the Means of Grace, in Hindoostanee, at this place; and has ever since conducted herself with great propriety, and worthy of a sincere follower of Christ. Though very poor, and receiving a pittance of a rupee and-a-quarter, and latterly of but two fanams, per month, yet she seemed contented. Highly prizing the ordinances of religion, she would never be absent, unless prevented by sickness. For some months previous to her death, she was confined to her bed; and, in this state, was frequently carried to the Church. In the course of my visits to her, she always appeared hungering after the Word, yet patient and resigned to the dispensations of her Hea-

venly Father; remarking, that as her Saviour suffered so much for her, the least that she could do, was to be resigned to His will. "Time was," she added, "when I could not for any thing absent myself from the Meetings; but my mind was suspended," that is, in anxiety, "looking for those holy seasons when people go to the House of God." The love and sufferings of the Saviour were the theme for her conversation. The day before her demise she told her landlady (a Roman Catholic) that she was about to take her departure: the other, not comprehending her, replied, "Whither are you going?" She answered, "To my Saviour, who calls me!"

BOWLEY, *Chunar.*

FRANCES ALLEN.

The father of this little girl died about twelve months before her. From the time of his death, she had been under the sole management of her widowed mother, a pious Member of our Church.

From very early age this child had manifested a superior genius, much beyond the generality of children in India. She was also obedient, respectful, and affectionate to her mother. These amiable qualities, together with her modesty, seemed to grow with her growth; and, with the respect and courtesy which she paid to her superiors, attracted the notice and gained the affection of those who knew her. Often, when her mother returned home after a long walk, this dear little creature used to approach her with great affection—press her feet, in order, as she said, to alleviate the pain and fatigue which her mother must have felt—and then bring water in a basin to wash them. Thus did she entwine round the affection of her parent, and reward her for the pious care and discipline which she exercised over her: had these services been required of her, it were of less import; but they were entirely voluntary.

Her mother, being herself blessed with a delight in spiritual things, made it a point of duty to have her daughter always at Church; where she conducted herself with order and attention—frequently manifesting, by the answers which she gave to the questions put to her, that she understood something of what she heard: at times, she could retain but little; which she imputed to the conduct of the children about her.

Thus did she continue to behave till she was taken ill. During her illness, which was about three weeks, she manifested a patient and resigned disposition. On the

day of her death, I saw her in the morning, when she was calm and quiet, and had a pleasant look. About two hours previous, she sat upon the bed; and, as if conscious that she must soon stand before her Judge to render an account for the deeds done in the body, she turned to her mother, and, with her little hands joined together, humbly begged pardon for whatever offences she had hitherto done: which being granted, with a prayer that God might forgive her, she lay composed till within a few minutes of her death, when she turned to her mother, exclaiming "Mother, I am going!" To these heart-rending words, the devout mother, without the least hesitation, replied, "Well my dear—if Jesus Christ calls you away, you may go!" She embraced her mother most affectionately, clasped her arms round her neck, and continued to kiss her heartily for some time; and, almost immediately after, her spirit took its flight, without the least struggle or agitation, to its eternal rest.

BOWLEY.

GOOROOPATTAM,

A boy under the instruction of the Church Missionaries at Madras.

The day preceding his death, he appeared deeply affected by the sudden death of one of his school-fellows who had only come to the Seminary on the preceding day. Just as the body of this youth was being placed on the bier, in order to its interment in Vepery Burial-ground, Gooroo-pattam came to me, and complained of the same symptoms as had proved fatal the day before. I asked him whether he felt any fear? he instantly replied, "No, not the least fear." I gave him the first dose of medicine previously to going to the funeral of the other boy, and left directions for its repetition every twenty minutes until I returned. On my return, he was apparently better: about eight o'clock, however, he grew worse; and, from this time, medicine of the strongest kind had no effect.

When I found how the attack would terminate, and that but a short time remained to him here, I asked him several questions with regard to his soul, to which he gave satisfactory answers. I had not been absent from him above half-an-hour, when he sent word that he desired to speak with me. On my going up to him he seemed to be completely altered: his countenance was settled, and his voice strong and clear; and his deep-sunk eye gave him the appearance of an aged Christian, giving his last counsel to surrounding friends. Raising himself up, he

stretched out his cold hand to shake hands with me: while pressing my hand very forcibly, he spoke as follows: "I am now on a long journey, even on a journey to heaven: I feel unworthy to shake hands with you, but yet I take the liberty of doing so." He then thanked me, in a most affecting manner, for the kindness which I had shewn him. After this, he told me that he had four fanams which he wished to dispose of—"When I am dead, give two fanams to the Ayah," servant, "for her love and affection toward me in this my last illness, and one fanam to each of my relations." This and some other little worldly concerns being settled, with all the precision of a man in full health; he said "God has blessed my mother with five children. I am about to be taken from her. I desire that the intelligence of my death may be communicated to her; but with the request that she will not come to Madras, as it will be attended with her death." He then addressed himself thus to his fellow-scholars:—"The words of the Lord are, *No man, having put his hand to the plough and looking back, is fit for the kingdom of heaven*: therefore, as you are called to preach the words of truth to the Heathen, be FAITHFUL and LABOUR." At his request, the tenth verse of the Second Chapter of Micah was read to him—*Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.*" He then shook hands, separately, with each person present; embracing his relations. "Pray for me," he said, "every one of you, and I will think of you in heaven." He seemed pleased with this idea.

Finding his mind so clear and composed, I thought it a favourable opportunity to ask him some questions, which might satisfy me more as to his state before God. "You seem composed," I said. "Does this arise from solid peace in your heart?" "Yes."—"Now, tell me what is the kind of peace which you feel?" "The peace of God."—"How did you come to possess this peace?" "By believing in Jesus Christ."—"When did you begin to know Christ? Was it at Tranquebar, or since you came to the Seminary?" "After my admission into this Institution, I became possessed of this knowledge."—"In what particular manner did you come to this precious knowledge?"—"By reading the word of God."—"Did any particular passage strike you?" "Yes."—"What was it?" "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." This was a text from which I had preached, some months before—"Had you ever any con-

versation on this subject with any one?" "Yes: I heard a sermon preached once, and also conversed with my other friends in the Seminary"—"Did the death of little Arseervadam," a boy who died suddenly by the bite of a snake, "make any particular impression on your mind; and do you think you derived any profit from it?" "I think I knew Christ before that, and have known him since."

Finding the poor little boy getting weak, I asked him no more questions. He was still sitting, supported by two or three persons; when, beginning to feel weak, he desired to be laid down, and said, most emphatically—"Now I can speak no more—leave me to myself." These were his last words. He was laid down, and never afterward was observed to move.

Thus was God glorified in the death of a boy thirteen or fourteen years of age.

The impression made on the minds of the other boys remains until this day; and other servants of the Mission, who were present, say that they shall never forget the interesting but affecting scene. When the particulars were mentioned to several Heathens, they said that the power of the GOD had come down into him.

SAWYER.

AFRICAN INSTITUTION.

This important Society continues its benevolent exertions to benefit injured Africa. At its Anniversary Meeting, on the 13th of May, the following was one of the Resolutions:

—That this Meeting contemplates with profound sorrow and abhorrence the frightful extent and malignity of the present Slave Trade, as protected by the Laws of Portugal and Brazil, by the Heartlessness and Duplicity of the Government of France, and by the Profligate Concurrence of the Spanish Authorities at Cuba: and that this Meeting does most earnestly beseech His Majesty's Government to persevere in their honourable exertions, until all nations shall have, by common consent, not only denounced the Slave Trade as Piracy, but shall have conceded a mutual right to visit suspected vessels, and shall have admitted evidence of any vessel being actually employed in carrying on the Slave Trade to be proof sufficient to authorise condemnation.

The most deplorable statements are given respecting the infernal cruelties, connected with the hor-

rid Trade, carried on by these abandoned nations, (all of them be it observed *Popish* ones.)

In the Sierra Leone Gazette of November 24, it is stated—

The French Slave Trade has lately most considerably increased in the rivers Bonny and Old Calabar. Several new vessels have arrived; and many, laden with full cargoes of human victims, have left under the White Flag and manned by Frenchmen, although the capital embarked is ostensibly Spanish. In order that our readers may judge of the barbarity and want of feeling evinced by these subjects of an enlightened nation; which publicly disavows such infamous conduct, we desire to make known that "Le Louis," commanded by one Oiseau, in completing her cargo of Slaves in the Old Calabar a few weeks since, without the slightest spark of humanity in him, thrust the whole of these unfortunate beings between decks—a height of only three feet—and closed the hatches for the night! When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased, and putrid atmosphere which they were condemned to respire! The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling to be thrown into the river; and immediately proceeded on shore, to complete his execrable cargo by fresh purchases of his fellow-creatures. To detail all the information which we have received relative to the enormities committed by these dealers in human flesh, who feel that they are protected by the nation which they claim and the flag which they hoist, would horrify any but Slave-Dealers, who seem naturally callous to every feeling which ennobles mankind: suffice it to say they

are heart-rending, and would disgrace the most unenlightened savage.

In the Gazette last quoted, the following scandalous facts are stated in reference to the PORTUGUESE Slave Trade.

We regret never having before inspected the numerous Slave Ships which have arrived here, in order to ascertain whether they answered the description set forth in their Papers. The following particulars relative to three vessels, taken by our squadron for being engaged in this horrible commerce, and lately brought into our harbour for adjudication in the British and Portugese Court of Mixed Commission, will, we feel assured, astonish even our readers, who have unhappily had too many opportunities of witnessing the misery which this traffic imposes upon its defenceless and unfortunate victims.

The "Dianna"—This vessel is stated, in the Royal Passport, to be 120 tons burden; and permitted, by this passport, in accordance with the Alvara of His Most Faithful Majesty, under date of the 24th of Nov. 1813, to carry 300 Slaves; being at the rate of five to every two tons. On being inspected, she is found to admeasure only 66 tons, 52-94 fourths English measurement; and, therefore, AUTHORIZED to take at the rate of five to each ton. The surface of the men's slave room is only 480 feet, and 2 feet 7 inches in height; and that of the women 103 feet surface, and 8 feet 11 inches high; yet on board this vessel there were actually shipped at Badagry, for the passage to the Brazils, 156 human victims, besides her crew 18 in number.

The "Two Brazilian Friends"—This vessel is also stated, by a like document, to be 146 tons; and, being similarly licensed.

might carry 365 slaves. On inspection, she is found to be only 95 tons 54-94 fourths, and, consequently, in like manner, authorised to carry at the rate of four to each ton. The surface of the platform for the men is 615 feet, and the height 2 feet 6 inches; that of the women 148 feet 8 inches surface, and 3 feet 10 inches in height. On board this vessel there were actually shipped at Badagry, for passage to the Brazils, 260 unfortunate Africans, besides her crew, 18 in number.

The "Avizo"—This vessel is by a similar document, asserted to be 231 tons; and, by her licence, might carry 580 slaves. On examining her, it is ascertained that she is only 165 tons 28-94 fourths; and, therefore, might carry at the rate of more than 5 to a ton. The surface of the men's room is 861 feet, height of ditto 3 feet 2 inches; that of the women is 215 feet surface, and the same height as the men's: 465 wretched beings were stowed on board this vessel at the same port, for passage to the Brazils, besides her crew, 33 in number.

NEW HORRORS IN THE MIDDLE PASSAGE.

Having gone off to the Slave Vessels lately sent into this harbour by our brave squadron, I was struck with the appearance of some very fierce dogs of the blood-hound species, natives of Brazil; and, on inquiry, found that they had been taken on board for the purpose of assisting their inhuman masters in coercing the unfortunate victims of their lawless cupidity. These animals, I am told, are so well trained to the purposes for which they are kept as to sit watch over the hatches during the night, or whenever the wretched beings were confined in the pestilential atmosphere of the

vessel's hold; and thus effectually preclude them, by their ferocity, from ascending, which, in their sufferings from suffocation and putridity of atmosphere, they are naturally desirous of doing. This abominable system of thus employing the most savage of the domiciled canine species is, I understand, pretty generally practised on board the Slavers from Bahiah and Cuba.

BARBARITY OF THE INTERIOR SLAVE-TRADE.

Major Gray, who commanded the Expedition for exploring Western Africa, furnishes the following dreadful statements of the horrors, which the system occasions in Africa. The Kaartans, very far up the Senegal, had attacked their neighbours, the inhabitants of Bandoo. Major Gray says—

They had made 107 prisoners, chiefly women and children. Many of these unfortunate beings were known to me. The men were tied in pairs by the necks, their hands secured behind their backs—The women by the necks only; but their hands were not left free from any sense of feeling for them, but in order to enable them to balance the immense loads of corn or rice, which they were forced to carry on their heads, and the children (who were unable to walk,) on their backs.

Major Gray, accompanying the Kaartans, adds—

I had an opportunity of witnessing the sufferings to which the new-made Slaves are subjected in their first state of bondage. They were hurried along, tied as I before stated, at a pace little short of running, to enable them to keep up with the horsemen,

who drove them on as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One, in particular, would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African: she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along. All this did not prevent her inhuman captor from making her carry a heavy load of water: while, with a rope about her neck, he drove her before his horse; and, whenever she showed the least inclination to stop, he beat her in a most unmerciful manner with a stick.

Had any of those Gentlemen (if any there be,) who are either advocates for a revival of that horrid and unnatural traffic in human flesh, or so careless about the Emancipation of this long degraded and suffering people as to support their cause (if they do it at all,) with little ardour, been witnesses to the cruelties practised on this and similar occasions, (to say nothing of their sufferings in the middle passage,) they would soon change their minds, and be roused to make use of all their best exertions, both at home and abroad, to abolish in toto the Slave Trade, which, although it has received a mortal blow from the praise-worthy and truly indefatigable exertions of Africa's numerous and philanthropic friends in England, must exist as long as any of the States of Europe give it their support.

I endeavoured to purchase from Garran (the Kaartan Chief,) the freedom of the poor old woman; but, although I told him to fix his own price, I could not induce him to comply. He told me that

nothing could be disposed of before the King had seen all that was taken. I, to no purpose, represented to him the more than probability of this poor creature's falling a victim to the hardships which she must undergo before she could reach Kaarta. Those savages only ridiculed my compassion, and asked me if I was gratified in seeing the people of Bondoo thus punished: my reply in the negative only excited their laughter; and drew a remark from Garran, "that people so sensible to the sufferings of their enemies could not be good warriors." Alas! what an error! and what consequent scenes of distress and misery!

Of a subsequent day's toil, Major Gray says—

The sufferings of the poor Slaves during a march of nearly eight hours, partly under an excessively hot sun and east-wind, heavily laden with water, of which they were allowed to drink but very sparingly, and travelling barefoot on a hard and broken soil covered with long dried reeds and thorny underwood, may be more easily conceived than described.

One young woman, who had (for the first time,) become a mother two days only before she was taken, and whose child, being thought by her captor too young to be worth saving, was thrown by the monster into the burning hut from which the flames had just obliged the mother to retreat, suffered so much from the swollen state of her bosom, that her moans might frequently be heard at the distance of some hundred yards, when, refusing to go on, she implored her fiend-like captor to put an end to her existence: but that would have been too great a sacrifice to humanity; and a few

blows with a leathern horse-fetter soon made the wretched creature move again.

A man, also, lay down; and neither blows, entreaties, nor threats of death could induce him to move. He was thrown across a horse, his face down; and, with his hands and feet tied together under the animal's chest, was carried along for some distance: this position, however, soon caused difficulty of breathing, and almost suffocation; which would certainly soon have ended his miserable existence, had they not placed him in a more easy posture, by allowing him to ride sitting upright; but he was so exhausted, that, to keep him on the horse, it was necessary to have him supported by a man on each side. Never did I witness, nor indeed did I think it possible that a human being could endure, such tortures as were inflicted on this man.

I did not see the old woman, nor could I ascertain what was become of her.

At a later period he adds—

The sufferings of the prisoners presented scenes of distress, which I am incapable of painting in their true colours. The women and children, all nearly naked and carrying heavy loads, were tied together by the necks, and hurried along over a rough stony path that cut their feet in a dreadful manner. There were a great number of children, who, from their tender years, were unable to walk, and were carried, some on the prisoners' backs, and others on horseback behind their captors, who, to prevent their falling off, tied them to the back part of the saddle with a rope made from the bark of the baobal, which was so hard and rough that it cut the backs and sides of the poor little innocent babes so as to draw the

blood.—This, however, was only a secondary state of the sufferings endured by these children, when compared to the dreadfully blistered and chafed state of their seats, from constant jolting on the bare back of the horse; seldom going slower than a trot or a smart amble; and not unfrequently driven at full speed for a few yards, and pulled up short. On these occasions it was to me a matter of astonishment, how the child could support the strokes which it must have received from the back of the saddle, which, from its form, came in contact with the child's stomach.

Major Laing furnishes full evidence that the Slave system is a principal obstacle to the improvement of Africa. He thus reports the sentiments of Assana, the King of Soolimana:—

Strong as were the King's prepossessions in favour of war, as being the constant practice of his forefathers, whose steps he considered himself bound to follow, he would, nevertheless, lend an attentive ear, when I endeavoured to point out the advantages which he might derive from legitimate and honest trade. There were times, when, after revolving in his mind what I had advanced, he would appear almost inclined to give way to my opinion; but the recollection of his forefathers would recur, and prove too powerful for his half-formed resolutions. His inclinations, however, to think seriously about peace, agriculture, and commerce were so strong, that one morning, on my entering the palaver-house, he exclaimed aloud, before all his elders and other people assembled, "Ah! white man, I thought of you all last night: your palaver is a good one. If I go to fight, I waste powder, I waste life, and

sometimes I get nothing: if I get any thing, I do ill to other people; and the Book says that is not right. If I make trade, I do myself good—I do other people good—I hurt nobody. I must try what you tell me for one year; and if I get money, I shall not fight for Slaves again."

When I learned that he was about to carry war into the Limba country, I inveighed strongly against the measure, and inquired what the Limbas had done to induce such a step. For some time, Assana was silent, and held down his head: at length, with a mixture of shame and embarrassment he replied—"They have done me no harm: I tell you true, they have done me no harm, and I have no right to fight them. But, white man, I am not a fool: it is not the song of a Jelleman," (the bard or minstrel,) "which has made me do this. I have two strong reasons. I have too many people who have nothing to do; and if I cannot find employment for them till harvest-time, many will leave me, and others will plague me with their palavers.

You know, white man, you have told me an idle man will work mischief, and what am I to do?" I pointed out various ways of employing his people, to his own profit and with advantage to themselves; in which, although he acquiesced for the moment, he again broke off, and observed, "I have in my Town a number of Tilligiggo Men," people from the west, "who have brought me money, and wish for Slaves in exchange. I have none at present to give them, unless I take them from Limba. Let me only get these men away, and I shall endeavour to find some other mode of keeping my people employed."

On another occasion, I detailed to him the horrors of a Slave ship

—the misery entailed upon the unfortunate people whom he and other African Chiefs sold into captivity—the sufferings undergone during a trans-atlantic voyage; the confinement, starvation, filth, flogging, bad air, and all the miseries to which they are exposed: and I operated so powerfully upon his feelings as to bring forth tears, and induce him to protest that he never would fight for Slaves again. "Ah!" he exclaimed, "you English are good people. You do not wish to see black men in trouble. You walk long journeys into the country for nothing else: you do not come for money—we have got nothing good to give you: you come because you wish to help us. You keep ships to take Slaves from the bad white men, and you do not sell them: you put them down at Sierra Leone—give them plenty to eat, plenty to drink, plenty of cloth—and you teach them to know God. Governor Mac Carthy must be a good man: I must be good friends with him."

He would frequently, however, dwell on the strong temptation to continue the trade in Slaves, while white men could be found to purchase them: because, he said, money was got for them so easily and certainly; while new modes were doubtful until tried, and might take much trouble to establish.

CIRCUMSTANCES PREPARATORY TO THE DIFFUSION OF THE GOSPEL IN INDIA.

On this interesting topic we extract the following information from "The Friend of India," merely observing that in reference to the subject of this article, we may adopt the language of the Psalmist, "Whoso are wise and

will observe these things, even they shall understand the loving-kindness of the Lord."

The writer remarks, "The efforts of our own countrymen in the cultivation of the Indian languages deserve to be rescued from oblivion, as developing the designs of Providence respecting India, in a way which may lead to results best appreciated in future ages." He then proceeds:—

The state of India about sixty years ago, was deplorable in the extreme. To the most complete despotism ever yet exercised on the human mind, that of the Brahmanic tribe over their deluded countrymen, had been added, the oppressive rule of their Mussulman conquerors, which had increased the ignorance, the wretchedness, and the general depravity of manners, found among the natives of this country. In these circumstances it pleased Divine Providence, by a series of successes in arms which rendered all opposition vain, to place them under the fostering care of Britain. After this, the first care was of course that of settling the state of the country so as to impart to the inhabitants the blessings of peace, and of a regular administration of government. This was not the work of a day; nor indeed could the country be said to enjoy a state of tranquillity much before the general peace in 1763. But after this the repairing of the ravages occasioned by war, and the regulation of the financial and judicial affairs of a country so newly enjoying the advantages of British rule, would naturally occupy the attention of those to whom Providence had now confided the country; and the distresses for a long time felt through the interruption which commerce and agriculture had experienced, and particularly the

dreadful famine in 1769, would add much to the labour and difficulty. It is therefore no wonder that our countrymen were able at this period to pay little attention to the languages of India. The knowledge of them, however, is essential to its mental and moral improvement: without an inter-communication in point of language, little can be done for the improvement of any country, and the idea of creating this intercourse by teaching the mass of a people a new language, if not completely hopeless, is of such distant promise that generations must pass away before any thing of importance can be effected.

The situation of Bengal, moreover, was such as to render the Gospel indispensably necessary. Idolatry had been tried in its fullest extent, and through a system of no common kind,—a system which in the doctrine of the metempsychosis, holding out immediate punishment for crimes, had brought future threatenings home to every man's feelings,—but wholly in vain as to the prevention of sin. Mahometanism had exerted all its power, and had only added to the general corruption. It was *light* which was needed, that light "which maketh manifest." But in what way could this approach the native mind so as to become the free choice of the people? No compulsion could answer the purpose: this had been fully tried in the case of Mahometanism, which the most powerful coercion could never render the religion of the populace in Bengal. The gospel must therefore become the *free choice* of the common people before it can perform its work on the mind, and produce those sacred fruits which bless mankind. Till the popular languages were laid open, however, this was im-

possible ; and to the usual impediments respecting the acquisition of languages and the diffusion of knowledge through them, were added an almost unconquerable reluctance to communicate instruction in those who alone were able, the learned among the Brahmans, together with the want of a printed character. But Providence gradually removed these obstacles, and fully opened the way for the promulgation of light.

As early as the year 1776 the mind of Mr. Nathaniel Brassey Halhed was strongly turned to the study both of the Bengalee and the Sungskritu languages, possibly from feelings by no means unfrequent among European scholars at that period, a boundless but unfounded admiration of the sacred writings of the Hindoos. The fruit of his studies appeared in the year 1778, in a grammar of the Bengalee language, which although imperfect, as might have been expected to be the case with a first attempt, evidently displays much of research, and still more of a classical taste ; and will long endear his memory to the lovers of Indian literature.

But if Halhed merits our thanks for thus opening the door to Indian literature, he deserves them still more for instilling a love to those studies into the mind of his friend Wilkins. To Mr. Charles (now Dr.) Wilkins, we are indebted for the application of the art of printing to the Bengalee language—the result of which on the destinies of India, it must be left for eternity fully to develop. The idea once realized in his mind, no labour could deter, no difficulty discourage him ; he originated the models, prepared the materials, and shared the manual labour with his native assistants while he directed their

operations. Among the first specimens of his typographical skill, was his friend Halhed's Bengalee Grammar, which, but for him could not have seen the light, at least in this country. To this fount of Bengalee types, he added others in the Nagree and Persian characters ; and thus completely opened the way for the ultimate diffusion of knowledge throughout India.

If these means were now provided in the course of an all-wise Providence, the desire to employ them was kindling in the minds of men peculiarly adapted for the arduous work of explaining the languages and literature of India. In the latter end of 1783 arrived in India, Sir William Jones, a name deservedly dear to every friend of literature. Eminently prepared by his previous studies, and fired with the desire of adding to his other acquisitions a knowledge of "the language of the gods," he began the studies of Sungskritu through the medium of the Moogduboodh ; and attained a degree of proficiency therein, which astonished the "twice-born" themselves. To him we are indebted pre-eminently for subduing the reluctance of the Brahman to communicate instruction. The sum he gave his pundit, if common fame may be relied on, almost exceeds belief. Five Hundred Rupees monthly is the sum which the natives affirm he gave his instructor in the sacred language, Ramlochun, a pundit of the Vydia or medical cast, who died at Nuddea a few years ago. If this were really the case, still the result was worthy of the liberality. The reluctance is completely subdued : at the present moment, a multitude of teachers in that language could be obtained for a twentieth part of the sum with

which he is said to have purchased the labours of his instructor.

The efforts of Sir William Jones were by no means solitary ; others at the same time cultivated either the Sūṅskritū language, or those of Arabia and Persia ; and a publication which as early as 1785, issued from the press at Calcutta, in two volumes quarto, under the title of the " Asiatic Miscellany," contains, among much of inferior value, a number of pieces which sufficiently mark the increasing taste for the cultivation of Indian literature. The work is enriched indeed with two or three pieces by Sir William Jones himself.

But one of the most important services that Sir William Jones rendered to India, was, the formation of the ASIATIC SOCIETY, in the year 1784. Of this Institution the nature of our work precludes anything beyond a cursory notice ; but it was here that the kindred minds which then adorned India, rallied round the illustrious founder, seconded his labours and began those Researches, which have so much attracted the attention of the learned in Europe, and thrown such light on the languages, literature, and antiquities of India. If it be said that the discoveries made in this way fell far short of previous expectation ; while we acknowledge the truth of this remark, we aver, that this was unavoidable. More was expected than could be realized, particularly by those who were dissatisfied with Divine Revelation. Many of the learned, especially in France, felt certain that in these recondite Brahmanic records, facts would be found which would completely invalidate the Mosaic account of the creation, and demonstrate the age Moses allots to the world to be a

mere span, compared with its real age as found in these records. Disappointment of course followed examination ; and the empty casket is now treated with contempt and neglect, because when opened, it did not disclose to view that which was never deposited therein ! Yet is the discovery of its real emptiness nothing ? Is it of no value to religion that infidels are driven from their last refuge ? that infidelity is now able to point to no unexplored writings on earth, and say, " There lies my defence. Examine these, and then boast of the Scriptures if you dare ?" Such then was the service rendered to the cause of religion by those who unlocked the stores of Sūṅskrit literature, while they opened the way for the translation of the genuine Revelation of God into the various dialects of India, and its ultimate dispersion throughout Eastern Asia.

To this the establishment of the COLLEGE OF FORT WILLIAM will be found to have contributed in a high degree. A happy day for India was the day in which Lord Wellesley formed the plan of that College. Its giving a new impetus to the almost expiring studies of the natives themselves, its removing every thing formidable from the study of Indian languages, and securing a competent knowledge of them among gentlemen stationed throughout India, are, in their ultimate consequences, sufficient of themselves to entitle the founder of this College, and those who have since so ably patronized and conducted the Institution, to the gratitude of the latest posterity. The time, the attendant circumstances, its collateral, and even its oblique effects, all mark the hand of an all-wise Providence. In the coadjutors and companions of Sir

William Jones, Lord Wellesley, (then Lord Mornington) found those who were capable of realizing his enlarged plans; and in the Asiatic Society, the College of Fort William has constantly found its ablest supporters and its brightest ornaments.

It is our business however, to notice particularly the effect which these events had on the introduction of knowledge among the natives. In this, the grand means must of course be the word of God; and the opportunities afforded by these various leadings of Providence both for translating and printing the Sacred Scriptures, were such as to excite the warmest gratitude. One of the very men who had assisted Wilkins in the fabrication of his types, applied to the Missionaries at Serampore when they had resided there only a few months; and though he died in about three years, it was not till he had instructed a sufficient number of his own countrymen in the art; who, in the course of eighteen years, have prepared founts of types in fourteen Indian alphabets, a number capable of printing the Scriptures in nearly every dialect spoken from China to the Persian gulf.

GENERAL BAPTIST MISSIONARY MEETINGS.

THURLASTON.—On Monday, February 28th, a Sermon was preached in the Baptist Chapel, Thurlaston, in behalf of the Missionary cause, by Mr. T. Hudson. In the evening a Missionary Meeting was held, when Messrs. Pike, Yates, Hudson, and others addressed the congregation. The Collections amounted to much more than those of the preceding year, being about £4. 6s.

LONGFORD.—On Tuesday the 1st of March, Sermons were

the second 16s. collected by two other little girls, and the 3d preached in the Baptist Chapel, Longford. In the morning by Mr. T. Hudson, and in the afternoon, by Mr. J. G. Pike. The same evening a very interesting Meeting was held. The weather was very unfavourable, and yet the Chapel was crowded to excess, the speakers were Messrs. Hall, Franklin, (P. B.) Sibree and Jones, (Ind.) Winks, Pike, and Hudson. The collections amounted to upwards of £13. £1. 6s. was again presented by the individual who has for several years been able to make the same donation, through denying herself the use of tea.

A large quantity of articles, prepared by the female friends, were also presented, which have since been forwarded to India.

EARL SHILTON.—On Monday afternoon, March 7th, a Sermon was preached in the Baptist Chapel, Earl Shilton, by Mr. T. Hudson. In the evening a Meeting was held, when Messrs. Pike, Winks, Kirkley, (Ind.) Vero, and Hudson, addressed the congregation. Collection £3. 10s.

On Tuesday afternoon, March 8th, a Sermon was preached by Mr. T. Hudson, in the Baptist Chapel, Hinckley. The same evening a Meeting was held, when Messrs. Hall, Pike, Winks, Buckingham, (Ind.) Burdett, (P. B.) Parsons, and Hudson, addressed the congregation. Collection £8.

On Wednesday afternoon, March 9th, a Sermon was Preached in the Baptist Chapel, Wolvey, by Mr. J. F. Winks. In the evening a Missionary Meeting was held, when Messrs. Pike, Hall, Winks, Sheffield, (Ind.) Jones, (P. B.) Parsons, and Hudson, addressed the friends assembled. Three Missionary Boxes were presented, the 1st contained 14s. obtained by two little girls,

containing 20s. was obtained by a child not four years of age. Collections £10.

BIRMINGHAM.—On Lord's-day, March 6th, Sermons were preached in the Baptist Chapel, Deritend. On Monday evening, a Missionary Meeting was held, the speakers upon this occasion were Messrs. Jones, Pike, Cheatle, Morgan, and Elliot, (P. B.) Winks, Hall, and Hudson. Collections upwards of £13.

The next evening a Meeting was held in the Baptist Chapel, Netherton, when Messrs. Hall, Cheatle, Winks, and Hudson, addressed the congregation.

BELPER.—In March last, a Sermon was preached by Mr. J. G. Pike, of Derby, in the Baptist Chapel, Belper. An encouraging Missionary Meeting, was held in the evening, when Messrs. Richardson, Butler, Winks, G. Pike, J. G. Pike, and Hudson, advocated the cause of the heathen. Collections £8.

DERBY.—On Lord's-day March 27th, two sermons were preached at Derby, by Mr. Alliot of Nottingham, in behalf of the Missions: and on Monday April 4th, the Anniversary Meeting of the Association was held. The chair was taken by Mr. White, who presided with much ability. The Resolutions were moved or seconded by Messrs. Taylor, (Meth.) Birt, (P. B.) Gawthorne, (Ind.) Stevenson, Goadby, Winks, G. Pike, and Hudson. The Meeting was one of a pleasing description. Collections, £27.

DONINGTON.—On Lord's-day, April 10th, a Sermon was Preached by Mr. T. Orton, in the Baptist Chapel, Donington. The next evening a very interesting Meeting was held, the speakers were Messrs. Stevenson, Butler, Goadby, Pike, and Winks.

Collections £10. 16s. being

more than any former year: ten new collectors came forward to engage in soliciting subscriptions.

LOUGHBOROUGH.—The Anniversary services of this important Association were held on Tuesday May 17th. In the morning a sermon was delivered by Mr. Pickering, and another in the evening by Mr. Gawthorne. The Missionary Meeting was held in the afternoon. Mr. Heard presided; and the assembled audience was addressed by Messrs. Pickering, Gawthorne, Butler, Winks, Pike, and Wigg. The Meeting was well attended. A considerable sum was announced to have been raised in the Sabbath School for the support of Schools in India. Collections, £33. 11s.

CHESHAM.—On Monday May 23d, the Annual Meeting of Chesham Association was held. Mr. Sexton in the chair. The Resolutions were moved or seconded by Messrs. May, Cooper, Hobbs, Hall, Tomlin, Pike, &c. The time seemed unfavourable, yet the Meeting was interesting and well attended. The Secretary preached in the evening. Collections, £15.

BERKHAMSTEAD.—On the following day the friends in this town held their Annual Missionary Meeting in the afternoon. Messrs. Sexton, Pike, Hall, Hudson, &c. addressed the audience. Mr. Hobbs presided. Mr. Hudson preached in the evening. Collections, £4. 5. Besides the speakers already named; Lieutenant Colonel Moxon kindly seconded one of the Resolutions with a few short but weighty observations, in which he bore testimony to the correctness of the deplorable statements the Secretary, on the authority of the Missionaries, had just laid before the Meeting.

Accounts of other Meetings in our next Number.

"Erratum;" in account of Kirton Meeting in the last Number, for "Messrs." read "Misses."

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VOL. IV.

A MEMOIR

OF

THOMAS GRANTHAM,*

*Messenger of the Baptized Churches
in Lincolnshire.*

THE family of this worthy minister of the gospel was of ancient and respectable standing in the county of Lincoln. He describes his relatives as persons of quality in this world; and enjoying many of those worldly advantages which cause men to neglect that honour which cometh from God only. He, however, very ingenuously records, that his extraction was immediately from their poor kindred, and that he was one of the lowest of his

* Some account of this eminent servant of God was published in the G. B. Magazine; which was professedly extracted from the loose statements in Crosby's History; and many additional particulars respecting him are recorded in the History of the English General Baptists. But, as the facts are there scattered through the pages of a large volume, which many of our readers may not have perused, and as some interesting information has been obtained since its publication, we have yielded to the solicitations of several of our correspondents, and inserted

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father's house. But "the righteous shall be in everlasting remembrance;" and this low descendant of the poor kindred of the Granthams is now recollected with gratitude and esteem by thousands, and will be thus recollected by thousands yet unborn; while his wealthy and honourable relatives have long since sunk into oblivion, and left neither name nor memorial.

THOMAS GRANTHAM was born in 1634, at Halton, a village near Spilsby, in the east of Lincolnshire. He was brought up to the business of a tailor; though in after-life, he was a respectable farmer. While very young, he was the subject of serious impressions. He has stated, that the Lord wrought faith and repentance in his soul, before he was fifteen years of age. It

a connected Memoir of a man, whose piety, zeal, diligence, steady adherence to principle and unreserved devotedness to the service of his Saviour, ought never to be forgotten; but kept in grateful recollection for the admonition and edification of his successors.

For a more comprehensive account of the professors with whom Mr. G. was connected, as well as of the authorities on which the facts stated in this Memoir are advanced, the inquisitive reader is referred to the *History of the English General Baptists*, Part I, Book ii, Chap. 1, 2, 3.

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appears that there were no professors in his own neighbourhood with whom he could comfortably unite; but finding a people at Boston, congregated, as he expresses it, upon the foundation principles of Christ's doctrine, Heb. vi. 1, 2, he joined them, and was baptized when only nineteen years old. Thus this active youth became connected with the General Baptists, to whose interest he devoted all his powers, with affectionate zeal and undeviating constancy, through the whole of his future life.

About this time, four persons who had belonged to an independent church in the South Marsh, Lincolnshire, by reading the scriptures, became convinced of the truth of believers' baptism; and forsaking their former associates, formed a small church on baptist principles. With these Mr. G. united himself; and, young as he then was, he greatly assisted their cause by procuring them ministerial supplies, and exercising his own gifts at their private meetings. The Lord smiled upon their efforts and increased their numbers. Sensible of their obligations to their young friend, they called him to the ministry amongst them; and his labours being blest to the conversion of sinners and the edification of the saints, they invited him to become their pastor. After proper deliberation and prayer, he accepted the invitation, and was solemnly ordained to the office of an elder, in 1656, though then only in his twenty-second year.

Mr. G's feelings on this important occasion are described by himself with great simplicity, in a letter, dated June 11, 1691, about six months previous to his decease. "When first it pleased God," he informs his correspondent, "to concern my thoughts

about preaching the word, I do assure you, in all faithfulness, nothing seemed more terrible to me. The greatness of the work, and my poor and low capacity, and great unfitness for so sacred an employment, did cause me to strive much against many pressures in my spirit, which yet I hope were from the Lord. I remained silent under a heavy burthen, with much begging of God that I might be excused; but if not, that it would please him to fit me for, and bless me in, the work. He was stronger than I, and prevailed. Then I opened my mouth, with great trembling and fear. The Lord knows it: I had rather have been sent to any drudgery than to preach. Howbeit it pleased God to bless my weak beginnings to the edification of some, and to the illumination and, I hope, true conversion of others. This being observed by some leading men among the baptized churches, for to them I was related, I was chosen, though, God knows, very unwillingly, to the office of presbyter, to take the oversight of a small congregation; and solemnly ordained by fasting and prayer and the laying on of hands of such as were ordained before me."

The cause of the Saviour prospered much under the care of this young pastor. He laboured diligently and successfully in Halton where he resided, and in most of the adjacent villages. But, in those unsettled times, these exertions could not be made without exciting opposition. During the government of Oliver Cromwell, Mr. G. and his friends were harrassed in various ways: being frequently roughly treated by the mob, and hated before the magistrates on false charges. And though they defended them-

selves with spirit and obtained their discharge, yet they sometimes had their goods seized and taken away, because, as their enemies said, they would not worship God after the will of the Lord Protector. The Baptists bore these persecutions with patient equanimity; and proceeded zealously in their great work. For a considerable time, they preached in private houses; but at length obtained a grant of Northolm chapel, near Wainfleet, where they worshipped for several years. Many were added to the church, while they continued in this place; several of whom were respectable for property, ability and character.

Charles II. was restored to the throne of these kingdoms, in May, 1660. This restoration had been effected with the concurrence of all religious denominations; who relied on the previous declaration of the monarch, from Breda, in which he promised liberty for tender consciences; and engaged that no man should be disquieted on account of his religion, who did not disturb the peace of society. In the loyalty of the moment, no precautions were taken to secure the performance of these fair promises; and the dissenters had soon too much reason to regret the omission. All the laws that were in force before the commonwealth, were supposed to resume their authority with the restoration of monarchy. The Lincolnshire General Baptists soon felt the weight of them. Under the pretence of securing the public peace, at this critical season, the magistrates forbade them to assemble for divine worship, without entering into bonds for their good behaviour. As these honest men "esteemed themselves bound by conscience

to good behaviour," they entered into these bonds without hesitation; never suspecting that peaceably meeting to worship God would be construed into a breach of the peace. But they were quickly undeceived. Their meetings were forbidden; and they were threatened to be hanged if only heard praying to God in their families. As they durst not disobey God to please men, though armed with magisterial authority, they were insulted, fined and imprisoned. Finding the local authorities decidedly hostile, they determined to appeal to the king in person. Mr. Grantham, then in his twenty-sixth year, was chosen as their messenger; and, accompanied by Mr. Joseph Wright, of Westby, on July 26, 1660, being introduced by a member of parliament, presented a narrative of their sufferings and a Confession of their Faith, to his majesty. This address was signed by thirty-five of the principal General Baptists in Lincolnshire; and the complaisant monarch, on hearing their complaints, expressed his unwillingness that any of his subjects should be molested on account of their religious opinions; and promised to have a special care over them.

This flattering reception at court probably produced a cessation of persecution; but its duration was short. The mad insurrection of the fifth-monarchy men under Thomas Venner, which took place a few months afterwards, gave their enemies an occasion to renew their attacks, which they eagerly seized. A proclamation was immediately issued, forbidding all fifth-monarchy men, quakers and anabaptists, from assembling under pretence of religious worship. The baptists at large did not

submit to the suspicion thus cast on their characters, without strenuous attempts to defend themselves from the charge of encouraging in any degree the insurgents. The Lincolnshire baptists in particular presented another address to his majesty, couched in these bold but very honest terms.

“ May it please your majesty, once more to permit your distressed yet faithful subjects to spread their innocency and sorrow of heart before you. It seems it must needs be that offences do or shall come; but the woe is deservedly their portion by whom the offence cometh. When we read your letter from Breda, and the revival thereof in your declaration for ecclesiastical affairs, and recollect your princely promises to us when, by your clemency, permitted to be present with yourself: O king! when we remember these things, we are ready to say (not why was the king's proclamation so hasty? but,) why was the extension thereof so large? Shall the righteous suffer with the wicked? God forbid. Must your peaceable subjects be judged riotous, while swearers and drunkards are freed from that judgment? The Lord will not accompany such proceedings.— Our humble requests, therefore, from these premises, are, that there be a righteous distinction in the administration of government, lest the cries of innocent and ruined families come up before the Lord,” &c,

It is not known by whom this address was presented, nor how it was received. It is certain, however that it failed of its desired effect, as the persecution continued with unabated violence. The Lincolnshire General Baptists suffered much; and deter-

mined to make another effort to check its progress. They drew up a third address, signed by Mr. Grantham and seven other respectable persons who not only professed their innocence of any disaffection to government, but offered to give security for the peaceable conduct of the other members of their respective congregations. Mr. G. went again to court with this address; and was received with great condescension. His majesty very seriously assured him that he was well satisfied with the Lincolnshire petitioners, esteemed them good subjects, and would take it into his princely care to protect such: and the lord chancellor, being present, assured him that an instrument was drawing up for that purpose.

These royal promises were soon forgotten. Dissenters of every class, but especially baptists, continued to suffer violence and injustice. In 1682, the Act of Uniformity was passed; commanding, under heavy penalties and imprisonments, all persons to attend the worship of the established church, and forbidding any other religious assemblies to be held. To enforce this law, troops of armed men were sent round the country to disperse the proscribed congregations. On this trying occasion, Mr. G. and his friends acquitted themselves manfully. They continued their usual assemblies, though at the hazard of their property and liberty; but conducted themselves, at the same time, in the most inoffensive manner. On one occasion, a number of soldiers, led by one of their most violent enemies, entered a place where they were engaged in divine worship; but were so struck with the innocent and pious deportment of the congregation, that they re-

fused to disturb them. Soon afterwards, however, another troop rushed into the meeting-house at Boston, while Mr. Grantham was preaching, and seized him and several of his hearers. They dismissed all except Mr. G. and two others, whom they dragged to a public house and detained there, in the midst of profane company, during the night. In the morning, they were conveyed to Lincoln and lodged in the common jail. Here they lay for fifteen months, till the spring of 1663, when, being placed at the bar and no accuser appearing, they were set at liberty.

While they were in prison, their enemies were very active in spreading reports against them; and especially against Mr. G. who was considered as the chief support of his party. They affirmed to his face in prison, that he was a disguised Jesuit. To refute this slander, he published, under the title of "The Baptist against the Papist," the substance of a dispute which he had maintained, about a year before, with a Roman Catholic clergyman. He also compiled, during this confinement, a poem, which he called "The Prisoner against the Prelate; or, a Dialogue between the Common Gaol and Cathedral of Lincoln; wherein the true Faith and Church of Christ are briefly discovered and vindicated, by the authority of scripture, suffrages of antiquity and the concessions and confessions of its chief opposers. Written by a Prisoner of the baptized churches in Lincolnshire." In this singular publication, the author defends his own doctrines with great success; and lashes with considerable severity the vices and errors of the established church, especially the spirit of persecution which, at that period,

cast such a foul blot on her character. Its poetical merits are very moderate; but it exhibits pleasing evidence of the equanimity and even cheerfulness with which this good man supported his bonds. These works and the exemplary conduct of the pious sufferers, contributed much to raise them in the esteem of the people; and probably made their enemies willing to rid themselves of the odium of detaining them.

We hear no more of Mr. G. till after the passing of the Conventicle Act, in 1664; when the military were again employed to disarm the dissenters and break up their meetings. Under the pretence of searching for arms, these soldiers risted the houses of the Lincolnshire General Baptists, and took away what property they pleased. Towards the close of this year, Mr. G. and two of his brethren were apprehended by the troops, who treated them with great cruelty and indignity, and after dragging them about the country for two days, like felons, brought them before the magistrates at Louth. The bench endeavoured, by ensnaring questions to lead them to criminate themselves; but finding this unsuccessful, required them to conform to the established church. This they firmly refused; and were committed to the common jail, where they were closely confined for several months. The assizes commenced; but their enemies prevented their cause from being heard. Some time afterwards they were brought before the quarter sessions, when the magistrates refusing to take cognizance of them, the sheriff set them at liberty. The malice of their persecutors however still remained unsatiated; and an action was soon afterwards instituted against Mr.

G. for one hundred pounds damages, on pretence that he had beaten a woman whom he had baptized; but, at the ensuing assizes, the cause was thrown out of court with indignation, as an ungrounded and malicious prosecution.

In 1666, Mr. Grantham, who had laboured and suffered so much for the General Baptists, was raised, by the grateful suffrages of his friends, to the office of Messenger, the highest dignity acknowledged by the baptized churches. The ordination took place at his own house, where the church usually met. Here, to adopt his own words, "he was chosen by consent of many churches take a larger trust; and ordained Messenger to oversee the churches in divers places that had need of help."

(To be concluded in the next number.)



JUDGMENT OF TRUTH.



A DREAM.



(Concluded from page 205.)



The Angel of Truth having thus dismissed the first class of the immense multitude, ordered the second to draw near his throne. As they advanced, they fell into two companies, composed of Roman Catholics and Protestants. When they had taken their places, the Angel commanded the leader of the first company to declare, with an audible voice, upon what foundation he and his adherents laid claim to the character of truly religious or holy men; and what means they had used to spread their religion and gain proselytes. Their

chief advanced in front of his friends; and I perceived him to be a very stately personage, clothed in a scarlet robe, a mitre on his head, with a cross formed of brilliant stones in the front of it, a silver image upon his breast, a crosier in one hand and a couple of keys in the other. Having stationed himself, with an air of haughty importance, before the Angel, he thus addressed him.

"Illustrious Power, I was tempted to believe, that the high rank which I hold among mortals would have entitled me to the first audience with your Excellency; but as you have been pleased to confer that honour upon another, I must submit.— I presume that we are well able to prove our claim to the character of religious and holy men, by the most just and solid reasons. The religion of Jesus Christ was first established in our country by the great apostle Peter, to whom his Lord gave the keys of the kingdom of heaven; and who ruled in our capital over the faithful, as their bishop and the head of the church on earth. A continued succession of bishops have regularly filled his chair, even to the present day. They have always possessed his authority, maintained his doctrines, ruled by his laws, and governed the church as the true and lawful heads of the whole catholic body. We are the legitimate successors of this great apostle; and have preserved the doctrines, laws and ordinances of our divine Master in their purity. Hence we presume that we may fairly claim the character of religious and holy."

"In order to advance our religion and make proselytes, we have preached the gospel, and sent out missionaries to different parts of the world, to convert

kingdoms to our religion, and to bring them into the bosom of our church. The willing and submissive we have persuaded; and the stubborn, and refractory we have compelled to receive the truth and enjoy salvation. For the purpose of reducing the obstinate to obedience, we have drawn the sword and employed tortures: knowing that it is much better for them to suffer in the flesh, than to suffer in their souls to all eternity. Those who have persisted in refusing the truth, and would by no means enter into our holy catholic church, we have burnt at the stake as heretics and unbelievers; that they might not corrupt mankind by their evil example. Thus we have adopted every means that wisdom could devise or power could execute to advance our religion and bring mankind into a state of salvation. We have always been unwilling to employ sanguinary methods; but when the souls of men lay at stake, we were under the necessity of adopting them. I trust, therefore, that our holiness and zeal will recommend us to your favour: and that you will, in your great wisdom, consider us as the holy, faithful and true church of Christ; and acknowledge that I, who sit on the chair of the great apostle Peter, am his lawful and only successor, and the head of the church below."

Here the Angel of Truth replied with a frown, "You and your votaries have nothing to do, but to examine your claims, your character, and the means you have used, by the book which I hold in my hand. If they correspond with what is here written, you will receive my approbation: if they do not, you may expect righteous judgment." The book was then spread open, in the

view of the whole company, that each might examine for himself: and I confess that I could not not refrain from smiling, when I saw the mitred gentleman cast his eyes on the volume. Immediately the blessed apostle Peter stood before him, clothed in a fisher's coat, with a pair of sandals on his feet, a plain staff in one hand and the gospel in the other; and these words issuing from his mouth: "The elders which are among you I exhort, who am also an elder. Feed the flock of God which is among you; taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind, neither as being lords over God's heritage, but being examples to the flock; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." No sooner had the pretended successor of the apostle read these words, than his robe, his mitre, crosier, image, keys and hook all tumbled into the heap of errors; and he stood in a plain jerkin, with his head bare, before the Angel.

The next articles examined were their doctrines, ceremonies and practices; and the instant these were compared with the book, bulls, indulgencies, pardons, canons, masses, crosses, crucifixes, prayers, holy-water, pots, relics, miracles, images, wafers, legends, garments, orders, names and dignities, all tumbled into the heap by thousands. They were followed in quick succession, by fines, fees, sentences, penances, swords, wheels, racks, chains, knives, halters, stakes, faggots, and fires; with ten thousand other instruments of cruelty and death, such as I had never heard of or seen before. After these, large folios were thrown in, con-

taining doctrines, laws, ordinances, customs, ceremonies, rites, sacraments, tales and fables; not one of all which could be found in the New Testament. And what added to my surprize, a great part of *their* bible itself was consigned to the heap among the rest.

The catholics being now dismissed, the protestant part of the second class come forwards, and passed through a similar examination. They threw into the heap a great number of such articles as were deposited on it by the first class of the multitude. The heap had now increased to the size of a mountain, and its summit appeared to reach the clouds.

The last class of the vast assembly, or those who only pretended to be religious, then advanced; but as they had no claim to call themselves christians, except that of a mere name and a specious mask, they were ordered to fall back and await their sentence.

The Angel afterwards cast a penetrating glance over all that part of the assembled multitude which stood in the second class, who thought themselves religious; and discovered several thousands among them who were, in a great measure, sincere in what they professed, but had been deluded and misled by their rulers and spiritual guides. All these characters he ordered to withdraw from their associates, and join the first class of the really religious. And I beheld, with unspeakable pleasure, a great number both of papists and protestants accept his invitation, and forsake their former companions.

When this separation had been made, silence was again com-

manded by the sound of the at-

tendant seraph's trumpet, and the Angel of Truth thus spoke: "Ye sons of men, of every name, nation and character, who profess the religion of Christ Jesus,—know, that Truth regards not those distinctions, orders, offices and characters, which men have formed among themselves to advance their power, authority or honour. You have all been treated with impartial justice; your examination has been made by yourselves, and every thing has been determined by this sacred volume. Whatever has stood the test of this book, you are authorized to retain; whatever has not stood that test, now lies in that heap before you, and must be consumed. You have seen that no means to advance the religion of the compassionate Saviour of men will be acceptable in his sight, if they are not consistent with those adopted by himself, and commanded in his book. Every sanguinary method, every instrument of cruelty has fallen before these holy pages. Your claims to holiness have also been found groundless; and your title to the honour of being Peter's successors and the heads of the church, proved false and arrogated to yourselves, through pride and thirst of power. Your ceremonies, doctrines and practices, have likewise been fairly tried. Vast multitudes of them, as you perceive, are the inventions of your own fancies, and have no foundation in truth. You, therefore, who have imposed these errors on men, have usurped that authority which alone belongs to the King of kings, the only Head of his church. You have employed cruel tortures to advance your own power, under a pretence of promoting the kingdom of the

Prince of peace, and have, contrary to all religion and humanity, burned at the stake men better and more holy than yourselves—you can lay no claim to my favour, but stand self-condemned.—And you, who have only made pretences to religion, without even the appearance of it in any form, your own hearts condemn you, and your conduct is too openly profane to need any further examination.”

“But you, who have been faithful to the truth which you have received, and conscientiously walked according to the light which you have enjoyed, whether you are catholics or protestants, you are entitled to my approbation. Yet, whatever you have practised or maintained contrary to the directions of this infallible volume, must be relinquished. You have done well too in the means which you have used to promote the religion of your divine Master, and to gain converts to his cause. The holy zeal, compassion, tenderness and love, with which you have acted towards your perishing fellow-sinners, prove you to be under the influence of your Saviour's spirit, and distinguish you as the peculiar objects of my favour and esteem.”

“I shall now proceed to pass a righteous sentence upon all the individuals who have been summoned before me; according to the examination which has taken place. But I first command this pile of errors to be consumed to ashes, in the presence of this assembly.”—The seraph, who stood at the side of the Angel, immediately applied a torch to the mountainous heap. The flames ascended to heaven—the earth trembled under my feet—and the roaring noise of the tremendous

blaze awakened me out of my dream.

Lincolnshire.

S. S.

THE APOSTLE'S PRAYER
FOR THE
EPHESIANS.

THE CHARACTER ADDRESSED.

“I bow my knees unto the FATHER OF OUR LORD JESUS CHRIST; of whom the whole Family in heaven and earth is named.”
Eph. iii. 14, 15.

The apostle Paul, at the time when he wrote to the church at Ephesus, and was so affectionately solicitous for their spiritual prosperity, was a prisoner at Rome; through the malice of the Jews, who were indignant at him, because “he preached among the Gentiles the unsearchable riches of Christ;” and held out to them those blessings to which the Jews considered themselves exclusively entitled. “For this cause,” he says, “I, Paul, the prisoner of Jesus Christ, for you gentiles:” And again, “Wherefore I desire that ye faint not at my tribulations for you, which is your glory.” This, while it was to their honour, was at the same time a proof to them of the full conviction which the apostle felt of the truths which he had delivered among them; from which he would not swerve, though exposed to the greatest sufferings. It is an unspeakable mercy, that, amidst the troubles and afflictions of this life, the throne of grace is accessible; that, when restrained from rendering personal

assistance to our friends, we can help them by our prayers. We ought to bear upon our hearts, at a throne of grace, the cases of our brethren and families and friends, from whom we may be separated; and among praying friends, those whom we most value on earth, it affords a real pleasure and support to the mind, to recollect that we are remembered before God in the prayers of his people, whom he hears and answers. "For this cause, I Paul, the prisoner of Jesus Christ for you gentiles, bow my knees."

The *character* under which God is addressed, claims our first attention; and then the *family* over which he is the head.

God is eminently the *Father* of the whole universe; the Creator, Preserver and Protector of all his creatures. He is the Origin, the Author and first Cause of all things that exist, whether animate or inanimate, rational or intelligent, spiritual or celestial beings. The whole creation constitutes his family, and is under his paternal care and government. From him every supply is obtained, and every good derived to the creatures of his power, his offspring, and dependants.

This relation is made still more endearing, by the consideration that he is addressed as *the Father of our Lord Jesus Christ*, which is expressive both of his relation to Jesus Christ, and to his believing people through him. To Jesus Christ as man, God was the Father. Christ is called the Son of God, and that in a sense only applicable to him. He is styled his own Son; his only begotten Son, &c. all which have a special reference to the union of the divine and human nature in his person. Luke i. 31, 32, 35. On account, therefore, of

his incarnation, or the assumption of the human nature into personal union with the Deity, he is called the Son of the Highest! The Son which the virgin brought forth is Emmanuel, *i. e.* God with us. Isa vii. 14. Matt. i. 23. The Child born and the Son given, is the mighty God. Isa. ix. 6. even the Saviour Christ the Lord. Luke ii. 11. It was in his conception, that the word was made flesh; John i. 14; and took the seed of Abraham, Heb. ii. 16. Thus was God manifest in the flesh. 1 Tim. iii. 16.

The Father of our Lord Jesus Christ, is expressive likewise of his character in relation to us, his people, through faith in him. It implies our adoption into his family by the constitution of the covenant of grace. "Ye are the children of God by faith in Christ Jesus." Gal. iii. 26. Mankind, by apostasy and rebellion, have estranged themselves from God; and become aliens from his holy family, and enemies to his laws, dominion and paternal authority. If left in their distance from God, they must perish everlastingly, in the error of their ways. The forsaken Parent of our race, from motives of pure benevolence and love, sent his beloved Son, Jesus Christ, to reconcile guilty men, bring them back from the devious course of their wanderings, and restore them to his family. All that repent of their sin and folly, and receive Christ as their Redeemer by faith in his atoning blood, are received back again, and become entitled to share in the Father's parental affections, and to enjoy all the privileges of such an endearing relation. Therefore, by becoming the Father of our Lord Jesus Christ, Jehovah becomes the Father of all that believe in him; and "if

children, then heirs of God and joint heirs with Christ." Rom. viii. 17. So that believers in Christ may exclaim with holy wonder, "Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." John iii. 1, 2.

The whole family of which God is eminently the Father, consists of two parts: one in heaven, the other on earth. Of other parts of the family of God, inhabiting other worlds, we have no knowledge: divine revelation only concerns our fallen world, and furnishes the means of its recovery and salvation. Time is continually removing one and another to the heavenly blessedness, and in constant succession re-peopleing the present world; so that, while the present order of things continues, the family is separated in point of time, place and circumstances. One part of it in heaven and the other on the earth—the latter as passing through a probationary state; the former as having finished that state and entered on their reward.

God is the Father of angels as well as of the glorified spirits of just men made perfect. It is through Christ that angels and men become incorporated in one happy family." "For it pleased the Father that in him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they are things in earth or things in heaven." Earth and heaven become united by the cross of Christ. Holy angels must take part with a holy God against sinful men; but when reconciliation takes place between God and men, angels also must

of course be reconciled to them; hereby making one family of love! Nor is this limited to heavenly places, for the children of God in this distant world are objects of their friendly care. "Are they not all ministering spirits sent forth to minister unto them that are heirs of salvation?"

The children of the human family of God in heaven, have reached their high destination, the mansions of their Father. They have safely completed, amidst many trials, their journey through the wilderness; and now securely arrived at home. No longer harrassed with foes without or with fears within: no longer faint and weary in their conflicting warfare and pilgrimage; but having been faithful unto death, they are crowned with laurels of victory. Now they are present with their Father and their God. Happy saints! how enviable is your condition! how rapturous your songs of praise to him "that was slain, who redeemed you to God by his blood out of every kindred and tongue and nation!" Rev. v. 9.—viii. 14, 15.—i. 5, 6.

The children of the family on earth are on their way and following after to be partakers of the inheritance of the saints in light. They are pressing forwards through much tribulation to the family of God above. Notwithstanding the inferior condition and circumstances of the redeemed family of God on earth, they possess many special advantages resulting from their relation to God as his dear children, and will through grace ultimately possess their full share of the heavenly blessedness, in their Father's good time.—Meanwhile they are under the care of his Providence. He provides for them the needful blessings of

life; their bread shall be given them and their water is sure. He that provides for ravens and lions will not forget his people. A merciful man regardeth his cattle and supplies them with provender; but, is he not still more mindful of his own children?

God affords protection as well provision to his family. He protects them amidst dangers and perils. His watchful eye is always opened to observe them, and his arm stretched out for their security and defence. He condescends to be their instructor by his word, Spirit and ordinances; and guides them by his counsel through the intricacies and slippery paths of life. When he deems it necessary, he uses the rod of correction, that his children may be the partakers of his holiness; nor is this less a mark of his affection than when his countenance brightens upon his offspring with endearing smiles. Heb. xii. 4, 5, 11. The inheritance at last is sure. His obedient children shall not be left desolate. It is in reserve; an inheritance incorruptible, undefiled, and fadeth not away. And a removal at length to the family of God in heaven, shall compleat and perpetuate their blessedness.

The paternal character of the Deity, and the special relation in which his people stand to him, should inspire them with holy confidence and embolden them in all their prayers and supplications to his throne. "Our Father who art in heaven!" "Abba! Father!"—how endearing the relation! How it chides our backwardness and coldness in devotional exercises! How much we need to be quickened in all our approaches to our Father! Let us bow the knee with becoming humility and reverence, as well as with confidence and

love, from the consideration that our Father is also our God; and that it is through the grace of our Lord Jesus Christ, who was rich, yet for our sake became poor, that we through his poverty might be rich, that in all our addresses to God we have access by one Spirit unto the Father; and that his relation to Jesus Christ is the foundation and medium of our relation to him, as the sons and daughters of the Lord Almighty.

Lincolnshire.

PHILOS.

CORRESPONDENCE.

ANSWERS TO QUERIES.

ON JER. XV. 18.

Gentlemen,

A Constant Reader in your last volume, page 417, requests a few remarks on Jer. xv. 18. The following hints are submitted to your discretion.

Jeremiah was sent to preach to the Jews, at a time when they had deeply backslidden from their God to follow idols; when their political affairs were very unsettled, and the nation suffering under many afflictions in consequence of their guilt. Like other young men, he appears to have been very sanguine in his expectations of great success; and the Lord had, when he called him first to the office and on many subsequent occasions, made him very encouraging promises of support and protection. Hitherto, however, his hopes had been disappointed. The people rushed forward in their career of impiety and depravity; public affairs assumed a more discouraging aspect; and the calamities of the country daily grew heavier; while the prophet himself, for his honest fidelity in executing his sacred office, had become the object of suspicion, hatred and persecution; and even his fellow citizens, of Anathoth, had conspired to take away his life. These mortifying

and alarming circumstances pressing upon a mind naturally perhaps too prone to melancholy and irascibility, led him, in an unguarded moment of discontent and dejection, to charge the Almighty with deceiving him in not fulfilling the promises which he had made, and disappointing the hopes which these promises had raised. With an impatience that nothing could justify, he exclaimed, in the words to which the querist refers: "Why is my pain perpetual and my wound incurable which refuseth to be healed? Will thou be altogether unto me as a liar, as waters that fail?"

The arrogance of the expostulation is truly alarming; but the condescending grace of the answer is equally astonishing. Instead of noticing, with well-deserved reproof, the disrespectful impatience of the prophet, the Lord mercifully assures him, that if he continue with steadiness and integrity to discharge his prophetic duties, and avoid all compliance with the sins of the people, he would establish his words, and preserve him in safety from the hands of his enemies, however wicked and powerful they might be. (See verses 19—21.)

"The waters that fail," mentioned in the last clause of the verse under consideration, probably refer to a fact which is very common in the east. The rivulets, which in the wet season flow with a copious stream and refresh both man and beast, frequently are entirely dried up in the summer. Hence it too often happens, that the parched traveller and his weary camels drag themselves across the burning deserts, supported by the recollection that they are approaching a place where, a few weeks previously, they had left plenty of water, and have the painful disappointment of finding, when they reach the long desired spot, that the waters have failed and the channel is dry. Such a scene is most beautifully described, Job. vi. 15—20; "My brethren have dealt deceitfully as a brook, and as the stream of brooks that pass away; which are blackish by reason of the ice and wherein the snow is hid. What time they wax warm they vanish; when it is hot they are consumed out of their place. The paths of their way are turned aside; they go to nothing and perish. The

troops of Tema* looked, the companies of Sheba* waited for them. They were confounded because they had hoped; they came thither and were ashamed."

Or perhaps the prophet might here allude to an optical deception, by which nature sometimes tantalizes the expectations of the fainting, thirsty traveller who is journeying in these barren deserts. The intense heat of the sun on the sands has such an effect on the atmosphere, as to cause at times an appearance at a distance exactly resembling a lake of water, with all the surrounding scenery, reflected from its surface. The appearance is so perfect as to deceive both man and beast, who press forwards with increased ardour to enjoy the cooling draught. But the visionary scene flies before them and recedes as they advance; till at length it vanishes into transparent air, and leaves the disappointed pilgrims exhausted by their extraordinary efforts, without any prospect of relief.

Either of these allusions give a lively picture of the agitation and despondency of the mind of the unbelieving prophet. May we guard against his impatient temper, and trust the promises of God, though the fulfilment of them be delayed! "For the vision is yet for an appointed time, but at the end it shall speak and shall not lie: though it tarry, wait for it, because it will surely come; it will not tarry."

RESPONDER.

ON MINISTERIAL DUTIES.

Mr. Editors,

In looking over some of your unanswered queries, I find no answer given to Nos. 2 and 3, under the signature of W. A. R. H. By this time the patience of the querist must have been exhausted; and if he has been perplexed with difficulties all this time, as to the discharge of his duties, his case is very pitiable. If the querist has been called regularly and steadily to labour in the word and doctrine by a church of which he is the *only minister*, I should suppose that he is called to discharge all the ministerial duties of preaching, visiting the sick and

* The Arabian tribes who were traversing the sandy deserts,

attending to all the concerns of the church, much in the same way as if he were pastor. I consider his being called to act thus, is virtually being called to the pastoral work; and in that case the minister should be publicly recognized or ordained. To continue, for a course of years, regularly and steadily labouring, without being so recognized as the pastor of the congregation, is a very great *irregularity*; and ought by no means to be countenanced: and were I placed in those circumstances as a minister, I would resign. If there were a pastor already in the church, and the minister be called regularly and steadily to labour as assistant only, I conceive there would be found some distinction in the nature of the duties. Preaching, in that case, would be his principal work; while that which respected order, discipline and government would particularly devolve upon the recognized pastor.

If the querist has been employed in the sacred work for some time, he has no doubt not only read carefully what the apostles have laid down, especially in Timothy and Titus, but is acquainted with what respectable authors have written upon ministerial and pastoral duties; and if he has failed to obtain satisfaction, it has probably arisen from the consideration that both the scriptures and all good writers, consider that a regular and stated minister is to all intents and purposes, in the divine institution, a christian pastor, and ought to be recognized as such by the people among whom he labours. They know nothing of the strange anomaly of a regular minister not being at the same time pastor; for if he is disqualified for the latter, he ought not to be called to the *regular and stated duties of the ministry*; but only to be considered as an assistant and helper to one who is in that office; or to those occasional services where he may possess abilities to be useful.

The practice in some churches of calling a person to preach regularly among them, without calling him to be the pastor, is highly pernicious; will be found the axe laid to the root of all prosperity; and must eventually ruin the church. There can be no scriptural order maintained long without a pastor. A mere preacher possesses no au-

thority, and perhaps the church continues him *only their preacher* that he never may possess it. The dread of priestcraft makes every conceited pedagogue, if not a priest, a ruler; and the poor labourer is controlled and dictated to as a mere servant of the church: and if he is prompted by a sense of duty to advance the least step in exercising the pastoral authority, he is silenced and levelled. Where such things are, there is strife and every evil work: and the discouraged servant of God wishes he had the place of a way-faring man in the wilderness. I hope W. A. R. H. is not thus circumstanced; if he be, the Lord help him, for "vain is the help of man!"

Lincolnshire.

ALPHA.

I COR. XV. 19. AND I TIM. IV. 8.

RECONCILED.

Gentlemen,

Junior, in your last number, requests a reconciliation of I Cor. xv. 19, and I Tim. iv. 8. The following hints are offered to his and your consideration.

In the first passage, the apostle is speaking, not of christians living in a state of security and peace, but of himself and his companions who were daily exposed to the storms of persecution; when property and all the comforts of life, and even life itself, were the sacrifice required for the profession of christianity. Now, in these circumstances, if the soul did not survive the body and exist in a future state, where these sufferings would be richly compensated, surely the apostles who abandoned all the pleasures of this world and were ready to part with life itself, in expectation of future happiness, were "of all men the most miserable." A similar mode of expression is used, I Cor. vii. 27. "I suppose therefore that this is good, *for the present distress*; I say it is good for a man so to be," that is to remain unmarried. The advice in one case and the assertion in the other, both relate to the same circumstances; to times of severe persecution, and to such times exclusively.

But "it is a faithful saying and worthy of all acceptation," that a regular consistent and conscientious observance of the principles and

duties of christianity, has a natural tendency to render its votaries more easy and comfortable in their circumstances, more respectable in their characters, and in every respect more happy, even in this life, than the votaries of vice can expect to be. If the moderation, temperance, equity and humanity, enjoined by the gospel, were practised by those in the higher circles of society, they would be more healthy, more free from the effects of passion and precipitancy, and more secure in their possessions, than when they indulge in contrary courses. While the habits of integrity, frugality, sobriety, diligence and prudence, which the religion of Christ inculcates, would highly promote the comfort, independence and usefulness of the poor. This has been allowed by moralists in all ages; and in every instance, where christianity has had a fair opportunity of exerting its salutary influence, this has been the invariable result.

Let the gospel be successfully introduced into some dark village, the retreat of dishonesty in its most barefaced practices, filth in its most disgusting forms, and misery in its deepest horrors. Visit the same village some years afterwards, when the principles of the gospel have, under the influence of divine grace, been operating in a good degree on the habits and the tempers of the population, and the change is manifest. The knave has become honest; the idle, diligent; the drunken, sober; and the unclean, chaste. The whole scene has assumed a new and an improved appearance. Cleanliness, order, regularity, comfort and competence are strikingly displayed in the persons, the habitations and the characters of the once degraded and miserable villagers; and every object that presents itself to the intelligent observer, proves that "godliness is profitable unto all things; having the promise of the life that now is and of that which is to come." And such will always be the certain effects of genuine christianity, when its influence prevails, whether in an individual, a family, a city, an empire, or in the universe.

CIRCUMSPECTOR.

FRENCH CONVERTS.

Gentlemen,

At the request of several whom I wish to please, I send you the following; and if you think proper to allow it a place in your Miscellany, it will, I have good reason to believe, gratify many of your readers, who knew the parties and are naturally desirous of learning something of their present state and character. Wishing you every blessing, I am,

Ashby.

Yours, J. G.

Some of your readers will recollect that during the late war with France, many French officers, prisoners of war, were on parole at Ashby-de-la-Zouch; and that two of these, a captain and a lieutenant, became members of the G. B. church at Ashby. At the close of the war, the captain returned to France. But he still considers himself a member of that church; and has given his christian friends in England proofs of his attachment; not only by sending them five pounds towards the debt on their new chapel, but also by undertaking a journey from the interior of France to the interior of England, to pay them a visit and "see how they do."

The lieutenant continued in England after the war had closed, having married an English lady during the time of his captivity. His religious sentiments having become calvinistic, and the place of his residence being removed from Ashby, he withdrew from the church, and united himself with the Particular Baptists. Through the influence of his brother, who was one of his majesty's ministers at Paris, he has lately been sent to Stockholm in Sweden, in the capacity of French consul. The following letter which he sent to the G. B. minister at Ashby, prior to his leaving this country, is a grateful testimony of his attachment to his old instructor, and a pleasing evidence of his steady adherence to the vital truths of the gospel.

"Dear Sir,—A multiplicity of affairs has put it out of my power to come to Ashby to take an affectionate leave of you, previous to my leaving this country. I wish by

this to assure you that it is a great mortification to me to be unable to see you; and also that I shall always bear a grateful recollection of your most kind treatment of me, as well as of the instruction which you have been instrumental in imparting to one who was "dead in trespasses and sins;" but who "by the grace of God has been quickened together with Christ."

"I shall set off with my family on Monday next, to be Vice-Consul to his majesty the king of France. United by Mrs. De Serre in very kind remembrance to you and Mrs. G. all your children, and every one about you who love me for the truth's sake,

I remain,
 to Very sincerely,
 Mr. J. Goadby, Yours,
 Ashby-de-la-Zouch. DE SERRE."

ON A MINISTER'S LEAVING HIS CHURCH.

Gentlemen,

In your Miscellany for June, 1824, a correspondent, under the signature of "*Anxietas*," requests some advice respecting a minister's leaving his people: and, from the earnest manner in which he solicits an answer, it appears that the query was personally important to him. Doubtless he has, long ere now, been induced to adopt some plan of proceeding; but I sincerely regret that one, apparently so desirous of instruction, should have been neglected. Time, however, cannot be recalled; and, it is to be hoped that he has been enabled to adopt a proper course. But the reading of his question, joined to several late occurrences, have led my thoughts to this subject; and, as it appears to me very important, I send you the following desultory observations. If you think them deserving of a place in your work, their early insertion will be esteemed a favour.

I have lived long enough to notice a great change which has taken place in the views of our ministers and churches on this subject. Formerly the removing of a minister from the church which he served, was esteemed a question of importance sufficient to occupy the atten-

tion of the whole Connection, for months and sometimes for years. It was considered a public matter, in which all were interested; and the point to be determined was, not the accommodation of the individual, but whether the proposed change would tend to the advancement of the glory of God and the interest of the Connection at large. No other plea could, in the opinion of these good men, justify the breaking of the ties which bound a minister to the people of his charge. We are informed also, that many of the General Baptists of the seventeenth century thought that the union between a church and its pastor was indissoluble, except in case of the latter's apostacy from the faith: and one of their Associations resolved, "that they could fix on nothing else which could warrant such a separation; and that no elder who had gone away from his own people could be established as an elder over another people, in another place." Probably this was too general a censure; but it shews the strong feelings of these zealous people, in their best days, on this important subject. Old men have long since been accused of being panegyrist of past times, and grumblers at the present; and probably I am not free from these vices of age: but I cannot refrain from sighing when I reflect on this striking change in our views and conduct; and observe the daily removals of ministers, and the reasons which are openly assigned for such removals.

It is to be feared, that the unscriptural and mischievous practice, adopted by some churches, of employing ministers regularly to discharge pastoral duties among them; without being either called or ordained to the pastoral office, may have increased the frequency of the removals of ministers. It certainly has rendered them more easy. In many instances, this irregularity may arise from the jealousy of the churches against priestcraft and ecclesiastical tyranny; but it is to be feared, that some ministers are too much inclined to postpone both the engagement and the solemnity, that they may be more at liberty to accept eligible offers. Whatever judgment may be formed of the principles on which these men act, yet they certainly exhibit the ap-

pearance of integrity: they cannot be charged with violating engagements into which they have never entered. But when a man has explicitly engaged with any church to accept the office of pastor, and that engagement has been solemnly recognized and ratified before men, angels and God; the reasons should be very strong and well considered that induce him to break a connection thus deliberately formed and awfully sanctioned. It has always filled me with painful astonishment, when I have read, in one of your numbers, of a minister's being publicly ordained to the pastoral office over a people; and, in a few months afterwards, have seen that he was moveable or actually removed.—But, without entering at present on the morality or immorality of breaking contracts, guarded with such affecting sanctions, permit me to glance at the natural tendency of such conduct, both as it respects pastors and their flocks.

When a minister has deliberately made his choice of a situation, and formed a connection with any church, if he is actuated by proper feelings, he surveys the sphere in which he is called to act, examines what advantages it possesses, what cultivation it requires, and what kind of fruit it is likely to produce. He considers how the harvest may be rendered most plentiful and useful, forms plans for prosecuting his labours in the best and most congenial mode, and adopts every means which circumstances recommend to secure success to his exertions. These preparations for active efforts require time. His people need instruction before they can duly understand his designs, or perceive the utility of them. At first, probably, they do not regard them very favourably; because they have had no previous experience of the wisdom, piety, or affection of their new minister. But, if he perseveres in the faithful, affectionate and prudent pursuit of right objects by right means; if his whole conduct and temper prove that his ruling aim is to glorify God by promoting the temporal and spiritual welfare of his people; if, by repeated evidence, his friends perceive that his plans are judiciously formed and ably conducted—their esteem and affection daily increase: they learn

to look up to him as a faithful and skilful friend;—all surmises of his ability and integrity gradually subside, and they begin cordially to co-operate with him in carrying on the cause of the blessed Redeemer. His influence is acknowledged; and every year he remains with them, adds to its strength. Now how much more useful may such a man be, in this situation, though perhaps a confined one when compared to others, than he could be by frequently changing places, and often encountering the difficulties of establishing his character and influence, in circumstances and among persons with whom he is but partially acquainted! He leaves one station, probably when his preparatory exertions have nearly surmounted all obstacles, and his way is clear for pursuing his great work with facility and success; and enters on another, where all his preparations must commence anew. He is always preparing for action; but never has an opportunity of enjoying the fruits of his anxious preparations.

Nor is the personal happiness of a minister less injured by frequent changes than his usefulness. Intimacy, friendship and confidence are the natural results of acting properly, for a competent time, in any station: and these are the fruitful sources of much personal enjoyment and convenience. But these advantages are diminished, if not totally lost, by a change of place; and the consequences are too often both painful and disadvantageous. The interval spent at a new station, when former connections are dissolved before new ones can be formed, is always irksome. Whatever civilities politeness may bestow upon a new-comer, or whatever plaudits novelty may procure him, if he is not very easily deceived, he feels that he is a stranger to the dispositions, interests and characters of his associates, and that they are equally unacquainted with his. This is not a pleasant situation in any circumstances; but it is peculiarly embarrassing to a minister, whose happiness and usefulness depend, under the blessing of God, on his enjoying the esteem and confidence of his brethren.—A person who is frequently changing his station, is always forming connections;

but never enjoying them: he passes his life as a stranger; but seldom enjoys the confidence of a citizen.

But there is another consideration, which should never be overlooked by a minister when he is contemplating a removal from his flock. It seldom happens, we hope, that the gospel is faithfully preached in any place, for a series of years, without being blest to the conversion of some sinner to God. Now, in every case, when a minister is honoured as the instrument in turning any soul from darkness to light, he has acquired a new relation. He may say to every convert, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus have I begotten you through the gospel." He feels as a father for the young professor, and the new convert cherishes a filial regard for him. The minister is anxiously solicitous that his spiritual offspring may be preserved from all evil; may grow in grace and in the knowledge of Christ Jesus; and be enabled to adorn the doctrine of God our Saviour in all things: while the young christian looks up to his minister as his instructor and comforter in difficulties, his friend in distress, his support in affliction and his father in Christ. And shall all these ties be heedlessly broken? and the little child, as the affectionate John denominates young converts, be left unprotected and uninstructed? or consigned to the care of a stranger, unacquainted with its trials and its dispositions? Can the parent who thus forsakes his own children in the faith, expect to find equal affection and respect from the spiritual offspring of others?

Again. It is seldom that churches permanently prosper who often change their ministers. Let a fair examination be instituted among the churches of our Connection, and due allowance be made for circumstances; and, I presume, that the result would be in favour of those churches which have been longest under the care of one pastor. If indeed a minister continues to preside, without necessary assistance, over a church, when his mental and bodily powers have so far declined as to render him incapable of the duties of his office, the church must suffer an injury. Or, when a pastor

has unhappily disgraced himself by conduct inconsistent with his profession, and still retains his station, the cause he serves must share in the effects of such inconsistency. But, when a man of competent abilities, sterling piety and persevering diligence, labours, for a number of years, in the same place; though his beginnings may be small and his progress at first slow, yet he seldom fails, at length, of raising his people to a respectable rank among their sister churches. It is true that a stranger, assisted by the charms of novelty and popular talents, may for a season perform wonders. His congregation may rapidly increase, and members may be added to the society in quick succession; so that the churches under their old pastors, being left far behind, may be thrown, in the opinion of unreflecting observers, deep into the shade. But, alas! it too often happens, that a short time proves this sudden increase to be chiefly composed of such as have no steadiness of principle; who drop off as soon as the novelty passes away, or a greater stranger settles in the neighbourhood. Even should they continue with the church, they probably disgrace the cause and perplex its friends by their irregularities. This, indeed, is the natural effect of a sudden influx of members, in such circumstances. For, exclusive of the mistakes in character, which cannot be avoided, amidst the zeal and bustle which generally prevail on these occasions, there is danger lest the introduction into a small church of so many at once who are little acquainted with the doctrines and precepts of christianity and still less with the discipline of a christian society, should introduce, at the same time, the elements of confusion. At least, the danger is far greater in cases like these, than when a church is gradually augmented by candidates who have enjoyed larger opportunities for instruction and probation.

In whatever light then we view the frequent removals of ministers, it is a fact to be deprecated. It has neither example nor precept in the New Testament; and the good sense of society appears to have marked it with general disapprobation. A layman may make the improvement of his personal and do-

mestic interests the rule of his movements, and excite neither surprize nor censure; but there is something so exalted and disinterested in the character of a christian minister, that he is expected to act from nobler motives and with higher views. Whenever therefore it begins to be suspected that any one in that station considers the engagements and duties of his sacred office as subservient to the paltry considerations of temporal advantage, that individual immediately sinks, even in the estimation of men of the world, who perceive and resent the inconsistency. Dr. Goldsmith there is reason to fear was very little under the power of vital religion, yet he has drawn a portrait of a good pastor, which has been universally admired. And perhaps no part of that excellent description has been more universally and cordially approved than the line which informs us, that "He never changed, nor wished to change, his place."

But I perceive that I have trespassed too much on your narrow limits, and therefore, for the present, lay down my pen. Should these observations be approved, you may possibly hear again from,

Your's, sincerely,

AN OLD LATE.

QUERIES.

10. Is it scriptural to believe that there will ever be a time when all men will be savingly converted? If so; when will that time be? At Christ's coming to judge the world, or prior to that solemn event? A speedy and scriptural reply will much oblige
N. W. Q.

11. The true reconciliation of Mark xvi. 5. with Luke xxiv. 4. is requested; as also the precise meaning of Heb. xii. 17. An early compliance with this request would much oblige one who proposes it with a sincere desire to obtain instruction.
J. S. P.

12. How can the wish of Paul, respecting Alexander the copper-smith, 2 Tim. iv. 14, be reconciled with his prayer for those who forsok him on his trial, as recorded two verses afterwards? or with the

spirit displayed by our blessed Saviour and the martyr Stephen, in their expiring moments? Luke xxiii. 34, Acts vii. 60.

A CONSTANT READER.

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

LOVE OF THE SCRIPTURES. — In the British Museum, there are two copies of the scriptures, which are peculiarly calculated to interest the pious visitants, from the circumstances under which they were transcribed. The elder manuscript contains "The Old and New Testaments, in short hand, 1686;" which were copied, during many a wakeful night, by a zealous Protestant, in the reign of James II. who, fearing that the attempts of that monarch to re-establish popery would terminate in the suppression of the sacred scriptures, resolved at least to secure a copy for his own use by this ingenious method. The other manuscript contains the whole Book of Psalms, and the New Testament, except the Revelations, in fifteen volumes, folio, written in characters an inch long, on a black paper, manufactured on purpose, with a white ink. This perfectly unique copy was written in 1745, at the cost of a Mr. Harris, a tradesman of London, whose sight having decayed with age so as to prevent his reading the scriptures, though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which "are more to be desired than gold, yea than much fine gold." The religious sentiments of this venerable man may be inferred from the fact, that Dr. Owen's "Faith of God's Elect," was also copied for him, in the same style, which occupies three volumes, folio.

SUCCESSFUL BEGGING. — In the Memoirs of the late Mr. John Stanger, for forty-six years the laborious and respectable minister at Bessels Green, Kent, we have the following account of his "begging excursion"

sions;" which we recommend to the careful consideration of the advocates for that system of liquidating debts on meeting-houses.

The debt on Bessel's Green church was nearly £600; and the interest was a heavy burden on the cause and the pastor, which it was found necessary to diminish. For this purpose, he determined to undertake several journeys to solicit the assistance of sister churches. In 1778, "he made his first begging tour in Northamptonshire and the adjacent countries. Hither he went by previous arrangement, and had the additional advantage of being known and respected by some of the ministers and churches. He was from home four weeks and five days; he travelled five hundred miles, half of them on foot; and he obtained for his case, clear of all expenses £29. 14s. 4d. In 1779, he was absent on the same business, at one time, five weeks and three days; he travelled four hundred miles, half of them on foot; and his gross receipts—I know not what his expenses were in that instance—but his gross receipts were £13. 18s. 6d. In 1780, in one journey, he travelled eight hundred and eight miles, and cleared £9. 17s. 6d. as his reward. In London, he obtained a little more than £63; but he did not accomplish that achievement in less than eighteen weeks. In the course of four years, it appears that he was absent from his family and church, on this errand, forty-three weeks; and travelled two thousand one hundred and thirty-two miles; yet, by all this, his people gained no more than one hundred and forty pounds."

In a subsequent part of these Memoirs, we are told that, "a debt still remaining on the place of worship, he begged through London, under the sanction of the Baptist Case Committee. He was at this time more than seventy years of age; and it must have been distressing to a person of ordinary feelings, to see his enfeebled limbs, toiling from day to day, in that laborious and depressing task, the effects of which are not in general soon overgotten by men who undertake it, in the plenitude of their strength. He complains greatly, in his journal, of the fatigue and consequent indisposition that he suffered; but

he collected about one hundred pounds."—Surely some plan might be adopted to reform all this!

TRUE MAGNANIMITY.—A pious nonconformist, who had joined the Duke of Monmouth's invasion, in the reign of James II. in hopes of delivering his country from religious and civil tyranny, was taken, tried and condemned as a traitor, to be hanged, drawn and quartered. As the hour of execution approached, one of his friends asked him, "Does it not grieve you to think how your body will be mangled, and your limbs exposed in the highways?" To which the courageous sufferer calmly replied, "It matters little: the resurrection will restore them all with advantage;" and soon after died with great piety and constancy.

BENEFIT OF PRAYER.—The captain of a merchant ship, who was in the habit of preparing his cabin and assembling his men to prayers, at ten o'clock on every Lord's day morning, was surprized, on one occasion, when he rung his bell, the usual signal for their attendance, that nobody came to the cabin. After waiting some time, he rung the bell a second time, and still no one answered. He then went on deck, and none of the crew being there, proceeded to the fore cabin, where he found them all, but in a state of evident dissatisfaction. When he asked them why they did not come to prayers as usual, one of them replied, "Because it will do us no good." The mate then informed the captain that the men had been quarrelling amongst themselves, and that they would not play the hypocrite by attending prayers in such a spirit. The captain urged upon them the necessity of private prayer, and advised that each man should go aside; pray for the others and entreat God that he would give to all of them a better frame of mind. They followed his advice; and on the next occasion of public prayers, they all met together with greater apparent devotion than the captain had ever before witnessed. Throughout the remainder of the voyage, they continued in the greatest harmony.

SINGULAR PHENOMENON.—Mount Etna is well known frequently to

discharge torrents of flaming matter, consisting of melted sulphur and other volcanic substances, which have often desolated the adjacent country and buried whole towns. In 1755, however, it sent forth an eruption of a different quality. For some weeks previously, there had been frequent earthquakes, accompanied with thunders and lightnings. Loud cracks like the explosion of cannon were heard, and the mountain appeared to shake from its foundation. The inhabitants were alarmed beyond measure, and fled in all directions. During this commotion, on March 2, an immense torrent of boiling water issued from the highest part of the mountain. The whole summit of Etna was at that time covered with deep snow; which melted instantly as the boiling stream approached it: thus adding to the quantity of the torrent, while its heat was kept up by the heated liquid which continued to rush from the mountain. The discharge continued with unabated force for no more than half an hour; but the quantity emitted was inconceivable, and the destruction occasioned in its course appalling. Every cultivated spot was laid waste, and every object it touched, destroyed. After forcing its way through the snow on the summit of the mount, it destroyed, in an instant, a fine and extensive forest of fir trees, which, though twenty or thirty inches in diameter, were torn up and swept away like reeds. Proceeding down the sides of the mount, the main body of water divided itself into four large streams, which united again when they reached the plain. It then rolled on in a stream, sometimes nine hundred feet in breadth, and at others fifteen hundred, and of a depth that could not be determined. Every object that stood in the way of this tremendous torrent, was removed from its place. Enormous rocks were not only hurled down, but several of them removed to more elevated situations than they had formerly occupied. Whole hills were removed and broken to pieces, and their fragments were scattered along the course of the inundation. The valleys too were filled in many places with vast quantities of sand which it had deposited on its way to the sea; where it at length discharged itself, after spreading de-

vastation and terror over a great number of square miles.

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GENERAL BAPTIST
O C C U R R E N C E S.

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OBITUARY.

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Dec. 31, 1824, Mrs. FRANCES TORGROSS, of Gedney, aged fifty-three, a member of the G. B. church, at Fleet. She had met with opposition and had suffered much from bodily affliction; but had borne all with christian patience and pious submission to the divine will. Though not possessing great natural abilities, and in general having little to say, she knew herself a sinner and could rejoice in an all-sufficient Saviour. She was of a meek and quiet disposition, much esteemed among those who knew her, and constant in her attendance, when health permitted, on the means of grace. Mr. Rogers improved her death, from *Psa. xc. 3.*

Mrs. HANNAH STANGER, the widow of Mr. James Stanger, of Tydd St. Mary, the oldest son of the late Dr. Stanger of Harringworth, departed this life, April 28, 1825, at the advanced age of eighty-four years. She had been an honourable member of the G. B. church at Fleet, for a great number of years, and adorned her profession by a consistent and holy conduct. For several past years, distance and infirmities of body prevented her attendance on public worship and ordinances; which, as long as she could attend them, had been her delight. The New Testament, however, was now her constant companion; and from the perusal of it she derived comfort and satisfaction. She was generally in a peaceful state of mind; waiting for her dissolution from the body, that she might be present with the Lord. Her pastor delivered a discourse at her interment, from *Phil. i. 21.* "To die is gain."

May 2, 1825, ELIZABETH HILL, a poor but worthy widow, and mem-

ber of the same church, died after a tedious and severe indisposition of several months' duration. Her mind was graciously supported and she endured with patience to the end. Her faith was steadfast, and her hope in lively exercise; and it was consolatory to her pious friends to hear her, even in the midst of agonizing pain and near her dissolution, exclaim with evident pleasure, "Christ is precious." The event was improved by her pastor, from Psa. xxxiv. 19. May her afflicted children follow her to glory!

CONFERENCES.

The SOUTH LINCOLNSHIRE CONFERENCE was held at *Spalding*,* March 24, 1825. In the morning, Mr. W. Taylor opened public worship, and Mr. J. Binns preached from 1 Tim. i. 15. In the afternoon, the business of the Conference was attended to; when advice was given in two personal cases.—The Circular from the Secretary of the Home Mission was also read; and it was recommended that collections be made in all the churches of the district, before the next Conference; and that all demands upon its funds be settled at that time, and the surplus remitted to the General Treasurer.—In the evening, Mr. Davis, the Independent minister, read and prayed; and Mr. Jarrom delivered a discourse from John xii. 26. This meeting was attended by nearly all the ministers in the district.

The same Conference assembled again at *Peterborough*, June 9, 1825, when Mr. Lilley, according to appointment, delivered a discourse on Evangelical Repentance; and Mr. Everard preached for the Foreign Mission. At this meeting, it was recommended that the Widows' Fund, established several years since in this district, should be revived; and the consideration of it was appointed for the next Conference. Mr. Ewen was requested to write to the churches respecting the building of

* The account of this Conference was received in due time; but it was by some means overlooked: an accident which will, it is hoped, be overlooked by the worthy secretary.

a meeting-house at Whittlesea. Mr. J. S. Thompson was advised to visit Gosberton, and supply it, at Midsummer next; and Mr. Jarrom was desired to make some inquiries respecting the meeting-house at Maltby.—The next Conference to be at Boston, Sept. 22, when their Missionary Anniversary will also be held.

We are requested to state that the next meeting of the NORTH LINCOLNSHIRE CONFERENCE will be held at *Butterwick*, Aug. 24; when Mr. Pike, of Derby, is expected to preach in the afternoon; and a Missionary Meeting to be held in the evening.—A Missionary Meeting will also be held at Crowle on the following day.

ORDINATION.

April 25, 1825, Mr. JAMES LYON was ordained to the pastoral office over the G. B. church at *Chatteris*, Cambridgeshire. Mr. Goadby, jun. commenced the solemnity with reading and prayer. Mr. Jarrom delivered the introductory discourse, asked the usual questions of the church and the minister, and received Mr. L.'s account of his experience, views and faith. Mr. Rogers, his former pastor, offered the ordination prayer, joined in the imposition of hands, and delivered the charge, from 2 Tim. ii. 15. and Mr. T. Ewen concluded the morning service. In the afternoon, Mr. Stenson prayed; Mr. Payne addressed the church from Exod. xvii. 11, 12; and Mr. Jarvis concluded.—The services were solemn and impressive; and it is a satisfactory result of itinerant labours, to see this church established with the most encouraging prospects of future prosperity.—An interesting Missionary Meeting closed the day.

PROCEEDINGS

OF

RELIGIOUS INSTITUTIONS.

THE PORT OF LONDON SOCIETY.

The seventh anniversary of this laudable Institution was at the City

of London Tavern, May 9, Admiral Lord Gambier in the chair. This society has been formed for promoting religion among seamen: an object of high importance in itself, and peculiarly interesting to a country, who owes her strength, her wealth and her prosperity to their exertions. These useful men are deprived of the opportunity of attending the public means of grace when at sea, which is usually the chief portion of their time. The habits which such deprivation and their peculiar modes of life encourage render it irksome for them to attend places of public worship even when on shore. To meet their prejudices, a ship has been purchased, and fitted up as a chapel. This is moored in a convenient part of the river Thames; and supplied with regular preaching through the kindness of ministers resident in and near London, and visitors from the country. This Floating Chapel has been the principal means adopted to accomplish the object of the society, and it has been crowned with abundant success. Not only has it been well attended by those for whose benefit it was primarily designed; its example has had a most salutary effect. Floating Chapels or Arks as they are usually styled, have been provided in most of our seaports; and foreigners have imitated them: so that their flags now invite sailors to social worship in most parts of the globe.

During the past year, the attendance of the sailors at the Floating Chapel has been uniformly numerous, devout and edifying. Some pleasing instances of great usefulness have been preserved; and various captains have borne their testimony to the improved manners and principles of seamen. The evening of every Lord's day, is spent on board the Ark, in a social prayer meeting; at which sailors are principally engaged. The seriousness, fervour, propriety, and unaffected humility of their addresses on these occasions have been noticed by some ministers who witnessed them in terms of great admiration.

But this Institution does not neglect such means as lie within its power to water the seed thus sown in port, and cause it to grow and bear fruit when the recipients are from home, on the wide ocean.

To accomplish this, they have printed a number of Tracts, suited for their purpose, which they freely distribute among their seafaring friends. They have also collected a stock of books, which they think adapted both to instruct and interest sailors. A proper number of these are stowed in a box, and lent to the captain, as a library for his crew, during their leisure on the voyage; which on his return, if desired, is changed for another. This has been found extremely useful; as preventing those pernicious habits which frequently are acquired during the unemployed hours of a long voyage.

Since the last Report, all these means of usefulness have been diligently and successfully employed; and it is a matter of deep regret that the Funds of so laudable an institution should languish. The amount of the annual subscriptions, at present, bears but a small proportion to the yearly expense; and the society was, at the commencement of the Anniversary, upwards of two hundred and thirty-five pounds in debt.

REVIEW.

MEMOIRS of Mr. JOHN STANGER, *late Pastor of a Baptist Church at Bessel's Green, Kent.* By W. GROSER.

12 mo. pp. 180. Price, boards and portrait, 4s. Burton, London.

The venerable subject of this Memoir was descended from a race of zealous General Baptists, who laboured diligently and suffered much for the cause of truth, in the counties of Northampton and Rutland. His great grandfather was a Messenger of the baptized churches, and resided at Haringworth. His grandfather and father were both ministers of the same persuasion; and his grandmother was the daughter of Mr. Staughton, a baptist minister at Northampton, whose great-grand grandson is now a respectable baptist minister at Philadelphia.

During the former part of his life, Mr. J Stanger, who was born Jan. 7, 1743, retained his connection with the same professors; being baptized June 10, 1759, at Leicesters; and preaching his first sermon, at Moulton, June 9, 1765. In May, 1766, he went as assistant preacher to the old G. B. church at Bessel's Green. Here he experienced great trials. Like his pious ancestors, he was warmly attached to the great doctrines of evangelical christianity, which had distinguished that denomination in their best days; though sadly forsaken by too many of their successors. His new friends shared in the declension, and this was the cause of much uneasiness. After long altercations, Mr. S. and those who approved of his sentiments, separated, and formed a new church, over which, in 1769, he was ordained pastor. This church was one of the societies which united in forming the New Connection of General Baptists, in 1770; and Mr. S. signed the articles agreed upon as the basis of that union. The distance at which they were situated from the main body of the Connection, joined to their pecuniary embarrassments, prevented them from cultivating a proper intercourse with the other churches; and in a few years all communication ceased. Mr. S. approaching much nearer in sentiment to the Particular Baptists than to the Kentish General Baptists, seems to have been drawn gradually closer to the former, till at length he was reckoned one of their number. There is reason however for believing that very little change took place in his views of divine truth; and he always entertained a high respect for the churches of the New Connection. About two years before his death, the writer of this article had the honour of an interview with him; in which he spoke in the most affectionate terms of his former friends: expressing his persuasion that there existed no difference of opinions between them and those with whom he then acted that ought to prevent uniting, as one body, to carry on the cause of Christ; and strongly urging the propriety and duty of such an union. He was then seventy-eight years of age, and survived this interview about two years: dying April 13, 1823.

These memoirs are chiefly drawn

from Mr. S.'s own papers, and are given in the first person. The author seems to have made a very judicious use of the materials which he obtained; and has produced an interesting little volume, which we can warmly recommend to our readers. On a careful perusal, we feel no hesitation in saying, with the author, respecting the excellent man whose life he has presented to the public, that, "His history will furnish an instructive specimen of inflexible adherence to the dictates of conscience at the expence of reputation, ease and gain; of persevering ardour in the service of God amidst multiplied discouragements; and of successful exertions for the welfare of his fellow-men, made in the face of difficulties and opposition. His life, lengthened out to the unusual term of eighty years, presents in youth, in manhood and in age, one uniform character, of which confidence in God, solicitude for his approbation, and devotedness to his cause, were the conspicuous features. His office of a dissenting minister, which he sustained more than half a century, renders his experience a sample of the privations and trials generally endured by those who aim to promote the kingdom of the Saviour as christian pastors, when neither sustained nor controlled by secular authority. His whole course, is that of a man actuated by higher principles than human applause or worldly emolument; to whom the religion of Jesus was not, what Pope Leo X. is said to have declared it was to him,—*'a profitable fable.'* For, from his dying lips we learn that heavy as had been his trials, and numerous as had been his disappointments, he neither blushed for the choice he made, nor trembled at the prospect before him. He requested that an address might be delivered to those who were present at his funeral, from those emphatic words, "*Nevertheless, I am not ashamed, for I know I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*" 2 Tim. i. 12."

When Mr. Stanger entered on his eternal rest, he left six sons, six daughters and forty-four grand children; to whom this work is inscribed, in a very pertinent dedication. May they all follow their pious ancestor as far as he followed Christ!

Missionary Observer.

AUGUST 1st, 1825.

London Missionary Society.

It is well known to the friends of Missions, that a few years ago Messrs. Bennett & Tyerman proceeded as a deputation from this Society to visit their Missionary Stations among the islands of the Pacific Ocean. The knowledge of the Gospel is evidently spreading among those long benighted islands, and doubtless in many cases its blessings are enjoyed. Of what these gentlemen witnessed and suffered after leaving the Society islands, and previously to their arrival in New South Wales, on their voyage homewards, the following account has been recently published.

Departure from the Society Islands.— Occurrences at Harvey Islands.

Previously to our sailing from Raiatea, we received on board two native teachers with their wives, and also two others who were unmarried men, all from the church at Tahaa, who were intended for different islands which lay in one track. Mr. Threlkeld and his eldest son were also with us, having taken a passage to the Colony of New South Wales. We sailed from Raiatea on the 3d of June, and on the 7th left Borabora. On the 15th we made the Island of Mangeea, where we landed the two unmarried teachers, who had been sent by the church at Tahaa to this island, with the hope of inducing the heathen inhabitants to abandon their idols, and to embrace the gospel. Mr. Williams had attempted to land two men with their wives here a year before; but the savage treatment which the women met with,

rendered it essentially necessary to receive both them and their husbands on board again. On our approach to the island several canoes came off; but it was with difficulty we could prevail upon any of the natives to come near the vessel. Their appearance and behaviour indicated strongly their heathen condition, though a fine race of people, and exhibited a strong contrast with other islanders who have embraced the gospel. We took our leave of the two teachers whom we had brought them. Fearless, they landed in a canoe which we had brought for this purpose, and were well received by numerous natives who covered the beach. We expected every moment to see their European clothing torn from their persons, but no injury was attempted, and they began to converse with the people. We stood off and on for some time, to see in what manner they were likely to be treated. One of them afterwards came off to us in a canoe which he had borrowed to take on shore some little articles of property which he had left, and spoke well of the treatment they had met with, and had not the least apprehension of any danger by residing among them. Leaving them in the hands of a gracious God, and fervently praying for their success, we proceeded on our voyage towards Mitiaro and Mautii, two islands which have lately received the gospel, to which the other two teachers, with their wives, were destined, to assist their brethren who were placed there by Mr. Williams. But the wind was so stormy and contrary, that it was impossible to reach them, though we approached the former island within four miles, under the lee of which we remained the night during a tremendous gale, and next morning shaped our course for the island of *Atui*, which we made in the course of the day (the 17th.) Teachers had been placed

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here about a year before, by Mr. Williams and Mr. Bourne; and the first tidings which were announced by a man in a canoe was, that the whole of the inhabitants had embraced the gospel, and thrown away their idols, and had built a large chapel. Another very important piece of information which he gave us, and which tended to excite the most lively joy in our hearts, was, that a boat belonging to Mr. Williams, of Raiatea, and which we had all supposed to have been lost within the last four months, with her crew of five natives, had reached this island in safety. They had been driven off their course by contrary winds, had been six weeks at sea in this open boat with a few vi apples, cocoa nuts, and other trifles on board. The poor fellows were at length driven to such extremities that they were obliged to subsist for one whole week, by dipping the fibres of the husk of the cocoa-nut into a little oil which they had, and then chewing it. When they reached the land here, they were reduced to mere skeletons, and were unable to stand; but every possible kind attention was shown them, both by the teachers and other natives, and they soon recovered their strength and health. When we asked them if they did not despair of reaching any land, after being so long at sea, they replied, "O no; we prayed to God." When they came, many of the people were halting between two opinions; but their arrival was the means of deciding in favour of the gospel the whole of those who remained idolaters. Thus God made this supposed calamity the means of the furtherance of the gospel. While we remained off the shores of this island, many of the natives came off to us in their canoes, and behaved in the most becoming manner. Two or three whalers had touched here within a few months of our arrival, the captains of which had left written testimonials, speaking most highly in their favour. There we landed the two teachers with their wives, who were intended for Mitiaro and Mautii. All these persons appeared well suited to the work to which they had been chosen, both by their piety and general intelligence.

On the 18th we left Atui, and stood for the island of Rarotonga, (or Rorotoa,) which we reached next morning. This is an elevated and beautiful island, whose general and characteristic features resemble the Georgian and Society islands. On approaching the shores, the teachers who had been placed here, accompanied by some of the principal chiefs, came off in their canoes, and came on board, and informed us that a principal part of the people had embraced the gospel, with all

the head chiefs; but that some still remained attached to their idols; however, they were expected to receive the truth soon. The Christians were erecting a Chapel *six hundred feet* in length! and it was nearly half finished when we saw it. The people here also behaved in the most respectful and becoming manner during our stay, and all expressed the greatest joy on seeing us. Indeed, the change which has been operated in so short a time is almost beyond credibility, and requires nothing less than ocular demonstration to ensure entire belief. But a twelvemonth before our arrival, all these islanders were in the state in which we saw the Mangeeans, — savages! But now, gentle, honest, and well-behaved, keeping the Sabbath with the greatest strictness, and attending with diligence to all the institutions of the gospel, the same as in the Tahitian islands, making rapid progress in the arts of civilized life. They are all of the same family and colour as the Tahitians, and speak the same language, and not inferior to them in person. All these islands are populous, but it was quite impossible to form an idea of the number of the inhabitants on each; but on Mangea, Atui, and Rarotonga, there are, we think, not fewer than 4,000 souls. The two former are comparatively low, though islands of natural formation, abounding with the fruits of these climates, but difficult of access from the rocks which extend along their shores, and which render it difficult at all times, and often impossible to land. They were all in perfect peace, and have had no wars since the reception of the Gospel. What has God wrought! These nations have been born as in a day, and may now be ranked among the trophies of the Redeemer.

Departure from Harvey Islands—Arrival off New Zealand—Attack of the Natives at Whangaroua—Providential Deliverance of the Deputation and Crew.

We left Rarotonga on the evening of the 19th, and having completed our work in these seas, we stood for New Zealand. We had to encounter the most tempestuous and distressing weather, and adverse winds; and did not make New Zealand till the 9th of July, off the Bay of islands, into which we hoped to enter the next morning; but a heavy gale blowing from that bay, rendered it impossible to reach it, and the captain resolved to abandon the hope of reaching the shore, and to proceed on his voyage for the colony—but here the winds opposed us again—and

after beating about off the northern extremity of that country for nearly a week, and finding we could make no head against contrary winds, and becoming short of water, fire-wood, vegetables, &c. we determined to put into some port in New Zealand, and reached the harbour of *Whangarooa*, on the 15th, where we came to an anchor, with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Wesleyans have established a Mission about twelve miles from the entrance of the harbour. Not knowing the perils which here awaited us, we were apprehensive of no danger; having no means of defence, we took no precautions to guard against any attack. So soon as we came to an anchor, several canoes came around, many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people surrounded us—and soon our main deck was crowded by men, women, and children, bringing with them various articles for sale, and we were busy buying their curiosities, &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing whatever they could reach, and had broken open a trunk of clothes, and had taken most of them off; he became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea, and the rest supposing that he had been struck and injured, immediately rose upon us—many of them had axes—others spears, and the rest armed themselves with billets of fire-wood—the whole were armed in a few seconds, the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Their faces, rendered hideous by their *tatunings*, became by anger more hideous, and the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter-deck. They surrounded us, placed themselves behind us with their weapons uplifted, ready, so soon as the signal might be given, to strike the blow—and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them, and behaved in the most rude and insolent manner. At one moment, the captain had four spears pointed at his breast. We used

every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger. But this was impossible—for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship *Boyd*, captain Thomson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain, crew, and passengers, in all nearly one hundred persons killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of undescrivable horror for about an hour and a half. At length our boat which had been sent up to the Missionary settlement the night before, hove in sight at a distance of about a mile. This threw a ray of hope over our desponding minds—and we waited its arrival with the greatest anxiety—but expected to be despatched before it could possibly reach us. Put God was better than our fears. At length the boat came alongside, and we found to our inexpressible joy that she had brought Mr. White, one of the Missionaries, and *George*, a native chief of great power and influence here. It was the very chief who instigated the cutting off of the *Boyd*—but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learnt what had happened, Mr. White addressed the people, and *George* became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct;—he soon cleared the deck, the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead—and we began to *sing of mercy as well as judgment*. *O what shall we render to the Lord for all his goodness!* Our extremity was his opportunity. *The wrath of man was made to praise him—and the remainder he restrained.* Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony, whose captain, with his boat's crew of six men in another part of New Zealand, had been cut off and killed soon after the affair happened in *Whangarooa* which we have described. However it is but just to say, that we do not believe the people had any bad designs when they came on board; and that what happened, arose from the accident of the man's falling overboard. By various presents we succeeded in detaining this chief on board the vessel so long as we remained in the harbour as the only means of her safety.

Visit to the Wesleyan Missionary Settlement.

No soon as this difference was adjusted, and peace was restored, we accompanied Mr. White to the Missionary Settlement, where we met with the kindest and most affectionate reception from Mr. Turner, the other Missionary, and Mrs. Turner, and Mr. Hobbs and Mr. Stach two pious young men, who are artisans. We were highly pleased with this little Missionary family, who possess much of the spirit of their high office, and who, we rejoice to say, reside in safety in the midst of a large tribe of these poor cannibals, with hopeful prospects of usefulness among them. They have made good progress in acquiring the New Zealand language, which is, in fact, a dialect of the Tahitian, and have two houses in which they keep schools and preach to the people, some of whom attend. This settlement is in a sequestered but beautiful situation, at the head of a deep and romantic valley. The tribe consists of about four hundred individuals. We deeply regretted not being able to see the Church Mission at the Bay of Islands—but were happy to hear the Wesleyans speak favourably of its present state and prospects. After spending a truly pleasant and profitable night with our much esteemed friends here, we returned on board next morning, accompanied by our kind friends, Mr. White and Mr. Hobbs, to whose affectionate attentions we feel much indebted, and who remained with us till we sailed next morning, without meeting with any further difficulties from the people.

CATHOLICS BECOMING CHRISTIANS.

Mr. Laney, a Methodist Missionary, who visited St. Augustine, furnishes the following pleasing statements.

A few Spaniards attend our meeting, and those of them who understand our language, appear to be delighted. One in particular, a Catholic, has attended very steadily, and seemed charmed with singing and prayer. As he came out of one of our class meetings, he affectionately embraced one of our friends, and said, 'O! this is what I love.' His attendance on our meetings has produced a threat from one of the Catholic friars; he was fearful that he would become a Methodist, and he charged the man to visit us no more.

Another Catholic, aged eighty-seven, has lately had a Spanish Bible given him, and he seems charmed with it, reads it

daily, and prizes it highly. 'O!' says he, 'I do love the Bible.' And pointing with his finger upwards, he joyfully exclaims, 'It shows me the road.' He sometimes calls to the traveller as he walks the streets, invites him in, saying, 'I've got the Bible now.' His wife joins with him in searching the Scriptures. His priest has tried to get the Bible from them; but they say they will not 'part with so good a book.'

Our coloured members in this place seem very pious. Indeed I never saw so promising a society of blacks, so much devoted to God. They hold communion with him, and walk in the light of his countenance. So evident is the change in their conduct, that it is remarked by the people here as something extraordinary. One of them spoke very feelingly in our late love-feast: 'O,' said he, 'I once hate God—no love his people; I was sinner; but when I came and hear de Gospel, I was convinced I was wrong. O, I now love God, his people—me love Jesus, he sinner's friend; and O, if my Massa was to give me all Augustine, I would not turn back.' This poor man was born in Africa, and never heard of the name of Jesus till he came to America. He is now a happy Christian. About a dozen have joined our church this year; and many, who are not of us, are very friendly, and attend the preaching of the word. God is indeed working for us in this place.

WALDENSES.

The son of the late President Dwight, of America, has recently visited England, and several parts of the European Continent; in a letter from Rome he gives some account of that interesting people, the WALDENSES:—the only people that preserved uncorrupt the doctrines of Christ and his Apostles, through the darkness of the middle ages.

They inhabit three deep valleys, quite at the north part of Italy, and open only to the south. Population nearly 20,000, and chiefly resident in thirteen villages. They are a very plain, industrious, and pious people; bearing, as Mr. Dwight imagines, a very strong resemblance, in their character and manners, to the fathers of New England. In consequence of their religion, they are subject to many and great privations; can neither be physi-

cians nor lawyers; are obliged to pay enormous taxes, and suffer various other hardships; yet, for all this, apostacies to the Catholic religion are almost unknown. Mr. Dwight having letters of introduction to the Rev. Mr. Bert, a godly minister among them, was received with the greatest cordiality. He attended a little meeting, in company with Mr. Bert, and was highly pleased with the plainness, sincerity, and solemnity which seemed to prevail. Although in a manner shut out from the world, Mr. Bert has a library of 7 or 800 volumes; and is a man of general intelligence, as well as undoubted piety.

BAPTIST MISSIONARY SOCIETY.

In our brief account of the Nottingham Anniversary Meeting, allusion is made to the aspersions cast on East Indian Missions, by a Unitarian preacher. These have been industriously circulated in various prints. Mr. Kinghorn's address, at the annual meeting of the Particular Baptist Missionary Society, contains a reply to many of these charges. In his zeal against Missions, this Unitarian preacher forgot even the appearance of consistency. One of his assertions was, that in consequence of the inaccuracy of the translations, the Bible is in danger of becoming the jest book of India; in support of this assertion, he related that a Mr. Buckingham told him that he had never witnessed such laughter, as when beholding groups of Arabs assembled, and listening to one of their countrymen reading the Scriptures. Unfortunately for the credit of Mr. Fox, this statement carries falsehood on its front. The languages understood by the Arabs, are the Arabic and Persian. In the former of these, the Missions in the east have published no translation. In the latter the only modern translation is that by Henry Martyn, which for its excellence received the eulo-

gium of the Persian monarch. This simple statement of facts, may show what credit is due to Messrs. Fox and Buckingham. In presenting the address of Mr. Kinghorn, we particularly direct the attention of our friends to the Unitarian question mentioned in the latter part of it. This question strikingly illustrates the Anti-christian nature of Unitarianism.

Among the circumstances which call our attention this day, allusion has been made to certain charges against us, insinuating that our Missionary undertakings are altogether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the translations in which they have been engaged; and, as these statements have since been circulated in the newspapers, it seems proper to take some notice of them on the present occasion.—Their versions are charged with misrepresenting and destroying the sense of the scriptures.—Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted. They pass, it is said, 'through so many filtrations,' that little of the real meaning of the sacred volume can be discovered.—Every proof sheet has certainly been revised three or four or more times over, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means that were employed in order to attain the greatest possible accuracy.—One charge against Dr. Carey is, that he translates from the *English* into the Bengalee. This we positively deny. That he makes use of the English version and many other versions, is readily admitted; and that man can know nothing of translation who would blame a translator for availing himself of every assistance to be derived from the labours of any or all who had gone before him. But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the Received Text of the originals, the same that has been used by all the churches and translators of the western world.—This, however, constitutes another charge; though the two charges are not quite consistent with each other,—that Dr. Carey has not taken Griesbach's Text of the New Testament, but has followed the Received Text. To this we answer, that when Dr. Carey

commenced his career, of translating, the labours of Griesbach were but just beginning to be made public to the world; and literature is a republic which is slow in its decisions. Is Dr. Carey to be blamed for not taking upon him to decide a question which the literati of Europe had not decided? And even now they are far from being agreed respecting Griesbach's emendations. Besides, Griesbach's Text contains only two or three serious variations from the Received Text; and consequently its rejection or adoption can but very little affect the general value of any translation. Again, an old story has been brought forward, and it has been affirmed, that in the Serampore version of Matthew in Hindoosthancee, the language employed in the first verse of the seventh chapter conveys to a Hindoo the same idea as an Englishman would receive if it were rendered in English—Do no justice, that justice may not be done to you. Now I must confess I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But in order to obtain all the satisfaction we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who in his reply to our Secretary, says—“I have examined the first and second verses of the seventh chapter by Saint Matthew into Hindoosthancee, in the Naguree character, by the Baptist Missionaries at Serampore, and, *I cannot* detect any thing like a *false* or *unfaithful* translation from either the Greek or English. The severe accusation brought against the translators of the two verses in question, seems *entirely groundless*.” To a subsequent inquiry by our Secretary, whether we were at liberty to make public use of this opinion, Dr. Gilchrist politely replies: “I give yourself and the very respectable Society of which you are Secretary, full permission to use my communication to you *wherever* and *whenever* you please; for TRUTH cannot change by time and place. On the present charge by the Unitarians, it seems to me *entirely* on the side of the Baptist Missionaries.” Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a real Christian, an honest man, and an indefatigable Orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work he has undertaken? Another charge is, that the Baptist Missionaries have brought forward a translation into a language that never existed, that was never spoken by any people upon earth. Really, if Dr. Carey

and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the version alluded to is perfectly intelligible. Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred? in too many instances, we fear, to their own destruction. But does it follow from this, that the Bible is not the word of God? Wicked men often laugh where Satan trembles. A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of Five Hundred Pounds for a version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint; every one who knows any thing of the matter, knows that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction when he published the Latin version, commonly called the Vulgate. There have been many variations in all our successive English translations; and modern criticism has pointed out many advantages to be gained by a revision of the best of all translations, our authorized English version. For this I would only refer to that eminent scholar, formerly Bishop of London, Dr. Lowth. The demands in India for the Bengalee Bible have taken off several editions. Now, was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavour to do better themselves, and in more accurate and classical language. But while we recognize the free rights of liberty, yet we sincerely regret that the objections have been made, which we fear originate in the system adopted by the objectors. Unitarianism tends to lower the feelings of men with respect to the dignity of Christ, the benefits derived from him, and our obligations to him, it lowers in their minds the importance of conversion, and brings them into the frigid zone of religion. This is not the time or place for a dissertation on the tendency of system, but I cannot forbear making one remark here. They object to our speculations, as they call them; as

if the doctrines which we believe and they reject were mere points of speculation; but I contend that there is no doctrine more practical than that of the dignity and atonement of Christ. If his authority be supreme, our obligation to implicit obedience is clear. If he was merely a human messenger from heaven, he must be too much on a level with ourselves to command our entire devotion to him. The most effective lever that can be placed under the human heart, is the evangelical motive arising from the dignity, the atonement, and the glory of the Saviour. There is a circumstance connected with the present subject, which furnishes some confirmation of our remarks. The charges against our translators have been professedly founded on the Answers of Mr. William Adam, of Calcutta, to certain Questions proposed by Dr. Henry Ware, Professor of Divinity in Harvard College at Cambridge, in North America. Now in the American edition of these Queries and Replies, there is also the following question, proposed likewise by Dr. Ware, to be submitted to Ram Mohun Roy, an eminent Hindoo, whom I know not how to designate. It seems hardly fair to call him a heathen, and I know not whether he can be said to have embraced Christianity. The question is this: "With the complete knowledge which you possess of the character both of the Hindoo and of the Christian Theology, and of their moral influence and tendency, do you think it desirable that the inhabitants of India should be converted to Christianity,—in what degree desirable, and for what reasons?" Does not this question sufficiently exhibit the frigid character of Unitarianism? Would any of us,—would any man with a heart influenced by the love of Christ, submissive to his authority, and zealous for his glory, put such a question?

In reference to the subject of Mr. Kinghorn's speech, Mr. Dyer at the same meeting added:

When the statements, reflecting on Dr. Carey, and the translations, which had been made at the Anniversary Dinner of the Unitarian Fund, by the Rev. W. J. Fox, Secretary to that body, appeared in the public papers, I wrote to that gentleman, requesting him to specify the authority on which he had hazarded the assertions in question. In answer, he referred me to a pamphlet which he sent me, and which I had seen before; containing replies by the Rev. W. Adam, of Calcutta, to a number of queries proposed to him by Dr. Ware of Cambridge, in

America. Now Mr. Adam acknowledges that much of his information is derived from hearsary; and distinctly avows to his American correspondent, that he 'does not profess to have full information respecting the mode in which the Serampore translations are executed.' Why, with such a concession before him, Mr. Fox should have prefaced his attack on the translators, by affirming that 'he spoke advisedly, and from the fullest information,' thus plainly contradicting the very testimony on which he relies,—must be left for himself to explain.

Continental Society.

This Society is labouring to diffuse the gospel among the nations of Europe. Of the necessity of such exertions the following statements furnish affecting proof. Professor Tholuck at the annual meeting of the Continental Society, said:

Permit me to lay before you some details, which, on the one hand, will prove the necessity of a Society like this; and, on the other, that there is no doubt but success must eventually attend exertions such as yours.

Being educated at a Classical School, as is the custom in our country, our religious teachers did not give us any higher idea of Christianity, than of the religion of Homer or Herodotus. Christ was, according to them, a good man, but somewhat enthusiastic. Deism, however, is a poor religion, consisting of a few abstract truths, on which not much is to be said; and therefore the teachers were often in want of subjects for their instruction. What then did they do, in order to occupy the time which they were unable to employ in imparting instruction relative to the salvation of mankind and the glory of our Great Redeemer? One of them, being in want of spiritual matter, gave us lectures on Medicine, and on the cure of the body, not knowing what to say on the cure of the grand disease of the soul: he had a book, entitled "The Art of prolonging Human Life;" and this he explained to us, instead of giving religious instruction! Another of our teachers, who equally felt at a loss what to say on his proper topics, gave lectures on Botany; and a third made us read, during the hours intended for religious instruction, passages from Homer's *Odyssey*.

That University of Prussia to which the

greater part of the Students in Divinity are sent, that of Halle, from which Professor Frank once disseminated true religion throughout Germany, is now the seat of Infidelity. It has between 500 and 600 Students of Divinity; and several of its Professors continue from year to year to teach them that Christ was a man, like the rest of his race, led in some degree by Divine Providence, and in some degree by enthusiastic notions. If such are the instructions given to the future Ministers of the Flock, how can the Flock be guided in the way of truth?

The state of things, indeed, in some places, is taking quite another turn: some Capitals, in particular, of the Continental States, feel the influence of the real spirit of Christianity. As yet, however, such places are few in number; and, while the Continent, on the whole lies in the darkness of that ENLIGHTENING of which they boast, in some Provinces a spirit of persecution against the Truth prevails, not at all inferior to that of the Romish Church.

In the Duchy of Weimar, a physician, seeing the whole country labouring under the yoke of barefaced Infidelity, felt constrained to proclaim the Gospel to some people of his town. Having collected together a small number of true Christians, he was ordered, on pain of imprisonment, to give up these religious meetings. Some time afterward, the threat was put in execution: when dismissed, he was warned, that if he resumed his former engagements, he would be sent to work with the public criminals; and had not the good man received, a little time afterward, a call to a distant part of Germany, this rigorous threat might have been executed as the first had been. After his removal, his poor people were in the habit of walking 15 English miles to the Prussian Territory, in order there to hold those meetings for religious edification which they were forbidden to hold in their own country.

I will add a few observations respecting your encouragements.

I can testify that the state of things is continually improving; and that by the special blessing of God. We cannot point out any single individual or place, from which the light particularly arises: although individuals are made instruments in the hand of God, yet so many and such different persons are raised up, that it would be difficult to say to whom the greatest share in the work is to be ascribed. Revivals of this nature take place, as well among people of the lower order and in countries where it might be least expected, as among persons of distinction.

As Infidelity descended from the higher to the lower orders, so is the Truth now, in several instances, flowing in the same direction. I will give one remarkable instance of this. In the large province of Pomerania, in which for a long time Unbelief has greatly prevailed, three sons of a noble family, who were formerly Infidels, received salutary religious convictions: they had, before, been at variance with one another and with their father: the first-fruit of their religious impressions was a reconciliation among themselves, and then they preached the Truth to their peasants in their own castle: that becoming too small, they preached in the fields, where hundreds flocked together; for the Gospel was a new thing among them: about twenty persons of noble birth, in that country, followed this example.

A second ground of encouragement is this—that, although the majority of the Clergy are more or less given to Unbelief, still a new body is springing up in the younger Clergy: nor is it unlikely that a second Luther and Calvin may arise among them: there are many of these, who are truly influenced by the Spirit of God, and who know that there is no Salvation but in Christ, and desire to go forth and proclaim the Gospel.

At the same Anniversary M. Von Bulow observed:

You must have heard of Infidel Doctrines and Books; but I do not know any Anti-Christian Creed, which has been so deceitfully introduced and so systematically taught, as that which is contained in a work called "Hours of Devotion," first published in 1807, in eight volumes, in German; and which has gone through ten editions, and been translated into French and Danish. It is with many their Bible—the instrument to promote true Christianity! I will give only one sentence as a specimen.

In a chapter respecting the different religions, the Author says, "The Jew, who cries with devotion in his Synagogue to God his Father; the Turk, who according to the doctrine of his supposed Prophet, in the Mosques of the East, bends his forehead to the dust before the Omnipresent; the ignorant Heathen, who, for want of better instruction, elevates his hands to an idol, at the same time that he fervently prays to the corruptible dust, he does not less direct his prayer to the Most High God—these are all sacred to me: they have all one God, to whom they cry, 'Allah'—'Abba'—'Father.' They look, with me, with tranquil expectation to the same Eternity.

The contents of this work are Christianity without Christ. Deceitful it is, for it speaks seemingly with the greatest reverence of the Redeemer, the Saviour, the Son of God: but even as this only comes to be a peculiar phraseology, so it makes all the positive declarations of the Bible to be nothing more than metaphors, figures, parables, elegant flourishes, oriental language! The doctrine of a Prince of Darkness, the Author calls blasphemy—the Day of Judgment, a Dream of ignorant men! And this Anti-Christian Religion is taught from the pulpits, in the Universities, and in the Schools of the Continent.

Mr. Dwight, son of the late President Dwight, at the Annual Meeting of the British and Foreign Bible Society, bore his testimony to the scarcity of the Scriptures on the Continent.

I have just returned from a tour on the Continent of Europe, during which I chiefly visited Roman-Catholic Countries. I had frequently heard, what to me appeared surprising accounts, of the scarcity of the Scriptures in several parts of the Continent; and directed my enquiries, therefore, so as to enable me to ascertain the truth or the falsehood of the report. In fifty towns, I have gone into the book-stores, for the purpose of ascertaining whether the Bible could be found in them; and, with only two exceptions, my search was fruitless, till I arrived in Germany. In one of those two instances, in which I met with the Holy Scriptures, one copy was in ten folio volumes. The other copy which I discovered contained only the Four Evangelists, and was in Latin, with an Italian translation.

General Baptist Missionary Society.

After a long interval a journal, commencing January 5th, 1824, has recently been received from Mr. Peggs, from which we insert some extracts.

January 5th.—Agreeable to a circular addressed to the gentlemen of the station, our first annual examination of the native school, was held at the Mission-house. The members of the na-

tive school fund voted ten rupees to be expended in cloths; and the conductor, Mr. H. added six rupees more; this procured seventy cloths; but owing to an error in the distribution, it was necessary to send for four rupees more, the whole number of clothes given away, therefore, was eighty-six. The collector and his lady and some others were present. Several of the boys and girls read and repeated scripture very well. I hope this commencement of an annual public examination will be useful. In the afternoon the schoolmasters attended to read in the native chapel, and I was gratified to see about 40 or 50 natives assembled. Missionary prayer-meeting in the evening. Mr. L. read the Report of our Society, in No. 8. of the Repository, which was interesting to all.

7th.—My birth-day. Spared to see the commencement of another year in India; may each revolving year, if future years are given, be increasingly and more usefully devoted to the Lord. Visited the goal; in the evening enjoyed the company of a number of our young friends, to whom I had given a general invitation; surely some of those youthful minds through divine grace will prove "helpers of the truth, and a comfort to us."

9th.—Brother Lacey and I took another excursion to the Puttea Rajah, and established a school among his people. Our interview with the Rajah was very respectful and interesting. The venerable old man and his son, with scarlet clothes thrown about them, attended by four men with drawn swords, and other dependants, met us before the gateway of his house. Inquiring for a suitable place where I could speak to him, he returned, and having prepared a kind of veranda, he and his son reclined upon carpets,

while an English chair and stool were given to us. The title of the man, his dress, his dagger by his side, (his son, about seventeen, being similarly equipped) his attendants, his influence, &c. gave the opportunity peculiar interest. I presented to him the New Testament, and then spoke at some length of the gospel; his Durwan was very quick of apprehension, and served as an interpreter. This preaching of the gospel to the highest orders may command respect and attention from the lower. Here we found a stone temple of Juggernaut and his brother and sister, and in the evening our ears were stunned with the noisy worship of the senseless gods and equally senseless people. Some stones are preparing to build a place in which to bathe the gods. When shall the stones of the temple be converted into places for the worship of the true God. We slept in our hall of audience, the old veranda.

10th.—Brother L. collected a number of people round him this morning, and I spoke to them after our morning worship in English and Ooreah, in which the account of Christ's sufferings was read. We proceeded towards Cuttack, to the place where the school was to be established. Arriving, we found seventy children assembled on a thrashing floor, adjoining a temple of Honoonan, I took the names of the children, and classed them according to their present proficiency.

13th.—Returning from Cantonments, I saw a poor pilgrim breathing his last, and determined no longer to delay writing to the excellent Mr. Harrington, shortly to be in council on the evil of the tax system. Commenced the letter this morning.

14th.—Brother L. delivered his

last sermon yesterday, and this morning he commenced his journey to Pooree. It is uncertain where they will abide. The Lord fix the bound of our habitation. Felt distressed that I had been out in the streets and bazaars so little of late to preach the word. Was enabled to address some people in a very public place this evening. Saw a poor afflicted pilgrim, and engaged to send him next morning with a note to the hospital.

18th.—Lord's-day. Preached from Heb. vi. 13—18. Mr. W. who had narrowly escaped at sea with my box of idols, and who has been very ill, spent the day with us. I hope God is bringing him out of darkness into marvellous light. Enjoyed some liberty in English and Ooreah worship on the sufferings of Christ. Oh! for a display of the power of the cross.

19th.—Rode to Bulabudrapoor, (town of Juggernaut's brother,) centrally situated, and near Cuttack, for the purpose of forming our fifth school. Had some conversation with several people.

24th.—Went over the river near the Mission-house, to Kasapattana, to establish a school. The village is large, and a school in that neighbourhood likely to be useful. After a winding ride in the village, I spoke to a number of people.

26th.—Being very cloudy, I rode with the Pundit and two other in company, to our Putteah school, named Kontapattana. Though unexpected, sixty-seven boys were hard at work. I was much pleased with the attention of the masters to their duty. The children being arranged, and some of the villagers assembled, I spoke from John iii. 16.

February 2d.—Examination. Mrs. P. attended to the girls, and

thus assisted me considerably. Appointed each school a number of verses to repeat.

11th.—Started after breakfast this morning to pay the monthly visit to the village schools. Proceeded a little out of the way to Putteah, to have another interview with the old Rajah, but did not arrive till sun set. Saw the old gentleman and his train, as he was going to pay his devotions in the adjacent temple. Had a short opportunity of making known the gospel; though the people acquiesced, they still wished to go forward to the temple. I clasped my hands together, and elevating them, said, they did not believe. The Rajah's Pundit said he read the book I gave them. May it be the means of diffusing the knowledge of salvation. Greatly distressed with the diabolical like noise in the evening, while my provisions was preparing, and while taking it. Slept in my palque in the old veranda.

12th.—Saw the Rajah's son at the temple this morning, and had a little conversation with him; but he is very reserved and uncultivated. Addressed the people, and then proceeded to the Rajah of Narakontah. Did not breakfast till after arriving, and found the lateness of it very inconvenient. This Zemindar nor landholder, (or Rajah, as the people call him,) is a very pleasant looking man, and I felt much interest in talking to him. I sat on a kind of stool, in the veranda; they appear to have little idea of entertaining a person, at least an European, in their houses, and he and several other people heard with attention. I gave him a Testament.

13th.—From Gooalee I proceeded to Bampoor, near the Baluntah Rajah's house. Was disappointed to find that he was not at home. Some few boys are proceeding. There is not one

girl in the school. Paid a school master from Baluntah (on the Pooree road,) a rupee for teaching the gospel in his school.

Saw the Rajah's son as we were starting. He appeared to pay some attention to the school. Arrived at Puttyshur* after sun set. A pot maker's building was the best accommodation I could get for the night. Felt exhausted and indisposed. O, for strength and spirit to travel much among this people.

14th.—Went out before breakfast, and, sitting under a tree, collected some natives, and speaking a little, gave a Gospel to one of them. Before parting several books were distributed. Observed a drove of sixty or seventy hogs on the way,—a bearer acknowledged they were made for food. Arrived unexpectedly at Puranmunx but found about forty children: several could read pretty well. Had much conversation before starting for Cuttack. Stopped at a temple of Mahadab (great Dehta, or Seeb,) by the river side. While there, four men paid their devotions to the lifeless stone: two or three prostrated themselves on the ground. I remonstrated with them, with poignant feelings. How destitute of reason are idolators! Reached home at dusk, and found a number of letters and tall pattars (native writings,) of the men who had been to the six Rajahs, viz. Attghur, Bankee, Dumptoorah, Nursingpoor, Burrumba, Tegeereah. The Lord give the seed abundant increase.

17th.—Much indisposed since I returned from my journey. Circumstances call for excessive exertion, and this is injurious. Sent a letter and fifty tracts to a son of my old friend, the late

* A school was established at this place in May.

Mark Wilks, of Norwich, who is now in Nagpore. I hope he is truly converted. Conversed with six natives at home. Gen. ix. 1—5, seemed to satisfy them about eating meat. Gave them a gospel and tract. They came eight koos off.

24th.—Been much indisposed with a bad bile, but have been enabled to superintend the dispatch of eight letters and a packet of books by a couple of men, to some Rajahs and principal natives in the eastern part of the province, from which several individuals have made inquiry about Christianity.

29th.—Lord's-day. Delivered the second discourse on conversion, from Matt. xviii. 1—6. Twelve natives who came from the country, called before native worship, and added much to its interest. I purposed to speak from Luke xiii. 1—5, but my new hearers naturally drew from me a particular account of the incarnation, death, and resurrection of Christ, with its benefits. Commenced the use of singing, by trying one of the Ooreah hymns, lately received from Serampore. Distributed a number of books in the chapel and by the gateway.

March 1st.—Public examination. Much affected with the heat, but was helped through with the assistance of my dear companion. Heard the Cuttack and four village schoolmasters read, and explained to them the meaning. They are but indifferently acquainted with the printed character. Missionary prayer-meeting. Read brother Parson's visit to Jerusalem.

5th.—An unexpected visit from the assistant salt agent. He is going among the salt makers. I took the opportunity of giving ten gospels and tracts, to give away among the most respectable

managers of the salt manufacture.

6th.—Sent a man with four packets of books, having a letter in each, to four Rajahs, fourteen or sixteen koos distance.

9th.—Speaking to some people near a place which I was desirous of obtaining for a native chapel. I found one of the hearers came from Patamoonday with two or three hundred people, on account of a wedding, and I made arrangements to meet the folks in the morning.

10th.—Found a great number of people, as I had heard; and a good number stopped around me to hear and receive books. Finding the sun oppressive, I removed behind a wall of the adjoining temple, and sitting in the shade, I explained and gave away most of the books. I was desirous of going again after breakfast in a palque, but was taken so sick that I could not go; I therefore sent the pundit with 25 gospels and tracts, who went very readily. He said the people whom he found there were very attentive, and copied one of his poems.

While at prayer in the study this afternoon, I heard an unusual noise; and on enquiring, I found there was a fire near. I went to it, and the flames carried all before them. I immediately dispatched a messenger to the Fort for the engine, and to the Colonel for some assistance. It was very near our house, and we began to be much alarmed. Mrs. P. actually began to have some things removed to the Commissioner's house at some distance. The poor natives brought their little effects to ours, as to a place of refuge: Providentially it did not come nearer than about 100 yards. It is supposed 300 houses were burnt.

11th.—Preached at the Fort, from Eph. i. 13, 14, and had the

pleasure of meeting Mr. and Mrs. Maisch, of the Church Missionary Society, proceeding to Pooree for their health. Wrote to Mr T. of Point Palmyra, and sent him some tracts with his books, which I returned.

28th.—Lord's-day. Having removed the wall which divided the chapel into two rooms, we had it regularly opened this morning; mats being laid on the floor round the pulpit; a good number of natives assembled, and I preached to them from, "*Christ Jesus came into the world to save sinners, of whom I am chief.*" I prayed twice, and sung twice in the Ooreah. In the English worship, which followed, (the congregation, being previously assembled,) I preached from Luke xiv. 16—24. The Pundit and schoolmasters coming late, I explained to them the purport of the English sermon. After worship Mr. and Mrs. Bowman talked with the three soldiers and their wives, the former to the men, in English, and the latter to the females, in Hindoostanee. Oh! for many such and many much better days in this chapel.

29th.—The men returned from the eastern part of the district; two of the twelve natives to whom they were sent refused the letters and books; the communications from the others were interesting. Dispatched two people with letters and books to six Rajahs in the northern parts. The Pundit seems to wish that all the Rajahs and natives of distinction, should receive books. The labour seems like drawing the bow at a venture; but God can direct some arrows to pierce the heart, even so Amen.

April 1st.—Held the examination in the native chapel, and found it very convenient. The children reading Scripture verse by verse, (introduced by Mrs. P.)

pleased me. Heard the master in the afternoon read between two and three chapters of St. Luke's Gospel. The Puramunx schoolmaster being ill, after much agitation of mind, which discomposed me for duty, (Oh, this infirmity!) I determined to see him, and the school the next day. Spoke in English in the evening, from "*David encouraged himself in the Lord his God.*"

2d.—Started at sun rise to go to Puramunx. Very cool and pleasant ride, and much refreshed by remembering all the way in which the Lord had led me. Was displeased at the small attendance and went over the river to the Pundit's village, to view a spot for a school there, where more children could be collected. For about seven hours I was almost constantly engaged in talking to the people, numbers flocking around. The sick man was but little indisposed, (and he not the master,) he continued with me much of the day.*

4th.—Lord's-day. Finished the seven sermons on conversion, by preaching from Ezekiel xxxiii. 11. The Lord make these discourses of some use to souls. Addressed the native congregation on Christ's sufferings in Gethsemane. Two of the village schoolmasters were present and attentive.

5th.—Rode out this morning to make some enquiry of our friends B. and R. about a place for a native chapel. How surprising that no place can yet be procured. Obtained permission from the colonel for several soldiers of one of the bands, to attend public worship, at the omission of their duty. Poor men, may they have the experience as well as the name of Christians. Felt

* This is my last village excursion, as my complaint shortly followed.

my cold so bad that I could not go out in the evening.

11th.—Lord's-day. Confined since Monday with a cold, which has settled in my chest. Preached in English, but the exertion was too much for me.

12th.—Anniversary of our marriage, which we remembered with thankfulness for our mercies. Sent a letter to the General Baptists in America, with an account of Juggernaut's establishment, and a drawing of his figure. Surely our American brethren will come to our help. *Oh! that some of our friends would go over and excite their zeal, and friendly co-operation.*

18th.—Lord's-day. Incapable of labour. Messrs. Rennel and Bowman supplied my lack of service. May the evangelical, simple, pious, and affectionate addresses of my aged friend be useful.

28th.—Was compelled to decline praying in the family. We read, and kneeling prayed mentally to our heavenly Father. O, may he hear and remove this affliction in his own time.

24th.—After undescrivable anxiety of mind, about the best way of relieving the poor, wretched, afflicted pilgrims, of whom I had heard. I sent two men to day with a quantity of cholera pills and books, on the Balasore road, as far as to that town. Friend R's wife and the Pundit also furnished some medicine. I wish a humane society could be formed among the Christian part of the population, and by it establish hospitals, and afford relief to the distressed. I am wearied in the greatness of my way, and yet I cannot resist, the torrent of thought that wears my health and spirits away. The Lord lead in plain paths for his name's sake.

29th.—Mr. Lacey arrived this morning from Pooree, intending, with sister L. who is to follow,

to supply for me a month or two that I may enjoy a change of air and scene.

30th.—Much strengthened in our monthly examination, &c. previous to the intended journey. Started for Pooree about six in the evening, expecting to arrive in about thirteen hours. May this excursion be useful to me.

May 1st.—Arrived at Br. Bampton's between seven and eight, and were most welcome received. To day is my dear Betsey's birth-day, twenty-five years of age. O, that even the seasons of affliction, and retirement might in some measure conduce to the furtherance of the gospel.

2d.—Lord's-day. Br. B. administered the Lord's supper in the morning. Abraham could not attend from indisposition. Enjoyed little comfort, my mind is always so full of anxiety about sending relief to people afflicted with the cholera, and of making inquiry where the disease rages. Alas, from one cause or another, how little of religious consolation is afforded me, well

“Behind a frowning providence,
He hides a smiling face.”

Brother and sister Maisch came in the evening to tea and worship. No others attend worship here. The Sabbath is lonely. Br. B. assembles the servants after dinner and instructs them. Christianity is “a tender plant, a root out of a dry ground,” but, like the small destructive trees in the old temples, (which superstition forbids to remove,) it may and must grow to the destruction of every vestige of idolatry.

Rode this evening, accompanied by Mrs. B. and P. to the school. Brother B. has another good school now ready to commence, a second school. Passed the temple to which Juggernaut is carried at the Rut Jattrā. Idolatry

here appears impregnable, "but the weapons of our warfare are mighty through God," to its destruction.

17th.—Third anniversary of my ordination at Wisbeach. Rode with Brother B. round the great temple. A few soldiers were on duty near one of the four principal gates. The miserable houses against the walls, and its dirty wretched neighbourhood, gave it a poor appearance. We went also to the chunduntulla, which is a large tank with a temple in it.

15th.—As we sat at breakfast, Abraham brought us word that he saw a woman going to burn herself with her deceased husband; brother B. immediately rode to the place, called Swargadwara, or heaven's gate, by the sea side, but he was too late, the judge and another person furnished me with some account of the horrible ceremony which has been sent to E. When shall the British Parliament pronounce the Suttee, murder, and consequently its abettors murderers.

"For one mild effort of the conquering hand,
Might free the earth from this detested blot;
And lead in blest Religion to withstand
By her meek statutes, what has dim'd the lot
Of man, and wrought such deeds as may
not be forgot."

25th.—Rode with brother B. over the Antanraunulla bridges, but the number of the pilgrims waiting for admission was small. AGuzurattee Ranee, (Queen) had lately paid to Government, alas! 250 rupees, and thus obtained admittance, for those that were there present. The poor creatures who were there, (for the stream incessantly runs, when shall it cease?) saluted us with, "Joy Juggernaut," "Victory to Juggernaut." The Lord enlighten them. The

rainy season appears to have begun.

June 9th.—The anniversary of the day, on which, in 1809, by reading in the G. B. Magazine, I was first directed to commit my soul to Christ. Though exceedingly bowed down in mind while at at Pooree, (and who can be cheerful in such a Golgotha, and valley of the shadow of death, yet even there, God can give light.) I felt a little refreshed while viewing the way in which the Lord had led me these fifteen years.

11th.—The Swan jatra (bathing festival,) took place to day. Br. B. and M. went in the morning to see it. I dare not go out on account of the heat. Juggernaut and his brother and sister were brought out, and placed upon an elevation within the walls of the temple. Elephants paraded round the idols, and much ceremony attended this unmeaning effusion of water over the inanimate object of a senseless adoration.

MISSIONARY ANNIVERSARIES.

BULWELL.—Monday, April 11th. An interesting Missionary Meeting was held in this village. The chapel was crowded to excess. Messrs. Pickering, Winks, Pike, Hudson, &c. addressed the audience. Mr. Hudson preached on the preceding Lord's-day. Collections above £5.

SEVENOAKS.—The annual Meeting of the Sevenoaks Association, was held on Thursday, May the 27th. On the preceding Sabbath Mr. Hudson preached twice. At the Missionary meeting, a neighbouring gentleman presided, Messrs. Henham, Sanders, Davis, Pike, &c. addressed the audience. The time was deemed peculiarly unfavourable. Collections upwards of £9.

BARROWDEN.—The same day

that the Meeting was held at Sevenoaks, the Anniversary services of Barrowden Association took place. The day was devoted to the sacred and important object. Messrs. Butler and Winks preached at different times, and were assisted by Mr. Hudson and other friends, in conducting the Missionary Meeting. The services were gratifying, and the collections exceeded those on any former occasion, amounting to from £10. to £11.

At Barrowden a practice has been adopted, which were it universal, would be of considerable utility, and materially lessen the difficulties connected with the increase of the number of Missionary Anniversaries. The last Thursday in May is *fixed as the standing day* for Missionary Anniversaries, at Barrowden. The same system has been adopted for Birmingham; the third Sabbath in March has been appointed as the regular day for the religious services, connected with the Annual Meeting there. The Meeting takes place on a subsequent week-day evening. It is desirable that as far as possible, the same system should be universally adopted.

PORTSEA.—A crowded and interesting Missionary Meeting, was held here on Monday, May 31st. On the preceeding Sabbath the Secretary of the Society preached to respectable congregations. At the Meeting Mr. Brand presided; and Messrs. Mead, Ashley, Mileham, Miles, Pike, &c. addressed the audience. Much Missionary feeling was experienced. The collections exceeding £12. were esteemed good, the circumstances of the congregation and of the town being considered.

DOWNTON.—The following Wednesday a Missionary Meeting was held at Downton, Mr. Pike preached in the afternoon, and with Messrs. Brand, Ashley, &c.

&c. pleaded the cause of the heathen, at the evening Meeting. The chapel was crowded. Collections £5. 5s.

NOTTINGHAM.—The Anniversary Sermon of this Association was preached on Lord's-day, June 12th, by Mr. Jarman, of Nottingham. On the following evening the Missionary Meeting took place, when T. Wilson, Esq. presided; and Messrs. Alliott, Jarman, Hall, Pike, and Tyers, addressed the audience. Mr. Jarman, in his address, made various remarks in refutation of some base falsehoods uttered by one Fox, a Unitarian minister, at the Unitarian Fund dinner. From the statement of accounts, it appeared that the friends at Nottingham had been exerting themselves with laudable and increasing zeal, in behalf of the sacred cause they had espoused. Collections £21.

BEESTON.—The following evening the annual Missionary Meeting was held at this village, when a crowded audience assembled. On the preceding Sabbath, Mr. Hall, of Wolvey, preached the annual Sermons: and at the Meeting, he, and Messrs. Winks, Abbott, Pike, Barratt, &c. addressed the audience. The Meeting was interesting, and the collections much exceeded those of former years, amounting to £9. 18s. 11d.

BROUGHTON, HOSE, and KNIP-
TON.—After attending at Beeston Meeting, Messrs. Hall and Winks proceeded in company with Mr. Hoe, to attend the Anniversary Meetings at the above-mentioned places, in the vale of Belvoir. At Broughton, the chapel was well attended, and the collection £7. being superior to any former collection. The collection at Hose, also exceeded that of last year, that at Knipton was nearly the same.

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VOL. IV.

MEMOIR

OF

THOMAS GRANTHAM.

(Continued from page 286.)

THE office of Messenger, to which Mr. Grantham was elected in 1666, required him to travel through the country, to assist infant churches, and to set in order the things that were wanting in those of longer standing. For this ministry he was peculiarly well qualified; and during twenty-five years, discharged its important duties with zeal, diligence and success. The want of sufficient records prevents us from tracing his progress from year to year; but in the course of a short period, we find him repeatedly visiting the churches in Huntingdonshire, Cambridge-shire, Norfolk and London. At Norwich, Lynn and Yarmouth he introduced the gospel with success; and founded churches which he watered, with affectionate assiduity; and, in 1688, he assisted in reorganizing the cause at Spalding, which had fallen into disorder.

Nor was he less successful in
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defending the cause he had espoused against the attacks of its external enemies. It was usual, in those days, for ministers of different sentiments to hold public debates with each other, for the defence of their peculiar tenets. The pædobaptists in Lincolnshire frequently challenged their opponents to these trials of skill; in which Mr. G. was always the willing champion of his friends. His knowledge of the scriptures, and acquaintance with the various topics of the controversy, joined to great equanimity of temper, and intrepidity of spirit, generally carried him through with much credit; and left a strong impression in his favour on the minds of his opponents. They consoled themselves, when compelled to resign the palm of victory to him, by declaring that "he was one of the greatest divines in England, and could beat the bishop."* Indeed, it appears that he had, once at least, an opportunity of vindicating his doctrines and practice to

* For a specimen of Mr. G.'s abilities in these exhibitions, we refer our readers to an account of a public debate, at Blyton, Sept. 18, 1673, between him and a clergyman; which has been published, in a former number of this Miscellany: vol. iv. page 14. See also vol. iii. p. 40.

a bishop. He informs one of his correspondents, who had called upon him to prove his right to the ministerial office and the unlawfulness of infant baptism; "I have defended my doctrines and ministry against your exceptions, which have been objected to me by others; and particularly by Dr. Lloyd, bishop of Asaph, in a very christian conference at London, which ended with much friendship."

Mr. G. was also frequently obliged to vindicate his tenets from the press; and was often engaged in friendly disputes, by letter, with ministers of various persuasions. One of the most remarkable of these literary contests occurred in the year preceding his death, with Mr. J. Connould, the pious and learned vicar of St. Stephen's, Norwich; to which we shall have occasion to advert in another place.

But this zealous advocate did not always act on the defensive. When he thought the interests of religion demanded his aid, he became the challenger. An instance of this nature has been recorded, which marks the intrepidity of his character. R. Wright had formerly been a minister among the General Baptists; and, after causing them great trouble by the unsteadiness of his principles and the irregularity of his conduct, was at last excluded from their fellowship for immorality. Having spent his estate in dissipation and excess, he applied to the bishop of Lincoln for admission into the establishment: promising to preach publicly against the Baptists. He obtained a living and kept his word. In 1670, he delivered several violent harangues at Lincoln, during the assizes, against the opinions and practice of his former associates. His confident

assertions were highly applauded; and many predicted that the baptist cause would soon be ruined. To check their triumph, Mr. G. wrote a short address, "to the the citizens and inhabitants of the city and county of Lincoln," in which he informed them that, "if R. Wright would accept of a friendly conference in the place where he preached, and give convenient and public notice of the same, he should find some, if God permitted, to maintain the doctrines of repentance to be from heaven, and the sprinkling and crossing of infants to be man's tradition." Four copies of this address, each signed by Mr. G. as the writer, were posted early in the morning, in conspicuous parts of the city. Two of them were soon taken down, and conveyed, as it was reported, to the bishop and the judge: the two others were read by many till afternoon; when they were taken down by the clergy, who threatened that the writer should answer for it before the council. The bishop's chaplain sent an angry letter to Mr. G. calling him and his friends "*erroneous antic-baptists*;" and the bishop himself was highly chagrined. Mr. G. however sent them a polite note, offering to meet them, either in a free audience or from the press. Here the matter ended; as neither the apostate nor his supporters chose to accept the challenge.

In 1671, king Charles II. published a declaration, by which dissenters were permitted to meet for divine worship without molestation. As this indulgence was founded on the power of the king to dispense with the laws, it was thought by some to be unconstitutional; while others suspected that it was principally designed to protect the papists.

But the Lincolnshire General Baptists, without pretending to be politicians, felt it to be a very grateful relief from unmerited sufferings; and, as it proceeded from the sovereign, gratitude prompted them to acknowledge the favour to him. They therefore dispatched Mr. Grantham and another minister once again to court, with an address of thanks to the king, for his indulgence. These good men seem to have mistaken the real character of that unprincipled monarch; and, deceived probably by his complaisant treatment of their messengers, gave him credit for virtues to which he was a stranger. They therefore seized this occasion of stating to him in what respects they thought his indulgence defective, and what farther privileges they claimed: assuring him that "no less liberty than the scriptures expressed would satisfy the church of God."

This honest freedom was doubtless recollected in the storm, which quickly followed. Mar. 8, 1773, his majesty revoked his indulgence; and left the dissenters to the fury of their enemies, who were eager to renew their attacks. We have no detail of Mr. G.'s personal sufferings during the troublous times that followed; but we have an interesting account, drawn up by his own hand, of the vexations and sufferings of the Lincolnshire General Baptists, at that period: and, as he was considered their champion, and always ready to expose himself to danger in their defence, we may very safely conclude that he sustained his full share of the oppressions which he has recorded. After alluding to the persecutions of the baptized believers in the nation at large, he proceeds thus: "Let it suffice then that we briefly touch upon the

things that have come upon us in one county only, in Lincolnshire; though we be but few in number and generally poor men.

—1. We have sustained not less than the imprisonment of one hundred persons; some for hearing and others for preaching God's word: not any man amongst us being any ways concerned in plotting, or in any misdemeanour against our lord the king; for whom we give thanks to God, with prayer that he may have a long and happy reign over us.—2. We have borne the trial of not less than three hundred levies: some for sixty, forty, twenty, and ten pounds; and some for two-pence per week, which by the often repetition of them have weakened many poor men and caused them to remove their habitations.—3. Indictments at the assizes and sessions, upon the statute of two-pence per week and twenty pounds per month, we have had the trial of not less than one thousand: which has been no small charge to those who have been prosecuted there.—4. Presentments and excommunications in the consistory courts, we have had some hundreds, to the great prejudice as well as charge of many of us: with many other particular vexations from private persons, not here to be inserted. And yet we trust we may humbly use the words of the psalmist, 'All this is come upon us, yet have we not forgotten thee; neither have we dealt deceitfully in thy covenant'. But these things have contributed in general to our more full assurance that the truth is with us, in those things wherein we dissent from those who persecute us. And in this holy confidence we hope to pass through the valley of the shadow of death, if our

God should call us to it. For we are sure, that to persecute is no mark of the true church; but to suffer persecution is so; and that religion is not worth professing in time of peace, which is not worth owning in the time of the greatest trouble." Such were the sentiments expressed by this servant of God in 1685, after more than twenty year's affliction; during which he had himself been imprisoned ten times, and frequently for a long period, and had suffered the loss of friends and property. Yet he continued his labours with unabated zeal and undaunted courage; and whenever we catch a glimpse of him, we constantly discover him busily engaged in promoting the prosperity of what he considered to be the interests of divine truth.

Towards the close of 1690, Mr. G. went to Norwich; to serve the church in White Friars' Yard, which he had planted in 1686. He did not, however, consider himself as settled; for, on various occasions while he dwelt there, he speaks of his being at a distance from his home and his books. He appears to have been detained at Norwich, by the same motives as induced the apostle of the gentiles to tarry at Ephesus: "a great door and effectual was opened to him; and there were many adversaries." Wherever Mr. G. was called to preach, he took care to declare his views of divine truth, in the most explicit manner. He, therefore, on every proper occasion, asserted and defended that great truth, which he esteemed a fundamental doctrine of the gospel, that "Jesus Christ, by the grace of God, tasted death for every man." This tenet was warmly opposed by the calvinists at Norwich, both presbyterians and in-

dependents; and their opposition shewed itself in personal rancour against its abettor. The revolution under king William III. had indeed put an end to fines, imprisonments and deaths on account of religion; but this worthy man had to support a persecution nearly as galling. The most scandalous reports were circulated against his character. He was stigmatized from the pulpit and the press, in private circles and in public companies, as a liar, a rogue, a drunkard, a whoremonger and a thief; and even exposed to the grossest personal insults. So high indeed had their hostility risen that, in a petition to the magistrates, dated "Norwich, May 28, 1691," he thus complains: "Many abuses, reproaches and affronts have been, and daily are, offered to my person, name and reputation; insomuch that I cannot pass peaceably in the streets, nor be peaceable in my habitation, nor enjoy myself quietly in my service to Almighty God, according to the law of the land, by reason of the rudeness of many of the inhabitants of this place, unknown to me by name." This petition was accompanied by documents, proving the falsity of a report that had been spread, by a Mr. Troathby, formerly a persecuting justice, that Mr. G. had stolen a neighbour's rain. The petitioner prayed that "their worships, would do for him what they lawfully might for his preservation from violence;" and the magistrates said in reply, that they were satisfied the report was false, and would do him justice. Indeed it was become necessary for him to claim the protection of the laws of his country; for only a few days before this, his worthy opponent, Mr. Connould, had given him

intimation, that plots of "bloody intent" were laid against him and his friends; and that, at a certain opportunity, a "butcherly woman was to begin the business." The execution of this detestable design was providentially frustrated; and the baptists, not being able to obtain legal evidence against the individuals, suffered it to pass over.

Mr. G. published, in a tract of four pages, the documents and petition which he had delivered to the police in refutation of Teathby's slander; and concluded with the following manly challenge, which nothing but a consciousness of innocence could have emboldened him to give to slanderers so zealous and so assiduous. "Seeing that satan so violently rages against me, merely because, I endeavour to serve God and his generation, in my ministry, with all possible fidelity, I doubt not but, after my decease, he will, by such base ways, do what he can to deface my poor, but sincere, labours. I do, therefore here, in the fear of God, challenge all the world, while I am yet alive, to bring a just accusation against me, if they can, in respect of my conversation, from my youth to this day. For, though I am a man of infirmities, as all are, yet by the grace of God, I have been kept from all those things whereof I have, by the tongue of infamy, been so unworthily accused.

Thos. Grantham."

In the following October, however, John Willet, who had formerly been rector of Tattershall, coming to Norwich, fell into company with some of Mr. G.'s enemies; and, either drawn on by their wiles or prompted by his own malice, declared that he knew Mr. G. to be a rogue, and could prove it. This assertion

was eagerly caught at by his companions; and it was agreed that they should go immediately to the house of a clergyman, to whom Willet should make his charges. Accordingly they went to Dr. Hillyard's, where Mr. Connould and another clergyman happened to be on a visit. Here the slanderer repeated his accusations; but the clergymen not giving full credit to his statement, desired him to give it them in writing. He took paper, without hesitation, and wrote a certificate, affirming "That T. Grantham, a tailor, did stand in the pillory for two hours, at Louth, for causing his man-servant to fetch up seven sheep of one of his neighbours and to brand them with his own mark; and for causing him to fetch some bundles from one of his neighbour's haystacks." This paper he signed, and gave it to the clergymen. One of them, probably Mr. Connould, very kindly sent Mr. G. speedy information of what had passed; who instantly obtained a writ, against Willet, and putting it into the hands of an officer, directed him to be immediately apprehended. The wretch had set out for Yarmouth; but was quickly followed, taken into custody, and committed to prison. Here his impudence forsook him; and perceiving his danger, he wrung his hands, and cried out that he had done Mr. G. wrong, as he knew no evil of him; declaring that he was drawn to accuse him by a little money and too much wine. He then wrote a most grovelling petition to Mr. G. beginning "Reverend Sir, your poor prisoner humbly prayeth and earnestly beggeth pardon for the injury and wrong done unto you:" and, after suing in the most abject terms for mercy, concluding, "I am poor,

God knows; and to keep me here can do you no good, nor me; but me a great deal of hurt, both to my health and wrong to my poor soul, which I am sure all ministers of God's word do not desire. This your poor prisoner humbly begs you will speedily take into consideration." This petition he signed in the presence of four witnesses, and then sent it to Mr. G. at Norwich; whither he was soon himself conveyed for examination. Being brought before the mayor, T. Blofield, esq. accompanied by two of the clergymen, to whom he had made his first statement, and whom he had afterwards accused of bribing him to the base act, he confessed, with many tears and great humility, that all his assertions were false; and, with bended knees and wringing of hands, begged pardon both of Mr. G. and the clergymen. The mayor having diligently examined the charge, declared it was the foulest thing of which he had ever heard, and next in guilt to murder; adding that, if Mr. G. forgave him, it would be great kindness indeed. He, however, insisted on the calumniator's putting his hand and seal, in his presence, to a full confession of his villainy, drawn up by the clerk, and delivering it to Mr. G. in open court. This he did; and Mr. G. cheerfully forgave him. The mayor ordered him to leave the city immediately; but he had no money, and must have been detained for the expenses, had not Mr. G. given him ten shillings; which he paid to the officer, and left the place in great confusion, confessing his guilt even to the last.

Mr. G. published a statement of these atrocious facts, within a few days after they took place, under the title of "The Grand Impostor caught in his own snare:

or, the Providential Discovery of the horrid villainy lately contrived against Thomas Grantam, Preacher of Glad-tidings to all men, in the City of Norwich." He concludes the account with this puzzling query: "Now upon the whole matter, I do seriously propound this question to all the Calvinists in Norwich or elsewhere. 'Whether they do or can believe, that our good and gracious God did, from all eternity, decree, freely and unchangeably, that Mr. Toathby and Mr. Willet should come to Norwich to slander and abuse me and others, as they have done, by these horrid lies and forgeries?' If they do believe this, then let all men consider how vile an opinion this is: if they do not believe it, as I would hope they do not, then let them for ever explode and abhor that wretched article of the Westminster divines, that *God, from all eternity, did freely and unchangeably ordain whatsoever comes to pass.*"

Towards the close of this year, 1691, Mr. G. had proposed to return to Lincolnshire; but does not appear to have carried his intention into effect. Probably his wish to refute these calumnies and nourish the church which he had planted, detained him, till his health declined; for he was called to his reward early in the ensuing year. But, before we attend to the closing scenes of his active and useful life, it may be proper to take a brief notice of his labours as an author. This, however, must be deferred to another number.

(To be concluded in the next number.)



THE CHARACTER OF GOOD DEACONS.

By the late Rev. Dan Taylor.

Gentlemen,

In looking over some old papers, I found a fragment of an "Exhortation delivered at the ordination of three Deacons," at Chatham, April 21, 1795, by the late *Mr. D. Taylor*. As the name of that venerable minister will secure the attention of many of your readers, it struck me that his sentiments on this important subject might occupy a part of your columns with advantage, as a supplement to the Essay of your correspondent *Jacobus* on the same topic. I have therefore transmitted them for your inspection. They refer chiefly to the *Character* which Deacons ought to maintain.

Your's,

SELECTOR.

I trust, my brethren, that you will be assiduous in your endeavours "to execute the office of a deacon well." But in order to your *honourable* execution of this important office, it will be necessary that you always preserve a temper and maintain a *character* suitable to it. What your temper and character ought to be might, in a good degree, be discovered, even if the scriptures were not so express on the subject as they are. But in this, as in all other respects, God has abounded towards us, in all wisdom and prudence, by pointing out the character of deacons, in the clearest light. Let us survey its several branches, as collected from Acts iv. and 1 Tim. iii.

1. The multitude of disciples were advised to look out among themselves *men of honest report*; and the necessity of *honesty* is manifest from the very nature of the office to which you are called. You are entrusted with the ma-

nagement of the church's property, and are accountable for it. Like men of integrity, whose conduct will bear examining, you must take care to apply it to the best purposes. You must do *nothing by partiality*. You must not be partial to the rich, when you plead for the poor; nor to any of the poor when you distribute to them what the rich have contributed. You must take care that you be not influenced by the flatteries of one or the frowns of the other. Have no regard to friendship, kindred, or any other consideration, except the abilities of the rich and the necessities of the poor. With meekness, humility and integrity consider the design of the office with which you are invested; the trust reposed in you; the end for which the contributions are made; the account you are to give both to God and man; the real consolation which arises from a good conscience; and the satisfaction you will have, both in life and death, in being able to reflect on the economy and care, with which you have served the church of God. By such a conduct, you will give no cause for suspicion; but all who understand the principles on which you act, and the manner in which you have acted, will see that you so far "execute the office of deacon well."

2. The apostles advised that the deacons, ordained over the church at Jerusalem, should be *full of the Holy Ghost*. How far this may respect the extraordinary, rather than the ordinary, gifts of the spirit; and whether such a qualification was, on some accounts, *peculiarly* necessary in the primitive age of the church, I take up none of our time at present in examining. I only say, on this head, that it will undoubtedly contribute to your

usefulness as well as your comfort, if you labour and pray that you may be *filled with the Spirit*,* and daily increase in his purifying grace as well as in those gifts which may enable you to be remarkably eminent in the service of the church of Christ.

3. In proportion to the degree in which you partake of these divine influences, you will certainly be, what these first deacons were required to be, "*full of wisdom.*" This is a very necessary quality. You will stand in need of wisdom in every part of the work to which you are called. Wisdom and understanding are certainly different excellencies. But in the faithful discharge of the office of deacons, they will mutually support and increase each other. I therefore beg to recommend both, and to shew you how they ought to be connected and employed.

You must endeavour to understand all parts of your office, and in wisdom, attend to them all. Nothing is to be attempted in the service of Christ and his church in a rash and imprudent manner. Caution and consideration are of great importance in every part of it. Endeavour to be well acquainted with the different parts of your work; and to manage them all with prudence. Frequently and distinctly consider what you are called to attend to—in behalf of the poor; in behalf of your minister; in reference to the decency of your place of worship; with whatsoever may be requisite to the convenient accommodation and advantage of the church at large. Think frequently and closely what is necessary to be done; what will be the expenses

of it; how these expenses may be most easily supplied; and how they may be applied to the best purposes, and with the greatest degree of economy.

I scarcely need remind you, brethren, that when you have considered matters most intensely, you are not to exercise any authority over others; nor will it ever be prudent to take any important step, merely on the ground of your own judgment, unless in things which the church unanimously leaves to your discretion. In all other cases, where their property is concerned, it is much more safe and honourable to consult your brethren; and lay before them the result of your maturest deliberation.

You will easily see the propriety and necessity of understanding the particular circumstances of those for whom you are concerned, and accordingly, with prudence, regulate your conduct in their behalf. You will frequently, if attentive and prudent, see the propriety of suggesting hints to the church in general, or to some particular members of it, whose ability is superior to that of others, respecting the poor and needy, and any changes which may, at any time, take place, which may increase their necessities or alter the nature of them. These are liberties, which, when respectfully taken, can give no reasonable offence to any; and those who possess the spirit of christianity, will approve your conduct and commend you for taking them.

You well know that changes often take place in families; and the poor, who have not had it in their power to prepare for such changes, at least, not completely, will be sensibly affected by them.

* Ephes. v. 18.

The time of life, the weather, the season of the year, the price of provisions, the state of trade and other similar circumstances, will call for your prudent and diligent attention. It is a very obvious thought that the contributions of the church ought, by no means, to be distributed to all the poor, in an equal quantity, nor to *any one* always alike. You can reserve these supplies in your hands for them, much better than they can do it for themselves. It is, therefore, undoubtedly, the part of prudence, most generally to reserve a stock in hand; that, in cases of particular emergency, the poor may never want the necessaries of life, nor the church be exposed to frequent inconveniencies, in being unexpectedly called to make contributions for them in these emergencies.

THE APOSTLE'S PRAYER

FOR THE

EPHESIANS.

THE RULE OF PRAYER.

"That he would grant you according to the riches of his glory." Eph. iii. 16.

In a former paper, our attention was occupied with the *character* under which the blessed God is addressed, in this interesting prayer, as "*the Father of our Lord Jesus Christ*:" a character which is expressive both of his relation to him and to ourselves through faith in him; even the Father of "the whole family in heaven and earth;" both angels and men.

We shall now notice the prescribed rule by which Jehovah is intreated to grant the several petitions of which this prayer is composed, as expressed in these words, "*That he would grant you, according to the riches of his glory.*"

It is usual with superiors, in communicating favours, to pay some attention to order; and to lay down certain regulations; making the observance of them indispensably necessary to the enjoyment of the benefits bestowed. And though the blessed God is necessarily free to dispense his favours as he pleases, and without limits as to time, measure and degree; being the sovereign Jehovah, "working every thing after the counsel of own will;" yet he has been pleased to order and appoint a certain standard, if not as the absolute rule of his own conduct in bestowing his favours; yet, without doubt, as the rule both of our expectations and the test of our obedience. Hence, in all temporal things, the order of nature and the course of Providence, as far as we can trace it, ought to regulate our expectations: and the same order is observed in the dispensations of grace. Therefore, while the apostle is pouring out his fervent supplications for the greatest spiritual blessings that can be conceived, "*the riches of his glory*" is the rule according to which his petitions are regulated. Some have rendered the original, "according to the greatness of his goodness;" and others, "out of the redundant stores of goodness which can never fail:" "the glorious treasures of his spiritual benefits;" or, "the abundance of his glorious grace and mercy:" each of which conveys the same idea, that there is a ground on which

his grace is conferred; and a discoverable rule by which he acts in his merciful dispensations.—Eph. i. 7. Phil. iv. 19. Col. i. 11. may be considered as parallel passages, where the same or nearly the same terms are used; and, viewed in their connections, it appears that the rule “according to the riches of his glory, or glorious riches” is *the fulness of his grace as treasured up in, and freely dispersed through, the medium of Jesus Christ, and by the power of the Holy Spirit.* According to these discoveries, we may humbly confide in our heavenly Father for every spiritual blessing; and view them as flowing from the riches of his glory; and while they comprehend, as a whole, the rule of our addresses to him; they furnish, at the same time, matter of pleasing hope, that his children will be heard and answered.

First. The riches of his glory are terms expressive of the fulness of his grace—abundant grace. All the blessings bestowed on man must be of mere grace. His awful depravity and disaffection, his daring impiety and rebellion, necessarily cut off every other ground of hope. So far is he from meriting the divine favour, that he justly deserves all the wrath which is denounced against him in the threatenings of the word of God; and which will be certainly executed upon the finally impenitent and incorrigible.

In all our approaches to God by prayer, we must ever renounce all human worthiness and merit; for on this ground we cannot rest a foot. We have no claim whatsoever; having forfeited every good and deserved every evil from his hands. The proud pharisee in the gospel is

represented as vainly seeking to be heard and answered on the ground of merit; and was rejected, because he disregarded the rule by which alone he could expect to succeed; while the companion of his devotions, by appealing to the rule of mercy and grace, was favourably regarded. Let us ever remember, that however punctilious we may be in the observance of religious duties and external forms of devotion; however liberal and charitable in the distribution of alms to the relief of human wretchedness; and notwithstanding the goodness of the acts themselves as prescribed duties, yet the temper of the heart with which these things are done, may be abominably offensive in the sight of God; and by fostering spiritual pride, they may become rather splendid sins, than christian virtues. Deep, unaffected humility becomes supplicants in our condition. “God be merciful to me a sinner,” is a language that will ever find access to God. His abundant, rich and glorious grace will meet the desire of the penitent, who is glad to approach his offended God, on any terms which his wisdom and goodness may prescribe.

Secondly. The riches of God's grace is fully manifested in our redemption by Jesus Christ.—It is fulness of grace in him. He is the Mediator, appointed to effect our reconciliation, and to bring us near to him. His incarnation, humiliation, sufferings and death on the cross; his resurrection and ascension to be the High Priest and Intercessor, were several parts of his mediatorial work, by which we have access by prayer. Eph. i. 7—ii, 13. “We are made nigh by the blood of Christ;” “in whom we have redemption, even the

forgiveness of our sins, according to the riches of his grace." And thus we see that the mediation of Christ is the rule by which we have access to God as our Father, by prayer; and by which our persons and services are accepted of him. "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son," John xiv. 13, 14. "If ye shall ask any thing in my name, I will do it." It is therefore "according to the riches of his glory" that we ask for every blessing in his name and for his sake. Jesus Christ is the medium through which every spiritual blessing is communicated to man. Not only the meritorious cause of the blessings themselves, which are bestowed for his sake and in his name; but they are all given to us through his hands. The passages quoted above particularly specify, that what we ask of the Father, Christ will do; and those who refuse to receive them by his hands, must never possess them; because he is the only medium of conveyance.

All the treasures of grace, the redundant stores, and the inexhaustible riches or fulness of grace are also *deposited in him*, that through him they may be dispensed for the supply of every want. "My God shall supply all your need, according to his riches in glory, by Christ Jesus," says the apostle, Phil. iv. 19. We may therefore "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." How important and interesting then is the mediatorial character of Christ! It hath pleased the Father, that in him should all fulness dwell. May the consideration inspire our souls with

confidence whenever we bow our knees unto "the Father of our Lord Jesus!"

Thirdly. The fulness or plenitude of divine influences, graciously bestowed in the name of Christ, to enable us to approach God with acceptance and delight, is comprehended in, and is the perfection of, the rule by which we may humbly expect the blessings sought in this prayer. This is that Spirit of grace and supplication, which was promised as the distinguished feature of the christian dispensation, Zech. xii. 10; and which is emphatically designated, "the ministration of the Spirit;" and that, not only on account of those miraculous interpositions which accompanied the preaching of the word, but also for those gracious influences which kindle the flame of devotion in the soul, and elevate the mind to seek communion with God. "Through him we have access by one Spirit unto the Father." Eph. ii. 18. Rom. viii. 14, 15, 16. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." 26, 27.

The humble penitent, the desolate saint, and the vigilant christian, are encouraged to the duty of prayer by the promise of divine assistance, even the Spirit of grace and supplication; which we are to ask in the name of Christ, and humbly to rely upon the divine faithfulness for its fulfilment. Nor ought we to feel straightened in our supplications for divine influences, in a

more abundant measure and degree; we receive not, because we ask not, or ask amiss. It is according to the riches of his glory that our heavenly Father will bestow his Holy Spirit to them that ask him; and we have abundant reason to expect the blessings, as the fruits of our Lord's ascension and accepted work. Christ is glorified; therefore the Spirit is given, and his intercession before God will never fail to secure a full supply for every emergency, even "grace to help in time of need."

Finally. A regard to the rule "according to the riches of his his glory," will be very beneficial to us in our devotional exercises, in two respects: it will excite deep humility before God, and humble confidence in his mercy and grace. The consideration that we have no claim on the ground of merit, that we are less than the least of his mercies, and deserve his wrath, should deeply abase us in his presence. While the fulness of grace treasured up in Christ, and dispensed through him as the medium, and the promised fulness the Holy Spirit bestowed in his name, with all the blessings of the dispensation to which it belongs, should lead us to glory in Christ, "in whom we have boldness and access with confidence, by the faith of him."

PHILOS.

CORRESPONDENCE.

CONSOLATION
UNDER BEREAVEMENTS.

Most of our readers are aware, that it has pleased the Lord to exercise our esteemed friends, Mr.

and Mrs. Peggs, who are now labouring as Missionaries to the heathens in India, with the loss of two children in a sudden manner, a few months after their departure. These repeated bereavements excited the sympathy of their friends; from several of whom they received affectionate letters of condolence. We have been favoured with the perusal of two of these epistles; which we trust will be acceptable to our readers, on account both of their own excellence and the interesting occasion on which they were written. The one is from Mr. Mack, who accompanied Mr. Peggs and his companions to India, under the auspices of the Particular Baptist Missionary Society; and the other, from Mr. W. Bampton, our own Missionary, now stationed at Poo-ree, near Juggernath's temple.

Scaramore, Aug. 7, 1824.

My dear Brother and Sister,

We do affectionately sympathize with you in your sad bereavement; as well, my dear brother, as in your own affliction. But we are happy to hear also that you both experience the gracious support of the same hand that inflicts (not in anger but in love) your pains and sorrows. God draws us into circumstances in which we may feel our dependence upon him; and may become, as it were, personally acquainted with him in the wisdom of his arrangements, the tenderness of his reproofs, and the mercy of his deliverances. Oh! to be acquainted with God as our God! to be able to trust in him from our own remembrance of his mercies, is sweet indeed! And how can we gain this without passing through the furnace of affliction? It is thus that our prayers are most fervent; and the answers vouchsafed to them the most evident and most valued: and, our minds being deeply exercised, an indelible impression is left upon them.

I believe every child of God has felt it good to be afflicted. We need it for our purification, and our safety from the allurements of the world. We need it to teach us the preciousness of Christ, and our own worthlessness—to crucify us to the world and fix our affections on things above. Death amongst christians is an affliction of a peculiar

liarily sanctifying power. It leads us so directly to follow them, who through faith and patience are inheriting the promises. And, in cases like your own, does it not seem as if these little babes had opened us to heaven? It is only the loss of having treasure there, to the friends and relations inhabitants of it. We earnestly pray, both that you may be supported under your afflictions and that they may be richly sanctified to you. Ever your very affectionate

Brother, JOHN MACK.

Pooree, July 30, 1824.

Dear Brother and Sister Peggs,

I sympathize with you under present circumstances; and if I could say any thing useful to you, I should be glad to do it. I do not expect to tell you any thing that you are not already acquainted with; so that I might properly enough remain silent were it not for two considerations. One is, that we are frequently very unapt to look out for and collect together what is most calculated to do us good, when we stand in the most need of it; and the other, that we are so constituted as to be made, in a considerable measure, comfortable, by seeing that those connected with us are disposed to make us so.

One consideration of weight is, It is God that has taken your child away from you; and David in affliction said, "I was dumb, I opened not my mouth, because thou didst it." Now it is obvious that God has a right to do just what he pleases, that we should submit to his appointments with considerable cheerfulness. We should bow to the mere sovereignty of God. But it is to be remembered too, that he is wise and good. And therefore should we mourn at God's doing the wisest thing that could be done? Must he act foolishly to please us? Indeed he must: and what is more—dissatisfied with love itself, we want a gracious God to act unkindly. The time is certainly approaching when we shall praise God for our heaviest afflictions. How inconsistent then it is deeply to deplore what we know we shall soon contemplate with rapturous gratitude!

Who knows but that if your children had lived, they might have involved themselves in shame and

misery, which would have brought you down to the grave, under an accumulated weight of woe, to which this occasioned by their death in infancy is not comparable?

Who knows but that, in riper years, they might have died without any thing like piety; and you might have laid them in the graves, oppressed with every thing but a positive assurance that they were, and would be for ever, miserable?

Or, perhaps they might have lived to draw away your own hearts from God; and when that is once done, we do not know what may be the consequence.

You will not suppose that I wish you to be stoical; but you know that grief should have its bounds, both as to its degree and its duration. What Mrs. M. says about your present composure would please us better; if we did not recollect that, too long after the death of your other child, time seemed rather to increase the impression than to diminish it.

We are sometimes in danger of grieving too much, because we like to indulge ourselves; and when circumstances give the mind a mournful bias, grief becomes a pleasure. But you know that when pleasures become sinful, we ought to deny ourselves.

I think too there is danger of grief becoming more inordinate by a recollection, that some of the most amiable persons are most susceptible to it: so that instead of opposing it, as we do some other feelings, we may be tempted to indulge it as a proof and exhibition of our own excellency.

But, whatever may be thought by many about grieving a great deal, I expect you will allow that it is sinful. I have heard of a person mourning a long while after an affecting bereavement; and a friend at length said to him, "what have you not forgiven the Almighty yet?" And, perhaps you will see that there was much truth in the implied reflection. It is doubtless, difficult to say exactly how far our feelings ought to be indulged. But it is not so difficult to know when they have been indulged too much. If they lead us to repine at what God has done, they are doubtless sinful. And so they are, if they for a long time

enervate our minds or bodies, so as to unfit us for an energetic performance of our duty.

It is pleasing to know that afflictions are a proof of God's love to us—that he sends them because he knows that they are necessary; and they work for us a far more exceeding and eternal weight of glory.

Thus, you see, that various considerations bear upon the point; and shew you both what you ought to do, and why you ought to do it. And to the above considerations it is right to add such exhortations as the following. "Submit yourselves to God." "In your patience possess ye your souls." Let patience have her perfect work," &c. Nor should the examples of patience set by patriarchs and prophets and apostles, and especially by Jesus Christ himself, be forgotten.

After all, however, I confess that the chief use of most of these considerations is to shew the propriety and impropriety of submission to the will of God; and they may both find and leave us totally unable to do our duty. The stream of our passions is much too strong to be effectually counteracted by plying the mind with motives either rational or scriptural. It is only by the direct communication of divine influence that we can possibly be enabled to do our duty. If it were by any thing else, then, in whatever it was, we might with propriety glory: and we should be released from the obligation "to glory only in the Lord." We should also then be forced to limit the apostle's declaration; "It is God who worketh in you both to will and to do of his good pleasure."

The conclusion is, we must have divine influences; and they must be obtained just as we obtain the pardon of our sins: that is, by expecting them immediately from God through Jesus Christ. It is then to God and the word of his grace that I commend you. Thus I have no doubt that you may be supported; and I hope you will. For the Lord is more ready to give his Holy Spirit, than you were to supply the wants of your children whilst they continued with you. I would send you Flavel's Token for Mourners, but I expect it is at Balasore. There is a chapter on afflictions in Doddridge's Rise and Progress, and

I think another in Baxter's Saints' Rest. And so far as I recollect, these authors contain something good on the subject. But I think they aim too much at supporting by rational and scriptural considerations, which I think so positively as I think they should, to those influences, without which I am persuaded we shall make poor work, either of bearing the will of God or doing it.

I shall be glad to hear from you as soon as it is convenient,

And remain,
Yours, affectionately,
W. BAMPTON.

ANSWERS TO QUERIES.

2 TIM. IV. 14.

Gentlemen,

Permit me to inform the querist, who subscribes himself "A Constant Reader," at page 299, of your last Number, that the wish of Paul respecting Alexander the coppersmith, is expressed, in some of the best manuscripts, in the future tense, "The Lord will reward him according to his works;" and many respectable expositors consider that to be the true reading of the passage; or at least the genuine intention of the holy penman. They observe that it was a common custom with the Hebrews, in which they were imitated by the New Testament writers, to use the imperative and future indifferently one for the other. Thus, when our Lord sent the twelve apostles to announce the approach of his kingdom, he commanded them, when they entered a house, to salute it; adding, "If the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you:" the obvious meaning of which is, "If the house is worthy of the blessing, your peace shall come upon it;" &c. Numerous similar instances might be easily produced both from the Old and New Testaments, in which the forms of prayer or imprecation evidently imply nothing more than prediction.

Others have thought that when Paul wrote these words, he really desired some affliction might fall

upon Alexander, on account of the mischief which he had suffered from him; but then, they say, that the whole character of the apostle, and even the spirit that animates the passage itself, forbid us to suppose that he could, for a moment, indulge a temper so unchristian as to wish any evil to befall his enemy, merely to satisfy his own revenge. They contend that his motive was benevolent; and that he wished such a correction to be bestowed on Alexander, as might bring him to sincere repentance. Thus this apostle had, on a former occasion, delivered Hymeneus and Alexander, (probably the person referred to in the passage before us) unto satan; not that they should remain in the power of that infernal spirit, but "that they might learn not to blaspheme."

Dr. Doddridge, with his usual caution, includes both explanations in his paraphrase, which runs thus:—"I doubt not but the Lord who exercises a guardian care over me, as his faithful servant, will sooner or later reward him according to his works. May it be an instructive and merciful discipline, to reform rather than to destroy him!"

Your correspondent will perceive that either of these views of the passage reconciles it perfectly with the instances of noble and disinterested philanthropy with which he contrasts it. He may adopt that which he thinks is the best supported. The former appears to me the most natural and simple.

RESPONSOR.

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

PROVIDENTIAL DISCOVERY.—Some years back, the proprietor of an island in the Russian seas, baron —, built a house on an elevated situation; crowning it with an octagonal tower, in which large mirrors of plate glass were disposed, to reflect the light so as to resemble the light-house. This room he occasionally caused to be illuminated, while the proper light-house was kept in darkness. Deluded by the

artifice, many vessels were wrecked on the coast, with the loss of numbers of their crews. The cargoes were seized by the monster, and appropriated to the gratification of his infamous cupidity. At length the captain of a vessel, who had been a sufferer in consequence, ventured to wait upon the baron, intending to upbraid him with his treachery. It happened that a person, who had officiated in the family as a tutor, had experienced a fit and was supposed to have died; so that his corpse had been laid out in one of the apartments of the castle. Into this room, the baron conducted his victim; and there, dreading a disclosure of his villainies, murdered him with an axe. At this juncture, the supposed corpse recovered its sensibilities, and witnessed the cruel scene. He had the prudence to continue motionless, until the inhuman monster had left the apartment: when he availed himself of the opportunity to escape to Riga; and gave that information which terminated in the wretch's perpetual banishment amid the savage wilds of Siberia.

THE CATHOLICS DISAPPOINTED.

—Early in last year, the pope published a bull, which announced that the *universal and great Jubilee* was to commence on the ensuing Christmas-eve, in the holy city of Rome, and continue throughout this year. He summoned the whole earth to listen to his words; and predicted a concourse from the whole world to his fair and holy city. In order to insure this, he granted the most plenary and complete indulgence, with the remission and pardon of all their sins, to all the faithful of both sexes who devoutly visited the principal churches of Rome, for a certain number of days, during that year. As inducement, he enlarged on the prodigies of art with which the city abounded, and the relics of martyrs which were preserved in it; imploring the bishops to employ their zeal, the catholic princes their authority and the faithful their prayers, to incite the people to avail themselves of this golden occasion. How his holiness succeeded will appear from the following extract of a letter from a gentleman at Rome, dated Feb. 2, 1825.

"The holy year of jubilee, goes on rather stupidly. It is thought that the pope is sadly disappointed in his expectations—none of the ceremonies have excited much attention. The church, in which the holy infant is exposed in the real cradle, had been strongly protected and barricaded to save it from the rush of the pious multitude; but lo, and behold! no multitude came; and the whole representation and procession, cradle and all, were allowed to pass unobserved, except by a few strangers, attracted more by curiosity than devotion. The breaking open the holy door at St. Peter's excited more attention. This door is never opened but in the year of jubilee. The pope is the principal actor in the scene. He comes in state, supported by the cardinals, and with a hammer in his hand, and a few latin words in his mouth, he knocks down this impediment to the ingress of the faithful, and opens the holy of holies. Through this door, no one must enter but on his knees. I have seen people of all ranks, all ages and sexes, from the dignitary of the church, to the most humble layman—from the powdered marquis, to the shirtless beggar, all crawling up the steps and, prostrating themselves at the top, kiss the holy ground. Women with their petticoats, look very awkward at this work; and the prostration at the third or upper step is most convenient, as they of necessity fall on their noses, from the embarrassing exertion of the ascent.

But the greatest disappointment of all, and that which has excited most uneasiness in the papal court is the extraordinary deficiency of pilgrims. It has been usual, on the year of jubilee, to see travellers from all quarters of the world, with their cockle hats and staves, coming to Rome to enjoy the advantages of the occasion, and to have their feet washed by the pope and cardinals. In the confident expectation, that numbers of these holy and privileged people would be eager to shew their veneration for their pope, beds were prepared, and all arrangements made for the reception of two thousand persons: and how many, do you think, have arrived? Only thirty men and two women! Those about the court, who cannot hide the fact, but are frightened to admit

the consequences deducible from it, are willing to attribute the deficiency to political reasons. They say, that the emperor of Austria and other powers, owing to some differences with the court of Rome, have been reluctant to grant passports to cockle hats and staves. But there are many who, with shrugging shoulders, and sundry significant nods and winks, are obliged to confess that they see in this occurrence the certain indication of the decline of the papal power, and the breaking up of a system, which has so long enthralled and enslaved the human mind."

A READY ANTIDOTE AGAINST POISON.—A writer in a cotemporary Miscellany, alluding to the many fatal accidents which occur by taking poison unintentionally, observes: "I can venture to affirm that there is scarcely a cottage in this country that does not contain an invaluable, certain and immediate remedy in such cases; which is nothing more than a dessert spoonful of made mustard, mixt in a tumbler glass of warm water, and drunk immediately. It acts as an instantaneous emetic, and may be used with great safety in any case where one is required. By a grand mistake, a gentleman had taken a full ounce of poison; instead of salts; but the mustard pot was at hand, and a valuable life was preserved by giving the mustard immediately. The making this simple antidote known, may be the means of saving many a fellow creature from an untimely end.

A SEAMAN'S PIETY.—The Prayer-Book and Homily Society have employed an agent, during the last summer, to visit the ships in the river and supply them with their publications. On Aug. 27, he boarded a vessel, with this design, when the mate gave him the following interesting account of himself.—"Sir, I love the Prayer Book of the Church of England; for, next to my Bible, I find there all I want. I constantly make use of it every morning and night. I find most of the prayers just suited to my condition as a poor sinner before God, and I receive much comfort from the use of them.—Ah! sir, there is a thanksgiving," pointing in his book to the Thanksgiving for Pleas-

ly, "which I hope I offer daily from my heart. Do you know, sir, what I call plenty? It is health and strength in all my limbs, by which I am enabled to work hard, and earn my daily bread. At one time, I was on board an American vessel, in a most tremendously heavy sea, so that the ship became unmanageable. All three of her masts were carried away by the storm, and the bare hulk was left to the mercy of God, who alone can rule the waves. There was not one of the ship's crew but was hurt: one had his leg fractured, I was wounded in the thigh, and another had a broken arm. Indeed every man was so much disabled, that we were obliged to let the ship drift whither she would, expecting every minute to be stranded or to be cast on the rocks. At this time, I went privately aside, and took my book and prayed; and the Lord most mercifully delivered us from our perilous situation. The weather became calm, and those sailors, who were able, repaired the ship in the best way they could; and so we got again to port. Ever since that period, I have been confident that God will hear my prayers and deliver me out of all my distresses; and, although I still sometimes feel doubts and fears come upon me; yet I know that God is all-sufficient, and I trust in him."

ROYAL CANDOUR.—The present king of France was waited upon, soon after his accession to the throne, by a deputation of protestant gentlemen, to complain of some oppressive measures which had been adopted against them, on account of their religion; which they thought were contrary to the charter which the Bourbons had, at their restoration, sworn to maintain. The monarch received them very complaisantly, listened to their representations with great patience, professed his sorrow that any thing disagreeable had occurred, and assured them of his determination to maintain the rights of his subjects of every denomination: "but," added he, assuming a very solemn countenance, "I think it is my duty, gentlemen, to remind you, that you will all most certainly go to hell."

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

July 13, 1825, died, at Stayley Bridge, after a lingering affliction, Miss SARAH SHAW, in the twenty-seventh year of her age. From a child, she was naturally of a mild and peaceable disposition, obedient to her parents and affectionate to her brothers and sisters. When about four years of age, her mother died; by which event she experienced a great loss. She used, when quite young, to be very much terrified with dreams, which made such an impression upon her mind, that she could not rest. About this time, she attended a Sunday-school in Stayley Bridge, and often heard with pleasure the good advice which the teachers endeavoured to instil into the minds of their pupils, but still she continued in great distress of mind. As several of her relations used to attend the G. B. chapel, her eldest brother requested her to accompany them, in order to try what effect divine truth would have upon her soul. Accordingly she began to attend: and, though she could never state the particular period when her mind was first wrought upon, yet, through the divine blessing accompanying the word to her heart, she gradually obtained comfort; and was brought to experience peace and joy through believing. Having been enabled to enjoy these invaluable blessings, she believed it to be her duty to give herself up to the will of God, and to follow the Lord in all his appointed ways; and accordingly offered herself as a candidate to the church. She was approved and admitted a member; being baptized with four others, May 5, 1816, and continued an honourable and useful member till her death.

She was regular and attentive in filling up her place, at all the means of grace, both public and private; and never was, without just reason, absent from the house of God. She was actively engaged as a teacher in the Sunday-school and as a collector for the Foreign Mission. In-

deed she seemed anxious to work whilst it was day; for she had a sort of presage on her mind, that her continuance here would not be long. She was always willing to contribute her mite to the support of the cause of Christ, according to her ability; and sometimes even beyond what she was able. For some years, her health was rather precarious, and often has she been exercised in the school of affliction; yet she was patient, and resigned to the will of her heavenly Father: knowing that "whom he loveth he chasteneth, and scourgeth those whom he receiveth." Her last illness commenced about twelve months ago, the greater part of which time she was unable to attend public worship. Mr. Abbott, her minister, however, commenced a week-day preaching at her brother's house, where she resided; and often has she been comforted by hearing the word. Her christian friends frequently visited her during her affliction, and were much edified by her pious conversation. During the whole of her illness, she never murmured or repined at the dealings of her heavenly Father towards her; but patiently submitted and said, "It is the Lord, let him do what seemeth him good." In the last interview that the writer had with her, she was confined to her bed; and much troubled with a violent pain in her breast and throat. When this abated a little, she conversed familiarly on death, and on the state of the blessed in heaven. She said she hoped soon to arrive at that glorious place where her sufferings would all be terminated, and where she should experience uninterrupted joy and felicity; for then she should be

"Far from a world of grief and sin,
"With God eternally shut in."

She did not appear to have any fear of death, but enjoyed "good hope through grace," and expressed strong confidence in the Saviour; for she "knew in whom she had believed, and was persuaded that he was able to keep that which she had committed unto him." Speaking in reference to the subject she had made choice of for the foundation of a funeral sermon, which was, 1 Cor. xv. 57. "But thanks be to God," &c. she said, "that she found

many parts of the word of God applicable to her case; but none more than the one she had selected." "For, whom," continued she, "have we to thank but God? Whom ought we to praise but Jesus Christ? It is he who has loved us, and given himself for us; and it is through his merits that we are brought off conquerors, yea, and more than conquerors." To some christian friends who visited her on the Lord's day before she died, she said, "I do not expect to spend another sabbath on earth; but before another appears, I trust to have entered upon an eternal sabbath in heaven; and be employed in singing the praises of redeeming love." To one of her relatives, she observed, "O how happy shall I be, when I stand before the throne of God, clothed in my white robe, and a palm of victory in my hand, singing 'Salvation to our God, and unto the Lamb for evermore.'" She retained her faculties to the last; and an hour or two before she expired, she appeared to have such a foretaste of the joys of heaven, that she exerted all the strength she was possessed of in exclaiming, "Glory! glory! glory! come; Lord Jesus, come quickly." In this happy frame she continued, till nature was quite exhausted, when she closed her eyes, and sweetly fell asleep in Jesus. Her funeral sermon was preached by Mr. Hollinrake, on Lord's-day evening, July 31, to a serious and attentive congregation.

May we all, through divine grace, "be followers of them, who, through faith and patience, are now inheriting the promises."

Miss M. GOODLIFF was born, June 4, 1803. Her parents were truly pious; and brought her up with great watchfulness and prayer; which was not in vain respecting any of their offspring; but was a peculiar blessing to Mary, for which she often expressed fervent gratitude. In early life, she was the subject of many serious impressions; though the liveliness of her natural disposition concealed them in a great measure from casual observers. Through the influence of divine grace, however, they acquired strength; and she became decidedly attentive to the concerns of eternity. Though, both from education and conviction, she believed the divine appoint-

ment of believers' baptism; yet, doubts, whether she was a proper subject prevented her, for some time, from attending to it. At length, she determined, through divine assistance, to give herself up to the Lord in his own ordinance; and being baptized, with five others, Apr. 29, 1821, she joined in fellowship with the G. B. church at Morcott. From that period to her death, though exposed to many temptations, she was enabled to maintain a good profession, greatly to the satisfaction of her christian associates.

Having received a liberal education, and being strongly inclined to the profession of tuition, she opened a school, in 1819, at Lumly Lodge, the residence of her parents. Though her conduct in this department gave great satisfaction, yet her success did not encourage her to persevere. She therefore went to Nottingham, in July, 1824, and opened a school in that town. Her health declining, she removed to Retford, hoping that it might be more congenial to her constitution. Her hopes however were disappointed: for her indisposition so increased, that, in May, 1825, she was obliged to relinquish her attempts; and return to the care of her beloved parents. But, though it pleased the Almighty thus to frustrate her designs and disappoint her temporal projects, she was enabled to submit, and meekly to say, "Thy will be done." frequently observing, that she found it good to bear afflictions in her youth; as these providences humbled her heart, weaned her from the world, and led her to set her affection more exclusively on things above. She languished under the tender and pious care of her anxious mother, till June 29, 1825; when her happy spirit took its flight to the mansions of the blessed.

Her affliction was of a very painful and distressing nature; but she manifested the greatest degree of patience and submission through the whole of its duration. Her mind was usually peaceful and happy. As a poor sinner, she cast herself on the Saviour; and exercised a steady faith in his ability and willingness to save. She often found him precious; and had delightful views of the justice, wisdom and holiness of God in the plan of

salvation, and in his kind dealings towards herself.

She was naturally generous, frank and unsuspecting; a warm disinterested friend. Her affection to her parents, especially to her mother, was exemplary. She would often say, when she saw her under any trial or depression, "Never mind, mother; let us retire and spread it before the Lord." This they frequently did, and found great relief and consolation. As a christian, she was consistent, fervent and zealous; much devoted to the service and cause of Christ. In her last illness, she often lamented the coldness of her love to her Saviour, and the imperfections of her services; yet she derived satisfaction from the reflection that she had been enabled, through divine grace, to exhibit a decided attachment to his cause, and to do something towards promoting the salvation of precious souls.

Her remains were interred in the G. B. burying ground at Barrowden, on Lord's day, July, 3; when a funeral sermon was preached to a large auditory, from 2 Kings iv. 26. "It is well." This was often her language in the near prospect of death; and this sentiment, it is hoped, in a good degree, soothes the feelings of her friends. In the evening, the affecting providence was improved for the benefit of young persons, from Luke x. 42. "Mary hath chosen that good part," &c.

This was an amiable, interesting and promising young christian removed from the church below, at the early age of twenty-two. May the instructive and interesting bereavement be sanctified to all her relatives and associates! May her youthful relatives and companions especially be enabled, like her to choose that good part which shall never be taken from them!

CONFERENCE.

THE WARWICKSHIRE CONFERENCE was held, at Longford, June 21, 1825; when Mr. Barnes was requested to visit the friends at Sutton, as soon as possible;—in reply to a pecuniary case from Nuneaton Common, it was advised that each church in the district collect a small sum and

send it to the next conference,—it was agreed that no ministerial assistance could be afforded to the friends at Nuneaton, in present circumstances;—and also that the conference could not adopt the building case from Bedworth.—Mr. Cheate preached, in the morning, from Psa. xxxii. 1. and Mr. Hall, in the evening.—The next conference to be at Austrey, on the third Tuesday in September; Mr. Knight to preach in the morning.

We are requested to state that, the **SOUTH LINCOLNSHIRE CONFERENCE**, will be held, at *Boston*, on Thursday morning the 22nd instant, to commence at nine o'clock: in the afternoon of the same day, the **Public Missionary Meeting** will be held: and, in the evening, Mr. Stevenson, of Loughborough, is expected to preach.—A **Missionary Sermon** will be preached, on the Wednesday evening preceding, by Mr. E. Payne, of Barrowden.

ORDINATION.

On Wednesday, July 13, 1825, Mr. **WILLIAM BUTLER**, late a student at Wisbech, was ordained to the pastoral office over the G. B. church at *Kegworth and Disenorth*, Leicestershire. Mr. J. Goadby, jun. opened the morning service with reading and prayer; Mr. Goadby, sen. of Ashby, delivered the introductory discourse; and Mr. Orton, of Hugglescote, asked the questions both of the church and the minister, and received their answers with the minister's confession of faith. Mr. Jarrom, of Wisbech, offered the ordination prayer; and delivered a charge to the minister, founded on Col. iv. 17. In the afternoon, Mr. Derry, of Barton, opened the meeting with prayer; and Mr. Orton addressed the church and deacons, from Matt. xxv. 40. Mr. Puckance, of Wisbech, gave out the hymns at both services. The chapel was crowded to excess. The services were very solemn and interesting; and it is hoped that, on the minds of many, were made impressions which will not soon be forgotten.

REPORTS

OF

RELIGIOUS INSTITUTIONS.

The **PRAYER BOOK AND HOMILY SOCIETY** held its thirteenth anniversary, at Stationers' Hall, Ludgate Street, May 5, 1825, Lord Bexley in the chair. This is an institution established, as its name imports, by zealous members of the national church, for the distribution of their own formularies. During the past year, their domestic efforts have been principally directed to supply the trading vessels in the Port of London with prayer books and homilies. It is computed that not less than one hundred thousand men are regularly employed in these ships, besides sixteen thousand lightermen and watermen, and very many others engaged in fishing; and that a deplorable ignorance of divine things and carelessness respecting their eternal interests prevail amongst them. Every attempt, therefore, to arrest their attention to religion is necessary; and the agent of this society has spent several months very diligently in these laudable attempts. He visited eight hundred and fifty-three vessels, manned by eight thousand, five hundred and sixty persons, and distributed among them seven hundred and sixty-six prayer books, and fifteen copies of the homilies. These books were generally received with cheerful gratitude and some pleasing instances of good have already appeared.

A new edition of the prayer book in the Irish language has been completed during the year, and is received by the Irish with eagerness. Supplies of English formularies have also been sent to the various English settlements and colonies abroad. Amongst the negroes in the West Indies they have been very useful.

This society also has promoted translations of the church formularies into several foreign languages, which they circulate on the continent and among the foreign ships that enter our ports. A translation is also in progress of the services of the church and the psalter into the Malay language. In the Chinese, several homilies have been translated and are now in circulation; while

two thousand copies of the morning and evening services of the church with the psalter have been printed, in that extensive language, since the last report. And, in addition to their prior engagements, the society has undertaken to print the whole of the Book of Common Prayer in the language usually designated. Indo Portuguese, which is the native dialect of upwards of forty thousand inhabitants of Ceylon, and is understood in many parts of India.

During the past year, the number of prayer books, psalters, and homilies in volumes issued by the society, has been nine thousand, seven hundred and ninety four; exceeding the number issued last year, by five hundred and forty-nine; while the number of homilies sent out as tracts from the depository, has this year been one hundred and thirteen thousand, eight hundred and seventy-five; being an increase of upwards of eleven thousand.

The amount of the Receipts, for the last year was £1781. 12s. 10d. and of the Expenditures £1804 9s. 7d. leaving a balance due to the Treasurer of £22. 16s. 9d. besides engagements which the society has entered into, amounting to £1454 15s. 6d.

REVIEW.

The APOSTATE'S PROGRESS from the Kingdom of Christ, the Path of Righteousness, and the Joys of Religion to the Dominions of Satan, the Road to Misery and the Sorrows of Hell: under the Similitude of a Dream. Interspersed with Poetical Remarks.

12mo. pp. 180. price, boards, 2s. 6d. Leach, Wisbech; Mann, London.

Allegory has been approved and adopted as an efficacious mode of conveying knowledge by the wisest of men in all ages and nations. It received the sanction of the great Teacher sent from God, who knew what was in man, and was perfectly qualified to suit his instructions to

the capacities and dispositions of his hearers. Many laudable and ingenious attempts have been made to employ this pleasing aid in the service of christianity; but none have attained such general approbation as the celebrated *Dream of John Bunyan*. That author possessed strong mental powers; and was well acquainted with the distinguishing truths of the gospel and with the experience of a genuine christian, in most of the circumstances in which he may be placed in his "progress from this world to that which is to come." And the aptness and consistency of his allegory, the simplicity and perspicuity of his style, and the importance and, allowing for his peculiar tenets, the correctness and scripturality of his theology, joined to the rich vein of evangelical feeling which runs through the whole, will render his *Pilgrim* the favourite of good men, as long as the English language is understood.

The writer of the work before us has prudently avoided any competition with Bunyan. Instead of describing the christian's progress in the way to heaven, he has portrayed the progress of a backslider, in the downward road, from the kingdom of Christ to the dark regions of eternal misery. The subject is highly interesting. The mere idea that such a deplorable progress is possible, is alarming; and ought to awaken every professor to close self-examination, increased vigilance and earnest prayer, that he may be preserved in the narrow path that leadeth to life. And, we think that no serious person can read this little volume with attention, without feeling his fears excited and his heart drawn out to cry earnestly to Him who alone "is able to keep him from falling, and to present him faultless before the presence of his glory with exceeding joy."

The author has described the conviction of a sinner of the danger to which his guilt has exposed him, his flight to the city of refuge, his reception into the city, his enrolment among its citizens, his zeal in the service of its Prince, and his attainment of an exalted place among his brethren. He has also detailed the means by which he was gradually seduced from his love and allegiance to his celestial sovereign;

and led on till he openly renounced all connection with his subjects, joined the ranks of his professed enemies, and at last sunk into final despair and everlasting torments. The kind efforts of his friends, the struggles of an enlightened conscience, and the merciful dispensations of Providence, to reclaim the wanderer, are likewise portrayed; and, in many instances, with a correctness and vigour that shews the writer was no careless or unintelligent observer of what passed in the christian world; nor unacquainted with the strivings of the Holy Spirit and the workings of natural depravity in the human heart. These descriptions are well adapted both to instruct and alarm the young christian; who, being too often ignorant, in a great measure, of the cunning and power of his spiritual enemies, and of the weakness and corruption of his own nature, is ready to presume that his mountain standeth strong and he shall never be moved.

Many of the characters introduced in the story are well drawn; and discover both judgment and discrimination. Amongst these, the group of female apostates, in the third part, is perhaps the most striking: though we fear that his fair readers will charge the author with using colours of too dark a tint. The manner in which errors in sentiment and practice insinuate themselves into the unsuspecting mind, and the specious excuses which are too generally made for them, till they have obtained full possession of the soul, are in many instances detailed in a very instructive manner; and, if duly studied and honestly applied, may operate as beacons to preserve the unwary from striking on those destructive rocks which have proved fatal to so many immortal souls.

But while we cheerfully acknowledge that this little work contains many excellent and useful lessons, justice obliges us to remark that, besides occasional obscurity and inconsistency in the allegory, which sometimes render the instruction less plain and effectual, we fear that some readers will think that several fundamental doctrines of the gospel are, either totally overlooked, or introduced with too little prominence. Good John Bunyan's Pil-

grim bore his burden of guilt and misery till he came to the foot of the cross, and beheld "the Man that there was put to shame for him;" when it immediately fell from his shoulders, tumbled into the sepulchre and was seen no more: and, in every part of his progress, the pilgrim recognizes the atonement made upon the cross, as the only foundation of his hopes for support and protection on the road, and for acceptance and bliss at last.—But the future apostate, in this dream, is brought from the service of satan into the city of refuge, and made a subject of its Lord, a partaker of all its privileges, and even a peculiarly favoured citizen, without any reference, literal or allegorical, that we can discover, to Calvary, or any thing that was transacted there. Indeed we have noticed but one short allusion to this great subject in the whole dream. Mercy meets the backslider and his associates, when far advanced on the road to death; and in a very pathetic manner urges them to return before it be too late. Amongst other things, she says, "Behold the cross—his cross whom you have so long despised, who purchased pardon for you by his blood." This allusion is so explicit, that we dare not suspect that the author was designedly an "enemy to the cross of Christ;" but we sincerely lament the reserve which he has maintained on this momentous subject.

The work is "interspersed with Poetical Remarks," but these seldom rise above mediocrity. Some of the hymns, however, are pleasing, and the "Concluding Poem" when the author had "awakened out of his dream," contains a more scriptural view of the way of salvation and the character of the Saviour than can be collected from the whole of his sleeping story. We recommend it to the especial attention of all who are in danger of being "led away with the error of the wicked and falling from their own steadfastness."—And who will presume that he is not?

Dissent from the Church of England vindicated from the Charge of Schism: a LETTER to the Rev. Jeremiah Jackson, M. A. Vicar of Swaff-

ham Bulbeck. By J. JAR-
ROM.

Second edition, 8vo. pp. 60. price,
stitched, 1s. 6d. Leach, Wisbech,
Mann, London.

The worthy vicar of Swaffham had taken occasion, in a visitation sermon, preached before the bishop of Ely, at Wisbech, July 31, 1821, to evince his attachment to the established church, by a philippic against Dissenters; in which he called them some hard names, and urged some heavy charges against their separation; and this sermon it seems, was subsequently issued from the press. Such an attack called for a defence. Mr. J. very gallantly took up the gauntlet that had been thus publicly thrown down; and, in the following September, published the sensible Letter before us. We expressed our approbation of the pamphlet when it first appeared; and we still heartily recommend it. The author objects to the external policy of the church of England—some of its internal rites and forms—certain of its doctrines—and the administration of its discipline. He treats these topics in a very satisfactory manner. His statements are clear, his reasoning fair and manly and his arguments conclusive. We are glad that a second edition has been published; and hope that our dissenting readers will hasten to possess themselves of a work which, in so small a compass, includes a general but perspicuous view of the reasons of dissent. Exclusive of the satisfaction which we feel in perceiving that the line of conduct that we have adopted admits of so complete a vindication; the attentive perusal of this Letter will furnish those, who have no access to more celebrated treatises, with ample weapons for effectual defence, when attacked by the advocates of the establishment: an accident that may happen to the most peaceful nonconformist.

*On the PROPHECIES concern-
ing ANTICHRIST: a Dis-
course delivered, at the Weigh-*

* See G. B. R. vol. x. page 319.

*house Meeting, Dec. 9, 1825,
at the Monthly Association
of Congregational Ministers
and Churches.* By JOSEPH
FLETCHER, A. M. *Published
at the Request of Ministers,*

8vo. pp. 48. price, in stiff covers,
1s. 6d. Westley, London.

This able discourse is founded on 1 John ii. 18. "Ye have heard that (the) Antichrist shall come." After some very sensible observations on the nature and value of prophecy, and quoting 2 Thess. ii. 1, 10, as the most detailed prediction respecting his subject, he arranges the prophecies concerning Antichrist, under three classes—those which respect *its origin*—those which describe *its characteristic features*—and those which announce *its final termination*.

Under the first head, he observes, that the rise of Antichrist appears to have been the subject of frequent reference on the part of the apostle—that it was to be introduced and characterized by an apostacy or a falling away—that the principles of the antichristian spirit were secretly operating even in the time of the apostles—that it was prevented from displaying itself by the secular power of Pagan Rome—that the prediction respecting it uniformly represents it as within the limits of the Roman empire and having its seat and centre in the city of Rome—and that this power was to be an ecclesiastical power.

The *characteristic properties* of Antichrist are stated to be—the usurpation of civil supremacy—the assumption of ecclesiastical supremacy and divine prerogatives—the awful sanction given to wickedness—its pretensions to miraculous powers—the idolatrous tendencies of its system—and its awful intolerance. These are the prominent features which, as Mr. F. has clearly shewn, the spirit of prophecy ascribed to the Antichrist which was to arise in the christian world; and by these features he has ably proved from the most unquestionable authorities, the Church of Rome has been in all ages of her usurpation, and continues to be to the present day, most evidently distinguished.

This part of the subject is treated with superior ability, perspicuity and strength of argument.

The elaborate and luminous details in the former divisions of this discourse will naturally excite in the curious reader an eagerness to peruse the illustration of the third topic, the *final termination of Antichrist*. But the judicious preacher had very prudently left himself time only to "glance at the general scope of prophetic announcements on this subject." A writer runs much less risk of falling into error, by treating of past and present events, than when he attempts to lift up the veil that covers futurity. The preacher merely hints that it appears, from the general tenor of the predictions respecting this interesting subject, that the *diffusion of scriptural knowledge* will be the principal means of overturning the antichristian system; but though this will be the most efficient instrument in this great work, and the only one which christians ought to employ, yet he supposes that popery will not be destroyed without tremendous agitations in civil society. As a specimen of the spirit and style of the author, we shall conclude this article with a short extract from this part of the discourse.

"Should the Governor amongst the nations to whom the shields of the earth belong, render other agencies" than the diffusion of scriptural knowledge, "subservient to the destruction of Antichrist; should He overrule the collisions of mortals, the struggles and conflicts of secular men, in order to secure this result; such a superintendance on the part of Deity will afford no sanction to the use of unhallowed means, even for the annihilation of the 'mystery of iniquity.' The Kingdom of our Lord 'is not of this world.' But, while this sacred maxim should never be violated, it is to be feared that this system of error will not be 'consumed' without some tremendous agitations and convulsions! All the powers of resistance which Satanic policy can excite, will be summoned to activity, in the defence and confirmation of the cause of darkness; and, in some of the periods of this resistance, there may be a temporary revival

of the energy and intolerance of Popery that may alarm and astenish the nations. 'But the word of the Lord endureth for ever.' According to the prophetic intimations of Daniel and John, the destruction of Antichrist will be connected with the conversion of the Jews, and the universal reign of the Messiah. The temporal supports of the empire of Rome will be withdrawn—the surrounding waters of the mystic Babylon will be dried up—the vial of divine wrath will be poured out, 'on the seat of the beast,'—the twelve hundred and sixty prophetic days will reach their destined termination. Then will the 'mystery of iniquity' be destroyed; the reign of the man of sin will end: the interests of 'pure and undefiled religion' will be triumphant; the most consummate scheme of policy and opposition to the Redeemer ever contrived—the very master-piece of Satanic policy—will be dissolved, and melt away before the radiance of the Sun of Righteousness, consumed 'by the breath of his mouth, and the brightness of his coming'."

LITERARY NOTICES.

Preparing for Publication—A Work, on the plan of the German Literary Almanacks, will be published, early in the month of November next, by Messrs. Baynes and Son, of Paternoster Row.—The Volume is intended more especially for the religious reader of literary compositions; and will therefore contain only those productions that have an obviously religious and moral tendency. It will contain Tales, Essays and Poetry, by about twenty-five of the most popular writers of the age. The illustrations, twelve in number, are by Marlyn, Westall, Corbould, Brooke, &c. and the engravings by Heath, Tinden, Mitchell, Melville, &c. &c.

Just Published.—**POETICAL SKETCHES on Biblical Subjects:** partly original, and partly selected from our most esteemed Poets. By Joseph Belcher, Author of Interesting Narratives from the Sacred Volume, &c. &c.

Missionary Observer.

SEPTEMBER 1st, 1825.

Several new institutions have been recently formed to promote the interests of Christianity. One of these is termed the

LANGUAGE INSTITUTION,

In aid of the propagation of Christianity.

This institution appears highly important, and will probably prove very beneficial. The subjoined extracts from the address of the Society may sufficiently detail its design and plan :

The commission which Christ gave to his Disciples, when about to ascend to His throne, extended to the whole world—*Go ye, and teach all nations.* In order that they might be qualified to act under this commission with promptitude and effect, all the difficulties arising from diversity of language were miraculously removed; and, by the gift of tongues, they were empowered to enter at once, in this respect, on the work of Missionaries in any country to which they might be sent.

Although this supernatural qualification is not now to be obtained, yet the injunction of the Redeemer is still in force; and the knowledge of Heathen languages is still as indispensably requisite as it was in the days of the Apostles. It is the want of this knowledge which constitutes, at the present day, one of the most formidable impediments to the propagation of the Gospel. It is the want of this knowledge, and of the facilities for acquiring it, which deters many devoted servants of Christ from entering on the engagements of a Missionary life; while the delay and difficulty in acquiring the language of the country in which he has arrived, oppress, more than any

other obstacle, the heart of a Missionary, who finds himself surrounded by affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

But is it necessary, is it unavoidable, that, with these difficulties in all their appalling magnitude, the Missionary should have to struggle on his arrival in a Heathen land? May not the elements of the language be acquired before he leaves his own country, and has to contend with the debilitating influence of a vertical sun? Would not the knowledge even of the rudiments of the language enable him to pursue the study, with great advantage, during his long voyage; and greatly accelerate the arrival of the day, when his career of active and efficient service may commence?

But have we, it will be asked, the means of imparting, in this country, the requisite instruction to those who are destined to Missionary service? Able tuition in several important languages of the East may be secured: a considerable number might be mentioned, in which competent instructors may at once be obtained.

It may, however, be asked, can these languages be efficiently taught by Europeans? It is replied, with the confidence founded on experience, that to those who are BEGINNING to learn an Oriental language, the tuition of an English instructor, who has attained a correct knowledge of the language, is even preferable to that of a Native, and will enable the learner to make much more rapid progress. The reason it is

not difficult to assign. The teacher of a language is but imperfectly qualified for his office, unless, in addition to his knowledge of that language, he be acquainted with a language familiar to the pupil: so as to be in possession of a medium of intercourse, by which ideas and explanations may be clearly conveyed. The want of such a medium has been painfully felt by Missionaries in the East, whose dependence was placed on the aid of Native instructors. If, on the contrary, an Englishman, who has felt and overcome the difficulty of the acquisition, engage in the work of instructing one of his own country, he is able to point out to his pupil, in the simplest and the clearest terms, not only the meaning of words, but also the peculiar structure of the language, with its characteristic idioms.

In carrying the proposed plan into effect, great and valuable assistance may be expected from those Missionaries who have acquired the language of the Heathen by long residence among them, and who may have returned to their native land. The efficiency of this assistance has been already found, in the rapid progress which Missionaries, proceeding to the East, have made under the instruction of others, who had returned from that quarter. It may be added, that the principle itself has not only been approved, but adopted, by the Honourable the East-India Company; who, for a considerable number of years, have given elementary instruction in the languages of India, at Haileybury College. It is not however, intended by these remarks to represent the aid of Native teachers as unimportant. When the elements of a language have been acquired, their assistance may prove of the greatest value; and their services it would be highly desirable to engage, whenever suitably-qualified individuals can be obtained, and pecuniary resources equal to the undertaking can be provided.

The importance of acquiring the languages of the Heathen has been hitherto under consideration; but, in other respects, very much may be done in preparing Missionaries appropriately for their work, before they leave their own country. Such a body of information may, by degrees, be collected, relative to the Manners, Customs, and Opinions of the Heathen, in all parts of the world, as may prepare the Missionary—especially when communicated to him in Lectures by living instructors, who have themselves witnessed what they describe—to enter on his work with a degree of intelligence which he could not otherwise have ac-

quired, and which may both preserve him from mistakes and greatly facilitate his progress.

With these views, a Society has been formed, to which the name of the "Language Institution in Aid of the Propagation of Christianity" has been given.

The main purpose of the founders of this Institution, is to afford to those benevolent persons, who leave their country with the view of imparting to the Heathen the knowledge of Christianity, every degree of assistance which can be rendered to them before they quit their native shores. It may indeed appear in the course of the trial to which such persons will subject themselves of endeavouring to acquire, in this country, a knowledge of the language, which must be indispensable to them in their future labours, that they have such a natural inaptitude to the acquisition of a new language, as to disqualify them for the course of labour to which they have turned their thoughts: but it is obviously of great advantage, that this discovery should be made at a time when such persons may be saved from the error of abandoning a useful station in their own country, for one which will become an occasion of unceasing regret both to themselves and to those who employ them. Instances of this nature have already occurred, sufficient to put all parties on their guard.

The "Language Institution" has been formed on the principle of the co-operation of all sincere Christians. Points of Doctrine or Discipline will never come into question. A knowledge of the languages, habits, and opinions of the Heathen, is all that will be communicated by the Institution: whatever else may relate to the due preparation of a Missionary will be entirely left to the Body to which he may belong.

SPANISH TRANSLATION SOCIETY.

Design and Plan of the Society.

The great object of this Society is the religious improvement of the rapidly-augmenting population of Spanish America—of sixteen or eighteen millions of our fellow-men, professing Christianity indeed, but strangers in a great degree to its real nature and effects.

To communicate to this vast population just views of Revealed Truth, must be considered as an object of the very highest interest. The Political Revolu-

tion, which they have recently undergone, has awakened among them the spirit of free inquiry; which in its excursive range, is beginning to be eagerly directed to the subject of Religion. Should they, however, be left to form their ideas of Christianity from that exhibition of it which alone they have hitherto witnessed, there is reason to fear that they will too much confound it with the errors, superstitions, and corruptions, with which they have unhappily seen it associated, and thus be led to reject it as unworthy of their belief and acceptance.

Such has been the result which has attended similar revolutionary movements in Europe; and such is likely to be the result in Spanish America, without a vigorous and seasonable effort to prevent it.

In this point of view, the most important measure is undoubtedly the general circulation of the Holy Scriptures, as contemplated by the British and Foreign Bible Society; from which the happiest effects may be fairly anticipated. But, next to the Holy Scriptures, the Exposition of Christian Truth by works of acknowledged excellence, is perhaps the most important means that can be employed. And this is the design of the present Society; which proposes to print in the Spanish Language, and circulate by sale or otherwise, works which shall exhibit genuine Christianity to the opening minds of the Spanish Americans—which shall set forth the irrefragable proofs of its divine origin; which shall detail the commanding doctrines of Redemption, in all their simplicity and fullness; which shall show the indissoluble connection of those doctrines with purity of heart and conduct, and explain and enforce the various obligations resulting from a Christian profession. This the Society proposes to accomplish, either by the translation of suitable works of undoubted merit, or by the republication of such works already existing in the Spanish language.

The residence in this country of many expatriated Spaniards of great talents and acquisitions affords, at the present moment, peculiar facilities for such an undertaking; which it would be ungrateful not to acknowledge, and which it would be criminal to neglect. Other circumstances may be mentioned, as affording the strongest encouragement to the adoption of the proposed plan; such as the tolerant spirit which has been manifested by the different Governments of Spanish America—the Reform already begun in the affairs of the Church—the rapid extension of education among the people—the eager thirst

for knowledge which has been excited among them—and the fact, that wherever either the Holy Scriptures or Religious books have been accessible, they have been sought with an eagerness and received with a gratitude, which afford pledges of the most important and beneficial results.

The Society, however, though directing its views chiefly to Spanish America, would by no means overlook the spiritual interests of Old Spain; which, it is obvious, may be essentially promoted by the same means, which are calculated to benefit her former dependencies.

The following extract from a Speech of Sir James Macintosh is subjoined, as giving an impressive view of the extent and importance of the Spanish American States:—

Spanish America reaches, on the western coast, from the northern point of New California to the utmost limit of cultivation toward Cape Horn: on the eastern, it extends from the Mouth of the Mississippi to that of the Orinoco; and, after the immense exception of Guiana and Brazil, from the Rio de la Plata to the southern footsteps of civilized man. The prodigious varieties of its elevation exhibit, in the same parallel of latitude, all the climates and products of the globe. It is the only abundant source of the metals, justly called precious; the most generally and permanently useful of all commodities, except those which are necessary to the preservation of human life. It is unequally and most scantily peopled, by 16 or 18 millions; whose numbers, freedom of industry and security of property, must quadruple in a century. Its length on the Pacific Coast is equal to that of the whole continent of Africa, from the Cape of Good Hope to the Straits of Gibraltar. It is more extensive than the vast possessions of Russia or of Great Britain in Asia. The Spanish language is spoken over a line of nearly 6000 miles. The State of Mexico, alone, is five times larger than European Spain. A single communication cut through these territories, between the Atlantic and Pacific, would bring China 6000 miles nearer to Europe; and the republic of Columbia, or that of Mexico, may open and command that new road for the commerce of the world.

Works in progress and in contemplation.

The Society is now engaged in translating and printing Bishop Porteus's Evidences, Doddridge's Rise and Progress, and the first part of Milner's Church History.

Translations from the works of Arch-

bishop Leighton, Bishop Hall, Bishop Hopkins, Bishop Beveridge, Hooker, Baxter, Witherspoon, Scott, &c. will probably follow: together with republications of the imitation of Christ, Pascal's Thoughts, some of the writings of Nicole, &c. which already exist in the Spanish language.

RELIGIOUS TRACT SOCIETY.

The twenty-sixth annual report of this Society has been recently published. We shall first make some brief extracts affording information respecting the general exertions of the Society, and afterwards select some anecdotes from the appendix, displaying the success of exertions of this description.

The Report states that China has engaged the anxious attention of the Committee.

Numerous copies of the Chinese Scriptures and Tracts have been lately put into circulation; as many as four thousand of the latter within a period of four months. At the celebration of a Chinese festival, the Missionaries were invited into the principal Temple, by a respectable resident of that nation at Malacca, and were permitted to give their Chinese books to every one of the assembly who could read: the priests alone refused to receive them.

The Rev. D. COLLIE, of Malacca, has communicated to the Society the pleasing intelligence of the publication of Broad Sheets in the Chinese language. In his letter, he states—

“ Each of these Sheets exhibits a plain statement of some important Christian doctrine, without any reference to the prevailing opinions of the Heathen.

One thousand of these papers are printed every two weeks; they are circulated among the

Chinese, of all classes, in the town and vicinity of Malacca.

Since we commenced distributing them, four Chinese, from one of the villages, have applied for copies of the Scriptures, and a considerable number have expressed a desire to have longer treatises on the Christian religions than these Tracts afford.”

The Chinese students, to a man, most cheerfully assisted the Missionaries in the distribution of Tracts; sometimes travelling, for hours together, under a burning sun, in order to put the bread of life into the hands of their countrymen. These students are constantly asking for Tracts, to give to their parents and relations.

The following is an extract from a letter, dated Anglo-Chinese College, June 3d, 1824, and addressed to Dr. MORRISON:—

“ It will gladden your heart to hear that many, both of the Chinese and the Malays, have lately called and begged for the word of life. We sent lately to Cochin-China, by Government vessels, belonging to that country, nearly three thousand volumes of Chinese books. They were eagerly read by the Cochin-Chinese and many of their great men came to the College, with a great body of servants, and requested books.”

Three hundred pounds have been voted to Dr. Morrison and the Missionaries at Malacca, to aid them in this department of their labours.

Two hundred pounds of the profits realized by the sale of the *Child's Companion*, have been devoted to aid the circulation of Tracts in China and the East.

A Tract Society has been formed at Calcutta. To this Institution the Committee highly approving the consolidation of the efforts of all the Missionaries in that part of India, have

voted two hundred reams of paper, and forty thousand English Tracts.

From the last report of the London Missionary Society, it appears, that the Missionaries at Calcutta have circulated one hundred and seventeen thousand Tracts in the English, Bengallee, and Hindoostance languages. It must, however be expected that many of these will produce no good results, and some may even be destroyed; but, surely, all will not return unto God void of success. A Missionary in connection with the Baptist Society, in India, writes—

“ I cannot conclude without telling you, that this morning I have seen a whole family of Natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition, by a Tract left at the house of a neighbour, which he threw indignantly into the road, where one of the boys belonging to the family, about fifteen years of age, saw it and carried it home. They read it, and came for more: I gave them the four Gospels, and hope that time will show the Tract has not been read in vain.

The Madras association has circulated seventeen thousand four hundred and three Tracts.

The Committee have forwarded to the Madras Society, fifty reams of printing paper, and twelve thousand English Tracts.

The Bellary Auxiliary had many difficulties to contend with; but most of these have been removed by the establishment of a printing press, furnished with Canarese and Telooگو types: this has enabled them to multiply their Canarese and Telooگو Tracts to as great an extent as their funds will allow.

The total number of Tracts,

English and Native, distributed during the year, was fifteen thousand six hundred and fifty.

To the Bellary Society, the Committee have sent a further grant of fifty-two reams of paper, and six thousand five hundred English Tracts.

To the Tract Societies at Nagercoil, Tanquebar, Bencoolen, &c. various grants have been made.

The American Missionaries at Bombay and the vicinity, have also applied to the Committee for assistance.

In compliance with the request of the American brethren, the Committee have forwarded to them sixteen reams of paper, and four thousand seven hundred and eighty English Tracts; and they have been authorized to draw upon the Treasurer for thirty pounds, on the formation of a Tract Society at Bombay, which shall include the Missionaries and friends of different denominations, who join in this work of faith and labour of love.

Ceylon.—The supply of printing paper to the Wesleyan Missionaries in Ceylon, was duly received. They have translated various Tracts into the languages of the Island, in Cingalese, in Tamul, and in Indo-Portuguese. They testify to the value of scriptural Tracts, for distribution in places where the Christian Missionary cannot gain access.

The Committee have sent three thousand English Tracts, and a further grant of sixteen reams of paper, to aid the Wesleyan Brethren, to increase the number of publications suitable for the people among whom they are labouring.

The former grant of paper to the Missionaries connected with the Church Missionary Society in Ceylon, safely reached its destination, and the Committee have forwarded a further supply of

sixteen reams of paper, and three thousand English Tracts.

The grants made by the Committee, during the year, to the various Societies in the East, amount to nearly nine hundred pounds.

To correspondents, sailing for New South Wales, the Committee granted six thousand Tracts for circulation, and also for the use of different convict ships; and a like grant of six thousand five hundred Tracts to friends proceeding to Van Dieman's Land. In the latter place a Religious Tract Society has been recently formed.

At Matavai a religious Tract has been written and printed in Tahitian; it is called "*Parau Taitoito*," a *Word of Warning*, or "*The Warning Voice*," and has been widely circulated among the schools, both children and adults.

To the Sandwich Islands, three thousand Tracts have been forwarded.

Southern Africa has received attention from the Committee. The Rev. Colin Frazer, a Missionary, and another friend, proceeding to Africa, received six thousand publications for distribution.

On the application of the Church Missionary Society, the Committee had much pleasure in placing six thousand five hundred Tracts and books under the care of the Rev. J. Raban and other Missionaries, proceeding to Sierra Leone.

MAURITIUS, OR ISLE OF FRANCE.

A Tract Society was established at this place, on the 9th of June last. A remittance of ten pounds has been received, with a request that Tracts to that amount might be returned. This has been done, and a further supply of nine thou-

sand French and English Tracts have been forwarded to the new Society. In this place there are many children under religious instruction.

SOUTH AMERICA.

The Committee, availing themselves of the presence of some Spaniards of piety and of literary attainments, who have been compelled to seek an asylum in Britain, have engaged them to translate several of the Society's publications. Since the last Anniversary, twelve Spanish Tracts have been added to the Society's catalogue, and several others are in a course of publication.

The Committee have translated Leslie on Deism, for circulation in that part of the globe. They have deemed this the more important, as letters recently received from South America state that considerable numbers of infidel books have been imported.

The Committee had an interview with his Excellency the Mexican Minister, who has engaged to forward a large supply of Tracts to his country.

In these grants, and in the Spanish Translations, more than three hundred pounds have been expended. To this object the Committee have devoted the profits of the Tract Magazine, amounting to the sum of one hundred and fifty pounds.

UNITED STATES OF AMERICA.

The Committee have maintained a very extensive correspondence with the different American Societies. Since the last annual meeting of the Society at Andover, called the American Tract Society, twenty-two new Tracts have been added to the catalogue.

The Committee of the American Society have begun to stereotype the Tracts, and to improve the

wood cuts of their little publications.

During the past year, twenty-eight new Depositories have been opened in different towns, making, with those formerly established, one hundred and twelve Depositories, which are constantly supplied with Religious Tracts. The total issues of the American Society during the year, amounted to eight hundred thousand Tracts.

The New York Tract Society has increased its operations:— One hundred and seventy-one thousand three hundred and ninety-seven Tracts were sold and gratuitously distributed during the past year. Twenty-eight new Tracts have been added to its catalogue.

The friends connected with the American and the New York Tract Societies, convened a meeting, which was held in New York in March last; and was composed of Christians of various religious denominations. The great facilities afforded by the City of New York, for circulating Religious Tracts, and the importance of uniting the efforts of the Friends of Tracts throughout the country in one National Institution, was taken into consideration; when it was resolved to form such an Institution, on the plan of the American Bible Society. This proceeding immediately suggested the necessity of a House in the City of New York, in which the National Society might enjoy every facility for conducting its operations. The expense of this building was estimated at twenty thousand dollars, and immediately after the Meeting, twelve thousand five hundred dollars were contributed towards that interesting object. From the Report delivered to this Meeting, it appeared that the American Tract Society at Andover, was

printing nearly one million of Tracts annually, and employed two printing presses. The New York Religious Tract Society had, within five months, printed more than *half a million* of children's books, and found two presses inadequate to supply the demand. Other Tract Societies in the United States, who were expected to co-operate with the National Institution, were supposed to employ two presses more; so that six presses must necessarily be kept at work by the new Society.

At New York a variety of plans are adopted to spread the advantages of the Society: they hold meetings in small villages, as well as in large towns, that they may circulate as widely as possible the knowledge of their Institution.

In Newfoundland, Quebec, and other parts of British North America, considerable quantities of Tracts have been distributed.

In Iceland, Poland, Prussia, Sweden, Denmark, &c. exertions of the same description have been made.

During the year ending April, 1825, eighty thousand Tracts had been circulated by the Paris Society; making a total, since the establishment of the Society, of two hundred and twenty thousand.

There are, however, many impediments to the circulation of books and Tracts in that country. In France, a recent decision of the Minister of the Interior, *prohibits the hawking of books, without any exception.*

In Spain little has been done, yet it is observed in a letter just received from a Minister on the Continent, he says:

“Spain is a vast field open before you, and which seems to call for your labours. Good Tracts will produce their good effects.

I am very willing to help you as far as I can, in spreading the Tracts you print. I am acquainted with a Spanish Priest, who begins to enjoy divine truth, through the reading some Tracts, He has translated Conversation between Two Friends, On Regeneration, The Woodmen, and The Swiss Peasant.

Twenty-three excellent Tracts, in modern Greek, and thirteen in Italian, have been printed at the press of the American Missionaries at Malta. The Greek Tracts have been extensively disseminated in the Ionian Isles, and various parts of Greece; and there were increased calls for further supplies.

The Report of the *Edinburgh Tract Society* contains abundant evidence of increased activity. During the past year, four hundred thousand Tracts and books have been circulated.

The Religious Tract and Book Society for Ireland, continues its efficient operations. During the past year, its sales of Tracts and books amounted to four hundred and fifty-three thousand seven hundred and seventy-eight, and twenty-seven thousand five hundred and eighty-seven Tracts were gratuitously issued.

A taste for reading appears to increase as education advances. The Roman Catholic priesthood have felt alarmed, and have exerted themselves to the utmost, to oppose the progress of the truth, by every means in their power, from the mandates of their prelates, down to the personal exertions of the priests. The lower orders are forbidden to look into what are called heretical books or Tracts;* and neither persuasions nor menaces

have been wanting, to accomplish the object in view. Such opposition, although perhaps successful for a time, must ultimately prove inefficient:—indeed as the Secretary of the important Institution just mentioned, remarks, “The cause of true religion promises only to gather strength and spread more widely, in consequence of the attacks made upon it.”

The Committee could not remain indifferent to the opposition manifested during the last autumn towards the circulation of the Scriptures in Ireland, and deemed it their duty to apply a portion of the funds committed to their charge, towards the gratuitous circulation of Tracts in the sister kingdom. This measure they were the more strongly excited to adopt, from seeing an earnest appeal addressed to the Roman Catholics, calling upon them to use every means in their power, to circulate small publications in favour of the tenets of the Church of Rome, and opposing the Protestant Religion. They resolved to grant considerable quantities of Tracts to the various Societies which are engaged in diffusing gospel truth throughout Ireland.

The various attempts to circulate error, rendered it important that the truth should be set forth more prominently; with this view, the Committee determined to publish a short series of Tracts, which should give some account of “Witnesses for the truth” during the times preceding the Reformation.

With this view they commenced the publication of *The Lollards: or, Some account of the Witnesses for the Truth, in England, between the Years 1400 and 1546.* Seven Numbers have already appeared, and the series will probably extend to five more. Each

* See the Pastoral Letter of the Roman Catholic Prelates in Ireland, 1824.

part is so arranged as to form a distinct Tract, which may be circulated separately, and when the whole are combined, they will present a continuous narrative of the events which accompanied the diffusion of Gospel truths, as opposed to Papal error, gradually enlightening our land, whilst the dawnings of the Reformation were advancing to a more perfect day.

These Tracts will be found to contain much information which has not been generally known of late years, and give a clear account of many circumstances which have been either wholly denied, or designedly misrepresented by Roman Catholic writers.

At the fairs in London and its vicinity, one hundred and fifty-eight thousand of the publications have been circulated; sixty-three thousand eight hundred having been distributed at the last Bartholomew Fair.

The Home Missionary Society has been supplied with a grant of publications, in addition to a large number which has been purchased by that Institution. The Baptist Home Mission has also received fifteen thousand Tracts.

The Annual Subscriptions received during the past year, amount to £1101. 7s. and the Donations and Life Subscriptions to £296. 5s. 3d. Several Legacies have also been received, amounting to the sum of £51. 18s. 0d.

The gratuitous issues and money grants to Foreign Societies, and other objects, during the year, amounts to £1986. 16s. 3d.; this added to the loss on Hawkers' Tracts, amounting to £108. 1s. will make the total gratuitous issues £2095 15s. 11d. being an increase beyond that of the preceding year, of £375. 16s.

ANECDOTES, &c.

From the Report of the Madras Association.

1. "The Tract, No. 8, I dropped near a temple. On the day following, a large company of respectable natives accompanied by the Priest, who is a man of some learning and of great influence, came to my house, desiring an interview. The Priest had found a Tract and had carefully pursued it. Thinking it possible that he did not understand it, he requested me to listen to the Tract and also to his interpretation of it.—Should it appear that he did not understand it, he wished to be informed; but in case he was correct in his interpretation, he had many questions to ask concerning it. The Tract was read and explained by the Priest, (Pandaram) sentence by sentence, with a fair representation of the truths it contained. Being informed that he was correct in his explanation of the Tract, he proposed *seventeen questions* in the presence of many people, who had assembled to hear a *controversy*; among which were the following queries:—
"Why do you distribute such Tracts among this people?—Does not our religion teach us to be holy?—Why then do you take so much trouble to tell us that which we already know?—Are there not ungodly men in your own country?—Why not first convert them, and then come to this country?—What is the difference between a Christian and a Heathen?—Cannot a holy man go to heaven, unless he believe in Christ, &c."—In replying to his questions, I had an opportunity to bring before him many important truths, especially those which relate to the means of salvation. The whole multitude listened with much attention. When leaving the house, he gave abundant evidence that Jesus Christ is, to this people, a "rock of offence."

"After a few days had elapsed, I sent him Tracts Nos. 2 and 4, requesting him to read them carefully, and desired him to ask of me an explanation of any thing he did not understand.—He received them, and came with a messenger to my house. At the commencement of our interview, I made some remarks respecting my native country, which led him to the discovery that my views of the figure and motion of the earth, differed from those entertained by the Tamul people.—
"To say that the earth is globular, and has such revolutions as you describe, is contrary to common sense. No one can believe such absurdities." I begged him to listen to demonstration, to which he gave much attention, and manifested child-like

admiration on the discovery of truth. He wondered that the Tamul people *could* be so blind; that common sense had not led them to the discovery of the truth.

“On the subject of Eclipses, he was sure he was correct; and wished to know if our astronomers do not think as the Tamul people. I explained to his satisfaction and astonishment the cause of Eclipses, whereupon he inquired, “Is there any connection between your religion and astronomy:—can a man be learned in your astronomy and still not be a Christian?” Being assured that there was no such connection as he apprehended; he said “These things, which you have now demonstrated, delight me much; I will always come to be instructed in this manner, but beg you will never trouble me with your religion.” He desired me to introduce some other subject on which to instruct him; I did so, and continued our conversation five hours and a half. When rising to go out, he assured me that he had not language to express the pleasure he had felt in listening to such interesting subjects. He again assured me of his conviction of the truth, and in the most plain and positive language condemned Tamul astronomy, geography, &c. He also assured me that he would come often, but desired me not to bring up the Christian religion to trouble him. I assured him of my willingness to give him all the instruction I could; and as to the Christian religion, I had only one question to ask him:—“You remember that when I began to tell you respecting the form and motion of the earth, of eclipses, &c. you, without any hesitation, condemned what I advanced? did you not?”—“Yes.” “Having candidly listened to reason, you are fully convinced of your error, and have condemned *in toto* what you have firmly believed for more than thirty years; have you not?”—“Yes I have.” “Are not your religion and astronomy inseparably connected?”—“There is a very intimate connection.” “Have you not till this day been confident that both Tamul religion and astronomy are true?”—“Yes.” “Now, as by candid attention, and fair examination of one, you have discovered it to be false, is it not *possible*, that by a patient investigation of the other, you will come to the same result.”—“It is *possible*.” He desired me to excuse him, and hastened away.

2. “I have under my care a little flock of Native children, who live within my compound; thirty boys, studying the Tamul and English languages, and ten girls, who are taught their own language, and various kinds of domestic work; all of

whom are daily treasuring up divine truth in their hearts. These children have to some small extent imbibed the spirit of the times, and wishing to do something to impart to others a knowledge of those important truths, of which they themselves were formerly ignorant, *They have resolved to deny themselves one dish of rice and curry weekly, the value of which they wish me to give for charitable purposes.* Trusting you will not despise ‘the day of small things,’ in their behalf, I subscribe *one Pagoda* annually, to the Madras Religious Tract Association.”

From an address of Mr. Mark Wilks, of Paris.

3. In my last journey through the South of France, I arrived at a town early in the morning, and asked an aged woman at an inn, to serve me with breakfast. She appeared to be eighty years of age. She drew near the table, and in a low tone of voice said, “Sir, have you any religious books?” I understood she wanted to sell me some; so I replied, “Bring them hither.”—“O,” said she, “I want to buy, and not to sell. My son has four children, and I wish them to be instructed in good things.” I sought in vain among my books for a spare Bible or Testament, and was grieved that I could find none. How necessary it is, that travellers should carry at least one copy of God’s word, to dispose of, if an opportunity offered. I found, however, some Tracts; and when I gave them to the old woman, joy beamed in her countenance, and she insisted that I should pay nothing for my breakfast. At another town, where I arrived on a Saturday, I found I could procure no horses. At last I heard of a baker who had a horse to let. I asked him for it; when he observed, “I have promised it to-morrow; and the journey would be too far.”—“To-morrow is not your own day,” I observed; “It is the Lord’s day. You might as well steal your neighbour’s property, as to take to-morrow for yourself.” A woman who heard the conversation from another room, came out, and said, “This is the doctrine that *the books* contain.”—“What books?” I asked; and she produced some Tracts, carefully preserved. I was taken ill at this place, and received great kindness from these persons. I will add another fact. A friend of mine, travelling in France, alighted from his carriage, and entered a cottage, where he found a poor sick woman. She appeared on the borders of eternity. My friend found this poor woman acquainted with the Gospel, and rejoicing by faith in Jesus, in the hope of eternal life. He inquired, by what

means the change was wrought. "Was it by any Minister?"—"O no," said the poor woman.—"By any visitors?"—"No."—"By the Bible?"—"No."—"How then?" She pointed to some old books on a shelf, but they were not on the subject of religion. She then told him, to seek in the middle of one of them, where he found one of the Paris Society's Tracts, which she had picked up in the road, as it was thrown out by some one from a coach. This had been the means of her conversion.

BURMAH.

American Baptist Mission.

In a former number some reference was made to the dangers of the American Baptist Missionaries, in this barbarous empire; the following mournfully interesting account, has since been published. It is from the pen of Mr. Wade.

Jan. 19, 1824.—To-day we have received intelligence, by a boat directly from Ava, that the King has raised an army of 20,000 men, and that they marched several days since to Chittagong. Also the report was confirmed, that his Burman Majesty was very much enraged at the communications lately received from the Government of Bengal. If these things are so, war will doubtless succeed. How eventful to this Mission is the present period!

May 10.—Yesterday all was quiet, and seemed likely to remain so. To-day all is bustle and confusion. Doubt, anxiety, and fear are visible in almost every countenance. The reason of all this change is, there is a report that there are about thirty ships arrived at the mouth of Rangoon River; and the Burmans naturally infer, if this report be true, that they come with no peaceable intentions. The Europeans were to dine in the garden of Mr. Lansago; they were just seated at table, when about fifty armed men, deputed by the Yawhoon, (at this time Viceroy) approached, announcing the orders of the Yawhoon, viz. to seize and imprison every person who was accustomed to wear a hat.

Information of the whole was soon brought to the Mission House. We immediately sent servants into the town, to learn more particularly what had been done. They confirmed all that we had heard. We were not, however, molested for several hours; which led us to infer that they designed to make a distinction

between us and the other foreigners, on account of our being Americans, sustaining only the character of Teachers of Religion. But these hopes were without good foundation. It was in vain to look for respect to our religious character, in those who were destitute even of the common feelings of humanity. Mr. Hough and myself were accustomed to wear hats, and were therefore included in the Royal Order. One of the King's Linguists was sent to call us: we expostulated: and asked why we were called, seeing we were Teachers of Religion, and had never intermeddled with political affairs. He said that it was their custom, in similar cases, to examine all foreigners: we were called only for the sake of formality: no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of a severer fate: we parted with our families, under the apprehension of meeting them no more in this world.

The prison was a large brick-building, consisting of four apartments; one of which was open in front like a verandah: in this we found the Europeans previously mentioned, surrounded by several thousand Burmans. Mr. Hough spoke to the Tykeso concerning himself and me; alleging that we were Americans and Teachers of Religion, and that we had done nothing worthy of bonds. He said that it was not in his power to release us, though he was well aware of the truth of Mr. Hough's assertions; but promised to represent us to the Yawhoon, on whose will depended life and death. In the mean-time, a blacksmith entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction led forward one after another to the anvil; and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed.

All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c., which were piled together round the spot where we lay. In the course of the evening, we heard that the Burmans had seized an unfortunate European, who had been sent from the General with messages to the Governor of Rangoon: we could not learn his fate, but he was in all probability sent to Ava.

While we were waiting to hear the decision of the Yawhoon concerning us, we received a note from our wives, requesting to know whether there was any hope of our release. We gave them some encouragement, though we felt but little in our own minds. At length a Burman came in, who, after casting a scowling glance toward us, asked who we were. "The American Teachers," answered a bystander. "Put them with the other prisoners," returned he: which was no sooner said than done. Still, however, we were not put in irons; and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together with ropes; and eight or ten Burmans, armed with spears, battle-axes, &c., were placed over us as a guard. An hour or two afterward, the blacksmith came in a second time, bringing a rough heavy chain: it consisted of three links, each about four inches in length, and pounded together so close as to completely prevent it from bending any more than a straight bar of iron: the parts designed to go round the ankles were bars of iron about two-thirds of an inch thick, partially rounded, and bent together so as just to admit the ankle: this was designed for Mr. Hough and myself. He was first seated, his leg laid upon a block, the ring placed upon the ankle, and then pounded down close with heavy blows. The other ring was put upon my ankle in the same manner. Our situation afforded no convenience for laying down; and of course, allowed us no sleep, or even rest. In the course of the night, the keys of our rooms, trunk, &c. were demanded; from which we naturally inferred an intention to pilage our houses. They also inquired, very particularly, if we had any muskets or spears, and how many. We did not fear the loss of property, but trembled at the idea of our wives being exposed to the brutal insults and cruelties of unprincipled robbers. They, like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. Maung-shaw-ba, one of the native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

May 11, 1824.—The night was long and tiresome; but, at length morning arrived. Mrs. Wade and Mrs. Hough sent us breakfast by the servants; accompanied by a note, requesting to know the very worst of our circumstances. There was but one hope left: it was that of addressing a petition to Mr. Sarkies, an officer of considerable rank and influence among

the Burmans, but a foreigner: this therefore, we advised them to do. To this petition Mr. Sarkies answered, that he had already done all that lay in his power in our behalf; but, so far was he from being able to give us any assistance, that he expected every moment to share a like fate.

The fleet very early in the morning had got under weigh, and was rapidly advancing on the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy. The women and children, as if foreseeing the events of the day, left the town, and fled to the jungles; carrying with them as large a portion of their little property as they were able. When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an American chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to Captain Tench, seized an opportunity, when our door was partly opened, of slipping into the room unperceived: seeing the situation of his master, and of us all, he wept like a child; and not only wept, but, taking a large turban from his head, and tearing it into strips, bound them round our ankles, to prevent our chains from galling; which we afterwards found of essential service to us.

Shortly after, orders from the Yawhoon were communicated to our guard, through the gates of the prison; viz. that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks; and brandishing them about our heads, to show with how much dexterity and pleasure they could execute their fatal orders. On the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners, reigned the gloom and silence of death. The vast ocean of eternity seemed but a step before us. Mr. Hough and I threw ourselves down upon a mattress, expecting never to rise again; and calmly waited to hear the first gun that should be fired upon the town, as the signal of our certain death. In the meantime, an account of our real situation which we had used various means to con-

ceal, reached the ears of our wives: their feelings can be better conceived than expressed: who can tell with what agony of soul they listened to hear the first gun—the messenger which would relate a tale, more sad and awful than death itself could relate.

At length, the fleet arrived, and the attack commenced. The first ball thrown into the town came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison; where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundation, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so; fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of no arguments, saying, ‘The building will certainly be down upon us: we must go.’ They soon found means to break open the door: which being done, they all went out; but took the precaution to secure the door again, by fastening it with rattans on the outside.

We were now left alone. About this time, the firing ceased on both sides: and we began to cherish the fond hope of deliverance; inferring, from the circumstances just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear, to deliver us from our dangerous situation.

Our wives heard the firing commence, under the impression that, at that moment, the merciless Burmans were imbruing their hands in our blood! They had also much reason to fear that a few moments more would bring them to the same fate. Moungh-shwa-ba still remained with them, declaring that he would do all in his power to protect them and our property; which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them; it being an invariable custom among them, when they put a man to death under our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture; and, having

taken a few clothes, a pillow, and a bible, sought refuge within the walls of a Portuguese Church, a little distance off: they begged the priest to open the doors of the Church to them; but the holy father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics! he drove them from the Church, from his own house, and even out of his verandah. They then adopted the plan of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans: for this purpose, they obtained clothes of the servants who attended them, which they put on over their own; dressing their heads in Burman style, and blacking their hands and faces. In this disguise they mixed with the multitude; and passed along undiscovered, while they frequently heard Burmans inquiring for the Teachers' wives, which kept them in constant fear, lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life: but, being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further.

Here, therefore, we shall leave them for the present, and return to the prison, where all remained quiet about the space of half-an-hour: but, in a moment, the whole scene was changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with cords, so tight that it was impossible to move them. I thought mine would entirely have been cut to the bone: indeed we were treated just as they would treat criminals, whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears: others had hold of the cord which bound our arms: they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go: sometimes we were impelled forward, then drawn backwards; and again our legs were so entangled with the chains as to quite throw us down: in short, they seemed to study methods of torturing us; but complaints were quite useless.

After making an exhibition of us through almost every street in the town, we were at length brought to the Yong-dau, or place where all causes are tried

and sentences passed; it was the seat of judgment, but not the seat of justice. Here sat the dispenser of life and death, surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground; to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out all together, "That dau! that dau!" that is, "Let them be put to death! Let them be put to death!" Between us and the Yawhoon were two linguists, kneeling, and with tears begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest to him, Mr. Hough begged permission to make a proposal to the Yawhoon, who, having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping: in which case he would at least promise that the firing on the town should cease directly. "But," said the Yawhoon, "are you sure of this? Will you positively engage to make peace?" At this moment a broadside from the Liffey occasioned great alarm.

The Yawhoon and other officers, instantly dispersing, sought refuge under the bank of a neighbouring tank. We were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords intolerably painful to our arms, and we were destitute of any clothes, except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled, with hasty step. Having passed through the gate of the town, they kept close under the walls, to prevent being cut down by the cannonballs, which were falling in every direction around us: at length they bent their course toward the place of public execution, whither we supposed they intended to carry us. We passed directly by the Portugese woman's house, where our wives had, but a few moments before, turned in to ask protection. They saw us as we passed. They knew that they were driving us toward the place of execution; and said to each other, "That is the last time we shall ever behold our husbands!" They thought, till now, that we were already dead: it was therefore, a little relief to know that we were still living. Their first

impression, as they have since told me, was to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable, both to them and us, to be murdered before their eyes. Happily for us, we did not know that they saw us, until all was over.

We soon after found that they did not design to carry us to the place of execution; for, having passed by this spot, they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his officers following us on horseback. When they had overtaken us, they alighted; and, having seated themselves in a *zayat*, ordered us to be placed before them a second time, but not in so degrading a posture as before: indeed, their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us, and a few plantains and cheroots. After a few moments' consultation upon the proposal made by Mr. Hough, it was assented to, and his chains were taken off: he asked to have me sent with him, but this was refused.

Mr. Hough being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, if Mr. Hough did not succeed, to put us to death; which also was the substance of the message sent by the Yawhoon to the General by Mr. Hough, on whose success now hung all our hopes of life. The officer directed that we should be deposited in a building standing upon the base of the Great Pagoda, and be treated hospitably until Mr. Hough's return. Four of our number, being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to go any farther; which the officer perceiving, he allowed them to remain in a building at the foot of the Pagoda.

The place in which we were now to be confined was a strong brick-building, consisting of four apartments. The first of these was occupied by large images: the second was a kind of hall; and, behind this, were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second apartment; but, shortly after, in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description: there were no windows, nor any thing else comfortable; and they gave us nothing to eat or drink.

Mr. Hough, in his way to the shipping, met a company of troops which had just landed: he communicated his business to one of the officers, and related where and under what circumstances he had left us;

they proceeded forward in search of us ; but, before they reached the spot, we had been removed, as before related ; and the Yawhoon with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles. The same detachment, having received some information concerning Mrs. Hough and Mrs. Wade, made search also for them : but they, having been driven out of the house of the Portuguese woman, had at length taken refuge in a small bamboo-house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon-balls, which were every moment falling around them : and, even here, they were sought by the Burmans ; but a young man who stood at the door told the inquirers, that the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle ; assured by this that English troops must be near, they threw aside their Burman costume, and ran out to meet them ; their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer who took them under his protection were, " Our husbands ! our husbands ! " — " Where are your husbands ? " said the officer. They could only answer, that, but a little while ago, they saw us led by in chains, and almost naked, toward the place of execution. He immediately de-patched two or three of his men to the spot, to see if our bodies could be found ; not doubting but we had been put to death : they returned without intelligence. Mrs. Wade and Mrs. Hough were then conducted into the town, (it being unsafe to spend the night at the Mission house,) and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them.

Mr. Hough delivered his message from the Yawhoon to Sir Archibald Campbell ; who said, in answer, " If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarter." He returned to the place where he had left the Yawhoon, for the purpose of delivering the General's answer ; but, not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans, of whom he inquired after the Yawhoon, and also for the prisoners ; but, being unable to gain any information of either, he returned back to town, where he found our wives safely protected. It

is very remarkable, that he performed this excursion without being molested by a single Burman.

It was now near eight o'clock ; and the firing from the shipping still continuing, gave us reason to apprehend that Mr. Hough had done little good by his message to the General. We, however, remained as quiet as possible ; which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we laid our naked bodies upon the ground, in hopes of gaining a little rest, but our situation was too uncomfortable to admit of sleep. Several times during the night our fears were greatly excited by the Burmans : for there were several hundreds around us ; and it was almost impossible to stir, without making a noise with our chains loud enough to be heard at a considerable distance.

May 12, 1824.—Very early in the morning, a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and, not finding us, they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine ; but, finding it locked, were about to burst it open, when some person from the outside cried that the English were coming ; by which they were alarmed, and fled with great precipitancy. But a moment before, we said to ourselves, " It is all over with us ! " death, or something worse, seemed inevitable ; but now, the most sanguine hopes succeeded to fear. All the Burmans had fled, and the English troops were near : we even heard some of their voices distinctly ; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by ; and the Burmans again took possession of the Pagoda ; and we frequently heard them in the adjoining room. At length the moment of deliverance came. Another party of troops, headed by Sir Archibald himself, advanced : the Burmans, seeing them at some distance, fired two guns, which they had planted upon the Pagoda : this was the first intimation that we had of their approach. These guns were no sooner discharged, than all the Burmans took to their heels ; and, about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was General Campbell, I believe, who

burst open our door. We crawled out of our dungeon, naked, dirty, and almost suffocated. The General welcomed us to his protection, and ordered our chains immediately to be taken off: but they were so large and stiff, that all attempts were quite ineffectual; so that we were obliged to walk two miles into the town, still in irons. Clothes, victuals, &c. were immediately given us. The prisoners, who had been confined at the foot of the Pagoda, had been released, and returned to town early in the morning. Mrs. Wade was informed that I was among the number; but how great the disappointment, when she learned, that, instead of being released no information could be given concerning me, or those with me! All that they knew was, that they had been separated from us the night before; and indeed Mrs. Wade had no intelligence of me until I returned to the Mission house.

I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers; but at length we found ourselves again all together, well, and beyond the power of barbarous and unmerciful Burmans. For my own part, I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy. In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded when hope seemed entirely gone, I cannot help thinking that our deliverance was almost miraculous. More than once, the danger which threatened us was so near that I could only say, "Lord, save now, or we perish!" God was my only hope; and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would, after all, in some way or other, effect our deliverance; though every thing passing before us militated against such a hope. Oh how invaluable is the hope of the Gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil! And, standing upon the very border of eternity, as we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world!—how vast the concerns of a never-ending eternity!—and how invaluable a well-grounded hope in the merits of Him, whose name is the only one under heaven and among men whereby we must be saved!"

Mr. and Mrs. Wade have been accommodated, by the Baptist Missionaries, with a house occupied by Mr. Eustace Carey, at Doorgapore in Calcutta. Mr. and Mrs. Hough have retired to Serampore. Of Mr. Wade it is stated—

He designs to print at Calcuttá, a Vocabulary of the Burman language, comprising all the words collected by Mr. Felix Carey, Mr. Coleman, Dr. Judson, and others. It will form a volume of 300 or 400 pages; and its publication will not only be without expense to the board, but probably productive of some pecuniary profit. The edition will consist of 300 copies; and the Supreme Government of Bengal have agreed to purchase one hundred copies, at ten dollars each. This Vocabulary will be an invaluable help to students of the Burman language: heretofore, many months have been necessarily wasted in the commencement of this study, merely from a want of a work of this kind. Perhaps Mr. Wade could, in no circumstances, in the same space of time, perform a more valuable service to the mission.

GENERAL BAPTIST MISSIONARY MEETINGS.

WIMESWOULD.—On Lord's-day, June 19th, Mr. Hall preached at this village and at Leaks, in behalf of the Mission. And on Monday, the 20th, an interesting Missionary Meeting was held at Wimeswould. Messrs. Stevenson, Winks, Hall, Tyers, and Pike, pleaded the cause of the Heathen. The services were well attended, and the collections much superior to those on former occasions. Collections £9. 17s. 11½d.

WOODHOUSE-EAVES.—A Missionary Meeting was held here on Monday, June 27th, in connection with Sermons on the preceding Sabbath. On that day Mr. Stevenson preached twice. At the Missionary Meeting Mr. Allsop presided; and Messrs. Brand, Pike, Scott, and S. Taylor, addressed the audience. The meeting-house was crowded to excess. Collections £8. 16s. 6d.

NOTICE.—The next Committee Meeting of the G. B. Association, for establishing Schools in India, will be held at Melbourn, on the day of the Conference, after Morning service.

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VOL. IV.

MEMOIR

OF

THOMAS GRANTHAM.

(Continued from page 326.)

MR. GRANTHAM'S PUBLICATIONS* were chiefly controversial. In that disputing age, a messenger of the General Baptists, whose office called him to be the guardian of the doctrines as well as the interests of his charge, was compelled to be constantly on the alert. The

* Many of this author's publications having been kindly forwarded to us, since the conclusion of the G. B. History, which have not been mentioned in any account of him that we have seen, it was thought that our readers would be well pleased to see as complete a catalogue as could be given. A desire to gratify them and to do justice to the memory of a zealous and diligent minister, must plead our excuse for the length of the present article, and the extension of this memoir to a future number.—We doubt not but many other of Mr. G.'s Tracts may yet be found among the Lincolnshire General Baptists; and shall always be happy to receive information respecting any which we have omitted.

EDIT.

VOL. IV.

sentiments, which he had, from sincere conviction, embraced, and always stood ready to defend, were opposed by almost every other denomination of professors. He was assailed by papists, quakers, episcopalians, independents and presbyterians; and boldly made head against them all.

The papists seem to have led the attack. In 1660, a learned catholic sent seven queries to the baptized churches in Lincolnshire, with a view to draw them into a dispute. Mr. G. who was already considered as the champion of his party, was earnestly requested to answer them. He complied: and returned a number of anti-queries to the proposer. Many papers were exchanged, and the correspondence continued for a year. At length, Mr. G. sent his unknown opponent a review of all that had passed, and a summary of the arguments. To this he received no reply; and the papist retired soon afterwards to the continent. In 1662, when our author was confined in Lincoln jail, and openly branded as a jesuit in disguise, he thought the best refutation of this senseless calumny would be to give publicity to these circumstances. He therefore printed that part of the correspondence which regarded the au-

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thority by which religious questions must be decided, under the title of "The Baptist against the Papist." This tract consists of two parts. In the first, he proves that the scripture alone is the standard by which all controversies in religion must be determined; and in the second, shews that the present assemblies of baptized believers, and not the church of Rome, are the true visible church of Christ. Considering the time when this piece was composed, and the circumstances of the early part of Mr. G.'s life, it displays a wonderful acquaintance with the topics discussed, and the writers on both sides of the question.

Mr. G. esteemed the papists the most subtle and consistent, and therefore the most dangerous, opposers of the truth; and he seems never to have lost sight of this controversy. In 1678, he republished this tract in his *Primitive Christianity*; and, in 1685, he resumed the subject in "An Epistle to all the Baptized Churches in England," in which he contrasts the doctrines and practices of the church of Rome with those of the baptists; and very pointedly shews the agreement of the one and the disagreement of the other with the doctrines and practices of the primitive church at Jerusalem. Three years afterwards, he added "An Epitome of the Controversies depending between those who are commonly called Papists and those commonly called Anabaptists." These two tracts form the second and third parts of a quarto pamphlet, published in 1688, under the title of "Hear the church: or, an Appeal to the Mother of us all. Being an Epistle to all the Baptized Believers in England; exhorting them to steadfastness in the Truth according

to the Scriptures." In the first part of this work, he contends that the first christian church at Jerusalem, from which all others have sprung, was founded on the six principles mentioned Heb. vi. 1, 2; and similar, in its faith and practice, to the baptized churches with which he stood connected.

Mr. G. had many public disputes with the quakers; and wrote several books against them. Only one of these publications have fallen under our notice; which is preserved in his *Primitive Christianity*, and intitled, "The Baptist against the Quaker; being a Defence of the Spirit speaking in the scripture, to be the supreme Judge of controversies in religion, in opposition to the spirit speaking in the Quakers; and more especially in Robert Ruckhill and John Whitehead." This tract contains thirty folio pages; and exhibits great ingenuity in argument and zeal for the truth. But, as we believe that the respectable professors who now bear the same name, would neither approve the spirit nor sanction the extravagancies which are here exposed, we forbear enlarging.

It was usual in those contending times, to draw up a set of queries, which included certain objections against particular tenets; and to send them by way of challenge to those who advocated these doctrines. To these the party thus attacked generally replied by returning an equal number of interrogatories, which they styled anti-queries; containing what they esteemed answers to the original questions. Several specimens of this kind of polemics are preserved in Mr. G.'s works. The fourth treatise in the last book of his *Primitive Christianity*, is called, "The

Quærist examined; or Fifty Anti-queries seriously propounded to the people called Presbyterians." The subject of these queries is the right of infants to baptism and church fellowship. Much adroitness is displayed by both parties; and the contest is maintained in a candid and conciliatory spirit. It occupies thirty folio pages; and had probably been previously published in a separate form.

Towards the close of his life, Mr. G. disputed with the presbyterians chiefly on the more important topic, the extent of the atonement made by the death of Christ. His preaching glad tidings to all men, as we have already seen, raised him many enemies at Norwich. This excited him to examine the subject; and the result was a firmer persuasion of the truth and importance of what he defended. Several of his pieces on this interesting subject have not come under our eye, and it is to be feared are lost. Two however now lie before us. One is "A Dialogue between the Baptist and the Presbyterian; wherein the presbyterians are punished by their own pens, for their cruel and soul-devouring doctrines," &c. "An Epistolary Preface to the citizens of the ancient city of Norwich," informs us that Dr. Collings, a minister of that place, had, in a recent publication, strongly advocated the tenets of personal election and reprobation. On this work, Mr. G. made some observations, in a private letter to the author, which produced a short but haughty reply; to which he sent an answer, vindicating his former remarks. The Dr. took no notice of this rejoinder, and the correspondence closed. Strange rumours soon got into circulation; and much

misrepresentation prevailed. Mr. G. in order to set the truth before the public, printed the whole correspondence as a preface to this Dialogue. The pamphlet itself includes extracts from calvinistic authors, which contain some assertions, that the judicious calvinists of the present day would probably disown; though they might find it difficult to prove that they are not the legitimate and unavoidable consequences of their favorite system. From the postscript to this pamphlet, it appears that its indefatigable author had formed a design of presenting to his brethren "the doctrine of the christian writers from the apostles' days to the time of Augustine, which was more than four hundred years; during which the dreadful doctrine, opposed in this treatise, was a stranger to the christian church." This would have been a valuable collection, had he lived to complete it.

This publication increased the fury of Mr. G.'s enemies; and two pamphlets were quickly published in answer to it. One was anonymous; but the other was written by Mr. Finch, an independent minister at Norwich, a countryman and former acquaintance of our author. Mr. G. soon replied in a small pamphlet, which he called, "A Forerunner to a further answer, if need be, to two books published against Tho. Grantham of Norwich; wherein the spirit and temper of the Calvinists are discovered, particularly of Mr. Finch and his little precursor." The principal object of these few pages, is to shew that the doctrine of absolute personal reprobation has a natural tendency to sour the tempers and blunt the feelings of those who adopt it: a fact which he illustrates by Calvin's conduct

towards Servetus; and the treatment which the author himself had received from Mr. Finch and his associates. This good man indeed appears to have been steady in his opposition to unconditional predestination, from the commencement of his christian course to its termination: as he survived the publication of this piece only a few months.

Mr. G. defended believer's baptism by immersion, on many occasions, and almost in every method; by preaching, private correspondence, public debate, and from the press. Only a few of his publications on this subject have fallen into our hands; and many, it is to be feared, are irrecoverably lost. The earliest which we have seen, is the account of the Dispute at Blyton, in 1678, which has been already mentioned. The next is "The Pædobaptist's Apology for the Baptized Churches," which was published in his "Primitive Christianity." It is an ingenious attempt to answer all the arguments, usually advanced in favour of infant baptism, from the concessions of its advocates. The authors chiefly used for this purpose, are Perkins, Diodate and Jeremy Taylor. This is a shrewd piece; and must have been felt by the votaries of infant sprinkling. In 1687, Messrs. Petto and Firmin having attacked the baptists, Mr. G. defended them, in a small piece which he called "Presumption no Proof." The year following, he published a quarto pamphlet of thirty-two pages, under the title of "The Infants' Advocate, against the cruel doctrine of those presbyterians, who hold that the greatest part of dying infants shall be damned." Mr. Firmin, a presbyterian minister, had addressed two queries to the Baptists; to which

Mr. G. had returned, what he thought, a modest answer. Mr. Firmin was not a little irritated at this reply, especially as both the queries and answers were circulated from the press. He replied in the same manner; and in so doing, the interesting question of the salvation of such as die in infancy naturally introduced itself. Mr. G. in this valuable production, pleads the cause of dying infants with earnestness and success. He tells us that he had previously written several treatises on this subject; but none of them have come under our notice.

In 1689, a Doctor of the church of England published a piece, intitled "The Case of Infant Baptism," which was written in an excellent spirit, and thought by the pædobaptists so nervous in argument and so satisfactory, that nothing more need be said, on their part, till it was answered. Mr. G. tells us that "he was particularly desired, in letters from some persons of quality and learning, to give a brief and distinct answer to this publication." In compliance with this request, he published a quarto pamphlet of a hundred pages which he called "Truth and Peace; or the last and most friendly Debate concerning Infant Baptism." This work is evidently written with great attention, and in a truly christian spirit. It may be considered as containing the result of his maturest investigation; and appears to have been his last publication on the subject. It is introduced by an excellent preface on Infant Salvation; and followed by a curious and very interesting Postscript, on "The Manner of Marriages," as they were then solemnized "among the baptized believers;" the validity of

those marriages, even without the agency of a priest; and the reasons why baptized believers did not comply with the rituals of the church of England, in this important transaction.

But it was not with the opponents of the General Baptists alone that our zealous author was called to dispute. Unhappily those professors themselves were agitated by internal contentions; and it was natural that a minister, so closely connected with their interests, should be drawn into these debates. Two important points divided them at that time;—the imposition of hands and the messenger's office. Mr. G. and most of the Lincolnshire churches believed that, as laying on of hands is mentioned, Heb. vi. 2, as one of the principles of the doctrine of Christ immediately succeeding baptism, it was required by the christian Legislator that the minister should solemnly and publicly lay hands on every newly baptized convert, and pray for the Holy Spirit to be imparted to him, before his admission to the Lord's table. This ordinance was deemed by them so essential to scripture order, that they refused to hold communion with those who neglected it. In 1671, Mr. G. published a tract, intitled, "A Sigh for Peace," occasioned by some severe reflections on those of his opinion, which had lately been made, in a pamphlet circulated by their opponents. Henry Danvers, a baptist minister, well known as the author of "A Treatise on Baptism," which made no small stir among the pædobaptists, soon afterwards published an angry piece against the imposition of hands; which Mr. G. answered in 1674, in a quarto pamphlet of thirty-six pages, under the

title of "The Fourth Principle of Christ's Doctrine vindicated: being a brief answer to Mr. H. Danvers' Treatise of Laying on of Hands: plainly evincing the true antiquity and perpetuity of that despised ministrations of Prayer with the Imposition of Hands for the Promise of the Spirit." The serious earnestness with which the author treats the subject, may well induce us to give him full credit, when he asserts, "What I have written is my judgment and conscience; I have not written for discourse sake." In his Primitive Christianity, published four years afterwards, he devoted a whole chapter to the defence of this ordinance; and reprinted this treatise at full length. It forms also one of the Articles of the Confession of Faith presented by him to the king.

The messengers of the baptized churches were sometimes called apostles, and their office was esteemed as divinely appointed. In 1674, our author published a small tract which he called, "The Successors of the Apostles: or a Discourse of the office of the Messengers or Apostles of Christ and his church; and how they are to succeed the chief Apostles in those things only which were ordinary and fixed in their ministry." The writer seems to have been well satisfied with this performance; and concludes the preface in this cheerful style. "Nor do I desire any favour from the reader save this, that he interpret me fairly, judge impartially and pass by the marks of human frailty. As for the captious Zoilus, if he peruse me, I value him not; knowing that his business is more to find faults in others than to mend his own."

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towards Servetus; and the treatment which the author himself had received from Mr. Finch and his associates. This good man indeed appears to have been steady in his opposition to unconditional predestination, from the commencement of his christian course to its termination: as he survived the publication of this piece only a few months.

Mr. G. defended believer's baptism by immersion, on many occasions, and almost in every method; by preaching, private correspondence, public debate, and from the press. Only a few of his publications on this subject have fallen into our hands; and many, it is to be feared, are irrecoverably lost. The earliest which we have seen, is the account of the Dispute at Blyton, in 1678, which has been already mentioned. The next is "The Pædobaptist's Apology for the Baptized Churches," which was published in his "Primitive Christianity." It is an ingenious attempt to answer all the arguments, usually advanced in favour of infant baptism, from the concessions of its advocates. The authors chiefly used for this purpose, are Perkins, Diodate and Jeremy Taylor. This is a shrewd piece; and must have been felt by the votaries of infant sprinkling. In 1687, Messrs. Petto and Firmin having attacked the baptists, Mr. G. defended them, in a small piece which he called "Presumption no Proof." The year following, he published a quarto pamphlet of thirty-two pages, under the title of "The Infants' Advocate, against the cruel doctrine of those presbyterians, who hold that the greatest part of dying infants shall be damned." Mr. Firmin, a presbyterian minister, had addressed two queries to the Baptists; to which

Mr. G. had returned, what he thought, a modest answer. Mr. Firmin was not a little irritated at this reply, especially as both the queries and answers were circulated from the press. He replied in the same manner; and in so doing, the interesting question of the salvation of such as die in infancy naturally introduced itself. Mr. G. in this valuable production, pleads the cause of dying infants with earnestness and success. He tells us that he had previously written several treatises on this subject; but none of them have come under our notice.

In 1689, a Doctor of the church of England published a piece, intitled "The Case of Infant Baptism," which was written in an excellent spirit, and thought by the pædobaptists so nervous in argument and so satisfactory, that nothing more need be said, on their part, till it was answered. Mr. G. tells us that "he was particularly desired, in letters from some persons of quality and learning, to give a brief and distinct answer to this publication." In compliance with this request, he published a quarto pamphlet of a hundred pages which he called "Truth and Peace; or the last and most friendly Debate concerning Infant Baptism." This work is evidently written with great attention, and in a truly christian spirit. It may be considered as containing the result of his maturest investigation; and appears to have been his last publication on the subject. It is introduced by an excellent preface on Infant Salvation; and followed by a curious and very interesting Postscript, on "The Manner of Marriages," as they were then solemnized "among the baptized believers;" the validity of

those marriages, even without the agency of a priest; and the reasons why baptized believers did not comply with the rituals of the church of England, in this important transaction.

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hundred pages, published in 1678, under the title of "*Christianismus Primitivus: or the Ancient Christian Religion, in its nature, certainty, excellency and beauty, internal and external, particularly considered, asserted and vindicated from the many abuses which have invaded that sacred profession, by human innovation or pretended revelation: comprehending likewise the general duties of mankind in their respective relations; and particularly the obedience of all christians to magistrates, and the necessity of christian moderation about things dispensable in matters of religion: with divers cases of conscience discussed and resolved.*" This volume was printed for the noted G. B. bookseller, Francis Smith of London; and undertaken and executed, "under God's providence, at the request, and by the encouragement of the baptized churches in Lincolnshire." It reflects no small credit on the liberality and zeal of these professors, that they patronized so expensive a work, with such spirit and effect, amidst all the troubles and persecutions under which they were then struggling. This volume may be considered a general system of Theology, according to the views of the party of christians, with whom the author was connected. It is highly valuable, both as a body of scriptural divinity, clearly stated and ably defended; and as a genuine record of the sentiments of an interesting people who, one hundred and fifty years ago, made a noble stand for what they esteemed the doctrines of the Bible, against the combined attack of political and ecclesiastical tyrants.

The last book in this volume consists of republications of six treatises, all of which we have

already noticed except the last. It is intitled, "Gospel Separation briefly considered and limited, according to Truth and Charity: lest under a pretence to the latter, the former do suffer injury." This tract is a well written, scriptural defence of the principles of the strict baptists, as they are now denominated, in twenty pages folio, against some who, at that early period, endeavoured to advance charity at the expense of truth. We know not whether it was ever printed separately; but it well deserves it, and would, at the present time, be peculiarly seasonable.

Thus we have given a concise account of all Mr. G's. printed works that have come to our knowledge; except "The Prisoner against the Prelate," "The Slanderer rebuked," and "The Grand Imposter caught," which have been noticed in former pages. We shall not however form a correct idea of his literary labours, if we confine ourselves to his publications. Several manuscripts on various subjects have been mentioned, which were written by him, and must have occupied much time. He was also frequently engaged in polemical correspondence with divines of liberal education and great abilities. One instance of this nature deserves to be recorded, as a specimen of the rest. Mr. G. as we have seen, laboured with great success at Norwich, during the few last years of his active life. His meeting-house stood near St. Stephen's church; and several of the usual attendants at the established service joined the baptists. This excited the attention of the Rev. J. Connould, the vicar of the parish, a learned, pious and worthy clergyman; who, desirous of learning the character of his dissenting rival, ad-

dressed a polite note to him, dated April 27, 1691, demanding by what authority he gathered a church distinct from the establishment; and whether he would undertake to prove that infants ought not to be baptized. Mr. G. replied, the same day, in terms equally courteous, that he was called to the ministerial office by due election and ordained by fasting, and prayer and the imposition of hands by the bishops and presbyters of the church; and that, since it had pleased the government to grant to them equal liberty with their fellow subjects, he would not make a challenge to disputation with any minister of the established church: yet he was ready to maintain, in a peaceable and amicable way, that sacred baptism does not belong to infants, by Christ's appointment.

The worthy clergyman accepted the friendly overture, and a correspondence ensued in which each party wrote thirty letters, most of them long and laboured epistles, which fill two hundred and seventy two closely written quarto pages of large demy paper. The manuscript affords abundant proof that, on this occasion, the combatants put forth their whole strength, both in attack and defence; and we have perused few controversies which display more attention and earnestness. It was however conducted in the most amicable manner: the clergyman inviting his opponent to make free use of his library, and giving him unequivocal marks of esteem and goodwill; while the Baptist consulted the clergyman in every affair of delicacy and difficulty, in which the malice of his less christian opponents involved him. This correspondence closed, Sept.

29, 1691; when, as usual, both champions claimed the victory. But, contrary to the painful result of most religious controversies, it gave rise to a friendship, founded on mutual esteem, between the disputants, which death itself could not dissolve.

We here close our review of this author's works, by observing that, without any pretence to elegance of diction or elevation of genius, they display a fund of good sense, sound reasoning, scriptural knowledge, reverence for the divine authority, and zeal for the glory of God and the best interests of man, which is highly creditable to the writer. And, when we consider, that, to adopt his own words, he was "one who got his bread by the labour of his hands, and never saluted the schools to gain a knowledge of their arts;" that, in addition to his secular avocations, he was constantly engaged in active services for the cause of religion; and that the greatest part of his ministry, was exercised during times of violent persecution, we are compelled to admire the diligence, perseverance and magnanimity of the man who could, in such circumstances, find leisure and spirits to compose so much on such different subjects, many of them requiring extensive reading and patient research,

THE APOSTLE'S PRAYER

FOR THE

EPHESIANS.

THE FIRST PETITION.

"That he would grant you to

be strengthened with might by his spirit in the inner man.

Ephes. iii. 16.

Having considered the rule by which the blessed God confers his favours on sinful men "according to the riches of his glory," which we have interpreted as referring to the riches of divine grace through the redemption by Jesus Christ, and under the gracious influence of the Holy Spirit, we now proceed to consider the first petition of this extraordinary prayer.

It may be fairly presumed, that as this prayer is offered on the behalf of the whole church at Ephesus, the agency of the Holy Spirit here sought is his ordinary influences, and not his miraculous gifts; for such gifts were not ordinarily or universally imparted to all christians in the apostolic age. This consideration renders the prayer suitable for all believers, in all ages; and the three first petitions are evidently preparatory to those which follow. They are necessary that the saints "*may be able to comprehend,*" or to attain the full maturity of a state of grace, so far as it is attainable in the present world, and the perfection of it in the world to come. A state of glory will be the perfection of grace.

The nature of the blessing implored, and the agency by which it is communicated, are both comprehended in this petition; and to be strengthened with might in the inner man, may be considered as an hebraism for being mightily strengthened, or very greatly invigorated.

The nature of the blessing may be gathered from that part of man to which it is applied, "*the inner man.*" The apostle considers man as composed of

two parts, an outward and an inward man. 2 Cor. iv. 16 "But though our outward man perish, yet the inward man is renewed day by day." Rom. vii. 22. "I delight in the law of God after the inner man." These two parts of human nature he elsewhere denominates "flesh and spirit;" each of which has distinct volitions, affections, and passions. The spiritual nature of man is also called by Peter, "the hidden man of the heart." 1 Pet. iii. 4.—This is applicable only to renewed persons, who are said, "to have put on the new man, which after God is created in righteousness and true holiness." The unrenewed man is carnal and sensual, and called "the natural man." 1 Cor. ii. 14. Men in this state are said also to be "in the flesh, and cannot please God:" in such the mind is enslaved by the lusts of the flesh. But, in converted persons, there is a conflict, an incessant warfare between the flesh and the spirit, the renewed and the unrenewed natures of man. This corrupt nature is styled "sin dwelling in us." "the body of sin," "the body of death," and "the old man." The inward man being mightily strengthened has respect to this conflict with an opposing nature, and particularly with sin remaining in the converted soul.

To mortify and subdue the remaining corruptions of the heart, is a work for which the christian needs to be mightily strengthened. The apostle describes this conflict, Rom. vii. 18—25. and Gal. v. 17. "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." It is the christian's daily conflict to keep

down sin, to strive against it, and keep it from reigning. And it is a work in which the feeble powers of man, through the corruption of this nature, will, unaided by divine grace, always be foiled. It is only by the mortification of sin, denying himself of sensual gratifications, and restraining evil passions and corrupt desires, that the believer can maintain his character; escape the foul stain of immorality; secure the peace of his own conscience; and find any good evidence of his conversion to God, and acceptance with him to life eternal.

Nor is it only with the corruptions of the heart in its proneness to positive sinfulness, that the christian stands in need of being mightily strengthened in the inner man; but also, in supporting his spiritual character amidst the various trials and afflictions of life. How often does corrupt nature murmur and repine at God's providential dispensations! call in question both the equity and sovereignty of God! doubt his wisdom! and arraign his goodness at its own bar! It is true that God's people, the most eminent saints, have many trials here, and sometimes very sharp ones, both as men in a disordered world, and as saints in a state of discipline and correction: trials which call for the exercise of faith and patience in no ordinary degree. To bear with patience and fortitude the vexatious ills of life; to suffer with holy resignation under the painful dispensations of Providence; and to bow submissively to the divine will, require more strength than nature can command or philosophy furnish. Nothing short of divine influences, imparting strength, and that mightily to the inner man, can

meet the exigences of the tried christian.

Besides, to the performance of all the duties of the christian life, divine strength is absolutely necessary. Corrupt nature pleads many exemptions; but to confer with flesh and blood is consulting a bad counsellor, always suspicious, and commonly dangerous. The duties we owe to God and man are incessant, and constantly pressing upon us in every form, public and private, at home and abroad. The christian life is all activity; and many of its duties difficult and arduous. Some have had to face a frowning, and others an ensnaring and tempting world; while all have to pass through a troublesome one. Each condition has its peculiar duties and a power more than human is needful to the diligent and faithful discharge of them; that the believer may press forwards towards the mark for the prize of his high calling, obtain the crown, and finish his course with joy.

The divine agency through which all strength is communicated to the souls of God's people is graciously promised, and therefore furnishes matter for earnest prayer. It is not necessary to enter on the question of the personality of the Holy Spirit here: those who deny as well as those who affirm the doctrine, consider a supernatural influence or agency is intended by the Holy Spirit. This appears to be immediate and direct upon the christian's mind, which is the seat of divine influences; and gracious dispositions are the effect. God's spirit is represented as though he were in the christian, as a person is in a house, distinct from the building itself. 1 Cor. vi. 19. "Your body is the temple of the Holy Ghost

which is in you, which ye have of God." Believers are also "led by the spirit:" and certain qualities of the mind are described as "the fruits of the spirit." Gal. v. 18—22. Yet, in maintaining that this divine agency is immediate and direct, we are not to conceive that the use of prescribed means are superseded; nor that the Holy Spirit ordinarily acts independently of them; but by them instrumentally. Conversion is ascribed to the Holy Spirit; but it is in the belief of the truth. Saints are kept by a divine power; but it is through faith. Divine strength also is imparted through the use of means; for "they that wait on the Lord shall renew their strength." Isa. xl. 31. But this does not disprove a direct and immediate agency and concurrence of the Holy Spirit in the use of them. Nor is the sensible perception of such an agency upon the mind, when in operation, necessary to prove its existence. It is perceptible only in its effects. We doubt not the agency of man in the works that he has wrought; though we did not see him employed in them, and are totally ignorant how he performed them. All God's works are thus demonstrated in creation and providence. It is the same in the operation of divine grace. If we are different to mere natural men, and are conscious of a change in our views, dispositions and conduct, we are warranted by scripture to ascribe that change to a divine influence. Though we cannot distinguish that influence from the natural working of our mental faculties, yet in the effects we perceive a power more than human; an influence has operated more effectual than the exercise of mere reason and human motives.

To strengthen the faculties

deranged by sin, and to press motives to holy and vigorous action, according to and by means of revealed truth, is the principal object in the direct and immediate agency of the Holy Spirit; the necessity of which is felt by every real christian in the consciousness of the weakness and infirmity of his nature. The holiest of men have always been free to acknowledge their dependence upon divine aid: without which they could do nothing; but through which they could do all things required of them.

There are several important purposes for which this petition to be strengthened with might by the Spirit in the inner man may be earnestly sought by us, and graciously answered by our heavenly Parent.

First. To strengthen the natural faculties of the mind to a right perception of the truth, in order to a cordial reception of it, that its saving influence may be experienced. Sin has blinded the understanding; and weakened not only the powers of perception, but of action. They have indeed not only been weakened, but perverted to rebellion against God. It is the office therefore of the Spirit, in the economy of grace, to strengthen and invigorate the faculties of the mind, and change their corrupt bias from evil to good. Hence it is promised that, when the Spirit of Truth should come, he would guide into all truth; and receive the things of Christ and shew them to the mind. John xvi. 13—15. For while this promise primarily and eminently applies to the extraordinary gifts of the Spirit on the minds of the apostles, it includes his ordinary influences necessary to conversion and genuine holiness.

Secondly. To deepen the impressions of divine truth upon the mind, that its influence may be abiding. In too many instances, there is only a transient feeling which the cares of the world, the deceitfulness of riches and the lust of other things, soon abates. And while we ought to seek establishing grace by a diligent use of means, we should never forget where our help is found; but earnestly pray to be strengthened mightily by the Holy Spirit; and humbly depend for those supplies, which will give a permanency and stability to our character as real christians. This petition, therefore, is connected with what follows, and essential to the possession of them; that "Christ may dwell in your hearts by faith, that ye may be rooted and grounded in love."

Thirdly. To invigorate the christian's grace to the duties of his calling, and lead him to exercise them under the various circumstances in which he is placed; that "as his day is, so may be his strength." Every sincere believer knows, by painful experience, how feeble and languid his graces are, and how much they need to be strengthened and invigorated by fresh communications of divine grace. "Without me ye can do nothing," said our Lord; and all his disciples feel the truth of his assertion.

From these considerations, we have much encouragement to persevere in prayer for daily supplies of God's strengthening Spirit. Thus we shall prove the truth of the promise that he will give his holy Spirit to them that ask it. None ever sought his aid in vain. We shall find also what little cause we have to yield to temptations, or be dis-

couraged in our conflicts; since divine help is always at hand. "Call upon me in the day of trouble, I will answer thee and thou shalt glorify me." And to encourage us to this duty, let us take a retrospect of our past experience; and gratefully recollecting the many spiritual aids which we have received, exclaim, What has God wrought!

PHILO.

—◆—

THE CHARACTER OF THE REDEEMER.

—

A LETTER TO A FRIEND.

—

Dear Brother S.

I am persuaded that there is not a subject within the compass of the human understanding more worthy of our contemplation and more animating to the soul, than the dignity and office of our Lord and Saviour, Jesus Christ. —When his work and sufferings as a Redeemer are viewed in connection with his infinitely high dignity as a God, we have such an astonishing display of divine love and goodness, as altogether exceeds the most enlarged conception of the human mind. We are surprized—we are enraptured—we are lost in the sublime contemplation; and have neither words to express our ideas, nor ideas in any degree adequate to the stupendous subject. I have often thought that those persons who view the adorable Jesus as a mere man, though as perfect as a creature can possibly be, not only depreciate his worth and overshadow the beauty and lustre of his undertaking; but also deprive

themselves of that exultation of thought which naturally arises from the opposite view of this adorable Being; and lose much of that satisfaction and comfort which it is so well adapted to afford.

Again. When we contemplate our blessed Saviour under the character of a Lord or King, our obligations to obey, rise in proportion to the dignity of the person in whose hands the power to command is placed; and duty itself appears more easy and delightful, when we consider ourselves as serving the infinitely illustrious King of kings and Lord of lords. There is more satisfaction and honour in being the servant of an earthly monarch, than of a country farmer; though, as servants to either, obedience would be a duty. But, when we carry our thoughts still farther; and consider that we are not only servants and subjects to this exalted King, but that he condescends to call us brethren, and makes us partners in his throne and kingdom, and that this relationship and dignity were purchased for us by his own inexpressible sufferings and death, surely we must do the greatest violence to our noblest feelings, not to obey—Alas! the sad effects of human depravity. Were we delivered from this moral taint, to disobey would be worse than death—and to obey would be our highest happiness and delight. Whenever, therefore, we find any part of the commands of our divine Master to be disagreeable, or feel any reluctance in obeying them, we may be assured, that this arises from the corruption of heart which we carry about us in this world; from which we shall be perfectly delivered when we rise

to the mansions of holiness and liberty above the skies.

But, my friend, as we are not yet arrived at those celestial seats, let us endeavour to obey our Saviour and our Sovereign, in as perfect a manner as our imperfect state will allow. Let us frequently contemplate those subjects which are most calculated to warm our hearts with divine love, and stimulate us to obey with delight our eternal King. I will not pretend to dictate to my brethren, what subjects will be most proper for them to contemplate in order to animate their hearts and engage them in the service of their divine Master and Lord. But, for my own part, the sufferings and dignity of the Son of God appear to have a peculiar interest on my soul. When, according to my low conceptions, I take a view of the astonishing part that the Redeemer had to act in order to save a guilty world—the scorn and contempt which he was to meet with—the infamous treatment he was to receive—the shame to which he was to be exposed—the excruciating and nameless sorrow he was to endure in his soul when in the garden and upon the cross—all his affliction, grief and distress from the hour of his birth to the morning of his resurrection: and reflect that the whole mass of suffering, however great and however complicated, was, in all its parts and circumstances, taken into one perfect view, by his intelligent mind, I feel myself lost in wonder and astonishment at that unwordable love which moved the blessed Jesus to bear it all for the salvation of men. When I consider farther that this accumulation of inconceivable distress, poverty and woe,

was borne and submitted to by the Lord Jesus, in behalf of sinful, rebellious men; not merely to save them from the punishment due to their rebellion, but to raise them to the highest bliss, happiness and joy in the kingdom of God: my astonishment and wonder arise still higher; and I cannot attempt sufficiently to admire the compassion and condescension of so infinitely kind a Friend.

But, my good sir, when I advance still farther in my contemplation, and consider that all this stupendous work, and this inexpressible woe were accomplished and sustained by that Being who created all existence by a word—who spoke into being the numberless worlds around us—who governs the planetary systems, directs their motions and ordains their uses by his own eternal laws—who sinks a world at his nod and can destroy ten thousand at his will—who has millions of celestial angels in his train, prostrating themselves before his throne, and owning him their Sovereign and King—who is in truth *God over all, blessed for evermore*:—When I consider the adorable Jesus under this high character and dignity, my soul is inflamed with love: I am all rapture and ecstacy; and a command to obey such a Sovereign and such a Friend seems altogether unnecessary. I consider love as the fulfilling of the whole law; and am tempted to believe, that I love the Lord with all my soul, and cannot disobey the least of his precepts. But, alas! I soon descend from my rapture, and find myself a poor depraved creature, that daily has need of precept upon precept. Nevertheless, I find the advantage of such contemplations, and warmly re-

commend them to my brethren and friends.

But, sir, the warmth of my heart has made me forget the length of my letter; and that ardour must be my apology. I conclude with an undissembled wish, that all professing christians may be better acquainted with this illustrious Personage.—may love him more ardently, obey him more faithfully, and, under the blessed influence of his divine Spirit, be made meet for that unutterable glory and joy, which he has promised to all his faithful servants!

I am, sir, your affectionate brother in the honourable family of the beloved Saviour,
Lincolnshire, PHILADELPHOS.
Feb. 17, 1824.

BUILDING FUND.

See MINUTES of the last Association,
Pages 32, 33.

In order to carry forwards the cause of religion, in any place, with success, it is necessary to have buildings of a public nature, and an appropriate construction, well known, and easily accessible, for the purpose of conducting its worship, teaching its doctrines, administering its ordinances, and transacting the various concerns which are closely connected with its prosperity. The truth of this is acknowledged by all parties. Even the Friends, who disapprove of the supporting of ministers, build and maintain places of public worship.

But, it is evident, on the slightest reflection, that the expense of building these edifices will generally exceed the pecuniary resources of single societies. This must always be the case where the interest is young, and the members few and probably poor; and, it is often equally true, when older churches are compelled, by the expiration of

leases, the decay of ancient structures, or even by the increase of the congregation, to contract heavy debts by similar erections. Unless therefore these societies be assisted in liquidating the debts they have thus contracted, the cause of the Redeemer must suffer and, in many instances, expire. And, though the friends of the Saviour of every denomination ought to consider themselves obliged to render assistance to the common cause of christianity, in cases of this nature; yet the most effectual aid ought to be expected from those churches which are of the same sentiments with the church that needs assistance, and are united with it in supporting the same modes of faith and practice. To these, every church looks in the first instance; and from those it has a right to expect assistance commensurate with its wants and their abilities. It then becomes a question of high importance how this necessary aid can be given, in the most economical, convenient and effectual manner.

The usual plan has been for churches which are involved in debt, to send forth their ministers on begging excursions, to solicit the help of sister churches. In the earlier days of our Connection, it was considered indispensably necessary that each case should be submitted, first to the Conference with which it stood connected, and then to the Annual Association, for their examination. If approved and recommended by them, arrangements were made with the various churches, when the minister of the burdened society should visit them and collect for the debt. But more recently the preparatory measures are too often neglected; and persons travel to collect for cases which have never been recommended by the association, and without any previous arrangements with the churches that they visit.

This plan, especially in the modern mode of conducting it, has been found very inconvenient and ineffectual. Among other disadvantages, painful experience has signified the following.

A man travelling from place to place, for weeks or months together, must be at considerable expense; which must be deducted from the sum collected, and the remainder

only can be applied to the purposes designed. These expenses vary in different circumstances; but, it is easy to perceive that they always form a serious drawback. On a very moderate average, it may safely be assumed, that one-fifth of the sum obtained, is thus stopt short of its destination, notwithstanding the disinterested economy of the persons employed. But, if we take into the account, the entertainment which christian hospitality, in most places, furnishes for the collector, the loss which the collector himself suffers by being so long absent from his family and his usual avocations, and the expense incurred by his church, occasioned by his absence, it will not be extravagant to suppose, that for every hundred pounds thus obtained, which is actually applied to the reduction of debt, the Connection, in one mode or another, is burdened with an additional fifty for expenses. Nor must we stop here. It is no uncommon event for a minister, when he returns from one of these begging excursions, to find his domestic concerns so deranged by his absence, that his loss of property and comfort is incalculable. Sometimes the anxiety, fatigue and exposure to the weather, which he has undergone, on his journeys, have worn down his strength and weakened his constitution so much, that, for a long time, he has been unable to exert himself with his wonted strength and spirits, in the service either of himself or his people. Several instances indeed have occurred, in which disorders, brought on by these labours, have ruined the usefulness of an active minister, and dragged him down to an untimely grave.

But these, though certainly important, are only inferior evils connected with the present system: in many instances, both the collector and the church for which he collects experience more serious injury. The interruption of the studies of the minister, the suspension of his plans and operations for promoting his own improvement, the good of his friends, and the extension of the cause of Christ, the variety of scenes which he visits, and the dissipation of mind naturally produced by such a course of life as these excursions require, have

sometimes had a most deplorable effect; and induced habits of irregularity, want of punctuality, restlessness, instability and discontentedness, which have been injurious to his future character, and destructive of his usefulness.—While his church, deprived of his regular and approved services, and obliged to obtain temporary and often insufficient supplies, grows luke-warm in attendance, and the congregation declines. In the absence of the pastor, discipline languishes, errors are introduced, and the parties formed, which have sometimes interrupted the peace and checked the prosperity of the society.—These are results which, ought to affect the heart of the sincere christian with more lively sorrow than the most costly pecuniary losses.

It would be easy to shew that the present mode of collecting for debts on meeting-houses is greatly inadequate in the amount obtained, and grossly unequal and partial as it regards both the givers and the receivers. But these defects will perhaps be exhibited more clearly, when contrasted with the results of a plan which was approved and recommended, by a respectable majority of the members of the last association.

The essential principle of the proposed plan is, that a *General Building Fund* be established, to which every church in the connection shall contribute annually a sum equal, at least, to one shilling for every member of which it is composed: that these contributions be remitted to each annual association; and distributed to the churches which are incumbered with debts on their meeting-houses, according to some proportion which may appear most equitable and practical.*

This is the simple principle of the plan recommended to the adoption of the churches. Its details lie open to discussion; and it is earnestly requested that every church would take it into its serious consi-

deration. The important advantages that would, it is supposed, result to the whole Connection, if it was universally adopted and cordially executed, entitle it to a candid and deliberate examination. In order to assist in this investigation, it may be useful to glance at a few of its excellencies; and take notice of such objections as have been raised against it.

The proposed plan will save all the money spent in travelling to collect in the present mode, and prevent all the injury sustained by both ministers and their churches from the frequent and protracted separations that are now necessary. This consideration alone speaks volumes in its favour; and will, we doubt not, have its full effect on those parties who have experienced the evils of the usual plan.

It will be more productive. If adopted by all the churches for the present year, it would raise nearly four hundred and fifty pounds. This sum, it is believed, from a fair computation, is double the gross amount that is now annually raised for debts on meeting-houses, by all the travelling collectors throughout the Connection. It is thought that, when the necessary expenses are deducted, it would perhaps be found to be three times the annual amount thus obtained, if taken on an average of the last ten years. This increased relief must produce a most beneficial effect in lessening, and ultimately removing, the burdens under which many of our churches are now almost sinking. It will animate them to fresh exertions among themselves; and thus accelerate their release.

The sum obtained by the proposed plan would be more equitably raised; because every church would contribute its proper share. In the present mode, various circumstances throw a very unjust portion of the burden on some churches, while others bear very little. A few churches which are honourably dis-

* The reader will find some hints as to the details of the plan in the Minutes of the Association; but it was thought more advisable to confine these remarks to the general principle. It is apprehended that the only difficulty will be in devising some practical principle of distribution among the several claimants. To this part of

the subject we beg leave to invite the particular attention of the advocates of the measure; and doubt not but a mode may be discovered at once equitable and satisfactory. We should be happy to receive any hints which may assist in this discovery. In a future number, the particulars of the proposed system may probably be considered

tinguished for their numbers, wealth and liberality; are constantly visited by every collector. Others are poor, few, or notoriously parsimonious; and few beggars think it worth the labour to apply to them. Hence many of our churches are seldom called upon to assist in these cases; while others are almost worn out with their frequency and urgency.

The sums obtained would also be more equitably divided among the various applicants. At present, it often happens, that a church which has a minister who is well known and esteemed in the connection, who, from health and circumstances, is able to travel, and whose pulpit can be easily supplied in his absence, sends him out to collect; and, by long perseverance, he obtains considerable assistance: while another church, the minister of which is prevented either by weakness of body or domestic avocations from leaving home, or finds it very difficult to obtain proper supplies, is obliged to struggle under its oppressive burden, with little hope of receiving any effectual assistance. Yet these are often the cases which most need and best deserve help from their brethren. Sometimes too when such a church has regularly submitted its case to the Association, received its hearty recommendation, and, in former previous arrangements made with a sister church, has, with great inconvenience, sent its minister to collect, he has found himself forestalled, and the harvest gathered, by another who has pushed forward without either recommendation or arrangement. Now the proposed plan would effectually check such unjust, oppressive and disgraceful proceedings as these. The money collected would be distributed, on some recognized principle; and every claimant have a fair opportunity of pleading his own cause. This, it is hoped, would tend greatly to promote harmony and mutual esteem among our churches, which are often greatly endangered by transactions of this nature.

Indeed, such a plan, if cordially acted upon, would draw the churches into closer union by the experience of reciprocal benefits, endear them to each other by a sense of mutual dependence, encourage them to co-

operate effectually in prosecuting other objects; and thus render them in reality, what, alas! they are now only in name, *One Connection*.

But, excellent as the proposal appears, its excellencies are not equally apparent to all; serious and well meant objections have been raised against it, which deserve respectful attention.

"This plan," say some, "will operate as a *tax*; and taxes are contrary to the spirit of christianity."—We are apt to be deceived by words. Tax is often used to signify an arbitrary impost, laid on individuals, without their consent, and enforced by compulsory means. But surely this offensive definition cannot apply to this case. The plan is proposed to the consideration of the parties concerned, for their adoption or rejection, according to their own judgment. There is no power that wishes to impose it upon a single church. Every church is requested to consider itself, not merely as a separate society, but as a member of an union for general purposes, and to form its own judgment, and enact its own laws. "Yes," it is replied, "but this proposal is saying to every church, You shall pay such a certain sum annually; whereas the apostolic precept is, Let every man give according as he purposeth in his heart." But this plan, it should be recollected, does not regard individuals but societies. It does not say to any man, "You shall give one shilling annually;" it requests every church to say "We will, as a body, contribute a sum yearly, equal to one shilling for each member." Every church will be at full liberty to raise this sum, as it best suits its own circumstances. It may take it from the current income of the society—raise it by public collections—collect it by a private donation among a few of the more wealthy friends—or by periodical subscriptions among the members generally. There is, however, one method which would be effectual, and can scarcely be supposed to be difficult. Let every member, on the first day of the week, put a single farthing into a box appropriated to this object, and the sum will be ready at the close of the year, with a surplus that would supply all possible deficiency: for it cannot

be imagined, that more than one twelfth of the members of any church could not, if properly disposed, lay aside one farthing a week. The real difficulty is not how to raise the sum requested; but an unwillingness to engage to contribute any fixed sum at stated periods. And yet a church does this every time it rents a meeting-house, hires a pew-opener, or settles with a minister. The principle is the same in all these instances; but, whoever thought of exclaiming against taxation, when these voluntary bargains were made?

Again, it is objected, that "the proposed plan is unjust, as it imposes an equal burden on the poor as on the rich." But it contemplates societies, not individuals: and the ability of societies, composed of members in different circumstances, can only be estimated by numbers. Indeed this standard would, upon a fair examination, be found to be sufficiently accurate. Of a small society, a very trifling sum will be required; which may easily be raised by one or two individuals in moderate circumstances. In a large society, there are more persons that could spare the contribution without inconvenience; but there are also more who, on account of their poverty, will expect to be excused from rendering any assistance. Besides, it is by no means the intention of the proposers to limit the generosity either of societies or individuals. Their design is to bring all our churches to co-operate in this necessary and important work, by inducing each of them to raise a certain annual sum. In order to render this easy, the contribution is fixed so low as not to be burdensome to the poorest. But it was never contemplated that those churches or individuals, whose circumstances enable them, and whose dispositions have hitherto prompted them to devise and execute more liberal things, will be satisfied with raising the moderate sum proposed. If, while they have been left alone, and many of their friends have unjustly withdrawn themselves from the field, they have acted so nobly, may we not presume that they will be animated to increased exertions, when they see all their brethren engaged in the same cause, and aiding their efforts? May we not

hope that every church will be prompted, by a desire to extend the Redeemer's kingdom, to a sacred emulation in making their annual offerings as large as these circumstances will permit? Could such a spirit as this be excited throughout the connection, all difficulties would soon vanish before it.

Others have feared that the plan proposed would cut off the assistance obtained from the religious public of other denominations, and thus throw an additional burden on our own churches. This, however, is easily obviated. It is not designed to restrain a society which is struggling under the pressure of a heavy debt, from using any proper exertion for lessening its weight. If it can obtain assistance from individuals of other sentiments, let it be encouraged to do it. And, in order to assist such attempts, when any case is admitted to the benefit of this Fund, give the applicants a certificate of the fact, regularly attested, by way of a general recommendation of the case. Such a recommendation, given by a respectable meeting, after a due examination of the particulars, would have equal weight, at least, with the indiscriminate approbation of individual subscribers. Thus might a benevolent and active friend, in any place, on being furnished with a statement of the case, accompanied by this certificate, introduce it to the liberal and pious in his own neighbourhood, or even in his own church. For every member of any church would have an undoubted right to give what extraordinary assistance he may choose to any particular case; provided the annual contribution of his church be not injured by his private generosity.

It has been said, too, that the plan recommended would be inefficient; as it would not raise a fund adequate to the increasing demands of this nature in the Connection. But neither this nor any other plan proposes to provide for the whole of the expenses for building places of worship. The society, for the accommodation of which such debts are contracted, ought always to furnish some handsome proportion of the funds from their own resources; and to continue their efforts till the whole debt be discharged. They will also be able

to obtain aid from their neighbours and religious friends of other parties. When this is considered, it would appear, by a fair calculation, that the proposed plan, if pursued with unanimity and spirit, would, in a reasonable period, much shorter than might perhaps be supposed, liquidate all the present debts, with a fair proportion of those that might be contracted during its operation. At all events, it is certain that the proposed plan would raise three times as much as the present burdensome and partial mode, and therefore ought to supercede it.

The limits of this Miscellany forbid enlargement; these plain hints are therefore respectfully submitted to the candid consideration of the churches composing the New Connection. And, as the final success of the plan will depend on the extent of its adoption, and the promptitude and cordiality with which it is carried into execution, it is earnestly hoped that this important subject will arrest their early and serious attention; that they will give it an impartial investigation; and lose no time in forwarding the result, as requested by the Association, for insertion in this Miscellany.

May the great Head of the church guide his servants in these deliberations; conduct them to right conclusions; make all their efforts successful in promoting the prosperity of his kingdom on the earth: and to Him shall be all the glory! A. T.

CORRESPONDENCE.

ON THE REMOVAL OF MINISTERS.

Audi et alteram partem.

Gentlemen,

In No. 44, of your Miscellany, a thoughtful and judicious writer has offered some observations on the removal of ministers from churches: presenting, in a forcible light, several important considerations in favour of a permanent continuance with the church at first chosen. The

writer can scarcely be supposed to have turned his attention so seriously to this subject, without reflecting on the probable reasons which have caused removals to be more frequent now than in the earlier ages of the Connection. As he gave us reason to hope that we should hear from him again, your next number was anxiously expected: from the hope that it would more fully develop these causes; and, as powerfully affect the churches with a desire to do every thing in reason to retain their ministers, as, I trust, the piece already published, will affect ministers with a determination, if possible, to continue with their people. In the absence of further remarks from your judicious correspondent, allow one less able to direct the attention of your readers to the other side of the subject.

Can it be supposed that, with a tolerable share of common prudence, a minister would encounter all the inconveniences, and subject himself to all the disadvantages enumerated, and so feelingly illustrated by the former writer, without any material cause? Can we imagine that a man of thought and discernment, sufficient for an acceptable and useful minister, would leave a settled home to become a stranger and sojourner,—that he would tear himself away from those whom he has been instrumental of converting to the faith, and whom he loves as his own soul, and exchange the warmth of their affection for the cold civilities of mere strangers,—that he would go, in some instances till his progress is stopped by the sea,—can we imagine, I say, that he would submit to all this, without some urgent reason? If then the removal of ministers is frequent, does it not become churches to reflect on the reason of this; and to endeavour, if possible, to annihilate the cause, and, for their own respectability and profit, retain their ministers?

Perhaps, one considerable reason why removals are more frequent, and consequently less formal, now than in the earlier days of our Connection, may be found in the different circumstances of both ministers and churches, at the different periods. Several of the former ministers were founders of the churches over which they presided, and were fixed in some secular occupation;

and hence they would endure many and great difficulties rather than remove. These circumstances do not frequently unite in ministers and people now. Hence the different effect. Former ministers were frequently men of mature thought and established habits, before they were settled with a people and not so easily affected by trifles, and hence not likely to fly off so readily as younger men of less observation and experience. When the former were induced to remove, it would, in the nature of things, be against their inclination, and hence none but very urgent reasons would have any effect; and their piety induced them to consider the glory of God the highest of all reasons. But, younger persons are more inclined to see fresh places, and they imagine they may be as useful in one situation as in another; hence they are more easily induced to remove. But it must not be forgotten, that some young ministers abide where they were first settled, while some of maturer age and experience have removed. The principal and general causes of removal must be sought, therefore, not in the difference between old men and young ones, which can never be altered; but in the treatment which they receive. Some situations would drive away one most adverse to wandering; while others would retain the most fickle and inconstant. In the usual course of events, it may reasonably be presumed that, if upon the whole, a situation is rendered comfortable and desirable, it will not frequently, or for a length of time, be destitute of the ministry. As a general rule then, the frequency of the removal of ministers, which is so justly lamented, is probably to be attributed to *the want of due scriptural respect towards them.*

Far be from us to consider ministers as possessing any lordly superiority over the people of their charge, and, as intitled to a servile veneration or humiliating reverence. But it is equally far from our imagination to suppose, that they are the mere menial servants of the churches; and are not to dare to move, but just as they move; nor to think or speak but as directed by some officious ruling individuals. When a minister feels that he is considered in these circumstances, and if he ventures to advance a step,

is frowned back, he must be uneasy; and if he is not quite broken into the spirit of slavery, he will either burst his fetters or throw them off.

A deficiency of proper respect towards a minister will shew itself in a great many ways, according to the circumstances of the people and his intercourse with them. There are many occasions on which the delicacy of friendship may be deeply wounded, by a disrespectful expression or allusion, which may convey a correct intimation of the general feeling of the mind; and which, in proportion to the refinement of his taste, and the correctness of his judgment, a minister will perceive and feel. When these are frequently repeated, and that perhaps by several leading persons, they cannot fail to make an impression which will operate very unfavourably on friendly communion and happiness.

Where this disrespectful feeling is less delicate and more open, it will shew itself in a want of cordial and affectionate co-operation with the minister. It is highly disrespectful to leave him to see to every thing which concerns the discipline of the church, or the necessary arrangements for the administration of ordinances; and to stand almost alone in conducting, not only the public worship, but more private and social meetings for prayer, &c. Where the co-operation of the officers and brethren is proper, it is encouraging to the minister to perceive that they are cordially with him; but very discouraging to find that every thing is neglected, unless he attend to it.

Disrespect to a minister may be manifested by *inattention and opposition to his views and opinions.* The independent form of church government (which I most cordially approve, as sanctioned by scripture) gives an opportunity to every member to express his opinion on cases before the church. In the government of the church, it is certainly scriptural for the pastor to occupy a very important situation. If he is not thought competent to this, why invite him to the situation? If he is, then considerable deference is, at all times, due to his opinion and desires. The pastor indeed is not infallible, and his views of things may be incorrect; but then, it

should be corrected by mild and respectful reasoning, and not opposed by magisterial and unceremonious determination. It should be remembered, that he presides as a ruler in the church of God; not to make laws, but to see that the laws of Christ are regarded. Where the case is plain and evident, it becomes him to be firm and unmoved; and, where the case is more doubtful, due respect to his opinion ought to be paid; and, opposition to it so managed, that he may not feel humbled and wounded by defeat, but corrected by the friendly voice of sound reasoning. How is it possible, that a pastor can preside, with becoming confidence, when, perhaps through his diffidence, his well-founded opinions may have been effectually opposed by the fluent loquacity and bold assertion of inexperience or impudence? He cannot but feel mortified by the disrespectful indignity, and, if frequently repeated, he must grow uneasy in his situation.

Disrespect may be apparent in *unconcern about a minister's temporal comfort*. If there is a true respectful friendship, it will appear in a concern for the comfort of the minister. But the opposite of this is manifest, when, without any sympathy or attempt at alteration, he is either prematurely consuming his strength by excessive labour, or is deprived of the comfort of life, through the parsimony of the church. A generous and properly disposed minister would cheerfully relieve the burden of an affectionate and respectful people, by a portion of manual labour, rather than leave them; but where is the encouragement to this, among a people who have not respect enough to be solicitous for the minister's comfort?

This disrespect is more strikingly apparent, when there are conveyed to the minister, *humiliating insinuations of dependence*. If a church invites one to minister to them spiritual things, it is their duty to render to him of their carnal things. To enforce this, both reason and scripture abundantly unite. How unjust then, as well as disrespectful, to insinuate, that the minister is dependent on the people for support! He is no more dependent on them, than they are on him. Nor is there, in the present state

of our churches, any pecuniary inducement to an industrious artisan or mechanic, to enter into the priest's office for a morsel of bread.

These remarks are made, not by an enemy, who is desirous to say all the evil that he can, but by one most sincerely attached to the General Baptist churches, and truly desirous to prevent or remove several of the causes, from which, in his opinion, arises the lamentable removal of ministers. The situation of a minister may be very humiliating and uncomfortable, even where the great majority of a church are cordially attached to him; for, it must not escape observation, that the happiness or misery of the minister is generally in the power of a few leading and influential members. It is very possible, for one to be highly respected by the body of the people, and yet to find his situation so uncomfortable, from the marked disrespect of a few, as to be induced to remove; and, for his successor to enjoy peace and comfort, under the smiles of these leading personages, while he is not so suitable to the people in general. So much of aristocracy there often is, and, perhaps, inevitably must be, in the government of churches. The generality of a church have not a disposition, nor, perhaps, an ability, to take an active part in affairs; and those who have, will certainly obtain some influence. On this account, it is very desirable, for the officers of churches to understand each other, and to walk together in christian affection; with a determination to employ their united influence invariably on the side of truth and propriety.

When differences even of a serious kind unhappily occur, if the minister have fortitude enough to bear up, he may probably outlive them: but rather than attempt this, many would choose to remove. And, in some instances, where a contrary course has been pursued, the cause has languished so much, that it would probably have been better, had a separation taken place. All this only tends to shew the difficulty of determining what is right to be done, in every case of this kind. But, from the whole consideration of this subject, it appears very obviously important for ministers not to be given to strife, but

to be patient towards all men; to pray much for divine grace, to enable them to act wisely and prudently; and, for their own comfort and usefulness, to endeavour to maintain their ground so long as it may appear most for the glory of God: and, on the other side, that churches do not form unreasonable expectations from their ministers; and that they earnestly and habitually pray for them, and esteem them very highly in love for their work's sake. If the spirit of christianity be thus mutually regarded, in the important relation of minister and people, this relation may be expected, under the divine blessing, to be a source of mutual comfort and abundant prosperity.

EXPERIENTIA.

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

THE ELEVENTH COMMANDMENT.

—The celebrated archbishop Usher was once wrecked on a desolate part of the coast of Ireland. Being in want of every thing, and in a most forlorn condition, he applied for assistance to a clergyman of a very prudent disposition; and stated, amongst other claims, that he was a minister of the established church. The clergyman rudely questioned the truth of the assertion; and peevishly said, "I doubt whether you even know the number of the commandments." "Indeed I do," replied the archbishop mildly, "there are eleven." "Eleven!" exclaimed the clergyman, "tell me the eleventh, and I will assist you." "Obey the eleventh," said Usher, "and you certainly will assist me, "A new commandment, I give unto you, that you love one another."

A SOFT ANSWER.—Mr. John Brown, a pious and wealthy non-conformist of the sixteenth century, was naturally of a choleric and hasty temper; but through the influence of divine grace, he was enabled to restrain his natural impetuosity. A neighbouring gentleman, being highly offended with him on a very slight

occasion, sent a servant to tell him, that 'he charged him or any that belonged to him to come upon his ground at their peril.' Mr. B. replied, after a short pause, "Tell your master from me, that if he or any of his family will come upon any part of my ground, they shall be welcome; and if he will come to my house, he shall be much more welcome." This kind answer overcame the resentment of his neighbour; and so melted his heart, that he instantly burst into tears, became reconciled to Mr. B. and was always from that time his faithful friend. "A soft answer turneth away wrath."

LEARN TO STOOP.—Dr. Franklin, when young visited Cotton Mather, a noted independent divine, of Boston in America; and has given this account of the transaction. "He had received me in his library; and, on my taking leave, he shewed me a shorter way out of the house, through a narrow passage, crossed by a beam over-head. We were still talking as I withdrew, he accompanying me behind; when, as I turned hastily towards him, he cried out suddenly, "Stoop, stoop." I did not understand him till my head hit against the beam. He was a man who never missed any occasion of giving instruction; and said unto me, "You are young, and have the world before you; stoop, as you go through it, and you will miss many *hard thumps*." This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and misfortunes brought upon people, by their carrying their heads too high."

THE MISSIONARY.—The amiable and pious Fenelon, afterwards archbishop of Cambray, was, in early life, nominated, by the king of France, to be the chief of a mission for the conversion of heretics. He refused to accept the post, but upon condition, that no other means should be employed except arguments and acts of charity. Those who had been previously sent on the mission, had usually been accompanied with an armed force; and the king insisted that a regiment of guards should accompany Fenelon; who calmly replied, "The ministers of religion are the evangelists of

peace; and the military might frighten all, but would not persuade a single individual. It was by the force of their morals, that the apostles converted mankind. Permit us then, sire, to follow their example." "But," said the king, "have you nothing to fear from the fanaticism of these heretics?" "I am no missionary; "but a priest must not suffer fears like these to enter his calculation. If we would draw to us our differing brethren, we must go to them like true apostles. For my part, I had rather become their victim, than see one of their ministers exposed to the vexations and the insults of our military men."

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GENERAL BAPTIST OCCURRENCES.

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OBITUARY.

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July 14, 1825, died, at Birmingham, in the thirty-sixth year of his age, Mr. JOHN BARROW, a pious member and an active deacon of the G. B. church in Lombard-street. He was a native of Gloucestershire; but, at a suitable age, was placed as an apprentice in London. He always reflected upon this occurrence with gratitude to God; as by this means he was removed from a neighbourhood in a great degree ignorant of divine things, and brought under the sound of the gospel of Christ. He was awakened to a sense of his state as a sinner, by the preaching of the Rev. Mr. Wilcox, an evangelical minister of the church of England; for whom he ever after cherished a high degree of respect, and whom he used to regard as his spiritual father.

On account of business, he removed to Birmingham, in the year 1813. Here he became acquainted with some of the members of the G. B. church; and settled under the ministry of Mr. Cheate, by whom he was baptized, Nov. 13, 1814. He had, for some time, been concerned respecting the ordinance of baptism. He had read in the prayer-book that repentance towards

God and faith in our Lord Jesus Christ were required of persons to be baptized, and that the subject was to be dipped in water; but, though he could not reconcile the prevailing practice either with the prescribed form or with the New Testament account of the institution; yet, disposed to think highly of the ability and piety of his religious teachers, he endeavoured to make himself satisfied. No sooner however was the ordinance scripturally explained, and illustrated by the conduct of his new associates, than he embraced it as his privilege, and complied with it as his duty. Being now planted in the house of the Lord, he began to flourish in the courts of our God, and brought forth the fruits of righteousness. His conduct in the world harmonized with his christian profession: for though his occupation compelled him to endure the company of vain and wicked persons, he was never drawn aside; but, denying ungodliness and worldly lusts, he lived soberly, righteously and godly; so that those who could scoff at seriousness had no cause of stumbling in him.

His consistent deportment naturally attracted the attention of his christian friends, who soon began to entertain for him the most cordial esteem. They regarded him as a christian of real worth, and anticipated with pleasure his usefulness in the church; and the event proved that their judgment was not mistaken nor their expectations deceived. On the 6th of May, 1818, he was chosen to the deacon's office. The church had previously appointed a meeting to pray for divine direction in the choice; and to bear a lecture on the qualifications of a deacon, as enumerated, 1 Tim. iii. 8—13. In these circumstances he was elected; and, to his dying day, "used the office well." He addressed himself to its duties with zeal, and discharged them with fidelity, greatly to the satisfaction of his brethren. The difficulties attendant on his work, he overcame by his diligence and patient perseverance. In the business of the church, he was thoughtful and deliberative. He may, in some instances, have been thought a little acrimonious; but it was clearly evident that he became less so, and

obtained in a good degree a manly and christian command over himself. In cases of discipline, he very conscientiously adhered to the rules of the New Testament; by these he laboured to form his judgment; and, this being done, he maintained his views with a proper mixture of temper and firmness. Sin he hated with a perfect hatred. He could not endure it in those who named the name of Christ: yet he would take every scriptural step to reclaim a wanderer; nor, till the case was hopeless, would he give it up. His integrity and fidelity were manifest in all his engagements; he was ever at his post. If a business were assigned to him, it was done; and thus the church was secured against those embarrassments and difficulties which are commonly the result of inattention.

Besides filling this important office, he was frequently employed in preaching the word of life. In this sacred work, he did not run before he was sent. By the church of which he was an honourable member, it has long been deemed improper for persons to preach without the sanction of their brethren. To obtain that sanction, he delivered his first discourse, in their presence, in December, 1821; and being approved, he was requested to unite with some others in village preaching. With this request he complied, and till within a short time of his decease, prosecuted the great work; and considering the scarcity of his opportunities for improvement, he was acceptable and useful. The last time he spoke in public, at a village where of late he had been the principal supply, he took for his text, Acts. xx. 26, 27. He had, at the time, some forebodings of approaching dissolution; and this discourse proved to be his last. Not only in the pulpit did he seek the salvation of men; but was diligent and laborious in visiting the sick and dying; and to persons in these circumstances he has often been made a blessing. For these labours of love, he was eminently fitted by his sincere, unassuming, but elevated piety. He lived very near to God and attained a holy and intimate freedom with his heavenly Father. This was very evident from those ready and highly spiritual breathings of soul, which

were expressed in his approaches to the throne of grace. "Truly his fellowship was with the Father and with his Son Jesus Christ." At the Lord's supper, he was very serious, devout and often deeply affected. This was an ordinance which he valued exceedingly, as weaning the mind from earth and raising it to heaven; as attaching it more tenderly to the dear Redeemer; as promoting christian union; and as administering strength, comfort, and encouragement to the believer under all his trials. With these views of this sacred institution, he entertained a low opinion of the piety of any who could allow themselves frequently to neglect it.

Not only in the church, but in the world he exemplified the power of divine grace. With fervency of spirit, he united diligence in business. He strove to act on the apostle's recommendation; "Owe no man any thing." He was just in his dealings, industrious in his calling, and punctual to his engagements. "His light shone before men and they saw his good works." He was also a domestic man; his partner and little ones shared his tenderest solitudes. As a husband, he was affectionate and kind; as a father, he loved his children, and was anxious to bring them up in the nurture and admonition of the Lord.

His last illness was a low nervous debility, which terminated in typhus fever. From the nature of his complaint, he could say but little; yet he could declare his unshaken confidence in the Saviour's death. To him he could commit his everlasting all; and in prayer could unite with the same pleasure and manifestly with his wonted holy fervour. His mind was tranquil and serene, and in this state he expired without a groan.

On the Monday after his departure, devout men carried him to his burial, and made great lamentation over him; and on the following sabbath, the solemn event was improved, in a discourse from Prov. xiv. 32, "The righteous hath hope in his death."

He has left a widow in an advanced state of pregnancy; and five small children. May the Lord be the father to the fatherless, and the husband to the widow!

ANNUAL ASSOCIATION.

This meeting was held, at Archdeacon Lane, Leicester, June 28, 29, 30, and July 1, 1825; and was attended by upwards of one hundred ministers and representatives. Mr. J. Taylor, of Hinckley, was chosen chairman; Mr. R. Ingham, of Heptonstall Slack, deputy chairman; and Messrs. T. Stevenson, of Loughborough, and W. Taylor, of Boston, moderators. The churches at Edmond Street, Birmingham; Burton-upon-Trent; East Halton; and Carley Street, Leicester, were, at their own request, received into the Connection; which now includes one hundred churches, and eight thousand nine hundred and thirty-four members. The reports from the churches were as usual of various characters. In a few places, the cause of Christ languishes and seems ready to expire; in several, it appears to be stationary and the professors lukewarm; but in not a few, it is making an encouraging progress. During the past year, four hundred and thirty-one have been baptized, and one hundred and nine received from other churches and restored to fellowship; but, in the interval, the loss by dismissal, exclusion, withdrawal and death, has amounted to four hundred and ninety-three; so that the clear increase has been forty-seven.* Many weighty cases were discussed at this meeting; and much unanimity and friendship prevailed.

On Wednesday morning, Mr. Brand, of Portsea, opened public worship with prayer; and Mr. J. Bissill, of Sutterton, delivered a discourse, from Gal. iv. 18.—In the afternoon, the Annual Meeting of the G. B. Foreign Mission was held; and, in the evening, Mr. Sexton, of Chesham, prayed; and Mr. Cheate, of Birmingham, preached,

* This statement, which differs from that in the Minutes, is inserted at the request of the Secretary, who was misled by the misapprehension of the printer. We are also directed to notice a mistake in the beginning of Case v. page 25, which ought to be "Brethren R. Smith, W. Taylor," &c. He is sorry for these oversights; and hopes that the reader will kindly excuse and correct them.

from Acts iv. 38.—The next Association to be held at Commercial Road, London.

MEETING HOUSE
RE-OPENED.

On Thursday, Aug. 11, 1825, the G. B. chapel, at Birchellid, was re-opened. In the afternoon, Mr. Preston, of Macclesfield, preached, from Psa. cii. 16. In the evening, there was a double lecture. Mr. Holroyd, from Waingate, particular baptist, opened the meeting with prayer; and Mr. Ingham, from Heptonstall Slack, preached, from Hag. ii. 9. And Mr. Preston, from Zecl. iv. 6, 7.

On the Lord's day following, in the morning, Mr. Pike, from Derby, preached, from Phil. iv. 17. In the afternoon, Mr. Stevenson, from Loughborough, preached, from Isa. lvi. 7. In the evening, Mr. Jackson, from Hebdensbridge, particular baptist, opened the meeting with prayer; and Mr. Pike preached, from John ix. 27. The gallery is twenty yards by fourteen; eight seats deep on three sides, and at each angle ten; and will accommodate nearly five hundred hearers. On Lord's day afternoon, and especially at night, every part was filled to excess; and persons of different denominations seemed highly gratified. The collections amounted to upwards of seventy pounds. May this enlargement prove a blessing to the neighbourhood for generations yet to come!

THE

MURDER OF THE INNOCENTS.

Mat. ii. 16—18.

O weep not o'er thy children's tomb,
O Rachael! weep not so:
The bud is cropped by martyrdom
The flow'r in heaven shall blow.

Thy babes are safe; the murder'er's knife
Has miss'd its deadly aim:
The God for whom they lost their life
For them to suffer came.

Though evil were their days and few,
Baptiz'd in blood and pain,
He knows them, whom they never knew,
And they shall live again.

Missionary Observer.

OCTOBER 1st, 1825.

REPORT OF THE General Baptist Missionary Society.

WHEN the pious and thoughtful contemplate the scenes before them, they perceive a period rapidly advancing, when all that now attracts the gaze and admiration of mankind shall be no more. Then when the sun, moon, and stars, have ceased to shine—when this earth no longer exists, and of this fair creation not a wreck remains, how insignificant will the majority of human pursuits appear. Beneath the same eternal night of oblivion, will lie forgotten the splendour of the great, and the learning of the wise, the riches of the wealthy, and the beauty of the lovely, and all that delights the eye, and all that pleases the ear, and all that illudes the senses, and all that fires the heart. Advancing thus, in thought, beyond the limits of this universe and the bounds of time; all wisdom seems folly, except the wisdom from above—all riches, poverty, except the treasures of eternity—and all the blessings that even divine benevolence can confer on helpless man a trifling boon, except the blessings of salvation. These are blessings which your humble society and more matured kindred institutions are labouring to diffuse among mankind.—No trifling boon, but blessings of eternal worth, blessings that shall enrich and enrapture their happy possessors through the immense duration of endless existence, and crown them with ineffable felicity in the presence of Him who is, and who was, and who is to come—the Almighty—the Eternal.

In the year that has departed since the last Anniversary of the Society, the kindness and love of the Most High have continued abundantly apparent. He has increased the number of the Society's devoted friends at home, and he has protected its Missionaries abroad. Some of them have encountered severe affliction, and been brought by indisposition to the borders of the grave, but He has recruited their languid frames with fresh vigour, has continued to inspire their hearts with holy ardour, and restored them to their important labours, in those regions of desolation and

woe to which his providence has led them. Those friends who last left their beloved native shores, he has guarded and guided across the pathless deep, through storms and tempests they have passed unhurt, and announced their arrival in safety, health, and comfort, on the coasts of benighted India ; to the influence of the same kind benefactor may be ascribed, the desire which others have manifested to labour in the wide pagan deserts of the earth. Thus, in whatever view we survey the dealings of our God, the members of this Society have cause to "praise him for all that is past," and to "trust him for all that's to come."

It is a pleasing circumstance that all the information gained respecting our brethren, who first went to India, confirms the conviction, that their piety, zeal, and perseverance, are such as eminently qualify them to be faithful and useful Missionaries of the glorious gospel. Nor have we any cause for supposing that the brethren and sisters since sent out, are less qualified for so great a work. In reference to one of them, Mr. Peggs observes, "Lacey speaks well, he is according to my heart, he bears my cares greatly, and I hope will prove a valuable Missionary." The spirit and the ability displayed in the journal of Mr. Sutton, lately published, could not but be gratifying to the friends of the sacred cause, in which he has embarked ; and in the private correspondence of his amiable partner with some of her dearest friends, her devotion to this cause is strongly apparent, neither life nor death seems to weigh with her, so that she may live or die to God.

In tracing the progress of the Mission, there may be a propriety in commencing at Cuttack, as the station first occupied by our brethren. Here circumstances both painful and pleasing meet our view, yet doubtless, all ordered by Him who cannot err, and therefore all ordered right. In the early part of last year Mr. Peggs caught a cold, which contributed to lay the foundation for a severe indisposition. Through several of the summer months, he was altogether incapacitated from pursuing his important exertions, and even began to entertain fears that it would be necessary for him to revisit England, or, at any rate, to remove to a more northern station. Supposing that the cooler air in the vicinity of the sea might be beneficial to his enfeebled constitution, he visited Pooree, but here the scenes of death and woe tended to aggravate the disease, which has since been pronounced decidedly nervous. And when the Rut Jattrra with all its horrors approached, apprehensive of further injury from witnessing such abominable idolatries, he and Mrs. P. returned to their more peaceful and less disgusting station at Cuttack. Their health so far returned that

he was soon enabled to recommence his labours of love. In reference to his illness, he wrote under date of July 17, 1824.

My last letter to you was dated from Pooree, whither I removed with Mrs. P. for my health, and arrived on the 1st of May, and left it the 1st of July.—Here, excepting the last four days of the Rut Jattrra, I was truly an invalid, finding it painful, the principal part of the time, to converse or write; vocal prayer, preaching in English, or instructing the natives, was consequently impracticable, and, if in the least attempted, injurious. I derived little or no benefit from the change of air and scene at Pooree; the air, on account of its contiguity to the sea, is cool, but there is a moistness in it, especially in the rains, that is considered unsuitable for invalids. As it respects the scenery, this to a pious contemplative mind, when you except the broad sea with its majestic waves, is painful in the extreme. The long waste of sand between the town and the sea; the huge temple of the horrid Moloch “besmeared with blood of human sacrifice, and parents tears,” always conspicuous; the constant sight of human skulls and bones wherever you ride; the maddening and deadly superstition of the natives when you venture into the town; the wretchedness, disease and death, at the principal gate of the place; these, and similar circumstances, had such an effect upon my feeble frame and agitated mind, that I sometimes compared myself to a person beholding a ship sinking, without the ability of rendering assistance. But when the great festival commenced, and opportunity of usefulness compelled me to speak and exert myself; when disease began in every direction to lay the victims of idolatry, naked, uncoffined, and torn in pieces by dogs, jackalls, &c. all my friends, as well as my medical attendant, advised our return to Cuttack, and we left the most horrid of all the haunts of superstition, for our more comfortable station. But even here, the putrid streams flowed, and several bodies were seen to appal the mind, and disorder the frame.—O idolatry, thou offspring of the nethermost hell.—“Monstrum, horrendum, informe, ingens cui Lumen ademptum.” You will however rejoice to hear that brother and sister B. are very healthy at Pooree, and his labours in “word and doctrine” constant and abundant.

During the period of Mr. Peggs’ illness, Mr. Lacey occupied the Cuttack station; and subsequently continued to reside there. He also, in August, was exercised with severe illness, but mercy was copiously mingled with trial, and he was speedily enabled to resume his labours, and under trial found divine support. He wrote:

I have been suffering much lately from a severe fever, but, through mercy, it is now removed; though its effects are now pressing upon me, I trust I shall soon be able to resume my wonted labours. I bless the Lord that during my affliction, my mind was stayed upon him, and I experienced peace and comfort. The doctor was providentially called in very early, and took effective measures, or my case would have been a serious one, as I was so strong and robust.

At this station, notwithstanding the trials of the Missionaries, the most important exertions to benefit the degraded population have been continued; their plan of labour is thus detailed by Mr. Peggs.

The plan of Missionary labours at home, is something of the following nature.

On Lord's days, two English services, in the afternoon a Native service, during the week, two evenings for preaching to the people, two for visiting the schools, taking opportunities of speaking and giving books as they occur, one English service, and on one evening a village excursion. The morning, before breakfast, is spent in reading for edification, and occasional rides. Tuesday and Thursday mornings after breakfast, we have a Native service in the chapel. People are daily calling on various accounts, and sometimes wear me out before the evening labour arrives.

A Native chapel has been fitted up on the Mission premises, in which he represents it as pleasing to behold natives of different classes assembled on the Sabbath afternoon. Besides that, one or two other smaller places for Native worship, have also been provided, and the Missionaries have received from a Mr. Weeks, the present of a house, which they might convert into a Native chapel, or otherwise appropriate to the service of the Mission. In Mr. Rennell they have found a warm and sincere friend. Some addition by baptism has been made to the little church; and among the small English congregation, good appears proceeding, and they have reason to hope that from that source, more help will be done to the great cause, in which they are wearing life away. Respecting the Native chapel on the Mission premises, Mr. Peggs states:

The Native chapel on the Mission premises, which consists of two rooms, being found inconvenient on a Lord's day, I have determined to break down the middle wall, and then it will be a good place, being about 42 feet long and 12 broad. The Natives sit upon mats, but not with that regularity and decorum that a more cultivated people would do. Last evening one of our friends, an European, generously offered for the use of the Mission, a good building of his in Cantonments, as a school or chapel. I hope we shall be able to turn his present to some useful account.

Abraham, the Native assistant, after spending several months at Juggernaut, left that place to reside for a time at Cuttack. He is described as a sincere and humble Christian, and as able to silence any idolators, with whom, in preaching excursions, he may be called to contend. Of him Mr. Peggs says:

When we, who have known this Native convert for nearly three years, consider his simplicity of behaviour and language—his fervent piety which we have witnessed, when, to his apprehension, no eye but that of God was upon him—his fearless, judicious, and evangelical addresses to idolators, we cannot but say, surely Abraham is a Christian indeed, and may the "blessing of the God of Abraham rest upon him."

Besides those public labours designed to diffuse the knowledge of the gospel in their immediate vicinity, our brethren have carried the glad tidings of salvation into parts of the country, where, pro-

bably, no European face was ever beheld before. There, among a population uncultivated as the Jungle, through which with difficulty the Missionaries pierce—among people, to whom a white man is a wonder, they have acted as the heralds of heaven's mercy.

Another mode, adopted by Mr. Peggs, for diffusing widely the knowledge of the gospel, has been presenting copies of the New Testament, and of various religious tracts, to Natives of distinction. Messengers have been sent with these invaluable treasures, even to the Rajahs in the hill country, at a considerable distance from Cuttack. On one occasion Mr. Peggs mentions the return to Cuttack of men thus employed, who had been out a month on the journey. In various instances, letters expressive of satisfaction for the presents thus offered, have been received; from a Mahometan Rajah, a letter written in the Persian character, and signed with his own seal, was received, which, with a translation has been forwarded by Mr. Peggs.

Our friends in adopting this mode of spreading divine knowledge, appear acting on the principle of scattering wide the seed of sacred truth. And, with unfeigned pleasure, we may contemplate these exertions, when we remember who has said, "my word shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." The eye of Him who surveys at one comprehensive glance, heaven and earth, sees every copy of the scriptures that is thus circulated among the hills and forests of Hindoostan, where no English foot has ever trod, and in how many instances his Spirit shall make that word the guide of poor Hindoos to heaven, will only be known at that day, when every secret shall be revealed.

Since the last statement, a considerable addition has been made to the number of schools in Cuttack and its neighbourhood. In one of his communications, Mr. Peggs states the number of schools to be twenty-one, of which six were for girls only. The number of scholars he does not mention, though this must be considerable, as he observes, that in five village schools, there were about three hundred and seventy children. The obstacles at first so formidable against diffusing female education, were so completely overpowered, that there now appears little or no difficulty, except the want of funds, to establishing many female schools. In a late letter, it is said, "We have now about one hundred and thirty girls in our schools, a most unexpected circumstance;" and in one of them Mr. Peggs observes, it is stated that the daughters of a Rajah, or Native Chief, are taught.

Besides their other schools, our brethren have succeeded in establishing a charity school at Cuttack, for the orphan children of nominal Christians, and have been gratified by obtaining liberal

subscriptions, from residents in India, for its support. They have recently had the satisfaction of procuring from Calcutta, a master, qualified to conduct this institution, to which they look with pleasing hope, as a nursery in which young persons may be trained up in the knowledge of the gospel, for respectability and usefulness. The subscriptions to this school were stated several months back, to amount to about 1200 rupees annually, besides considerable donations.

At Juggernaut, Mr. Bampton continues to labour with an assiduity worthy of the cause in which he is embarked. His station is in many respects peculiarly important, yet peculiarly painful. Cut off almost from Christian intercourse, banished even from European society—surrounded only by idolators, who are mad upon their idols—beholding sand plains strewed with human bones, and the lofty towers of the horrid temple in which Satan seems to entrench his power; thus, circumstanced from day to day, from month to month, from year to year, the Missionary has peculiar need for confidence in heaven, and exercising that confidence; even at Juggernaut, our brother declares he expects great things. His labours, like those of his brethren, were for some months interrupted by an alarming illness, which brought him apparently to the brink of the grave. At this critical period the medical knowledge which he acquired previous to leaving England, appears to have been of considerable advantage; with a firmness which few would have displayed, he bled himself repeatedly, till he had extracted from his veins nearly five quarts of blood, and thus checked the progress of a fever, which otherwise would probably have terminated fatally, before medical assistance could have been procured. On two occasions his knowledge of medicine appears to have been the means used for preserving the life of the Native assistant, Abraham. In about two months from the period when his illness commenced, Mr. Bampton was sufficiently recovered to resume his labours, and appears to devote himself with unabating fervour to his work. His labours among the Natives are abundant—his perseverance in pursuing those modes which may qualify him for extensive usefulness, appears great. In a letter to a friend, he writes:

I keep plodding on, and my work becomes more and more interesting to me; as they are *never* the reward of merit, I hope there can be no pride in my saying that I enjoy more divine influences than I did, and I hope to enjoy more still, and what are not they able to effect both in me and amongst the people? I have been long employed and am still employed in preparing myself to say just what the scriptures say on the great topics of the gospel ministry. I have already written eight or nine sheets in English, very carefully, and have made preparation for a good deal more, which will not take much finishing, a part of what I have finished is trans-

lated into Ooriya, and I am going on with that work. I tried to read some of my translations to the people, but it does not seem to do. Numbers will hear me speak, who would not stop to hear me read, so I must read them in private till I get (if such it should be) a good system of sound doctrine well wrought into my memory, and then I shall be prepared to do all my health and strength will admit of. Opposite every written page of my translations, I leave a blank page for the reception of emendations as to language, which I hope to make with the help, first, of a Pundit, and then of the common people, till it becomes as good and intelligible Ooriya as I can make it. Work of this sort employs my time and my pen a good deal.

At another time he writes :—

I am now doing more amongst the people than I did, my common practice *was* to go out amongst them once a day, but I now usually go twice, and I hope to spend more and more time in actual contact with the people, as my acquaintance with the language increases, till at length my great work will be preaching. Perhaps you will say, that preaching is the great work of every minister, and I think that whether it be or not, it should be, but I question whether the work that takes up the greater part of most ministers time and strength in England, be not *studying*, instead of preaching. This, I think, is not the course that ought to be chosen by a Missionary, and with submission to my brethren at home, who are in the habit of composing sermons, which certainly do no little credit to their talents, I question whether their talents and time might not be better employed.

It is indeed desirable to be able to meet objections well ; but this is of very inferior moment to preaching the gospel ; and to render myself better fit for that, I frequently employ myself in committing important parts of scripture to memory ; as I think it probable that very generally the language of the New Testament, translated by a much better master of the language than I am, will be more intelligible than anything else I could say. I think preaching the evidences of Christianity of great importance, as I suppose you know, and to assist in that I have by heart the account of two or three miracles which I repeat very often, and insist that they display divine power, and consequently evince the divine Mission of Jesus Christ. I am now getting by heart the last three chapters in Matthew, that I may be better able to relate the affecting circumstances of our Lord's death. Amongst other things I want more of the miracles, and think of getting them by heart. I have tried to read to the people, and sometimes it may do, but, as a general rule here as in England, the people are more apt to run away from a reader than from a speaker. One thing in favour of this station, is, that on account of so many people coming, one can do much towards enlightening the country, without going out of the town ; but two things against it are, there is much reason to conclude that the people are more wicked here than almost anywhere else, and the people are very generally much interested in the continuance of idolatry, for "by this craft they have their wealth."

Not content with the sphere of his immediate vicinity, from a letter recently received, it is learnt that he was about to undertake a journey that would occupy a fortnight, into another part of the benighted regions round him. The Natives manifest, in many cases, the utmost eagerness for tracts and the scriptures, in fact, so much eagerness, that the distribution of those little messengers of mercy becomes a task of considerable difficulty, yet their distribu-

tion at Juggernaut is peculiarly important, as thence they will be carried to the remotest regions of India. At this station various difficulties obstruct the progress of education, yet two schools have been established. A Viragee who had received a grant of land from the high priest of Juggernaut, has actually given a part of that land for the erection of a school-room. There heathen children will be taught those sacred scriptures, which are adapted to benefit men in every age and clime, and of which a converted African once said—these are the weapons that will conquer Africa—they have conquered me.

In a recent communication, Mr. Bampton speaks of a greater degree of attention, as paid by the Hindoos, to the sacred instruction he delivers. At another time, he mentions an inquirer coming from a distance, to acquire some knowledge of the new religion. To those painful feelings which spring from disappointed hopes, Missionaries must be subject, and he has experienced these.

Amidst labours and trials, privations and difficulties, he, and Mrs. Bampton persevere; and while he feels the weakness of human efforts, he leans on the Almighty, and expresses his confidence of final triumph.

The Missionaries have been assisted in their endeavours to communicate divine knowledge by the Calcutta Bible Society, which has lately furnished them with copies of the scriptures in various languages for distribution. They have received presents of various tracts from Serampore, and have themselves written or translated several others.

During the past year, the Committee have not been unmindful of the recommendation of the last annual meeting, to establish as speedily as practicable, a Mission among the Negroes in the West Indies. Mr. Thomas Hudson who was announced at that time, as having been admitted on probation, has subsequently been fully received, and has been appointed to labour among that injured people. It was hoped that before this meeting, he might have left England to commence those labours of love. This hope however has been disappointed. The state of the West Indies renders a peculiar degree of care and caution necessary in the commencement of a new mission. In reference to this great object there, the adage of our Lord demands peculiar attention, "Be ye wise as serpents, and harmless as doves." The Committee have been desirous of obtaining the patronage of gentlemen resident in that part of the world, and a probability appearing of introducing Mr. Hudson to labour there, under the auspices of a gentleman of piety and respectability, his departure has been delayed till time should determine whether the hopes that were raised of so favour-

able an introduction should be realized. Should this be so, he may soon commence his labours ; if this should not be the case, arrangements will be made for him to enter upon his future work without unnecessary delay.

During the past year the Committee have received offers of service from several brethren, desirous of labouring among the heathen. One of these from a minister, to whose acceptance no obstacle appeared but a numerous family, is still under consideration. Other candidates for the honourable but laborious and difficult Missionary service are coming forwards.

From our friends Mr. and Mrs. Sutton, intelligence has been received. Their voyage has been a protracted one, upwards of six months long. About the middle of February they arrived off the mouth of the Hooghly, and had an opportunity of forwarding a few lines, stating that the pilot had come on board, though land was not yet in sight. They had been favoured in a great degree with health, and their voyage, though long, had been replete with mercies. Mr. Sutton had frequently preached the glorious Gospel, and pleasing evidence was given of some success. The attention and kindness of Captain Mead were almost above praise.

The funds of the Society appear in an improving state. Had the same zeal been manifested in all places, that has in many, they would have been much more prosperous, but while in the product of some Associations there is a considerable increase, in that of others there is a decline. WHERE NO MISSIONARY MEETINGS ARE HELD, THERE IS GENERALLY DECLENSION. Were the accounts of three or four successive years examined, it is apprehended it might be found, that in various places, which have no annual Missionary services, there has been a regular falling off. Let not, however, the zealous and liberal be discouraged on this account. He who knew the names in Sardis, which had not defiled their garments, now knows who are active, liberal, and persevering in his cause ; and as men sow they will reap. Notwithstanding these observations, the funds are such as will justify the Committee in sending out other Missionaries, as fast as provided. The contributions that form the income of the Society are as follows :

	£.	s.	d.		£.	s.	d.
Ashbourne.....	11	10	11½	Birchcliffe	1	0	6
Ashby and Measham	30	10	10	Birmingham	29	11	0
Austrey	29	5	11	Boston	59	7	6
Barrowden	23	2	6	Bourn	6	0	0
Barton and Barleston	35	10	2	Broughton and Hose	22	12	11
Beeston	30	5	5	Broadstairs	13	0	0
Belper	8	3	6	Burnley	7	12	6
Berkhampstead	27	6	4¾	Burton-upon-Trent	10	0	0
Billesdon	6	17	3	Butterwick	5	0	0

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	£.	s.	d.		£.	s.	d.
Castle-Donington	26	0	0	Mansfield	18	0	0
Cauldwell	5	1	6	Magdalen	0	12	6
Chatteris	7	0	0	March	35	0	0
Chesham	45	0	0	Melbourne.....	37	6	7½
Coningsby	19	0	0	Norwich	10	9	3
Coventry	5	0	0	Nottingham, Broad Street...	59	6	10
Derby	37	0	0	Stoney Street.....	118	5	9
Downton	12	0	0	Peterborough.....	2	15	0
Diseworth	4	10	0	Portsea	21	18	0
Duffield	12	12	10½	Queenshead	9	10	4
Draycott	4	3	11	Quorndon	34	8	0
Edmonton	13	16	6	Ratcliff	0	10	0
Fleckney	2	5	0	Retford	25	0	0
Fleet	23	13	6	Rothley	13	3	6¾
Gedney Hill	4	3	6	Sawley	27	3	3
Halifax	1	2	0	Seven Oaks	15	0	0
Heptonstall	8	17	0	Shilton	5	0	5
Hinkley	19	15	4	Shore	1	4	3½
Hugglescote	20	14	5	Smalley	20	12	0
Ilkiston	43	0	0	Spalding	30	12	0
Isleham	13	0	0	Staley Bridge.....	7	7	0
Kegworth	11	2	1½	Sutterton	6	17	7
Kirkby Woodhouse	7	13	0½	Sutton Bonington	17	13	6
Kirton	11	3	10½	Sutton Ashfield.....	31	0	0
Knipton.....	4	15	9½	Syston	5	13	6
Leake and Wimeswould.....	30	4	3½	Ticknall	16	4	2½
Leicester, Friar-Lane	23	0	0	Tarporley	1	3	0
Archdeacon-Lane.....	23	2	0½	Thurlston	7	10	7
Lincoln	9	8	0	Tydd, St. Giles	2	0	0
Lineholm	0	14	0	Warsop	10	12	0
London, Commercial Road.....	10	6	3	Whittlesea.....	1	3	6
Longford	42	8	11	Wirksworth and Shottle	32	10	2½
Long Whatton	4	0	0	Wisbeach	10	0	0
Loughborough	94	1	0	Wolvey	8	4	0
Louth	11	9	0	Woodhouse	14	16	8½
Lyndhurst	10	0	0	From the profits of Repository	10	0	0
Macclesfield	5	0	0	Sundries.....	0	18	2

Your Missionaries call for further help ; the scenes around them are represented as deplorable beyond expression or conception. "None," one of them observes, "can fully believe but those who see." Yet they unveil horrors, so appalling, that the mere recital should excite the sympathy, and call forth the prayers and exertions of every heart, not hard as rocks of adamant, nor cold as eternal ice. Various accounts, previously given of the horrid nature of the idolatry connected with the temple of the modern Moloch of India, they fully confirm. They have seen the benighted myriads, that, urged on by Satan, rave and madden around that idol's shrine—that in multitudes upon multitudes, which no man can number, pay their homage to that unwieldy block of wood. They have seen the ground strewed with dead, whose putrefying remains were fattening the soil, and polluting with pestilential fumes the air. At times they have seen the wild animals that there, "exhibit a shocking tameness," devouring the dead, but they have also known a period when the dead

appeared too numerous to be thus consumed—when so many human victims lay scattered round the towers of Juggernaut, that there did not appear dogs, jackalls, and vultures, sufficient to devour their flesh. They have gazed on pilgrims who were measuring their weary journey by their own bodies, laid down at every step. One of them met with a pilgrim of this description, who, with a constancy worthy of a better cause, had persevered through eight tedious months, and for the painful distance of seven hundred and fifty miles, in stretching his body on the soil. They have witnessed infatuated widows burn, and beheld the sufferer leap into a flaming pit, a dreadful emblem of the pit of endless woe. Placed amidst these scenes of woe and death, they look to you for prayer and help ; and to Him, who is truly Lord over all, for his blessing to crown their arduous labours ; and by the conversion of Hindoos, to reward their sorrows and their toils.

While the scenes of darkness, woe, and death, which your Missionaries behold, are so appalling, how godlike is the work in which, under your patronage, they engage ! How delightful is the idea of communicating to multitudes, so lost, the tidings of salvation ! Of furnishing them with the scriptures of truth, and directing them to the Lamb of God ! Where you to give them other knowledge, though the most esteemed, it would benefit them only through the span of time ; but the Bible is the book that directs to the good of eternity. Other wisdom may please and profit through the transient day of life, but the wisdom from above will be the source of unfading blessings for infinite periods, beyond the hour when stars and sun shall cease to shine, “and rolling years shall cease to move.” O consider, that in conveying them the gospel, you open to their view a display of the love and wisdom of God, that will shine bright to eternity. Thus you direct them to a Saviour, whose atoning death will be celebrated for ever, in the hymns of the redeemed.—A Saviour to whose dying sorrows, heaven will owe an immense portion of its happy and deathless inhabitants, and all the praises of redeeming love, in which those inhabitants will for ever unite. While from this source, God himself shall derive all the revenue of glory, that, as the GOD OF SALVATION, will accrue to him through all eternity. What are all the temporal blessings that the most refined benevolence can confer, compared with effects like these ? Those blessings would never call forth songs of endless thanksgiving, nor fill the hearts and anthems of redeemed for ever ! It is in the labours of Christian piety, that great events crowd upon each other,—Events, perhaps judged

little by an undiscerning world, but great, because their influence extends through eternal duration. The conversion of one poor Hindoo, is a greater event than the mere temporal deliverance of a nation from bonds and slavery; and though unpraised and unnoticed by man, will be remembered with angelic joy, when the trumpet of fame is hushed by the archangel's oath, that time shall be no more; and will be a subject of pleasure, gratitude, and praise, when the triumphs of contending nations are forgotten; and when those nations themselves are swept into oblivion by the besom of destruction.

Pursue then, Christian friends, your labours of love: connect in your view the promised triumphs of future ages, with the labours of the present;—the numerous converts of distant years, with the difficulties and discouragements of a commencing Mission.—Then will be the harvest, now is the seed-time, but this seed-time prepares for that harvest. And looking a little forward, contemplate the period when both seed-time and harvest being finished, “he that soweth, and he that reapeth shall rejoice together.” Yet long before that solemn day, will the period arrive, which must finish all your labours, and finish them for ever, for though eternity is before you, there is no labour there. Behold the blood-bought crown, which glitters through the skies, hear the voice which saith, “Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, in the grave whither thou goest.” “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever,” and O, what is the for-ever of heaven. Look to him who thought it not robbery to be equal with God, but who became, for man's welfare, a man of sorrow and of toil. Think of admission into his presence, and every labour past, of reaping an eternal harvest there: and then of meeting some poor wanderers, snatched by your instrumentality from everlasting night.—Think of all this, and must you not be prayful and active, while the day of activity lasts! Must you not be zealous for his glory, whose saving love wrote your names in the book of life,—whose dying sorrows purchased life for you!

A SUTTEE.

The following account of a Suttee, whose horrors were witnessed by Mr. Bampton, has been forwarded by him.

Juggernaut, July 7, 1824.

Dear Brother,

Another of those horrid examples of self-murder, called Suttees, took place here on the second instant; and, as I was present, I will send you some account of it. The infatuated woman whose death I witnessed, was the widow of a Brahmin who had died the same morning. Their residence was about four coss from this place, and they probably came hither to attend the Rut Jattra. The man's age seems to have been about forty, and the woman's thirty or thirty-five. The Brahmin is said to have a father still living, aged about eighty, and the people intimated that he was too infirm to be present; I was likewise told that the deceased had three brothers, two of them younger than himself, and one older, who were all expected to be there; I was further informed that the man had left two children, a son fifteen or sixteen, and a daughter eighteen years old; the daughter I understood was not expected to appear, but the son would come "to give his father and his mother fire." The deceased was a man of little or no property, not more than a hundred rupees, but he provided for these horrid rites by paying a sufficient sum to one of his friends before he died. The place where this murder was committed is called Swurgo Dwaro, which, in English, means the gate of heaven, and when I reached it I found the coolies employed in digging the hole. It is well known that

on these occasions the bodies are frequently burnt on a pile, but sometimes the fire is kindled in a hole dug for the purpose, and I think this is generally the case in this neighbourhood; this hole or pit was circular, about six feet deep, its diameter at bottom perhaps a little less than its depth, and at top twice as much. Soon after my arrival, about twelve coolies came, each of them bringing a load of wood, on his or her head, for several of them were women, and they came twice, I charged all the labourers with being accessory to the crime, about to be committed, and the general reply was in substance, that they worked for money, and did this work as they did other work, because they were paid for it. Carelessness or cheerfulness characterised all the Hindoos near or on the spot. Ten or twelve were playing at some game but a little way off, and one near the pit proceeded to break some of the wood into small splinters, in order to facilitate the kindling of the fire, with quite as much apparent indifference as if he had been about to boil his own rice; when he thought he had broken enough, he proceeded to light a small fire near the pit, but he took some previously to light his own chiroot, and he was at once employed smoking it, and kindling the fire; this being done, a small fire was kept up, for the purpose, as I supposed, of being ready to kindle the larger one. The pit being finished, a quantity of water was mixed with cow dung and sprinkled on the margin about one third of the way down, in sufficient quantity to turn the sand its own colour, two ropes were also well wetted with the same mixture, the use of which will appear hereafter. On inquiring the use of two bamboos

which lay near, I was told that they were to stir the fire and turn about the bodies; the bits of wood prepared for the occasion, were between twelve and eighteen inches long, and I suppose, on an average, five or six in circumference; a quantity of them were now thrown into the pit, and a man at the bottom proceeded to set them up on their ends two or three thick round the sides, upon this he placed a second tier, and on the second, a third, he also covered the bottom perhaps five or six inches thick, so that the pit was now two thirds lined with wood, but, as may be readily supposed, the upper tiers were thinner than the bottom one. Soon after all was finished the dead man was brought on a rough bier, which I can readily suppose might have been constructed by one man in less than a quarter of an hour. The sides were two bamboos sufficiently thick for the purpose, and across them were tied (ladder wise) eight small ones, some of them about the right length, and some of them considerably too long. The corpse was partially wrapped in a quilt and a mat, and it was brought by four Brahmins preceded by a fifth, this leading Brahmin carried a bundle of straw tightly bound up, about the length and thickness of a man's arm, and ignited, in which way the Hindoos often preserve fire for a considerable time, these men seemed to be repeating some formula, but they very readily left off to answer any questions that were put to them relative to the business they were about.

Soon after this I received a message which obliged me to go home, and returning as expeditiously as I could, I found that the man had been placed in the pit in a sitting posture, with his back resting against the sides;

the fire too had been lighted but the wind blew it from the body. Proceeding, now, the way the woman was expected, I soon saw the procession, (if it may be called a procession,) halting a few hundred yards before me; the crowd was kept off the woman by a square made of four bits of wood, each five or six feet long, I believe the men who carried it, were all Brahmins. The rabble was preceded by some of their rude music, which was not playing when I got up to them; but I had the pleasure of seeing two of my worthy countrymen humanely employed in persuading the woman not to destroy herself: these gentlemen were Lieutenant Welchman and T. Becher, Esq. and they gladly accepted my assistance, but alas, we all laboured in vain. I urged the grief which her death would occasion her daughter, and I would have added her son, but as I understood that he was ready to act his part in the infernal tragedy, I rejected that argument as a useless one; I assured her that God would not be pleased but displeased with her conduct—that she was going the way not to heaven but to hell—that the act was not required even by their own shasters, and finally I assured her of a sufficient maintenance if she would consent to live; but it was all of no use. She said that her daughter had a husband and children, and would not be grieved at her death. As to the morality and safety of acting as she was about to act, she denied the truth of what I said, and assured me that she did not want money; she was so far from seeming depressed that she laughed when she replied to what I had said: several times she repeated Chareedeyo, that is, give me liberty to proceed; and when she did pro-

ceed, it was with as composed a mien and as firm a step as any other person there. Unwilling to see her burn herself my worthy companions tried, I think, twice more to prevent the horrid deed; and I lent my feeble assistance, but to no purpose; they halted twenty or thirty yards from the flaming pit, where the last effort was made, and that failing, her infamous coadjutors gave her a lighted lamp, which I think she put into an earthen pot, that she carried under her arm, what became of this afterwards I do not know, for in a little time all was confusion, and a scene, the most perfectly hellish, that we ever saw, was presented to us; a way was made for the woman to the pit, and its margin was left clear, she advanced to the edge facing her husband, and two or three times waved her right hand, she then walked hastily round the pit, and in one place I thought the flames caught her legs: having completed the circle, she again waved her hand as before, and then without either hurry or hesitation jumped into the fire * * * * *

At this moment I believe the drums beat, and an infernal shout rent the air, but I can scarcely say I know, all was confusion, a dense smoke issued from the pit, intermixed at intervals with partial bursts of flame, this was occasioned I suppose by quantities of powdered rosin being thrown into the pit by handfuls, and what was thrown in at one time popped off in a sudden blaze, whilst what followed it obscured the pit with smoke. In a little time however, they allowed the fire to clear itself, and we then saw the wretched woman in the midst of it, I think her posture was that of kneeling down and sitting on her heels, her body

was erect and motionless, except that she sometimes moved gently backwards and forwards as if she bowed. The assistant murderers kept throwing a little rosin at her, but she did not seem likely to be out of her misery in a little time, for the fire was not large and fierce enough to do the dreadful business very quickly; so Lieutenant W. as he could not save the woman's life, resolved, if possible, to shorten her sufferings, and he insisted upon the people throwing in more wood, but I rather think he was forced to use his stick in order to enforce obedience. The poor creature still kept her erect posture, but at length she seemed partially to rise, and she pitched forwards with her head against the side of the pit, about two feet from her husband's left hand; part of her dark skin was burnt off, and we thought she had lost one hand but now I believe this was a mistake. The motion of her head in this new position indicated pain, and she continued to live two or three minutes longer. The other gentlemen then went home, but I staid a little longer and saw the bodies taken out; for though the women are burnt to death in these pits, the bodies are taken out whilst they are distinguishable, and consumed in two different fires, at least that is the case here, and we are told it is done that the son may make sure of some fragments of *both* his parents to throw into the Ganges. Now the ropes came into use which I have said were wetted with cow dung and water, one of them was doubled and the middle thrown down to catch the man's chin, I think it was guided to his chin by a bamboo; one or two bamboo levers were then put under his head to raise it, and get the rope round his neck, the rope

was then twisted, that is, the two ends of it were twisted together, in order to fasten it, and they began to draw, but they failed, for the rope slipped off. Another man then attempted to fasten the rope, he succeeded, and they drew up the body with the exception, I think, of the legs, but it was quite dark, and nothing could be seen but by the light of the fire. As they were not very expeditious the ropes must have been in considerable danger of being burnt, but the people threw a little water on them occasionally to prevent it. They then tried to raise the woman, but could not easily get the rope round her neck, so they put it on her arm which projected in such a way as to favour their doing so, and after twisting it well, they drew her nearly to the top of the pit, but they seemed afraid they should lose her again if they trusted entirely to her arm, so she was held just below the edge of the pit, till another man put the other rope under her chin, and she was then drawn quite up. Some of the people then employed themselves in arranging the wood for the fires to consume the bodies, and I staid perhaps ten minutes longer, finally leaving both bodies on the brink of the pit, that of the woman still blazing, the joints of her knees were exposed, and most of the flesh burnt off one leg. I said yesterday to a fourth gentleman, who was present, "Did you ever see such a scene before," to which he replied, "No, and I will never see such a scene again." Such are the facts, and I leave them to produce their own proper effect, remaining,

Yours affectionately,

Wm. Bampton.

MISSIONARY MEETINGS.

CONINGSBY, July 23.—On Wednesday evening Mr. Bissil preached, and Mr. Kingsford on Thursday evening. Both the sermons were considered highly appropriate, and well adapted to promote the great and sacred cause of Missions.

The Missionary Meeting was held on Thursday afternoon, when Mr. Bissil was called to the chair. The several resolutions were moved or seconded by Messrs. Everard, Atterby, Bissil, Noble, Kingsford, Hinners, Paine, Bond, and Thompson. The services on Thursday were numerous and respectably attended, and the proceedings of the day marked with harmony and delight. Collections £10. 10s. besides £8. 18s. 6d. previously received. Several small articles were also presented for the Schools in India.

AUSTREY and WARTON.—The Missionary Anniversaries at these villages were held on August 1st and 2d. Messrs. Butler, Winks, Pike, and Hudson, at Austrey, pleaded the cause of the Heathen, and the same brethren, with the exception of Mr. Winks, addressed the audience at Warton. Mr. Barnes presided on both occasions, and Mr. Hudson preached. Collections about £5. a very considerable increase in the income of the year, showed the value of the exertions of Mr. Linnett, the Secretary appointed at Austrey, in 1824.

QUORNDON, August 7th, and 8th.—On Lord's day 7th Mr. Winks preached at Quorndon and Barrow, in behalf of the sacred cause of Missions. On Monday evening an interesting Meeting was held, Mr. Allsop presided, and the resolutions were moved or seconded by Messrs. Stevenson, Winks, S. Taylor, Tyers, Pike, Hudson, and Scott. Though on account of the forwardness of harvest, the time was not favourable, yet the Meeting was well attended. Collections £10. 2s. 9d.

SMALLEY.—An interesting and crowded Missionary Meeting was held in this village, on Tuesday August 9th. On the preceding Lord's day Mr. Hudson preached. At the Missionary Meeting Mr. Flewker, a respectable Solicitor at Derby, kindly consented to preside. Messrs. Clarke, Winks, Griffiths, Pike, Ellis, Hudson, Vincent, and Wilkins, moved or seconded the resolutions. Much christian feeling was manifested, and much interest excited. Collections £13. 11s. 8½d. being much above any former collection.

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VOL. IV.

BRIEF MEMOIR

OF

MR. JOHN WHITE,

Of Cotes, near Loughborough.

MR. JOHN WHITE enjoyed the advantages of a religious education. His parents, being both members of the church then assembling at Loughborough and Quorndon, were very careful to train up their children in the nurture and admonition of the Lord. Among other means employed by them for this important purpose, was that of habituating their tender charge to a regular attendance upon the public worship of God; and the happy effects were very apparent in the character of their son. At what period or by what means, he received his first serious impressions, is uncertain; but he was baptized when only twenty-one years of age, in a rivulet near Quorndon, in the year 1783, by the venerable Mr. Grimley, many years the vigilant and faithful pastor of the church at Loughborough.

In the following year, Mr. White entered into the married state; and selected, as the sharer

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of his joys and sorrows, Miss Ann Parkinson, eldest daughter of Mr. T. Parkinson, of Quorndon, an active member of the church and a deacon. By her, he had a numerous family; five only of whom survive him, one son and four daughters. Of the latter, three are members of the church at Loughborough. From the time of his marriage to the death of Mr. White, sen. the subject of this memoir occupied a farm in the parish of Hoton, a village about three miles east of Loughborough. He then removed to Cotes; and entered upon the situation rendered vacant by the unexpected decease of his revered and beloved father. Here he continued to reside, until it pleased divine Providence to call him to the possession of a house not made with hands.

About ten years before his death, Mr. W. was called by the church to fill the office of a deacon. Though the distance of his residence and the pressure of his own affairs might, in some instances, prevent his taking so active a part in the business of the church as some other of his brethren in office; yet when his presence was required, and his health did not prevent his attendance, his place was seldom va-

3 E

cant, either at church meetings, or meetings of the deacons for any special purpose.

At the Annual Association, held in Broad Street, Nottingham, in the year 1823, Mr. W. was unanimously requested to fill the office of Treasurer to the G. B. Home Missionary Society. With this request he complied, though with some degree of reluctance, arising from a fear, that the multiplicity of his own concerns would not leave him sufficient leisure, or the commencing infirmities of advancing age would deprive him of the ability requisite to the proper and effective discharge of the duties connected with the office. How far the fears he had entertained were realized, in his own view of the case, it may be difficult to state; but his friends can bear ample testimony to the cheerfulness with which he devoted both time and labour to the interests of the society. Indeed, his attachment to the Redeemer's cause seemed to increase with his years. Of this there was pleasing evidence, from the lively interest he took in the prosperity of his own church, and of the whole Connection; but especially from his solicitude for the success of our Foreign Mission.

It is by no means intended to represent the character of the deceased as faultless. He was the subject of passions similar to those of his brethren; and under their influence was, no doubt, on some occasions, seduced from the path of duty; but, by divine aid, he was enabled to acquit himself in the world, as a man of strict and unimpeachable integrity. As a master, it was his desire to give to his servants that which is just and equal, knowing that he also had a

Master in heaven. His care extended to their eternal interests; and, with that view, he spared no pains to procure their regular attendance at a place of worship. In the cultivation of conjugal and paternal affection, and in the punctual discharge of the duties arising from those endearing relations, it is believed few have exceeded him.

As a member of a christian church, he was remarkable for the undeviating steadiness of his attachment to the cause, and the regularity of his attendance upon public worship and other ordinances of the Lord's house. Providence had placed him in easy circumstances; and his gratitude for this expression of divine goodness was manifested by cheerful and liberal contributions to the support of the Redeemer's interest. In this respect, his removal will be sensibly felt by the church of which he was a member, and in some measure by the Connection at large. Another, and not the least pleasing feature in his character, was his modesty. Neither his standing in the church, his official capacity, the liberality of his contributions, nor any thing he had done for the cause of Christ, was by him ever made a reason for the exercise of undue influence. On the contrary, when called to give his opinion on any subject of discussion at the church meetings, it was always given in a manner expressive of the utmost diffidence.

The earthly course of this pious and useful christian was unexpectedly closed in a very affecting manner. He spent the greater part of the day, Jan 26, 1825, among his labourers in the field. His health appeared as good as usual, and no indication of the contrary was observed;

unless it was some additional tendency to lethargy. When he returned from the field to dine, having to wait a few minutes for dinner, he was observed to fall asleep. From tea till supper, he was principally engaged in reading the *Missionary Observer*; and expressed great pleasure in the encouraging appearances of the *Mission*. He ate his supper as cheerfully and freely as usual; but, in a few minutes after he had withdrawn from the table, he observed to his daughter, that he felt such an unusual giddiness, that, if he had not been sitting, he believed he should have fallen. At the same time, he complained of a very peculiar sensation in one of his arms, of which it was observed he was rapidly losing the use. This excited alarm; and in a few minutes he expressed a wish that medical aid should be procured; observing that he should not long be able to speak. He immediately lost the use of his speech, and very soon all sensation. The medical gentlemen pronounced the attack to be decidedly apoplectic: little hope was, therefore, entertained of his recovery. About two o'clock in the morning, the symptoms were thought more favourable; but the hope thus inspired, was of short duration. Notwithstanding the application of every means which professional skill, or the affection of friends and relatives could suggest, the disease continued and increased in violence until six o'clock the following evening; when the energies of nature being no longer able to sustain the conflict, he gently and calmly expired. Thus suddenly was he called to the church above, in his sixty-second year; after having been a regular, active and honourable member of

the church below, for more than forty years.

His remains were interred in the burial ground adjoining the G. B. chapel, Loughborough, on the ensuing Monday; and, on the following Lord's day, a funeral sermon was delivered, by his afflicted pastor, to the most crowded and deeply affected audience that ever assembled within those walls, on any similar occasion. The portion of scripture, suggested to the mind of the preacher, as suitable for the foundation of his address, were the words of our blessed Lord, Matt. xxiv. 44: and with these it may be proper to conclude this short notice; "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." *Loughborough,* T. S. Aug. 26, 1825.

THE WORSHIPPERS.

"Let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." PAUL.

One of the most astonishing and interesting spectacles which a pious and well informed mind can contemplate, is that of mortal men holding communion with their Maker. When we reflect on the infinite disparity between the parties—that God is in heaven and his worshippers on earth:—that they are totally helpless and dependent, and He is all powerful and self-existent:—that they are creatures of yesterday, and He is, from everlasting to everlasting, the same infinite, unchangeable Jehovah:—that they are sinful and polluted, rebels

against his authority and obnoxious to his just indignation; and He is a Being of immaculate holiness, of purer eyes than to behold iniquity, in whose sight the heavens are not clean, and who chargeth his angels with folly—we are astonished at the amazing condescension of the adorable Creator in permitting such mean, guilty and polluted creatures to approach his presence. But, when we recollect at what an unspeakable price this infinitely kind Author of all good has opened a way to his mercy seat for lost and ruined sinners, through the sufferings and death of his well-beloved and only-begotten Son, our admiration and astonishment increase. We are ready to exclaim, “Surely creatures so unworthy and yet so highly favoured will feel constrained, when they are indulged with this high honour and invaluable privilege, to be most earnestly careful that ardent gratitude, unbounded love and profound reverence occupy and animate their whole souls, and be conspicuous in every word and action.”

This would have been their reasonable duty, had the Almighty given no express intimation of his will as to the manner in which his children ought to worship him. But, when he has condescended to teach them by his word and Spirit how they ought to serve him; has informed them whom he will accept and what sacrifices are well pleasing in his sight, has required to be worshipped in spirit and in truth, and pronounced a curse on every formal, careless and hypocritical worshipper;—when He has done all this, surely no one, who feels the force of his love or regards his authority, will venture into the courts of Jehovah, the heart-searching God, without such an

awful sense of his power, holiness, wisdom and goodness, as shall induce him to preserve his thoughts pure, his actions reverent, his words sincere, and all his soul engaged in the most humble and devout adoration; and to guard, with the utmost circumspection, against all deceit, formality and indifference: lest he should offend the Divine Majesty and cause the Father of mercies to withdraw his presence,

And yet, alas! such is the weakness and depravity of our natures, even when in some measure renewed by grace, that every christian who knows the plague of his own heart, feels daily occasion to lament the follies, imperfections and sins which defile the solemn and interesting seasons of divine worship, and mingle themselves even with his most sincere and ardent acts of devotion. He will acknowledge, with unfeigned sorrow, the difficulty of fixing his attention on the sacred subjects which ought to engross his whole soul; and the painful and almost incessant wanderings of his thoughts to inferior and often sinful objects. His constant experience will teach him the necessity of seeking to obtain “grace whereby he may serve God acceptably, with reverence and godly fear.”

We have been led into these reflections by perusing an interesting essay on this important subject, written, by a worthy minister, above forty years ago. Some extracts from this manuscript we shall lay before the reader; hoping that they will assist him to discover and correct his own imperfections in the discharge of this most pleasing and edifying part of christian duty and privilege. But, in order clearly to understand these extracts, it must be premised

that the author represents himself as having obtained, by means of supernatural eye-salve, the faculty of inspecting the hearts and viewing the internal emotions of those who surround him, with as much accuracy as others perceive their bodies and external actions. Thus endowed, he enters a crowded meeting-house, and examines the thoughts and employments of the congregation, during divine worship. Omitting the greatest part of his machinery, we shall transcribe his account of the result of his inspection

"I first examined the very soul of the preacher; and, to my great satisfaction, I found engraven upon his heart, the doctrines, precepts and ordinances of his Master, the Son of God. In the very centre, grace reigned triumphant over nature. Sin was chained at her footstool, corruption lay expiring at her feet, and the whole soul bowed low to her sceptre. On further inspection, I found his heart to contain love, in the form of pure fire; knowledge and wisdom, in the figure of light; zeal and humility, under their proper emblems; and a zone of glory encompassing the whole, with this inscription, "Holiness to the Lord." I next noticed more particularly his conduct while engaged in his sacred employment. And, though I observed once or twice his mind a little inflated with the consciousness of his own ability, and a spark of pride now and then arise, when a noble sentence had been well delivered; yet these inclinations to self-exaltation at the moment when the honour of his divine Master ought to have engrossed his whole soul, were instantly checked, by an ardent wish and secret prayer, that these dispositions

should be entirely subdued. From the whole of my observations, I was convinced that the preacher was a sincere ambassador of the Lord; though corruption, which lay expiring at the feet of grace, was not entirely dead."

"I turned now to examine the congregation: and my attention was first arrested by a goodly number, though, alas! a small minority of the whole auditory, who were worshipping in spirit and in truth. I found their hearts much in the same state as that of their reverend teacher. The same laws were engraven on them; grace reigned there in a similar manner; and the bright zone of glory surrounded them, having the same inscription, "Holiness to the Lord." Their souls were devout and serious in the solemn work of prayer; their minds fixed and attentive to the word of truth delivered; their hearts elevated to heaven in the act of praise; and love, with a pure and sacred fire, warmed every breast and enlivened all their devotions. And, had I not taken a closer survey of their minds, I should have been tempted to believe that the worship of heaven could hardly exceed what I now beheld. But, alas! on a more attentive scrutiny, I soon discovered many imperfections and follies even in these devout worshippers. I discovered that their attention was not wholly kept up for ten successive minutes. Their thoughts were frequently turned to meaner objects, in a manner unknown to themselves; and a thousand trifles intruded upon their minds while they stood in the divine presence. When this was the case, the flame of devotion decayed like the faint blaze of an expiring taper. Soon however I observed

that they became conscious of their inattention. They were ashamed and confused that their thoughts had thus wandered from the sacred employment, and that they had acted thus irreverently in the sight of a holy God. A deep sigh arose from their contrite hearts, ascended up to the throne of the Most High, found acceptance there through the Intercessor, and mercy forgave their fault. They not only mourned for their folly, but attended more closely to the blessed employment in which they were engaged. The expiring flame of devotion immediately revived, and shone forth with increased splendour.”

“I now proceeded to inspect the careless and inattentive worshippers. These were much more numerous than the class I had just examined; and therefore I found it necessary to be more particular in my observations. The first person I noticed was a grave old man, upwards of seventy; bowed down with age and infirmities, and within a few steps of the grave. I was sorry to see him in this class of worshippers; but, upon further inspection, I perceived that his intellects were a little impaired; and this, added to his bodily infirmities, rendered him almost a cypher among the company: but yet he was much too careless and inattentive. His attendance in the house of God had become habitual; as it had been regular for forty or fifty years. But by inattention in the more early part of his life, he had nearly lost all sense of the very great importance of the service which he came to perform. His mind was frequently engaged upon certain events that had transpired in his journey through life; which, with fre-

quent interruptions from bodily aches and pains, incident to old age, employed the chief part of his attention in the house of God. I mention this case, that my grey-headed friends may examine themselves. If they have contracted habits of carelessness in religious duties, they are in danger of losing all relish for them. Let them immediately arouse their energies and labour to worship God in spirit and in truth; for, if they are deprived of those comforts which arise from sincere worship and close communion with God in his ordinances, I do not know what they will find to support their minds in tottering down to the grave. And let the young and vigorous beware how they indulge in a formal and careless attention to these high duties; lest they contract habits that will deprive their old age of enjoyment and their death of hope.”

“The next person who caught my attention was a middle-aged man, respectably dressed and of an agreeable deportment; one of that class of farmers, known in the country, by the appellation of “gentlemen graziers.” I had seen, with great pleasure, several of these characters among the sincere worshippers; but finding this individual among the inattentive, I determined to inspect his state. His body was in a perfectly correct and becoming attitude; but his mind was upon the full ramble. He started off from the house of God, travelled over all parts of his grounds, took notice of every hoof of his cattle, determined the value of many of them, and then pursued his journey to almost every market and fair within twenty miles of his farm. After visiting these places of public resort and business, he was returning home:

wards, when the rising of the people to prayer put an end to his reverie, and brought him again to his devotions."

"I afterwards inspected the heads and the hearts of several of the worshippers, of different avocations and pursuits; but, finding them employed in a manner quite as inconsistent with the sacred occasion, as the gentleman grazier had been, I decline entering into detail. Suffice it to observe that their minds were unfixed, inattention sat visible on every countenance, and solid devotion and sincere worship seemed their last concern. As I could take a correct view of their minds, I must confess that they exhibited the most grotesque and disgusting spectacle that I ever contemplated. While the diligent worshipper was devoutly confessing his own sins before a holy God; his next neighbour perhaps was reckoning the several sums due to him from others, and forming schemes how to recover them. While one was enriching his mind with heavenly knowledge, the other was laying plans for the advancement of his temporal wealth. While this man was solemnly examining the state of his soul, his fellow was anxiously reviewing the state of his secular affairs. While one was carefully listening to soul-cheering news from the celestial world; another was ruminating on the contents of yesterday's gazette. While the first was enumerating, with grateful self-application, the precious promises of the everlasting gospel; the second was counting the buttons of his coat, and wondering how they were made. In short, while some were seriously attentive to their duty, worshipping God in the

beauty of holiness, and intent upon their spiritual improvement; others were equally busy upon trifles, amusing themselves with the various objects of a roving imagination, and wholly engrossed with the common affairs of life."

"Sometimes indeed these triflers would start at their own folly; tremble when they reflected upon their irreverence and presumption; and with dejected hearts return to their devotions. Several among them would even drop a tear of penitence, mourn that they had thus shamefully offended that holy Being, in whose presence they stood, and send forth a sincere petition for divine grace to fix their hearts and prevent them from future wanderings. But I observed with sorrow, that some even of these, in the course of a few minutes, too often relapsed again into their former inattention. They did not watch as well as pray against the sinful habits that had gained such an ascendancy in their minds; but, having petitioned for extraordinary assistance, they neglected properly and incessantly to exercise that strength and grace with which they were already furnished."

"One individual of the congregation attracted my particular notice. He was earnestly attentive to the preacher, and esteemed by many a very judicious hearer; yet, on the first glance at his soul, I discovered that he was a most careless and unprofitable worshipper. In the midst of his heart, were seated, pride, detraction and envy; and these prompted his strict attention to the discourse. If the minister treated on the doctrines of religion, he listened, that he might find something wrong, either in the

doctrines themselves or in the illustration of them. If the ideas of the speaker were in any degree beclouded, or his mind embarrassed, if he strayed a little from his subject, or dropped a remark not strictly connected with it; if he appeared dull in his observations, or trite or weak—all these defects were quickly observed by this hearer, and carefully treasured up with great satisfaction in his memory, to be produced for his own credit or to the disadvantage of the preacher, whenever opportunity offered.—If the man of God was insisting on the preceptive parts of the Bible, or denouncing the anger of the Lord against sinners; this self-appointed judge would look round upon the assembly, and fix upon the individual to whom, he had no doubt, that every precept was intended to apply, and against whom every rebuke was directed. As the preacher proceeded, he busied himself with applying the several admonitions, as they were given, to one or another of his fellow-worshippers. When a precept or reproof was delivered, he would say to himself, “There, friend, take *you* notice of that:”—to a second, “Do *you* remember this admonition:”—to a third, “Do *you* attend to this reproof:”—and to a fourth, “Carry this reprimand home with *you*.” In this manner he spent the sacred hours; and just before the service closed, I observed that his head was filled with the observations he had made on the minister and the audience; but his heart was a perfect vacuity—no part of the blessed word being treasured there, nor a single doctrine, precept, or reproof applied to his own edification.”

“I turned from him with disgust, and again surveyed the

congregation; but I found that nothing further appeared worthy of recording, amongst the male part of the hearers. Eight or ten persons had indeed till now escaped my notice; but I soon perceived they would give me very little trouble, as they were all either dozing or fast asleep. Some dozed because they were a little fatigued, and rather against their wills; others slumbered through mere carelessness and indifference; and some slept soundly through the force of custom, as they had, for many years, indulged themselves in taking a comfortable nap in the house of God. The inspection of their heads and hearts could be no way interesting; as neither religion nor divine worship could have any connection with their sleeping moments. But I could not repress the reflection, that the infinitely great and good God is often more disregarded and insulted than his very creatures. For who is accustomed to fall asleep in the presence of an earthly monarch? or to indulge in dozing at an assembly or a theatre? What then can be a stronger proof of irreverence, or a greater affront to the Almighty, than to accustom ourselves to sleep in his sacred courts; where he himself condescends to be present with his people, and employs his ambassadors to declare to them the words of truth and grace, for the benefit, comfort and happiness of their immortal souls?”

The writer having thus dismissed the male worshippers, proceeds to examine the female hearers; but his remarks on their characters and conduct must be reserved to a future number.

S. S.

THE APOSTLE'S PRAYER

FOR THE
EPHESIANS.

SECOND PETITION.

"That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love."
Eph. iii. 17.

The indwelling of the Holy Spirit to strengthen the christian's heart in his various duties and conflicts, while pursuing the journey of life, has been considered as a direct and immediate influence upon the mind; but the indwelling of Christ in the heart is objectively; it is by faith and love. Christ is the object of the affections; and has his seat in the heart of every real christian; and this affection is founded upon his revealed character as the Redeemer, cordially embraced by faith. Those who have a spiritual discernment of the excellence of his person and work, connected with a deep consciousness of their need of him, as lost and ruined creatures, will regard the divine testimony concerning him, and make him an object of trust and confidence, as well as of complacency and delight.

The Ephesians are addressed, in this epistle, as saints and the faithful in Christ Jesus. They were considered as already believers in him, and professing their love to him. The petitions therefore respect the continuance of their faith and love; that these graces might be immovably fixed and ardently exercised.

Jesus Christ was the object of their faith, as having been

the subject both of promise and prophecy. Hence the primitive confession was, "I believe that Jesus Christ is the Son of God."—that Jesus of Nazareth was the very identical person, the true Christ or Messiah promised. Peter says, "We believe and are sure that thou art the Christ, the Son of the living God." John the baptist "was sent to bear witness of the light, that all men through him might believe;" and the Evangelist declares that this was the end he had in view in writing his gospel; "These are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." John xx. 31. Whoever, therefore, carefully examines what has been written by the prophets concerning the Messiah, must, by receiving the evangelical history, be fully convinced that Jesus was the Christ.

But, it is in respect to the revealed character of Jesus Christ, that he is the object of faith and of love. It was not enough to identify his person with the predictions of the ancient prophets. Many did this without reaping any saving benefit from him; as many nominal christians still do. The faith of the gospel recognizes Jesus Christ as the Redeemer and Saviour of the world; by whose propitiatory sacrifice on the cross there is forgiveness of sins proclaimed to perishing sinners, and the way of divine acceptance opened, through the faith of him. The real christian cordially receives him in his official relations, and makes him an object of confidence and trust. "I know whom I have believed; and am persuaded that he is able to keep that which I have committed to him." Nor

is he a mere transient object of dependence but a permanent one, ever abiding in the mind; dwelling there, and continually supplying the soul with life and energy: so that the christian lives by the faith of the Son of God, who loved him and gave himself for him.

Jesus Christ is the object of the affections, as well as of trust and confidence. These are inseparably connected; and to love Christ must necessarily result from right views of his character, as revealed in the gospel. The knowledge of Christ always precedes saving faith in him; and he must become the object of supreme affections to all that truly believe in him: it is the happy result of that intimate acquaintance with him, and relation to him. Faith introduces Christ as a worthy object of affectionate regard, maintains the intimacy and correspondence with the affections, and fills the soul with unutterable delight. 1 Pet. i. 8. To dwell in the heart by faith, and being rooted and grounded in love, suppose such an endearing intimacy; for, to dwell in the heart of another is the same thing as to be the object of his intense affections, or to love the object supremely. This seems to be the purport of this prayer. Christ had already a place in their hearts, as christians by faith and love; but the apostle wished them to love him with intensity of affection, that their love should be immoveably fixed and ardently exercised.

There are the most powerful inducements and the most irresistible motives for this increased ardour. How great has been his love to us as perishing sinners! He laid aside the glory which he had with the Father, before the world was. "He

who thought it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of cross!" How can we refuse him our hearts, on whom alone our hopes rely; through whose blood we have forgiveness; and through whose grace we have the promise of life and salvation!

The terms rooted and grounded are metaphorical, and refer to a tree; which must take root downwards, in order to its bearing fruit upwards; must take a fast hold of the earth in which it is planted, so as to be well grounded, and able to stand fast amidst storms and tempests. Thus the apostle prayed, that the love of his brethren might be firmly fixed in Christ as its grand object, and that its principle might be permanent and in constant exercise.

There are different degrees in the exercise of love to Christ. In some it is only a transient feeling that soon evaporates; a sudden flight of passion that soon subsides. It has no root, and therefore soon dies; there is no depth in its foundation, and therefore it falls with the first blast. This accounts for the fall of many towering professors of religion; they are not rooted and grounded. Matt. xxiv. 12. Hence their love waxes cold, and in the time of temptation they fall away. How necessary therefore to perseverance and salvation, that the christian should grow in grace and in the knowledge of our Lord Jesus Christ, be rooted and grounded in love.—In other christians who are in a state of maturity, we

see their love burning with a steady and ardent flame; ascending upwards, and neither wind nor water obstruct its course. The troubles and afflictions of life, persecutions and all other trials, rather tend to increase its ardour than diminish its pure and holy flame. Agreeable to the metaphor, the roots of the tree cleave fast and strike deeper, by the storms and tempests which blow upon it; and the christian feels his interest, his security, and felicity in cleaving to the Lord with full purpose of heart.

The reason to be assigned for the flippancy of the one professor and the permanency of the other is, that in the latter, love is exercised and kept alive by the knowledge of the true character of Jesus, and a growing intimacy and acquaintance with it. The more we know of Christ, the more valuable will he be to us, and the more ardently we shall love and serve him. He will dwell in our hearts by faith; and we shall be rooted and grounded in love. He will be the chief of ten thousand; yea, the altogether lovely.

Such a love to Christ will manifest itself by a holy promptitude to do his will; to follow him and keep his commandments. This is all the proof that can be given: it is all that he requires. "If ye love me keep my commandments." And it is love to Christ that makes our obedience pleasant and delightful. "My yoke is easy and my burden is light."

"'Tis love that makes our willing feet,
"In swift obedience move."

We cheerfully serve those we love. Thus the christian walks in divine ordinances and patiently submits himself to the divine will under the troubles

and afflictions of life; and animated by this principle, he desires to be wholly and entirely consecrated to the service of his Saviour and Redeemer. It is indeed the sum of all his hopes and desires to be with Christ, and abide in his love for ever.

Thus will it be found that in proportion to the vigour of holy love, will the christian be steadfast or vacillating in his course. If it is weak and feeble there will be continual obstructions. There will be sluggishness in its exercise, and perhaps a total declension in its issue. But if it is vigorous, and founded upon a just discrimination of the Redeemer's true character and saving worth, as revealed in the gospel and cordially embraced by true faith, and we thus become rooted and grounded in love, then we may anticipate, that nothing shall separate us from the love of Christ: "neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword;" nay, in all these things, "we are more than conquerors through him that loved us." Rom. viii. 35—39. PHILOS.

CHRISTIAN CONSOLATION.

Outlines of a Funeral Sermon, for Mr. W. Veall, who died Nov. 12, 1771, aged twenty-one years, by the late Mr. W. Thompson, of Boston.

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"Even so them also which sleep in Jesus will God bring with him." 1 Thess. iv. 14.

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This paragraph was originally designed to be an antidote against
3 F 2

immoderate sorrow for such as died in the Lord or slept in Jesus; and is well adapted for the purpose. Some of the Thesalonians sorrowed for the dead in an undue and unlawful manner; and the apostle attempts to stop their flowing tears and relieve their distressed minds, by assuring them of the happy and safe state of their deceased friends, and of their resurrection from the grave and certain coming with Christ at the last day. He calls their death a sleep. He advises them not to sorrow as others did: neither to imitate the heathens, who had no hope of a resurrection and but faint ideas of a future state; nor as carnal persons, who have no hope and are without God in the world.

He tells them, that, as surely as they believed that Christ died and rose again, so sure and certain it is that all who die in Jesus are happy, and that he will bring them with him when he comes to judgment. For those that are alive at Christ's coming, shall not prevent their coming also who sleep with him. For the Lord himself shall descend, and the dead in Christ shall rise first, before the wicked arise and before the living saints are taken up to meet the Lord in the air. But after the dead saints are raised and the living saints are changed, they shall both ascend to attend the Lord in the clouds, and after the general judgment is closed, they shall ascend with Christ to glory; and "so shall they ever be with the Lord." Wherefore, says he, comfort one another with these words. They are true and may be depended upon for comfort. Make a proper use of them.

In improving the words of the text, let us endeavour to

give you the scriptural character of the persons who sleep in Jesus—and then to describe their happy state—at death—after death—and when God shall bring them with him to judgment.

I. Sleeping in Jesus supposes that they were in him previously. Men in a natural state are said to be without Christ: they are not in him and he is not in them. (a) No union has been formed between them; but they that are in Christ are united to him. They are in him by faith, and he is in them by his Holy Spirit. (b) They have been brought to see themselves lost and ruined without Christ. They have found all their own (c) works insufficient to save them without Christ. (d) From a heartfelt conviction of this, they have been brought to believe and trust in Jesus for all their salvation. (e) Christ is in them by his Spirit: they are renewed, changed and made new creatures, partakers of a divine nature, and born of the Spirit. (f) They have devoted themselves to Christ to live to him and glorify him on earth; desiring and resolving to obey him who is so good a Master and Lord. (g) This was the character of our young deceased friend: * thus he lived in Jesus. Is this our character?

Believers also sleep in Jesus. They are pardoned, justified, adopted, intitled to eternal life

(a) Eph. ii. 13.

(b) John i. 12, 13. Rom. viii. 9.

(c) Luke xviii. 13. Acts xvi. 31.

(d) Isa. lxiv. 6. Phil. iii. 5—8.

Eph. ii. 8.

(e) Eph. i. 14. 2 Tim. i. 12.

(f) 2 Cor. v. 17. 1 Pet. i. 9. Rom. viii. 9. John iii. 6.

(g) Col. iii. 23—29.

* Perhaps it will be agreeable to our readers to peruse the following account of this pious youth. "Additions were now frequently made to

and have a promise of it. (*h*) They have also a meekness for glory by being renewed and sanctified. (*i*) Thus they live prepared for heaven and when they die, they sleep in Jesus. In him they are safe and secure, as their ark, their refuge, their strong tower and covert from the storm. (*k*) Happy souls! Are we of their number?

II. Death is here and elsewhere called sleep. Soft and pleasing character. Jesus died; but his saints sleep. Sleep is desirable; so is death to the fatigued saint. Sleep delivers from pain, toil and sorrow; so does death, and by it the weary rest from their labours. Sleep refreshes and invigorates the body: so will death bring us into such a state as will be all vigour and activity. Sleep is in order to waking: so we die in order to live. We shall awake in the likeness of God. (*l*) Death delivers them who sleep in Jesus from all moral penal evil, from all affliction of mind, body or

(*h*) Acts x. 43. xiii. 38, 39. Gal. iii. 26. John iii. 16—36. x. 28.

(*i*) Col. i. 12. 1 Cor. vi. 11.

(*k*) Isa. xxxii. 2.

(*l*) Phil. ii. 23. 2 Cor. v. 1, 5, 8. Rev. xiv. 10.

the church at Boston, and the hearers continued to increase. The labours of Mr. Wm. Veall, a promising young minister, whom it had pleased God to raise up among them, contributed not a little to this success. Having devoted himself to the Lord by baptism in the sixteenth year of his age, this pious youth walked steadily forwards in the ways of religion; and in his twentieth year, was called by the church to preach in public. Being a sincere lover of the Saviour, his delight was to proclaim a free and full salvation to perishing sinners. But his usefulness was short. He was called to the church above, Nov. 12, 1771."

History of English General Baptists, Vol. ii. page 195.

estate. (*m*) After death, the body is laid in a dusty bed to sleep till the rising morn; but the spirit returns to God, and, being freed from a clogging body, from corruption and sin, is made perfect, and joins the spirits of just men made perfect like itself. It is completely blessed in the full enjoyment of God; and waits until God brings it with him to judgment. (*n*)

At the last great day, God our Saviour will come again from heaven, in great glory with a grand retinue of saints and angels. He will come to raise the dead, to change the living, to judge the righteous and the wicked, to put an end to time, to burn the world, to punish the wicked sinners, and reward his saints, the righteous. Then shall all who belong to Jesus make one grand assembly. Then we shall meet our dear friends again; and, if we belong to Christ, shall be blessed with him and them for ever. (*o*)

Let us examine ourselves whether we are now in Jesus. Let us anxiously labour and earnestly pray that we may persevere unto the end and die in him. Let us cease to lament over those who have died in him; and turn our concern to ourselves that we may be ready when the last messenger visits us.

THE BUILDING FUND.

(Continued from page 378.)

Having been requested by several correspondents to continue our re-

(*m*) Psa. lxxxiv. 19. 2 Thess. i. 7. Heb. iv. 6.

(*n*) Heb. xii. 22, 23. Psa. xvi. 11.

(*o*) 1 Thess. 1—7. Tit. ii. 13. Rev. i. 7. Matt. xx. 31. 1 Thess. iv. 15—17. 1 Cor. xv. 51. 2 Pet. iii. 9—15. 2 Thess. 7—10.

marks on the *Building Fund*, introduced in the last number, in order that the Connection may have the entire system at once before it, we proceed to consider the mode of distributing the produce amongst the various churches that are incumbered with debts. This is an important and, at the same time, a very difficult part of the subject; but as these are "the details" which the Association has "left open for revision," our readers will consider the following observations, not as the exposition of established rules, but as suggestions for their examination; which they will reject, modify or adopt as they see reason.

Two questions arise here: *To whom* shall the produce of the Fund be given? and *How* shall it be divided? Each of these inquiries demand serious consideration.

Some debts have been contracted from dire necessity, with the advice and encouragement of the Conference and Association: while, in other cases, the necessity has not been so evident, and no advice has been solicited. These debts have certainly very different claims to assistance; but it would probably revive unpleasant recollections, and produce unfriendly feelings, if the history of each case were to be detailed and its merits investigated. Perhaps all that ought to be done with regard to existing debts, will be to appoint a Committee to receive the statement of each church; and, unless some very particular reason appears against it, to enter their debts on the List of accepted claims: but when any glaring objection arises, to refer the case to the Association.

But the question as to the admission of *new cases* to the benefit of this Fund is of higher moment. One great advantage that the Connection may expect to gain from the new plan, will be that it will give a check to precipitation and imprudence in undertakings of this nature. Much injury has been sustained by churches, and heavy burdens have been thrown upon the Connection, by persons thoughtlessly incurring expenses, which they have probably never carefully estimated, on a vague supposition that they should be assisted in defraying them by sister churches. The very uncertainty of the extent of the aid which

they might expect has operated to render them in a measure, inattentive to the amount of the expenses; till they have involved themselves in embarrassments, that have depressed, if not ruined, the cause. To prevent these inconveniences, it ought to be an invariable rule, that no new case shall be admitted to the benefit of this Fund, which had not been approved by its own Conference previously to its having been undertaken; and which is not sanctioned by the Association as proper to be assisted. These precautions, joined to the accuracy with which the amount of aid to be expected in any given case might be ascertained, when the plan is in regular operation, would compel those, who contemplated the building or repairing of Meeting Houses, to sit down and count the cost, before they proceeded to execute their designs. The inexperienced and inconsiderate would thus be restrained from injuring themselves and their friends; while every prudent and eligible undertaking would receive real and effectual encouragement.*

But the success of the plan will greatly depend on the manner in which the money raised is divided among the several claimants. Now there are only two modes in which this distribution can be made. The portion, to be given to each case, must either be determined by a distinct examination of all the cases; or the proceeds of the Fund must be distributed amongst all the accepted claims in some known and approved proportion.

To attempt to discuss every case

* On this part of the subject, one correspondent suggests that no new case be admitted till the Fund can pay three per cent. annually on the amounts of the present debts; and when this is done, that the surplus be divided by the Association among new cases, according to its estimation of their merits. Another thinks that no church ought to be admitted to benefit by the plan, which does not engage to apply, not only the money received from the Fund, but also a certain annual sum in addition, procured by its own exertions, towards the actual reduction of the principal of their debt, without diverting any part of it to paying interest, repairs, or any other purpose. These hints merit consideration.

in the Association, and to apportion the degree of its relief to its relative merits, would require more time than is at present devoted to all the business of the meeting; and, from the very nature of the subjects, the results would often be unsatisfactory to the parties concerned. If indeed a Committee could be formed of men of tried integrity, competent information, perfectly acquainted with the affairs of all the churches which may apply for assistance, and possessing the full confidence of the whole connection, who could meet together at proper intervals, and devote sufficient time to the business, it would doubtless be the most eligible mode to leave the division of the Funds to their decision, after a proper investigation of the various claims. But where shall we look for men in whom all these qualities unite? And for any others, of inferior characters or abilities, to undertake the office of distributors would, it is feared, be productive of very serious evils. If all their decisions were made with the strictest impartiality, yet they would fail to give satisfaction. Every church feels the pressure of its own burden, and contemplates that of its neighbour only at a distance. It is natural therefore for every one to esteem its own case the most urgent; and to expect that especial attention should be paid to it. Now many of these expectants must be disappointed; and they will feel themselves slighted; and probably suppose they have not been treated with justice. Discontent, dissatisfaction and disunion would almost unavoidably be the unhappy result.

It will, therefore, it is presumed, be found necessary to adopt the other mode of distribution, and endeavour to discover some fixed proportion, by which the assistance to be granted to every case may be accurately determined. In considering this part of the subject, it is much to be regretted, that some correct statement has not been obtained of all the debts on meeting-houses throughout the whole Connection. Such a statement would have enabled us to ascertain, with certainty, the *real amount* of the relief that would be afforded on any assumed principle of division. As no such document, however, is in existence, we can only exhibit the

true proportion of the annual sums that would be assigned to each case.

We will therefore suppose, that the whole amount of the debts of the kind contemplated by this plan throughout the New Connection, is £12,000; and that one fourth part, or £3,000, lies on four churches in the following sums: viz. The first owes, £1,200; the second, £800; the third £600; and the fourth, £400. We also assume that the Building Fund produces £400. annually. There, as these four churches sustain one quarter of the whole burden, they have a claim to one quarter of the relief, or £100. How shall this be equitably divided among them?

First plan. Some have recommended to divide it in proportion to the amount of each debt. On this principle, the first church would receive £40; the second, £27; the third, £20; and the fourth, £13.

This would, doubtless, be a very simple mode of distribution; but it has been thought that the circumstances of churches are so various that it would not be equitable to treat them all on this principle. Let us suppose that, the first church has been in debt only three years; the second, twelve; the third, fifteen; and the fourth, twenty. Ought not the society, which has so long laboured under its pressure of a debt, smaller indeed than some others, yet probably much heavier in proportion to its strength; which has paid so much interest; and the minister of which has been straitened and his success much hindered by a burden, which it is incapable of removing;—ought not this society to receive more speedy aid, than the one which has recently taken up a load, which it is perhaps much abler to bear. Besides, the Connection may be regarded as a public company, engaged in the pursuit of a common object: whatever, therefore, promotes the object of the union, in any particular place, may be esteemed as an advantage to the whole; and, if expenses are incurred for this purpose, the whole body should feel itself under obligation to defray them. It is true that the church for whose particular use these expenses are incurred, receives the greatest benefit, and ought, according to its ability, to contribute the most largely. It

generally does this; and often with much difficulty and many painful sacrifices. But when it has done to the utmost of its strength; and, after all its efforts, has been compelled to pay a heavy interest for twenty years, it has an equitable claim to have this circumstance taken into favourable consideration.

Second Plan. These reflections have induced the Association to recommend it as a general Rule to *proportion the grant to the standing and amount of the debt.* If this be done on the principles of what arithmeticians call Double Fellowship, the £100. would be distributed among the four churches in this manner: the first would receive £12; the second, £32; the third, £30; and the fourth, £26

It is obvious that those churches which have long laboured under embarrassments will, if this proportion be adopted, for the first few years, receive far greater benefit than those whose debts are recent, although several times the amount of the old ones. But, it is hoped, that this extraordinary assistance will stimulate the exertions of the churches to liquidate their old debts, so that they will soon vanish from the list. The whole strength of the Fund will then be employed on the larger sums: and it may reasonably be expected that, at no distant period, this plan would so materially assist individual exertion, that the expenses of building meeting-houses would generally be raised within a few years of their erection.

Third Plan. It has, however,

been thought that, if the first plan affords too little aid to the old debts, the second mode gives them too great an advantage over the new burdens which certainly press very heavily on the churches to which they belong. To remedy this, a third plan has been proposed, which may be thus explained *Let the interest, which has accrued on the respective debts since they were first contracted, be added to the original debts; and let the relief be distributed, in proportion to the amounts of the principal and interest.* Thus, the interest of £1,200, the debt of the first church, for three years, will be £180: which, added to the principal, raises it to £1,380. In the same manner, the amount of the second church will be advanced to £1,280; of the third, to £1050; and of the fourth, to £800.* Let the £100, which has to be given to these four churches, be divided in proportion to these amounts; and the first church will receive £31; the second, £28; the third, £23; and the fourth, £18. In the opinion of many judicious friends, this appears to be an equitable principle of distribution; and promises to be the most satisfactory to all parties.

Having, to avoid fractions, stated the results of the several plans in pounds, we insert the following Table; which exhibits, at one glance, a comparative view of the quotas of £100, to be received, by the respective churches, as ascertained by each of the proposed methods.

CHURCHES.	DEBTS AND TIMES.	FIRST PLAN.	SECOND PLAN.	THIRD PLAN.
First	£1,200 for 3 years...	£40 0 0...	£11 18 5...	£30 12 0
Second	800 for 12 years...	26 13 4...	31 15 9...	28 7 8
Third	600 for 15 years...	20 0 0...	29 16 0...	23 5 7
Fourth	400 for 20 years...	13 6 8...	26 9 10...	17 14 9

We have thus, as fully as our limits will permit, stated and illustrated the several principles on which it has been proposed to distribute the proceeds of the Building Fund. The merits and demerits of each plan lie open for examination.

And, if a mode more eligible than

* It is almost needless to observe, that this augmentation of the debts is only assumed for the purpose of distribution; and that all claims on the Fund ceases when the real debt is discharged.

any of them can be devised, every real friend to the Connection would receive the report of it with gratitude and pleasure. It is probable that no plan can be found wholly unobjectionable; and experience would doubtless expose defects in the best concerted schemes. Experience, however, would also suggest the means of removing those defects. Cases might also arise, attended with circumstances so peculiar as to require and warrant a deviation from established usage; but when these cases did occur, the Association would always be competent to provide for them. Every great undertaking has difficulties to encounter at its commencement; which generally vanish before skill and perseverance. And the proposed plan would, if carried into execution, remedy so many serious evils and secure so many great benefits, both to individual churches and to the Connection at large, that it demands, and it is hoped will obtain, patient and impartial attention. It is too important to be either rejected or adopted without a full examination.

A. T.

P. S. We are anxious to call the attention both of the advocates and the opponents of the proposed Building Fund, to the importance of obtaining a *full and correct statement of all the Debts* on meeting-houses which at present exist in the Connection. Such a statement, to the production of which we can conceive no objection, might be easily obtained, if the secretary of each conference would kindly make the necessary inquiries, and forward the result to the Editor of this Miscellany, who would most willingly arrange the materials and draw up the statement. Such a document would enable us at once to exhibit the *actual effects* which the proposed plan would produce, in the reduction of the burdens that now distract the Connection; and carry more conviction to the mind, of the propriety or impropriety of adopting it, than any hypothetical reasonings or assumed calculations. It is hoped that this document will shortly be prepared; and then the discussion will soon be brought to a satisfactory issue.—Facts are stubborn things.

CORRESPONDENCE.

QUERIES ANSWERED.

Gentlemen,

Your correspondent, N. W. Q. at page 299, of the present volume, proposes some queries respecting the state of religion at the consummation of all things, to which he requests a speedy answer. As too many of your querists are neglected, I send you a few remarks on his inquiries; which, if you have nothing better, are at his service.

There are many passages of scripture which lead us to expect, that christianity will prevail universally, and be professed, at least, in every part of the world. "The earth," says Isaiah, "shall be full of the knowledge of the Lord, as the waters cover the sea." The same glorious period is also alluded to, by others of the inspired penmen, in language nearly similar. Jeremiah indeed uses expressions which seem to warrant the hope, that, at that happy time, every individual of the human race will be savingly converted to God. "They shall know me from the least of them to the greatest of them," saith the Lord; "for I will forgive their iniquities, and I will remember their sins no more." This gracious promise doubtless applies more immediately to the house of Israel; yet may we not hope that "the fulness of the gentiles" will share the same blessing?

When this happy time will arrive and whether it will exist at "Christ's coming to judge the world," does not appear to be so clearly revealed, as to enable us to speak with any certainty. It is repeatedly described as being in "the last days;" but this phrase may refer to the gospel dispensation, and was so explained by Peter on the day of Pentecost. Many conjectures have indeed been made by learned men, and many predictions ventured, as to the commencement, duration, &c of this blessed period, when "the skies shall pour down righteousness;" but the event has shewn the fallacy of many of them, and time will probably confound the rest. It would be inconsistent with the design of pro-

phesy could human wisdom ascertain the circumstances of future events; though the events themselves may be very clearly and positively foretold.

Mistakes have frequently arisen in conjecturing on this subject, from not sufficiently attending to the design of the sacred writers. The interrogation of our Lord, Luke xviii. 8. "When the Son of man cometh, shall he find faith on the earth?" has been thought to predict a general apostacy, at the end of time. But it is perhaps more consistent with the context, to refer it to the coming of Christ at the destruction of Jerusalem, than to his final coming to judge the world. The same observation may also apply to those passages in which the state of things at the coming of the Son of man is compared to the security of the antediluvians in the days of Noah.

The representations of the last judgment, as extending both to the righteous and the wicked, has been thought to intimate that, at that grand period, there will be unbelievers on the earth. As however all generations of men that shall exist in all ages, will be summoned before that awful tribunal; and as there is nothing said of the characters of those who shall then be living, these representations leave the question undecided.

Again, it has been urged, that the frequent intimations given by the sacred writers, that the day of the Lord will come "suddenly," "as a thief in the night," &c. and the cautions given lest it finds us unprepared; as well as the parable of the ten virgins, which represents five of them as being foolish and rejected at the coming of the bridegroom, countenance the supposition, that, at the final appearance of the Judge, many will be found in a state of unbelief, and therefore not ready to meet him. But though it is probable that this grand descent of the Son of man in his glory will be sudden and unexpected; yet the cautions to watchfulness, being addressed to persons in all ages, must be supposed to be drawn from motives common to all; and refer rather to the uncertainty of life, and the sudden and unexpected manner in which every individual may be

called by death to give an account of the things done in the body.

Perhaps that passage which most directly applies to the subject of your correspondent's queries, is 1 Thess. v. 2, 3. "The Day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." Here the apostle seems to assume it as certain, that there will be some, at that dreadful hour, who will be wrapt up in false security and exposed to certain destruction. In the former chapter, he informs us that the dead in Christ shall rise first, and then the believers which are alive and remain shall be caught up together with them in the clouds. When these have thus joined their descending Lord, probably the wicked who shall then be dead will be raised, and with their companions in guilt who shall be living, will be "punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Since then it does not appear, that scripture reveals any thing decidedly on this point, we may safely place it among "the secret things, which belong to the Lord our God," with which we have little concern. As christians, we may and ought to pray and labour for the universal spread of the gospel; and the general language of prophecy warrants us in cherishing an animating hope that our prayers will be gloriously answered. But the exact time and the precise extent, we may confidently leave to Him who does all things well. The reply of our blessed Saviour to one who seems to have indulged a curiosity in some measure similar to your correspondent's, and asked him, "Lord, are they few that be saved?" is pregnant with salutary admonition and important instruction. "Strive," said our infallible Teacher, "to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." May this be the principal concern, the great object of prayer and endeavour, with him and with, Yours,

MONENS.

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

THE PIOUS AND PATRIOTIC COBBLER.—There is a pleasant village in England which, a few years ago, presented a most appalling picture of darkness, vice and brutality. The sabbath was a relaxation to its wretched inhabitants from the drudgery of toil, only to seek the worse drudgery of satan. No sunday-school blest its children; no itinerant evangelist brought to it the glad tidings of peace; no sympathetic friend visited its cottages or consoled the dying beds of its poor; no kind hand dropt the instructive tract in its wretched streets. Indeed no one cared for the souls of these miserable outcasts. In this village, lived a poor cobbler, rude and ignorant as his neighbours, and equally destitute of religious knowledge and feeling, who had already passed the meridian of life. His attention was one day arrested by the intelligence that, in a small neighbouring town, certain individuals were in the habit of meeting to read the holy scriptures and converse on their contents. The fact was quite new to him. He reflected on it, and thought he should like to be present. He went; and was much struck with the spectacle. He felt a wish to read the word of God for himself. A Bible was soon procured; and the influence of its sacred truths, of which he had hitherto been entirely ignorant, soon began to appear. His sabbaths, instead of being consumed in idleness and vice, were now regularly devoted to religion. Month after month, he took his weekly journey, to join a few poor persons like himself in religious exercises. At length, the word of God, under the influence of the Divine Spirit, produced its proper effects—he became a man of faith and prayer and virtue. Strangers wondered at the change; but his family blessed it.

Christianity expands the heart. He looked round on his village and neighbours, and mourned over their wretched and lost condition. But, what could he do? He felt unable to instruct them, and unfit even

to attempt it; yet he was resolved to do something for their present and eternal benefit. He had saved a small sum of money; the fruit of many a year's hard industry and diligent economy—the comfortable resource for his family after his removal, or for himself in a season of affliction. But he now concluded that it would be much better employed in building a small chapel for the service of the village. The work was soon completed. A minister from a neighbouring town was invited to open it; and the feelings of the village patriot, when he saw the building which his benevolence had raised, first employed as a house of prayer for all his neighbours, may be better conceived than described. Some of the good people, who came to witness the scene, caught something of his spirit, and requested to be allowed to share with him in the expense of the erection. This, however, he would by no means permit. He had consecrated his little all to the Lord, and he would not be diverted from his purpose. Glad, however, of their co-operation, he proposed that they should subscribe and purchase a horse for the use of such ministers as they could engage to visit this benighted place. This too was done: and now the village enjoys the regular labours of a minister of the gospel, has its sunday-school, and various other means of instruction. The effect has been striking and delightful: and the virtuous individual, who has been the instrument of all this good, still lives to witness the blessed fruits of his zeal: and to enjoy a luxury in his latter days, which many of ampler means might easily enjoy; but which few have magnanimity and piety enough to desire.

DEPLORABLE BIGOTRY.—An Irish labourer in London, being indisposed, waited on a protestant physician, and begged his assistance. The gentleman prepared what medicines his case required, and presented them, gratuitously, to the poor man; when the following dialogue took place.

Physician. "When were you last in Ireland?"—*Labourer.* "Three month's since."—*P.* "Of what religion are you?"—*L.* "A Roman catholic."—*P.* "What do your priests

teach you?"—*L.* "That I must pray to the Holy Virgin Mary to intercede with Christ on my behalf."—*P.* "Would it not be better to pray to Christ himself?"—*L.* "He would not hear me; he is too holy and pure, and too much engaged to attend to me."—*P.* "How do you know he will hear the virgin Mary's prayers in your behalf?"—*L.* "The priest says he does: besides, the priest himself absolves me from my sins, when I pay him for it; and promises to repeat so many ave-marias and paternosters for me."—*P.* "When were you last absolved?"—*L.* "Three months ago; but I have three month's longer indulgence."—*P.* "What? are you absolved before hand?"—*L.* "Yes, I said so many prayers, and the priest received so much for to do it."—*P.* "Is there any harm in killing heretics?"—*L.* "No: for it will lessen the number of the enemies of the church; and we shall be better off for it in paradise, for being so zealous for the church."—*P.* "Did you ever read your Bible?"—*L.* "No: our priest wont allow us."—*P.* "Then how do you know what he tells you to be true?"—*L.* "Because the Bible is true; and he tell us what is in it."—*P.* "What is the reason he will not let you read it?"—*L.* "Because we cannot understand it; only the learned understand it."—*P.* "So then, if your priest were to tell you the greatest absurdity, you would believe him, if he said it was in the Bible."—*L.* "Yes, I have no judgment in it."—*P.* "How do you expect to go to heaven?"—*L.* "I shall pay so much to the priest to pray me out of purgatory into paradise; and shall take two-pence with me to pay my passage with."—*P.* "But do you know, that when you die, your soul, which is a spirit, will leave this body: and how then can it carry with it any thing to pay its passage into another world?"—*L.* "I don't know, but the priest says so: but you are a heretic you cannot understand."

On this the poor deluded man quitted the presence of the benevolent physician, evidently much displeased at the questions that had been proposed; and, notwithstanding the favour which he had just received, highly resenting the insinuations against his religion.

MILITARY PIETY.—The exempla-

ry regularity observed by the Prussian soldiery in the performance of their devotions is remarkable. This, indeed, is not to be wondered at, since the very robbers of that nation are equally punctilious in this respect. We are told, by a writer of credit, that a famous Russian leader of banditti, whose thirst for human blood was such, that he was accustomed to tie his captives to a tree and open their breasts while alive, in order that he might drink the vital fluid fresh and warm; on being asked by his confessor, as he was led to execution, whether he had duly observed the fasts and festivals of the church, was affronted with the question; and in his turn, asked the priest, "Do you not take me for a christian?"

The celebrated general and constable of France, Montmorency, a distinguished leader in the catholic league against the protestants of that country, is thus described by a cotemporary historian.—Every morning, whether he was at home or in the army, on a march or in camp, he never neglected to recite and hear his paternosters. But it was a saying among the soldiers, "Take care of the paternosters of monsieur the constable." For, whilst he was muttering them over, he would throw in, by way of parenthesis, as the occasions of discipline or war demanded, "Hang me that fellow on the next tree—pass me that other through the pikes—bring me hither that man, and shoot him before my face—cut me in pieces all those rascals who are so audacious as to defend that steeple against the king—burn me that village—set fire to all the country for a quarter of a league round:" and all this he would do, without the least interruption to his devotions, which he would have thought it a sin to defer to another hour. So tender was his conscience!

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

On the 11th of August, died Mr. ELIEZER BADDILY, aged twenty-six,

a member of the church at Castle Donington. This excellent young man did not move in an elevated sphere of life; but he adorned the situation in which providence placed him, with an excellence of character and disposition, which would have been creditable to any station. He inherited, doubtless, the general depravity of our nature; but this, in him, was so subdued by divine grace as to enable him to exhibit an habitual deportment which commanded very general respect.

In a recollection of the excellencies of his character, those who knew him will not overlook his *humility*. Though he was active and very useful in social meetings, he was not inflated with pride and self-importance. His disposition was rather diffident and retiring than forward. He did not presume on the regard which he enjoyed, to thrust himself forward as a leader; but was content to be useful when requested, and then to sit down in obscurity, when he had done what was appointed. If young men in general would endeavour to imitate him in this respect, they might be highly useful; without incurring the danger of falling, to their own hurt, by aspiring too high.

For steady *sedateness*, or *sobriety* of mind also, Mr. Baddily was remarkable. Without any deficiency in cheerfulness or indication that religion had made him sad, he was habitually sedate and serious. He could entertain his own mind and those around him, without having recourse to vain and foolish conversation or jesting; which are always inconvenient, and betray a weak or trifling mind. The word of truth was his companion, and from this, he was furnished with the most agreeable and serious subjects for reflection and conversation. There was, in his general deportment, a solidity and sedateness beyond what is expected in his years and circumstances.

Our friend was exemplary also for his *spirit of accommodation or readiness to serve others*. It will not be thought surprising, that a person so worthy and serious should be invited to try whether he had not an ability to be useful in the ministry. In this he did not indeed attain to great eminence; but yet was so far acceptable as, in the villages, and in

cases of necessity, to be very useful. What he was able to do, he was always willing to attempt. The writer of this sketch reveres his memory on many accounts; but, he has particular occasion to remember him with gratitude, on account of the readiness with which he supplied his lack of services during a protracted illness.

Mr. B. delighted in the means of grace and in the house of prayer. No trifling circumstance would prevent him from attending on the stated assemblies of the saints. In social meetings for prayer and religious conversation, he was one of the most regular and active. In a meeting especially appointed to pray for the spread of the gospel and the conversion of the world, he was particularly interested. Nor were his wishes, in reference to this, satisfied with mere prayer; he was anxious to go as a missionary to the heathen; and for this purpose, he had proposed himself to the Committee. His plans of usefulness are now terminated; nevertheless it was well, that they were in his heart.

These excellencies of character were the fruits of faith unfeigned and great devotedness of heart. Abundant evidence of this is afforded in the account of his last illness and death, furnished by his sister, with whom he lived in terms of the most fraternal affection. She says, "On the 9th of July, my dear brother was laid aside from work; on the 11th, the doctor pronounced his complaint to be an inflammation on the lungs. By this announcement, he was not terrified; but said, "I am in safe hands. I am the Lord's, let him do what he will with me; it is all right." I no not remember that he ever said that he *hoped* the Lord was his. No: his was the full assurance of faith. His language was, God is my Father, and I am his child for ever and ever." On the 22d, when his disorder had considerably increased, he observed, "I know whom I have believed. God is my strong tower, a refuge in the time of need. I will trust, and not be afraid." In the night before his departure, with overflowing joy, he exclaimed, "This is hard work; but God is here. It is right, it is well: I am safe! I am safe!" As I stood weeping by his bed-side, he said, "My dear sister; are you sur-

prised? I am not: are you, alarmed? I am not." To a young person, with whom he intended soon to be united in marriage, he said, "Live near to God; and God, even our God will be a husband to you! See that none take your crown, and we shall spend a long eternity together."

It is certainly most desirable to enjoy those principles which so triumphantly bore this young christian above the terrors of death. And what were these? A simple and firm reliance on the great truths of the gospel. He made no pretensions to any thing above what, through the grace of God, is within the reach of every one. He was a practical, experimental christian; living, not like a man of the world while he professed to be serving the Lord, but like one who was anxious to embody in his conduct the precepts of the gospel. The advantage of this he found, in the respect of his acquaintance, in the peace of his mind, and in his happy death. Let the infidel and the libertine deride serious piety as they please; while it can furnish examples like the above, of triumph over death, it must commend itself to every rational mind, and compel, even the thoughtless to exclaim, "Let me die the death of the righteous, and let my last end be like his."

This dispensation of Divine Providence, should also excite his surviving brethren to humiliation and increasing diligence in the heavenly road. Affliction and death are making lamentable inroads among them. Many are far advanced in years; and some of them, among the most active and useful of their number, must, in the course of nature, soon be called home. But here is one, on whom the hopes of the church might reasonably have been fixed, called away before them. May those who are vigorous be pious and prudent, and "work while it is called day; for the night cometh when no man can work!"

J. J. B.

CONFERENCES.

The SOUTH LINCOLNSHIRE CONFERENCE was held, at Boston, Sept. 22, 1825, and was well attended. At this meeting, it was agreed to

take into consideration the Widows' Fund belonging to this district, and to revise its rules, at the next Conference.—Mr. Thompson, of Gosberton, was advised to exchange with Messrs. Bissill, Everard, Binns and W. Taylor, each once in the course of the year; that those ministers might administer the Lord's supper to the church at Gosberton.—This Conference not seeing its way clear to supply Holbeach; that station is, at present, relinquished.—Supplies were arranged for Spalding, in consequence of Mr. Everard's indisposition.—The churches in this district were recommended to take into consideration the propriety of making collections immediately for building a chapel at Whittlesea.—Mr. Yates was requested to visit Yarmouth and Forcett-St. Peters, during his Christmas vacation.

The next Conference to be at *Barrorden*, Dec. 22, 1825; when Mr. Everard is appointed to preach on "Regeneration."

The LONDON CONFERENCE was held, Sept. 21, 1825, at the *Commercial Road*, London. The reports from the churches composing this Conference were, upon the whole, favourable.—The case of Aylesbury was considered; and it was agreed to request the Committee of the Home Mission to station a missionary at Wendover, a village between Aylesbury and Amersham, where we have already an interest; who might preach at each of these places alternately; while Mr. J. Sexton might supply Aylesbury on the vacant services: and that Messrs. E. Sexton and Hobbs be requested to correspond with the Committee on this subject.—Mr. Rose was requested to afford the cause at Staplehurst all the assistance he could, till the next Conference.—The friends at Seven-oaks were recommended to have a candid investigation of their difficulties, and a free explanation with their minister; and, if they judge it expedient, to invite some brother from a sister church to assist them in these deliberations; and then to exert themselves to remove every obstacle that prevents their cordial union.—The subject of the Home Missionary Society was discussed; and it was resolved to request all the churches in this dis-

trict to act on the plan recommended by the Association, in 1821; and remit the sums collected to the District Treasurer, at each Conference.—Mr. A. Taylor was requested to open a correspondence with the G. B. churches at Portsea, Downton and the adjacent places; to inquire into their state, and endeavour to excite them to co-operate for the revival of our cause in that part of the country; and report the result of his inquiries to the next meeting.—This Conference, having considered the subject of the Building Fund, mentioned in the Minutes of the last Association, cordially approved the principle of the proposed plan; and recommended to the churches in this district to take it into early consideration, and forward the result of their deliberations, agreeable to the request of the Association.

On Tuesday evening, Mr. Hobbs preached from Col. i. 28; and on Wednesday evening, Mr. E. Sexton, from Psa. xc. 16, 17.—The next Conference to be at Seven-oaks, on the Wednesday in Easter-week, 1826. Messrs. Wallis and E. Sexton to preach; or, in case of failure, Messrs. Hobbs and Rose.

The WARWICKSHIRE CONFERENCE was held at *Austrey*, Sept. 20, 1825; when Mr. Hall preached, from Prov. iii. 6.—The churches were recommended to exert themselves with vigour in support of the Home Mission.—Mr. Cheate was appointed Secretary to this Conference, in the room of Mr. Hall, who is removing.—The arrangement of a plan for the future holding these meetings, was referred to the next Conference; which will be held, at Lombard-street, Birmingham, Dec. 28, 1825.

The last **YORKSHIRE CONFERENCE** was held at *Burnley*, Sept. 5, 1825. Mr. Hollinrake preached, in the morning, from Mark xiv. 8.—The Home and Foreign Missions were introduced, as the first business of the meeting. As the augmentation of the Funds of the Home Mission is so very important, in existing circumstances, the females present were desired to take an active part in collecting for it; and the representatives present were desired to recommend the same method in

their respective churches.—Mr. J. Hodgson was appointed to write to the secretaries of the Home Mission concerning the chapel at *Pres-ton*.—The representatives were desired to inform the secretary of this meeting, as early as possible, whether their churches can admit Mr. J. G. Pike to collect for the Foreign Mission.—A supply was arranged for *Staley-bridge*, till next meeting; and the people there were advised to visit their members residing in *Stockport*, and to encourage and help them on in the way to heaven, amidst their discouragements.—On a case from *Queens-head*, respecting the debt on their chapel; they were advised to write to those churches which have not yet collected for them; and, as it respects forming the friends at *Al-lerton* into a distinct church, it was recommended to them to superintend that business themselves.—The people at *Tarporly* were directed to avail themselves of the labours of Mr. D. Gathorp; and if they should be in want of ministerial help, apply to the next Conference, which will be held, at *Heptonstall-slack*, Dec. 26, 1825.

**NEW MEETING HOUSE
OPENED.**

Sept. 23, 1825, a new Meeting-House was opened, for the use of the G. B. church at *Sutterton*, *Lincolnshire*; when appropriate sermons were preached, to crowded congregations, by Messrs. Jarrom of *Wisbech*, *Stevenson* of *Loughborough* and *Rogers* of *Fleet*. The devotional exercises of the day were conducted by Messrs. *Payne* of *Barrowden*, *Humers*, (Particular Baptist,) of *Boston*, and *Kingsford* of *Lincoln*. The collections were extremely liberal, amounting to upwards of forty pounds; though the neighbours had previously subscribed very generously. The dimensions of the building are thirty-eight feet by thirty-four; and it appears to advantage from the road, which passes through the village to which it is an ornament. It is estimated that the cost will be five hundred pounds. We are happy to learn that the increase of the cause re-

dered it necessary to pull down the old place of worship, built twenty-two years ago, and to erect this more spacious and commodious edifice. May the glory of the Lord fill this house! and may his word, spoken in it, be accompanied with his blessing!

PROPOSED BUILDING FUND.

The churches at *Hinkley, Berkhamstead* and *Portsea*, have signified their adoption of this plan of operations.

REVIEW.

PIETY EXEMPLIFIED in the Lives of eminent Christians; collected from authentic sources, and compiled chiefly for the Instruction of Youth.

By J. THORNTON.

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That example teaches better than precept, is a truth which the experience of every age has established. The worthy author of the work before us, fully sensible of its importance, has collected, in this interesting volume, a croud of bright specimens of the power and excellency of the religion of Jesus. He has given short but comprehensive memoirs of ninety "eminent christians," in various countries and in every age, from Clement, Paul's "fellow labourer, whose name was in the book of life," down to the Wesleys, the Wattses, the Hornes and the Howards of the last age. The selection is judicious; though perhaps, in the latter centuries, too exclusively calvinistic. The narrative part is generally a rapid, but very satisfactory glance at the principal events of the lives of the persons introduced; their characters and christian experience, occupying the author's principal attention. "It has been my aim," he observes,

"to introduce eminently good men of different classes and professions; and to seize those incidents and circumstances of life, and mark those points of character, which are best fitted to excite and engage attention, to foster benevolence and to kindle devotion." He frequently exemplifies the characters of his heroes, by appropriate and instructive Extracts from their experimental writings, their diaries or correspondence. This brings us more intimately acquainted with their real feelings and sentiments than the most elegant description could effect; and gives us, at the same time, a taste of their manner of thinking and speaking.

The religious public are much indebted to Mr. Thornton for the labour and judgment which he has employed in compiling this very interesting and useful volume. He modestly tells us that it is chiefly designed for the instruction of the young; and for that very important purpose, it is peculiarly adapted. Indeed, we have seldom seen a collection of this nature that is capable of affording them more rational entertainment, animating example and important information. We are persuaded, however, that it will not be confined to the young; it will furnish an edifying and acceptable manual, in every stage of their earthly pilgrimage, for all who wish to be followers of them "who through faith and patience, have inherited the promises."

The volume is neatly executed; and has a beautiful frontispiece; exhibiting, among the emblematic representations of christianity, the miniatures of Howard, Boyle, Luther and Latimer.

TO-MORROW.

"Thou knowest not what a Day may bring forth." SOLOMON.

To-day—the blooming spouse may press
Her husband in a fond caress;

To-morrow—and the hands that press'd
May wildly strike the widow's breast.

To-day—thy merry heart may feast
On herb and fruit, and bird and beast;
To-morrow—spite of all thy glee,
The hungry worms may feast on thee.

To-morrow!—mortal, boast not thou
Of time and tide that are not now!
But think, in one revolving day
That e'en thyself may pass away.

Missionary Observer.

NOVEMBER 1st, 1825.

Sandwich Islands.

THESE Islands which form an interesting portion of the wide Missionary field, are under the care of various American Missionaries, who have also been assisted by Mr. Ellis, a Missionary of the London Missionary Society. Mr. Ellis has, however, through the ill health of Mrs. E. for a time left these Islands. Of the last illness of Keopuolani, the king's mother, and the first convert professedly baptized, an interesting account has been published.

When the American Missionaries first landed in the Islands, Keopuolani approved of their settlement, and though for a time she did not devote herself to Christian instruction, yet, in February 1823, she and her husband desired that a teacher might reside with them, and TAUA, one of the native teachers, who accompanied Mr. Ellis from Hualine, was chosen for that purpose, and abode near her residence till her death. He proved a faithful teacher, and it is believed that his instructions were blessed to her establishment in the Christian faith.

From Auna,* several circumstances have been collected which deserve notice. One morning, when confined by illness to her couch, many of the chiefs and people being about her, she said, "I wish you all either to retire or to be silent, for I desire to pray to Jesus Christ, and I must have no interruption." The chiefs immediately began to laugh at her request, and seemed unwilling to comply with it. But she reproved them, and told them that they still retained their "dark hearts," and insisted upon her request being complied with,

* A Tahitian teacher.

which at length was done, and she enjoyed a season of prayer.

At another time, a high chief, who had been her intimate friend, visited her, and said, "Let us drink rum together as we formerly did; we have had enough of this new word; let us cast it away and regard it no more." But she replied, "I will never adopt that wicked custom; I am afraid of the everlasting fire." She then turned to Tauga, and said, "My heart is much afraid that I shall never become a Christian." He replied, "Why, what is in the way?" She said, "I think I am likely to die soon." He added, "Do you not love God?" She answered, "O yes, I love, I love him, very much." Tauga then proceeded to give her such instruction as seemed suitable to her case; at the close of which, she said, "Your word I know, is true; it is a good word; and now I have found a Saviour, and a good king, Jesus Christ."

At another time, when she was so ill that it was apprehended she would very shortly expire, she sent for Tauga, to come and pray with her. He came, but the house was full of people and chiefs, who stopped him at the door, and would not suffer him to enter. They then told Keopuolani that it would not be proper to admit him, for he was a bad man and would tell her many lies. She answered, "My teacher is not a bad man, he tells me no lies; let him come in, for I greatly desire to see him." They replied, "The house is full; there is no room." She said, "Then you must make room." They said, "What do you want of this Tahitian?" She answered, "He is my good Christian teacher, and now, while I am sick, I desire he may come and speak to me, and pray with me." They said again, "The house is full, he cannot come in." She replied, "Why do you say there is no room? there is room enough. I have done praying to my old gods, to stones and to wood; and my desire now is, that while I live here, my

Christian teacher should come and pray with me to Jesus Christ."

Much conversation followed, during which some of the people, encouraged by a few of the chiefs, threatened Tauga's life. But he still remained at the door, with the gospel in his hand. At length she cried out, "Tauga, come into the house and pray with me." Some of the chiefs still opposed, but the king, her son, approached, saying, "Let him come in; and let all the chiefs and people be perfectly quiet, while the good teacher of my mother prays to Jehovah."

After this, when nearly recovered from her illness, she inquired of her teacher what she must do, as she had two husbands; and understanding that it was unlawful to retain both, she sent for one of them and dismissed him, saying, "I have renounced our old religion—the religion of wooden gods. I have embraced the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey."

From this time she manifested a strong desire that her people should attend to religious instruction, and when, on one occasion, a sermon was about to be preached in her house, and most of her attendants continued out of doors, she said "Some people have ears, and some have not—all those who have ears are desired to come in, those who have no ears may stay out."

When she was informed, that a reinforcement of Missionaries had arrived from America, she desired to see them, and, being at that time ill on her bed, she raised her head a little from her pillow, and cordially welcomed them to the Islands. Those who witnessed this scene, will never forget the mild and beautiful expression of her countenance on that occasion.

Having resolved to fix her permanent residence at Lahaina, in her native island, Maui, she requested that Missionaries might be established there. This request was gladly complied with, and Messrs. Richards and Stewart settled there, and became her instructors until her decease, which took place about 15 weeks after her removal to that place.

When, on their way to this Island, she told the Missionaries that she would be their mother; and indeed she acted towards them in a truly maternal manner. She desired them immediately to enter upon the work of instruction, and said, "It is very proper that my sons (meaning the Missionaries) may be with me every morning and evening at prayers." They attended accordingly, and usually gave an

address; after which, Tauga and the interpreter prayed. A hymn in their own tongue was also sung.

She spent a considerable portion of every day in learning to read, not only when her teachers were present, but for hours after they withdrew; and considering her age, and numerous engagements, she made a respectable proficiency. She seemed also as diligent in searching for divine truth, as in learning to read, and omitted no favourable opportunity of making enquiries for better information on religious subjects.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the way to heaven. She also made interesting enquiries respecting the guilt of her ancestors, and, on one occasion, closed the conversation by saying, "The great guilt is ours, who know the good way and do not walk in it."

Powerful efforts were made by some of the chiefs to turn her away from the faith, but she resisted them all with singular fortitude; and this opposition only gave occasion for the discovery of the firmness of her principles, and the strength of her attachment to the Christian cause. When one of the chiefs said, "You study too much; you are an old woman, and should study but little," she replied, "I am, indeed, an old woman, and shall soon die; I must therefore learn fast, or I shall die before I have obtained the good which I seek." On one occasion several of the chiefs combined their endeavours to induce her to relinquish her religion. They told her they had discovered that part of what the Missionaries told them was true; and they admitted it was good to learn reading and writing; but as to praying, preaching, and keeping the Sabbath, it was of no use. They told her that they had been informed how it was in India; there (said they) the people can read and write very well, and they have so much property, that all the people in England and America go there after it; but still the natives keep to their gods of wood and stone, as they always did. Now our advice is, that we attend closely to reading and writing, but give up preaching and praying, for these will never make us any richer."

Before she gave any answer, she sent for Tauga for information respecting India, and then replied: "The people of India are still heathens; they are still in darkness of heart, as we formerly were. If you wish to keep your dark hearts, and be heathens, and live like the people of Satan, then live so, and give up the Sab-

bath and prayer, and when you die, go to Satan, and the world of misery, but trouble me no longer."

Sometime after this, she was taken seriously ill, when, in an interview with a chief, she said, "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and I love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him, to be his. When I die, let none of the evil customs of this country be practised at my death. Let not my body be disturbed. Let not my bones be separated, and the flesh taken off, as in the days of dark hearts, but let my body be put into a coffin. Let the teachers attend and speak to the people at my interment. Let me be buried in the ground after the manner of Christ's people."

A few days before her death, she said to her husband, "See that you take good care of my two children; see that they are instructed, that they may learn to love God and Jesus Christ. I think much of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand." In the same interview she expressed her earnest desire to be baptized.

Soon after this interview she called for the king, her son, and her two other children, and all the chiefs, whom she addressed thus:

"I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge." She then turned to the king, and said, "I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people. Protect the Missionaries, and be kind to them. Walk in the straight path; keep the Sabbath; serve God; love him and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven."

She then turned to the chiefs, and said, "Watch over the king, my son, and over my two younger children. See that they are brought up in the right way. Protect the Missionaries, and cease not to keep the commandments of God."

In the morning of the day on which she died, her two teachers, Tava and Auna, pressed through the crowd of chiefs who opposed their entrance, to her bedside. Auna said, "How do you feel, now you are about to leave the world?" She an-

swered, "I remember what my teachers told me. I pray much to Jesus Christ to be with me and take me to himself. I am now about to leave my children, my people and my teachers. But it is not dark now; it would have been had I died before these good times. You must pray for me; and all the Missionaries must pray for me. I love you; I love them; and I think I love Jesus Christ, and I trust he will receive me."

She died September 16th, 1822, in her 46th year.

General Baptist Missionary Society.

Extracts from a letter of Mr. Lacey's, dated April 2d, 1825.

In our endeavours among the people, we find it best to converse rather than preach, as they have no idea of standing half an hour without speaking, and hence they soon interrupt you, the best method I find is to enter into conversation with a person who understands you, and say all you have to say to him, the rest generally listen to the conversation attentively, and the man explains what they do not understand. I do not like or adopt the method of declaiming violently against their debas, this at once offends them, and they often refuse to hear more, besides we came to preach Christ; and if his Gospel be received, this will at last destroy idolatry, and if they do not believe, they may as well remain idolaters; you must not conclude from hence that I never speak of the sin and folly of idolatry; but to do this it is not necessary to offend the people, for with judicious management they are easily led to acknowledge the folly of their own religion, and the superiority of that of Christ. In my intercourse with them, I have hitherto confined myself to the most important doctrines of the gospel, without attempting to answer all their trifling questions. I have generally maintained my ground and perhaps until I am better skilled in the language, this is the better plan. I was out with brother Bampton last night, and found him acting upon the same method, which increased my confidence. I shall give you an outline of what I generally enforce and endeavour to maintain. That there is one God without a second, (this the Hindoos readily admit,) that he created us, that he can destroy or save us, and that, therefore, we want to serve and worship him, that

we have sinned against him and want an atonement, without which we cannot possibly be saved, (this they admit;) that we cannot give God any thing by way of atonement, and therefore, our gifts to the Brahmins and Debtas are worthless, inasmuch as we have sinned against God, and not against them; here they sometimes object, and say that if they offer to the Brahmins and Debtas they will procure pardon; sometimes they are silenced by saying that one sinner cannot atone for another, or pardon another's sin. Here I introduce the Lord Jesus Christ as descending from heaven assuming our nature, and pouring out his blood upon the cross as an atonement for our sins; that he is faultless, and able to deliver us from sin and hell—that he was laid in the grave three days and rose again, and has ascended to heaven for us—that he has declared that whosoever will believe in his blood, shall have pardon and salvation—that whoever despises it, despises the only way of pardon, and must eternally perish—that it is a good way, a clean way, a way which cleanses from sin, and that their walking in it will be good. In conclusion, I produce the evidences of Christianity in proof of what I have said, and then invite them to consider and believe the truth, and then offer books to those who are disposed to read them; their questions will, however, lead you astray, if you are not careful.

April 2nd.—Long before this, I intended to have sent this letter off, but have been detained by unforeseen circumstances. I should have finished it yesterday, but the night before, a circumstance occurred that disqualified me for holding my pen. About twelve o'clock on Wednesday night, some person or persons opened one of our doors, and entering the house, took from the middle room two tea caddies, one given by the society, and the other a valuable one, was presented to Mrs. L. by her aunt Mills, of Thorpe. In the former was tea and sugar not to much amount, but in the other was about seven shillings worth of rice, and all the keys belonging our drawers, &c. &c. about thirty in number, these will qualify the thief for opening all we have, and consequently we shall be obliged to have new locks and keys, which will be a very serious expence to us here. Having done this, they entered into the room occupied by brother and sister Sutton, and stole from thence Mrs. Sutton's work box, containing various articles of considerable value, the thieves then stript one of the couches of its cover to wrap the boxes in, and decamped. At a very moderate cal-

ulation they have robbed us of eighty rupees value, which at this time I can badly sustain. Mrs. Sutton called to me at the time, and said she thought a dog had got into the house, I immediately arose and ordered the door to be closed, and returned to bed without suspecting any thing, we however discovered the fact next morning; this is not the first time we have been robbed, we had seven pieces of gold and silver stolen from us at Pooree, but this we did not much wonder at, the place is so holy. These were presents from friends. The man whom we suspected has since ruined himself by drinking the fruits of his ill-gotten wealth. Circumstances, like the above, are trying to us, and are much calculated to weaken our affections to this people, and without much watchfulness and prayer they will have this effect. It was more surprising that they should serve us so just now, as brother Bampton has been obliged to prosecute two of his servants for theft, and an attempt to poison. Alas! how deeply depraved is the human heart, no fear of man, no dread of punishment, or the most cruel and ignominious death, can restrain its corruptions, how needful the grace of God to create us anew! And how are we surrounded with dangers on every hand: for a very few pice these people would not hesitate to kill us, but the hand of our God is with us, and without his permission who can harm us? Dear brother pray for us, that we may still be spared.

Mr. and Mrs. Sutton are at present quite well, Mrs. S. does not expect to remain so long, as she expects to be confined soon, until after that circumstance they remain under our roof, and we have great pleasure indeed in entertaining them. They seem to think Pooree their place, we shall then be two and two, which will be well, if you can think so at home, I hope you will. You ought to send us more to India or the East Indies. Here I trust something will soon be done to encourage the churches, till then let the promises of God. Remember how few there are. You may expect to hear from Serampore upon this subject, I hope it will have its due effect. My health is tolerable at present, Mrs. Lacey's I fear is somewhat impaired, I am about to remove to Pooree for some time, to give her the benefit of the change, as the heat is daily becoming more and more insupportable, and all here are flying to Jugernaut as though for life. Brother and sister P. and B. are all well, or as well as Europeans generally are in this country.

ACCOUNT OF THE RUT JATTRA
AT JUGGERNAUT, IN JUNE
AND JULY, 1824, BY MR.
PEGGS, FROM A LETTER TO
A FRIEND.

Pooree, June 28th, 1824.

Dear Brother,

I have received a letter from you since we have been here, written in May, June, and July, and as I am rather in arrears, I have determined to send you a kind of Journal of what occurs during our continuance at the Rut Jattra, or Car Festival. To day is the commencement of it, and I have just returned from witnessing a scene which neither pen, nor tongue, nor imagination can describe. Three cars are made for Juggernaut, and his brother and sister; and they are so high that the cupolas are distinctly seen over the trees from the bungalows of the Europeans on the sea shore. I dare not go out so soon as the rest of our company, and did not leave Brother B.'s till about four o'clock; had I, however, been a little earlier I should have been too late to see the idols put into the ruts. The three cars were in a line nearly opposite the principal gate of the temple; Juggernaut's was nearest to it, his brother's farthest from it, and his sister's in the middle, the former has sixteen wheels, the latter fourteen, and the last twelve. Their appearance is extremely gaudy, and it is a most painful sight to see English cloth sent by the company from their warehouses in Calcutta, adding to this dreadful pagentry. The wooden horses of Juggernaut's car, were taken away from the front of it, and thrown behind, but one of the others had four of these misshapen figures in the front of the car, several feet from the ground. While the cars remained stationary they had

an ascent to them, which was crowded by worshippers continually passing and repassing; and one could not help observing the frequent use of the stick to make room for them. Numbers of people crowded the cars at top, and even among the numerous wheels, and the pressure around them was so great that the loss of limbs or life seemed to be almost unavoidable, when they proceeded forward; but we heard of no accident. Shortly after I reached our friends, who had got a very good situation in some house near the cars, the approach of the Koordah Rajah was announced. He is the hereditary high priest of Juggernaut. His father, who was very troublesome to the British Court, died in the fort of Cuttack, a few years ago, and was burnt with sandal wood. The present Rajah is a young man of about twenty-one, and always affects a degree of parade when he appears in public. In his retinue I observed an elephant; a man on horseback, with two kind of drums, which he beat, two ensigns of honor, borne on a staff, having a circular frame covered with cloth, and studded with different marks of brass or gold; a white chatta, or umbrella, with a kind of tassels hanging down the middle, (very imposing,) a trumpeter, and a very beautiful palanquin, in which he rode. Several very stout looking Brahmins were in attendance, and two men also with the chowra, (the tail of the Tartary cow,) an indispensable mark of dignity. He went up to Juggernaut's brother's car, and made obeisance to the idol, and then came opposite Juggernaut's, but did not go upon it, or that of his sister. Though the sweeper of the gods, he did not discharge the duty of sweeping their cars. When opposite to Juggernaut's car

the Brahmins put a light scarlet fillet round his turban and one of his shoulders, and something green round his neck, but whether it was leaves or not I could not ascertain. His devotion consisted in putting his hands together, and bowing his head towards the idol, excepting this, he appeared very listless and inattentive. I observed some offerings covered with large leaves and borne on men's shoulders by bamboos; two, I observed, were of a conical shape, and I suppose consisted of rice or sugar, or something of that nature. Juggernaut's brother's car was drawn first, and as it proceeded slowly one had some idea of the phrase, "grated on its many wheels harsh thunder." It moved about one hundred yards and then stopped. Juggernaut's car then went forward and passed within a very few yards of where I was standing; the other car then followed, but stopped frequently in its course, and brother Maisch* heard a Bengalee say to another, "If the goddess does not wish to go forward, who can make the car go on." The Rajah soon left the crowd, and I observed him beholding the procession from a house near the cars; I rode towards him, and was meditating the presenting of a gospel to him; but brother M. coming up, advised doing it another time. Some few of the people bowed their heads to the ground, but the greater part (excepting occasionally clapping their hands and shouting,) appeared very little like worshippers. I saw a youth

* This is a German from Wurtemberg, a Church Missionary, spending some time at Pooree for his health. He has lately married a niece of the Hon. H. Harrington. They are Brother B.'s guests, and are going up to Cuttack with us. His station is Burdiwan, in Bengal.

and two men lying on the ground with their faces covered with sand; thus endeavouring to excite the compassion of the people and get money from them. The two men's heads were so covered, that I wondered how they could breathe. I know not how to convey an idea of the general appearance of the scene, the talking, clapping hands, shouting, striking of the bells on the cars, beating a kind of cymbals, the trumpet, tom toms, dancing, rolling, bowing, prostration of the worshippers, and the rumbling of the harsh wheels. These circumstances, with about fifty thousand people assembled, and lining the temple walls, gateway, and adjacent buildings, produced an impression upon the mind which could be supported and relieved alone by looking up to God for the speedy accomplishment of his word, in the destruction of this dreadful system of idolatry. What a contrast such an exhibition presents to that which is seen when the people of God, and especially "the tribes of the Lord," resort to "Zion the city of our solemnities." How awfully ignorant are idolators of that God who is a spirit, and whose worship is in "spirit and in truth." We distributed a number of tracts and papers in Bengalee and Ooreah, and are sorry our stock is so low, but we are daily expecting a very large supply from Serampore. The Lord give his work to appear unto his servants, and his glory to their children, that they may rejoice in him.

29th.—Tuesday. Brother and sister Bampton, brother Maisch, and I, got out this morning before breakfast, among the people. I found Juggernaut's brother's car was first, and his sister's much behind, having moved but a little way. The outside of the wheels

appeared carved, and every upright piece of wood round the bottom part of the cars painted, and bearing some figures of idols and creatures connected with their mythology. The indecencies of former years have disappeared from the cars; chiefly, I understood, through the interferences of Major Phipps, commanding at Pooree; two years since he collected much information about Juggernaut, which was printed, (a copy of which I sent to Nottingham,) and had a number of views taken, which I hope will be published in England. Passing the three cars, I went to Chundim Tullah, a very large tank, where a vast number of people were bathing; here I found brother B. who had exhausted all his Ooreah books, and mine were soon expended, except a gospel which I kept for a particular occasion. There were great numbers of people in the street, which is very wide, I saw only one man, lying sick concerning whom I gave a direction to have him carried to the hospital. I saw Dr. S. in the hospital, but he says there is very little sickness or mortality this year compared with others. Br. B. has however been to the Autauraunulla (18 streams) bridge, where the principal gate is for the entrance of the pilgrims, and he says he has got between 20 and 30 sick people through it to be taken to the hospital. He saw three corpses, and one poor woman died as soon as she had got through. He supposes there might be 7000 people waiting for admission. Those who were able to pay were admitted immediately, but others are detained some time, to ascertain whether they have money or not.* This collection

* The tax yesterday amounted to 1600 Rupees, and the day before to 1800 Ru-

of tax on pilgrims in India, is an indescribable evil. It establishes idolatry; enriches its priests; makes Christians appear idolators; beggars thousands; and occasions the death of many. A family, or company on pilgrimage, take sufficient money for the journey, (calculating the time and the tax,) and if any fall sick they are generally said to be left, their companions not being able to stop with them, or take them away. Dr. S. with whom I have just been conversing, says, the Government, in this country would abolish the tax, but authority must come from home. Oh, that Parliament were petitioned on the subject! Oh, that a Wilberforce, a Buxton, or a Teignmouth were here for a single day, and saw the miseries entailed by this idolatry, guarded, honoured, and promoted by the state; how would his spirit be stirred in him to plead the cause of humanity and true religion, at the bar of the British nation! The tax on holy places in India, perhaps equally with Suttees, (for I apprehend the evil in all its bearings is greater,) demands the attention of the humane and enlightened in Britain, and their appeal to their legislators might remove these enormous evils, and almost insuperable bars to the cause of Christianity. "My heart is enlarged, be ye also enlarged." Write something upon this subject I beseech you, and let the attention of Britain be directed to the removal of these desolating evils.

As bearers for the palque could not be obtained to day, Mrs. P. walked with me this evening into the town, and bro-

pees; this is considered very little compared with former years. Many I suppose stop at the gate, or come after it is opened, rather than pay the ruoney.

ther M. accompanied brother B. on my poney; near the town, we saw five human skulls lying together, but as the last No. of the Friend of India, says, "Who can calculate the number of skulls which constantly whiten the fields around Juggernaut's temple." The car of Juggernaut's sister was in the middle, and was stuck fast in a low place opposite the garden of Mr. B. of Cuttack. We went in front and had a good view of the idol. The face is very large, the nose prominent, and so little idea have the people of any thing, that a man was really painting some part of the face in the presence of the people. I cut off three small pieces of the cables, (four in number to this rut, but six to each of the others, and according to brother B. 73 yards long,) which I intend to send to England. The cables are made of the outside of the cocoa nut, which forms a coarse strong kind of rope. Going forward to the first car, that of Juggernaut's brother, which was getting to the destined temple, distant from the large temple about a mile and a half, we saw the Koordah Rajah, the head of Juggernaut's establishment; and Mrs. P. being very desirous of seeing him, we went to the place where he was, beholding the idol in his car: thinking it a favourable opportunity, I put the Gospel of John into her hand, and she went up to his palanquin and gave it to him. He accepted it, and gave it to one of his attendants; I then went up to him and spoke to him and the Brahmins who were near, in the hearing of a number of people, of the absurdity of idols, and of the mission and death of Jesus Christ, with its great design, as an atonement for sin. He seemed agitated two or three times, but was much more con-

versable than I apprehended he would have been. One of the Brahmins asked what was the name of my idol? I told them that I had none, and that there was one God, one incarnation, and one religion. Mrs. P. was very anxious to have some present from him to send to England. I asked the Tuspee, or picture of Juggernaut in his palque, but this was for worship, and could not be given away. My silver pencil was then offered to him, but he had one, and wanted to know why he should have another; he however promised to send us something, and one of the Brahmins wrote down my name for that purpose. The car moved on while we were with him, but a considerable number of people stopped near us. I intend to send him an Ooreah and Nagree New Testament before we leave. I felt my indisposition incapacitate me to speak, but surely had I been silent while it was possible to say anything, one might as it were, have expected the stones to cry out. The Lord smile upon this feeble testimony to his truth. Coming home, we walked round Mr. Beacher's garden, which is very pretty for such a place. Seeing a very respectable kind of palque, like a native Rajahs, I gave my last Gospel to a man to take it to the person in it, but I believe he ran away and kept the book himself. Fell in with Dr. S. on the sands, who kindly pressed Mrs. P. to ride while he walked with me.

30th.—Wednesday. Going into the town this morning, near brother B.'s new school, I passed a corpse, I think of a woman, who appeared to have died of flux. Some master would take it away, and bury, burn, or cast it out to the dogs, jackalls, &c. according to circumstances. Idol-

atry like "jealousy, is cruel as the grave." Near the hospital I saw three people in a dying state, from cholera, and said to be all of one family, and they said there was another sick in the building near. Medicine had been administered. While I was there a little boy about eight or ten, came up to me and began speaking in Ooreah; "The idols of the heathen are silver and gold the work of men's hands, &c." He belongs to the school in my Pundit's village. I gave him a couple of pice for a box, as the natives call it. When shall divine knowledge cause these pilgrimages of folly and death to cease. This morning the gate has been opened, and the influx of pilgrims is very great. Perhaps six or eight thousand were collected, who professed to be too poor to pay the tax. The gate remains open till the end of the Jatra, 9 or 10 days. Obeisance was paid by numbers of them as they came in sight of either of the cars. Seeing a very respectable native, I inquired who he was, and was told a Telinga Rajah; I sent him an Ooreah Gospel, supposing he could read it, and he accepted it. On the sand between brother B.'s and the town, I saw some persons about to bury a body, and rode to them, the grave was about eighteen inches deep, I told them that the dogs and jackalls would tear the body up, it was therefore deepened a little. Judge of my surprise when I found the son digging his father's grave, and afterwards saw his own daughter helping to lift him into it; the people were from Cuttack, and the spectators, not being of their cast, dare not assist. The face was washed with water mixed with something yellow, and a cloth was laid under and upon the corpse. When it was covered with the cloth, the son

took some sand in both his hands and threw it on his father's neck, and the daughter did the same; the son said some words which my Cysé said was, "O Lord, this is not my fault," which he explained by saying, the man had had medicine, and hence had not died by neglect; little affection or grief was manifested. A number of bodies thus interred must be extremely unwholesome, but the people are too idle and unfeeling to bury in a becoming way. Had the man died at Cuttack, I was told he would have been burned, with certain ceremonies.

In the evening I felt so exhausted and incapable of speaking, that I thought it not right to go out. Brother and sister B. and Mrs. P. went among the people. They have been detailing the events over the tea table, and the relation is like Ezekiel's roll, full of "lamentation and mourning, and woe." The ladies first went to see Juggernaut's car, which appears to have been stationary to-day, the god not desiring to go forward. The people made way that they might see him, and two wreaths of flowers from the idol were presented to them. Unconsciously they received them, but recollecting they had been offered to the idol, they threw them down upon the ground, this both surprised and displeased the people, but I hope it may assist in showing them, that "an idol is nothing in the world." They then proceeded to the principal entrance of the town, (being provided with a doolie for the removal of the sick,) with an intention of rendering some assistance to the poor wretched creatures who might lie there neglected. Brother B.'s hostler an active humane fellow, attended the doolie; and it appears about 14 or 16 persons have been

conveyed by different means to the hospital. Compulsion is frequently necessary to induce man to pity and help his fellow-man. The ladies have seen seven dead, and brother B. has seen the same number. In the morning I saw two, and three in dying circumstances. Such is this

“Moloch, horrid king, besmear'd with blood,
Of human sacrifice and parents' tears.”

We have not heard of any this year devoting themselves to Juggernaut, by casting themselves under his car; but a lady here told me that one old woman was thrown under those massy wheels last year.

Brother B. related that one of his sick people offered him a rupee to present to Juggernaut, he told him it would do him no good, and that Jesus Christ alone could save him. Another circumstance, as showing the inhumanity of the people in this horrible place, this valley of the shadow of death, must be mentioned;—two dead men were seen carried to the river on a pole between the bearers, having their necks and hams tied to it with cords. Such a scene to genuine English feelings must be painful. Brother B. also this evening saw a body, half of it burnt to a kind of cinder, and the rest left to be devoured by birds or beasts. This is the second instance of this kind of which I have heard him speak. What a system of ignorance, knavery, wretchedness, and death, is here exhibited before the sun!—Dr. S. informed us this morning that a great number of the people who draw the cars, are encamped between the principal entrance of the town and the temple, and that they rush forth upon the poor pilgrims and rob them in

the day time of their chattas, (umbrellas made of leaves and bamboo,) and clothes. He had three or four of them secured, and sent to the police to be punished. Idolatry here is almost lawless. The evil appears overwhelming, and yet some genuine British feelings and pretty sharp administration of the law against theft, oppression, cruelty, &c. would be of inestimable value. The Lord soon sweep this system of abomination, which maketh desolate from the face of the earth, with the besom of destruction.

July 1st.—Thursday.—Felt strongly inclined to get an interview with the Rajah, before I went to Cuttack, and to present to him some books. Rode to his house past the temple, but was told he was not there, being at his other house near the temple, where he would remain till Juggernaut returned. I saw several persons lying sick or dead, but could not attend to them, as I feared the sun would soon be hot. I afterwards provided for four to be taken to the hospital, and one I found was dead. My Cyse enquiring whether the Rajah was at home, he desired to see me, and I accordingly went to him. His present was handed to me, and *let fall into my hand*, fearing to come into actual contact with me. This superstitious practice very generally prevails, though I generally make a native take a book out of my hand. This present is a painting of Juggernaut and his brother and sister, on wood, with two kind of doors, on which are painted some other gods; I received it with apparent pleasure, and said I intended to send it to the good people in England who had sent us thither. I afterwards laid it down upon my hat, and I suppose did not please them very well by my

evident disregard to it and its ugly figures.

The Rajah had an English chair in the apartment, but, as he stood, I was under the necessity of doing the same. I presented him with an Ooreah and Nagree Testament, and a large Poem, which I had much difficulty in urging him to accept. Though incapable of speaking much, from the complaint in my chest, I endeavoured to make known the Gospel to him and his attendant Brahmins and servants. Among the enquiries, were—why should Ooreahs attend to these shasters and not to their own?—Did the Company support us?—How long would the English have the country?—Where was Christ's incarnation?—What did we teach in our schools, English?—Did I give them the money for teaching?—What did I eat, did I eat fowl?—In replying to these, and similar objections to the truth, I aimed to show the necessity of an atonement, and that there was nothing like the death of Christ for the sins of men. It is frequently extremely difficult, and, indeed, occasionally impossible, to give a detailed view of Christianity; such is the impetuosity of the native mind when any thing touches what he considers sacred. Every inch is, as it were, gained by dint of sword. I saw the Rajah more like himself here; and you may form some idea of his manners, when I mention that two or three times a small brass pot was handed to him, that he might spit in it. He was not disposed to hear me long, and we could not part in the good old English style, by shaking hands, as he appeared afraid to come very near me. I left him with peculiar feelings, looking up to God to smile upon his word, and my feeble testimony to the truth

in this last effort before I left the place. Well—the bow drawn at a venture pierced the king, and these arrows humbly directed to an important mark, may not be ineffectual.

Before we started for Cuttack, which was about 4 o'clock in the afternoon, Mr. * * * * * * * * * * now superintending the tax collection, sent me 25 rupees, 12 of which were a donation to our Society, and the rest towards a quantity of Testaments and a school account. Poor man, to give a donation to the Society, and yet hold so detestable an office, and neglect the means of grace. O! may "there be found something good in him towards the Lord God of Israel." After singing the 23rd Psalm, and uniting in prayer, we parted with our dear friends. Mr. and Mrs. Maisch follow us to-morrow evening. In the way from brother B.'s house to the town, I saw four corpses thrown out; a number of crows had commenced devouring one of the bodies. A little farther we met four men carrying a dead cow with a couple of bamboos, and I observed one man had a kind of spade to bury it;—thus, at this great seat of idolatry, a dead cow obtains interment, while a man is allowed to be devoured by the beasts and birds, and his bones to bleach in the surrounding plains, till they return to dust. We found the gate open and scarcely a pilgrim near it, excepting those who had paid their worship, and were returning. On the way, I saw two sick people, and administered the pills which the Government so liberally supplies for the cholera: these I obtained from the hospital at Poo-ree, and divided them between myself, Mr. Maisch, and my Cyse, who went forward with the poney. I was greatly distressed

that my stock was so small, and thought of going back for more, but recollected that a quantity had been sent to the first stage some time before, and therefore determined there to obtain a supply. Saw a corpse, and a dog eating the neck, but knew not how far to vex and distress myself in my weak state, with a full view of the wretchedness through which we passed. O, the horror of this suspense, distress, and anxiety!

The expected supply I found very small, and my Cyse being at the village, I committed it to him, and felt my mind relieved of a very heavy burden. On the road I observed the pilgrims sleeping on the ground, though it was very wet; and this practice, together with the half cooked state of Juggernaut's holy food, and their want of clothing, &c. are supposed to be the principal causes of the dreadful mortality among the deluded pilgrims. Arrived at home about six o'clock; being caught in a shower the last half-hour.

Blessed be God for bringing us back in safety. We feared that we should have left our little dear behind. But her life was spared in mercy.

2nd.—Friday.—I found the exhaustion of anxiety and exertion, rendered it advisable to leave Pooree before the Jattrā closed, so that my account is defective. Mrs. B. however, in a letter, says, that Juggernaut reached his journey's end this evening, and that brother B., who was present, was pushed down in the crowd, but was not hurt. What riot and confusion, cruelty and madness, characterise idolatrous festivals!

The same day a suttee took place, of which Mrs. B. says,—“As we sat at dinner yesterday, Mr. Becher came in a great hurry to tell us that there would be a

suttee, at Swurga Dwaro, (heaven's gate,) in about an hour. Mr. B. ordered his horse, and went directly to the place. Mr. Maisch was very anxious to go, but Mrs. M. wished him to stop and pack up, as they had not then given up all thoughts of going to Cuttack; he stopped, and I, of course, could not leave them. Mr. B. had been gone about two hours, when Mrs. M. was violently full of pain, and wished me to send for him, which I did. He stopped with her a few minutes, and gave her a little medicine. The woman was not then come, but she was expected every minute. When he got back, Mr. Becher and Mr. Welchen were with her, trying all in their power to prevail on her to give it up, but she would not: she often smiled at them, and often told them to give her liberty.—The man was then in the pit. She walked once round it, with a little earthen pot under her arm; and some of the people gave her a lamp, which she put in the pot. She was quite composed, jumped into the fire, and sat there, without being held by any one, as if she had been a salamander, till she fell on her face in the fire.—after she was dead, they drew her out, and consumed her by the side of the pit: her husband was taken out too, according to the custom of this place. He was not rich, and she was rather more than thirty. She said she had one daughter. Mr. B. mentioned this, as a motive to prevail on her to decline being burned, on account of the grief it would be to her. She replied,—she had a husband and children. I am just going to the place!—O, when shall Britain declare suttee to be murder, and punish those who promote it. O, my God, clear my country from “blood guiltiness!”

3rd.—Kept my bed almost all day with a very bad cold. My poor Cyse, who is a good servant, fell sick with the cholera; brother L. administered for him. Dispatched a person with 40 or 50 pills to Pooree to relieve the sick on the way.

5th.—Brother L. riding out this morning on the bank, saw seven dead people lying on the sand; thus the deadly stream is ebbing from Pooree and polluting our verdant plains and banks.

6th.—Recovered in a great degree from my cold. I rode out with Lacey; and, on the sand, saw a man dragging a corpse by the heels to throw it into the river. The sight affected my stomach much. Going to one of the village schools, brother L. rode up to another body, which he said the birds had deprived of its eyes.

8th.—Brother L. went out yesterday to see several village schools. Sent a poor pilgrim home, but the poor man died to day, and his wife, and another woman and boy, rather than have him touched by a low cast for burial, as I gave orders, without our knowledge, took him away and threw him into the river. Lacey returned this evening.

11th.—Lord's-day.—The poor Cyse is spared, and he came, saying, "I have got another birth." May he get another birth indeed!

13th.—This morning Mr. and Mrs. Maisch arrived from Pooree, and a few of their dreadful recitals must close this tale of human ignorance, wretchedness, and mortality. Brother B. had informed us in a letter a day or two since, that the smell of the dead was very unpleasant, and our new friends inform us that the stench was so great, that the commanding officer ordered the Daroga to bury the dead; but they were so slightly interred that the dogs, jackalls, &c. tore

many of them up again, or parts of them, and then devoured them. From one given spot to another, perhaps three quarters of a mile, brother B. counted thirty-seven dead. Brother M. saw twelve that were most dreadfully swelled, some of them as big as two or three men's bodies. Brother B. left off to number the dead; and the stench made was intolerable for some time. The dead lay in every direction, and this presented, indeed, a Golgotha, a Valley of the son of Himmon. Juggernaut's food being badly cooked, kills the people; and our friends endeavoured to get a Brahmin to cook for the people, but they could not procure one. What a curse is this idolatry. This idolatry destroys more than the sword. O Lord, destroy this system with the spirit of thy mouth, and the brightness of thy coming.

LOVE OF CONVERTED HEATHENS TO THE SCRIPTURES:

From the speech of Mr. Ellis, Missionary in the Sandwich Islands, at the meeting of the American Bible Society.

Wide and promising indeed, Sir, are the fields in which you are invited to reap a most abundant harvest. And among them, though not to be compared with most in point of importance and extent, there is one, which in interest is, perhaps, not inferior to any. That is, Sir, the Sandwich Islands. That clustering group, amidst the expanse of ocean, is in the interesting state foretold by the hallowed prophet, when enraptured, he exclaimed, "The isles shall wait for his law." Yes, Sir, one hundred and thirty thousand souls, in the Sandwich Islands, are emphatically waiting to receive, principally at the hands of American Churches and American Bible Societies, the holy volume of inspired truth.

And I feel convinced, Sir, that when that sacred volume shall be translated into their native language, this Society will hasten to bestow upon them a boon so precious.

In the same wide ocean, lie the Society Islands, one of those "elevated summits," which have caught the first rays of that heavenly light, which, we have heard, shall soon irradiate the world. Here, Sir, the Bible has effected a greater moral change than all other means combined ever could produce—a change which has extorted from the sceptic, the infidel, the licentious, and the profane, a confession that the power which produced it could be none other than the mighty power of God.

In those islands, Sir, a system of idolatry has been annihilated, which was reared by treachery and crime, and had, for ages, through the terrors it inspired, sunk the population to a state of most abject wretchedness, and threatened their extermination. In its place, Sir, the light and blessings of the gospel are now enjoyed; and not only has that ever blessed book imparted to them the social comforts of the dear domestic circle, and the advantages of civilization; it has also shed its mild, consoling light upon their passage to the grave, and has opened to their view a glorious immortality beyond, with all its interminable joys.

Dark and terrific were their former views of death, and of a future state. They supposed the spirit, when it left the body, was in darkness devoured by demons—not annihilated at once, but consumed by slow degrees, with most excruciating tortures. Hence they, in dying agonies, would often cry to their attendants, There—there stand the demons, watching for my spirit!

—O guard its exit!—O preserve it from their grasp! Now, Sir, those who die in Christ sometimes pass the swelling flood of death, rejoicing in the support of their Almighty friend, or singing the Saviour's love.

The British and Foreign Bible Society has, with that liberality which characterizes all its proceedings, furnished the means for printing and distributing among them the Holy Scriptures, in their native tongue; and in no part of the world has its labours been crowned with greater success.

The Bible, Sir, is there received with honest, unsuspecting faith, as a divine communication to mankind. Its doctrines are believed, and its precepts rigidly observed. Frequently, when we have proposed some measure to the people, they have inquired, "What says the word of God?" If we have answered, there is nothing directly relating to it there, yet it is according to the custom of good people, or, we think it would be conducive to your comfort or to your advantage; they have generally answered, "It is only your opinion then: perhaps you are right, perhaps not." But I cannot recollect any proposal ever made to them, with the sanction of the express declaration of Scripture, that has not been unhesitatingly received.

So highly do they prize the Scriptures, that, when about to leave those islands, I wanted to procure a copy of the gospel of Luke, to bring with me, I could not find a person that would part with one for any article I could offer in exchange.

I recollect, in the island of Huaheine, a man had his house burnt, and was himself considerably injured in attempts to save a part of his little property. He

came to my house, a day or two after, to procure, I think, some dressings for his burns. I told him I was sorry for his misfortunes. True, said he, it is some work to build a house; but though I have lost my house, I have saved my book—pulling at the same time a copy of one of the gospels out of his bosom and exhibiting it with great satisfaction.

Their desire to possess the word of God will appear, when you are informed, Sir, that I have seen twenty or more canoes from distant parts of an island, or different islands, drawn up on the beach, near my dwelling, in which persons had arrived, whose only errand was to procure copies of those parts of the Scripture nearly ready for distribution. I recollect, one evening, a canoe with five or six persons arrived at the district in which I resided; the people came up to my house, and asked for some books; I told them I had not any prepared that night, but that if they would come again in the morning, I would give them as many as they needed. They took leave of me, and, as I supposed, returned to the house of some friend in the village there to spend the night; but looking out of my window early in the morning, I saw these same persons lying on the ground outside the door. I went out, and asked them if they had been there all night? They answered, Yes. I asked them, why they did not go to the house of some friend to sleep? They said, they were afraid that if they should go away, somebody else would come before them in the morning, and get what books there were to spare, and they should have to return without any. I called them in, and gave them, as soon I could prepare them, as many as they wanted. They hastened

to the beach, launched their light canoe, spread their little matting sail, and, with a favouring breeze, steered to their native isle, rejoicing.

These people are also desirous that others should possess the Scriptures. Once a year, in most of the islands, they hold a public meeting to aid in spreading the gospel over every group, and every solitary island in the Pacific; and when an aged chief, or venerable prince, after delivering a speech, has asked, "Shall we continue our exertions, brothers, friends, that the word of God may be sent to all lands?" I have seen sixteen hundred hands frequently lifted up instantaneously to answer, Yes!

VALUE OF BIBLE EDUCATION.

BRITISH AND FOREIGN BIBLE SOCIETY.

*Speech of the Earl of Liverpool,
at Kingston.*

Ladies and Gentlemen—I cannot return thanks for the honour which you have just done me, without troubling you with a few remarks.

It is now ten years since I first attended a Meeting of a Bible Society, in another part of the country; and I can truly say, that the effects of the Society ever since that time have confirmed me in the opinion which I then formed, that it was calculated, in an eminent degree, to promote the interests of religion and virtue.

The character peculiar to it, is **UNIVERSALITY**. It confines itself not to one country alone, but extends to every country in the four quarters of the globe, and and to every region however remote: and how could we go to foreign countries, and to people of different religious persuasions—how could we go to the Lutheran, to the Calvinist, to the Greek, or to the Roman Catholic—without first laying it down as

our foundation at home, that we admit all our fellow-Christians of whatever description as Members of this Society ; and that if there are any who refuse to accept the Scriptures from us, there are none to whom we refuse to give them ?

Standing upon this broad basis, we wish to look on all Christians as brothers ; and desire to regard all the nations of the earth as united in one common tie under the same God, and acting under the direction of the same general code of laws given by his sacred word. If I could imagine that this Institution, universal as it is, could in some degree have affected other benevolent Institutions antecedently formed, but having more limited objects in view, I will freely own that the greatness of the object would not have suffered me to withdraw from it : but it is a satisfaction to reflect, that the effects of it have been—what I should have anticipated that they must have been—to increase the zeal, to augment the funds, and to improve the character of all ; because the same principles on which this Society is formed, may be applied in a degree to all others, and the motives which lead to subscribe to this would lead to subscribe to others.

We live in a time when great efforts are making toward the general education of all classes, and all descriptions of men ; and God forbid that any one should suppose, that there is any branch of education whatever, from the acquisition of which any class should be excluded, and from the knowledge of which some benefit might not be acquired ! Yet I cannot but look to RELIGIOUS EDUCATION as the only sure foundation of all useful knowledge. If the Bible is the BOOK OF PIETY, the Bible is not less the BOOK OF

WISDOM : and if there are any who have the knowledge of this Book, and scarcely any other knowledge, or what is called knowledge, besides, they will learn from this Book to discharge every duty of life : they will learn, principally and chiefly, their duty toward God : but they will also learn the duties of good subjects, good husbands, good parents, good children, and good neighbours : they will learn to stifle and to smother the tumult of passion in their breasts, and to rest contented in the condition of life in which it has pleased God to place them. But if there are any who possess all other knowledge, and are yet ignorant or neglectful of the Bible, they may become *the disputers of this world* : they may be knowing to some purposes ; but they will find themselves involved in all those mazes of error, in which the great men of antiquity were involved, who looked forward distantly and remotely to a Revelation like that which the Christian dispensation has given to the world.

The object of the Bible Society is to circulate the word of God among all nations. It has already circulated it in every quarter of the globe. The Scriptures have been provided in 140 languages, in fifty of which they had never existed before. It is our object to convey this blessing to every nation, however remote : but, it is our object, and more especially our duty, to circulate them among our own fellow-subjects—to bring up the rising generation in the knowledge of them ; and to make them feel, without depreciating any human knowledge, that it is from the knowledge of God, as conveyed in his word, that their happiness in this world, and their salvation in the world to come, must depend.

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VOL. IV.

MEMOIR

OF

THOMAS GRANTHAM.

(Concluded from page 367.)

How long Mr. Grantham resided at Norwich is not easily ascertained. From his Preface to "The Infant's Advocate," it appears that he had preached frequently in that city, for some time, before 1688. How diligently he pursued his great work there, during the following three years, we have already seen; yet it is evident that he always considered himself as a sojourner only at Norwich, and esteemed Lincolnshire as his proper home. In various parts of his correspondence with Mr. Connould, he complains of being "from home, and at a distance from his books;" and, on Sept. 29, 1691, he says, "I purpose shortly to go to my own country." In the beginning of the ensuing month, he was engaged in detecting and exposing the calumnies of Willett; and dates his "Grand Impostor Detected," "Norwich, Oct. 13, 1691." From this date, we hear nothing of him, till Jan.

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17, 1692, when he rested from his labours and entered into his rest, in the fifty-eighth year of his age. As this event took place at Norwich, it is probable that either bodily indisposition or ministerial engagements prevented him from carrying his purpose of visiting Lincolnshire into effect.

No particulars of the last illness of this worthy minister have come to our knowledge. This is much to be regretted; as we have good evidence, that he was graciously supported, at this trying period, by those precious truths which he had so assiduously recommended to others. Soon after his death, a paper was printed and circulated among his friends, with this title: "The Dying Words of *Mr. Thomas Grantham*, who departed this life, Jan. 17, 1691; spoken by him, within two minutes of his death; as we whose names are affixed can testify." One of the original impressions now lies before us; and is thus attested: "Spoken, in the presence of John Mingo, Andrew Pegg, William Sidwell, Thomas Gamball, Thomas Miller, John Clarke, Alice Clarke and Ann Grantham." We subjoin a copy of this interesting document, as highly illustrative of the spirit

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and disposition, the views and feelings, with which this pious servant of God met the king of terrors. The tranquil saint thus addressed his brethren in Christ, who surrounded his dying bed.

"Friends, I am in a very weak condition; and as this is the sabbath, with me it will be an everlasting sabbath: for I am now going off the stage of this world. Therefore I recommend you to the grace of God, that you may walk steadfastly in the faith of Jesus Christ; as, by the grace of God, I have done to this my life's end.—For, by the grace of God, I have not defrauded or polluted any person in the world; as now I am going to answer before God the Father. I came not among you for riches or honour; but to preach the gospel of Jesus Christ, to spend and be spent for your good, both by preaching and printing. Those words and works I recommend unto you, to strengthen you in the faith which I have preached, (in which faith I live and die,) which has been according to the gospel of Jesus Christ: in which I would have you stand fast to the end; not 'waving, but fight the good fight of faith, lay hold on eternal life.' I desire you, for the Lord's sake, to walk together and keep the unity of the Spirit in the bond of peace, as Christ hath commanded you. 'Then are ye my disciples, if ye love one another.' Beloved, build up yourselves in your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life; as I have told you before. Submit yourselves to the will of God, and to every ordinance of man, for the Lord's sake. Give honour to whom honour is due; and walk peaceably

with all men; and so shall no man have cause to speak evil of you. As for my part, since I have been amongst you, I have been made a scoff and gazing-stock of many people; for which I freely forgive them all, and pray that God would forgive them and shew them the error of their ways: and I would desire that you will all pray for them, and not seek any revenge."

"And, to be short, I must leave you; do not grieve or mourn for me. Though I die, I shall rise to glory; where I desire we may all meet, and see one another's faces, at the last day, knowing one another, and rejoice in glory. For I have conquered the infernal enemy by this faith; and have made the way plain and easy to me. And now I commit you to the grace of our Lord Jesus Christ: and the love of God and the communion of the Holy Ghost be with you all. Amen."

Such was the calm tranquillity with which this good man sunk into the arms of death: such was the tender concern which he exhibited, even at that solemn moment, for the spiritual welfare of his friends and for the prosperity of the kingdom of his gracious Redeemer. It is hardly possible to peruse this dying address without recognizing something of the spirit exhibited by the great apostle of the gentiles in his interesting farewell to the elders of the Ephesian church: though the speaker, on that occasion, was not, "in a very weak condition," and within two minutes of dissolution.

It might have been expected that a death so tranquil and so benevolent would have disarmed the most inveterate of his enemies, and that they would have buried their animosities in his

grave. But their rancour outlived its object; and many threats were spread abroad that his corpse would be treated with indecent rudeness. And, when we recollect that the body of one baptist, at least, had a few years before, been inhumanly torn out of its grave, by his infuriated persecutors, dragged naked to the threshold of his own door; and, after having been subjected to every unmanly insult, left there exposed, we shall not be surprised, that Mr. Grantham's friends became alarmed, lest these atrocities should be repeated towards the remains of their venerated minister. The menacing reports, however, soon reached the ears of Mr. Connould, the vicar of St. Stephens, who had so lately been his controversial opponent. This worthy clergyman stepped forwards, with all the ardour of sincere friendship; and, by his influence, procured permission for the remains of his deceased correspondent to be interred in the middle aisle of his own church. The vicar himself read the funeral service on this occasion, with many sighs and tears, to a numerous assembly; and, when he closed the book, observed, with affectionate emphasis, "This day a very great man is fallen in our Israel." Nor did this pious clergyman suffer his respect for the memory of his baptist friend to decrease with time: for sixteen years afterwards, when Mr. Connould was removed from his station below, he was, at his own particular request, interred by the side of Thomas Grantham. The G. B. church at Norwich which Mr. G. had planted with such success, nursed with such affectionate diligence, and defended with such courage, as a grateful memorial of his services, placed a tablet in their meeting-

house, on which was inscribed, in golden capitals, a short but comprehensive sketch of his sacred diligence, piety and zeal: closing with that often repeated, but here most appropriate, benediction: "Blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

It is rather singular that, though Mr. Grantham was so public a character, and biographical accounts of him, more or less detailed, have been given by various authors; yet very little is known of his personal history. We are informed by himself that he was "the husband of one wife;" but who she was, whether they had any offspring, or which of them survived the other, are facts which we have not been able to ascertain.* From several incidental particulars, we may conclude that, his temporal circumstances were, at least, comfortable; notwithstanding the time, labour and expense, which he devoted to the interests of religion, at a period when the professors with whom he was connected were very little disposed to grant any pecuniary remuneration for ministerial services. Though he firmly maintained the right of the ministers of the gospel to temporal support, yet it is highly probable that, in his own case, he strictly followed the advice which he gave his fellow-labourers: "Let all Christ's ministers beware of covetousness. Let them not de-

* It is possible that more particulars respecting these and similar facts may be traditionally preserved in Lincolnshire or Norfolk. If any of our readers can forward us correct information, we shall receive it with pleasure. Every circumstance connected with such a man is interesting.

sire any man's silver, gold, or apparel, though they may lawfully be 'burdensome as the messengers of Christ.' I Thess. ii. 5, 6. Let them weigh the temper of the time they live in, wherein the poor have been oppressed and the rich vexed with the mercenary ministry; which makes every thing of kindness done to Christ's servants look like it. Let them consider how honourable it is to preach the gospel freely. I Thess. ii. 9. For, though Christ hath ordained that such as preach the gospel should live of the gospel; yet we have no reason to believe that he designed to make them rich in this world by preaching. No: he requires them to take heed and beware of riches. And Paul advises Timothy, and in him all the ministers of Christ, that, having food and raiment, therewith to be content; and tells him also to beware of riches. I Tim. vi. 8, 9. Not a word is spoken of any hope that Timothy might arise, by his supplies from the church, to the degree of a lord in this world; nor yet for any that were to succeed him."*

His moral character was indeed most cruelly traduced through life, but especially during his latter years. We have seen, however, how completely he vindicated himself whenever his traducers could be found. These injurious calumniators sometimes compelled him, like Paul, to "become a fool in glorying," and to speak of himself in terms of commendation; but it is pleasing to observe that, while he triumphantly refutes their false imputations, he uniformly ascribes his own preservation from vice to the grace of God. Not three

months before his decease, he thus addressed these vile slanderers in Norwich, from the press:

"Finally, I do hereby solemnly admonish the inconsiderate citizens of this city to repent and turn from their iniquities in making and loving lies and slanders: for God hath determined that no such wicked persons, persisting in their sin, shall enter into the kingdom of heaven. And, that they may better know their sin, and repent, before it be too late, I will here detect some more of the slanders invented and promoted against me."

"I have been confidently reported to be a papist; yea, I hear some will not believe otherwise. And yet it is certain, and they know it, that few men in England have more opposed the errors of the papists than I have done, according to my capacity; both by disputation and printing about three thousand books against their errors; that if, by any means, I might be instrumental to help any of them to see their mistakes, and to strengthen such as know the truth against the errors of that people."

"2. I have been reported to be a great drunkard: whereas I think, I may safely say, that there are but few men living upon earth that are so free from that sin, as by the grace of God, I have been during the whole course of my life."

"3. It has been impudently reported that I am a whoremonger: a sin which, by God's grace, I have always hated as the vilest of sins. And, as I have been the husband of one wife, so now upon this occasion, I do solemnly declare, in the presence of Almighty God, the elect angels and men, that I never had, through the whole of my life, an

* *Christianismus Primitivus*, B. II. Cap. xv. Sec. 2.

improper connection with any woman. And I do here summon all my slanderers in this or any criminal act whatsoever, to meet me at that dreadful tribunal of Jesus Christ, where they are sure to be condemned except they repent."*

But it is superfluous to enlarge; as the reader has doubtless, long ago, formed his own estimate of Mr. Grantham's character. No one can attentively peruse the foregoing account, short and imperfect as it necessarily is, without perceiving that he was a man of no common stamp. His decision of mind, steadiness of principle, disinterestedness of motive, purity of conduct, and especially his constant and fervent piety, are conspicuous in every transaction of his life. To attempt to delineate them would only weaken the impression already made.

THE WORSHIPPERS.

(Continued from page 408.)

"I proceeded next," says the writer of the manuscript, mentioned in our last number, "to inspect the *female* part of the congregation. I was much pleased to find many of my intimate acquaintances of that sex among the faithful and sincere worshippers; but, as it would be tedious to describe the individuals, I shall select one, as a specimen, whom I had long considered a very eminent christian."

"As soon as I cast my eyes on the heart of this amiable woman, I found that she was in reality all that I had before thought her to be, and much

more. Her heart was not elated with pride, agitated with disorderly passions, puffed up with empty vanity, nor influenced by evil dispositions. It was mild, tender, placid, humble and refined. Grace sat smiling in the very centre of her soul, with the emblem of peace in her hand; and every temper and faculty joyfully submitted to her gentle sway. A zone of celestial glory encircled her breast, with this motto, in golden characters, 'The king's daughter is all-glorious within.' A heavenly spirit hovered over the fair worshipper, as her guardian angel, and looked down with delight on her heart: while love and devotion ascended up to heaven, in a flame the purest, the brightest and most glorious that I had ever beheld. In the inmost recesses of her mind, I beheld, amidst a circle of light which continually increased in lustre, the images of *Innocence* and *Purity*; at present indeed in rather an unfinished state, but constantly approaching nearer to perfection. And, it needs hardly to be added, that the whole external conduct of this truly respectable female was expressive of the graces which so eminently reigned in her heart. She was fixed in attention; her deportment, serious; and every part of her dress, decent and becoming."

"I will not pretend to say that all even of the sincerely devout female worshippers were, in every respect, equal to the description just given. They certainly differed, and one star exceeded another in glory: but the difference never affected the essential parts of their character; and the foregoing portrait may be considered as the representative of them all."

* *Grand Imposter caught*, page 10.

"I turned, therefore, though very reluctantly, to observe the females who were among the careless and inattentive worshippers. At first, I thought of selecting one individual out of this class also, as a specimen of the whole; but I soon found, when I began to examine their hearts, that this method would not answer the purpose; for their characters and pursuits were as various as their countenances and their dresses; and I was obliged to examine them separately."

"Some very respectable matrons were busily employed in ruminating on subjects which would have done them credit, had they been at their own homes, and at a seasonable time; but which ought not, by any means, to have intruded themselves into the house of God, at the hour of worship. The thoughts of these good women were very anxiously engaged in their domestic concerns; the management of their servants, the education of their children, the provisions of their table and the furniture of their houses. Some of them even extended their cogitations to the toils, the cares and the embarrassments of their husbands; and were affectionately contriving how they could relieve their anxiety, or assist them in bearing their burdens. Now all these were very praiseworthy subjects of meditation, but they were here deplorably misplaced: and the conduct of these mistaken females recalled to my mind a certain poor woman, mentioned in the gospel, who, while her divine Master was giving heavenly instruction to her companions, continued busily engaged in serving at the table.—My fair readers will easily know to whom I allude."

"But the occupations of many

other females were not so laudable. Some were closely engaged in recollecting the visits they expected to make or receive during the ensuing week; and anticipating the pleasure which they should enjoy in the company and conversation of their friends: though at that very moment they were in the presence of Jehovah, and should have been conversing with the Father of mercies. Others were looking round them during the greatest part of the service, watching their acquaintances of their own sex, and making derogatory observations on their conduct, their apparel and their characters. Too many of the younger part of the females turned their thoughts wholly on their own dress; fixing any pin that happened to be misplaced, and adjusting every part of their finery with the greatest nicety; then glancing round the congregation to observe by whom they were admired.—With some, past amusements and future pleasures filled up most agreeably the hour of devotion. They recollected with renewed satisfaction those which were past; and looked forwards to those in prospect with delight. Some, who affected to be thought ladies of taste, were busy in tracing, from their memories, the plot, the scenes and the characters of the novels and romances which they had lately read; while the all-important verities of christianity were totally unheeded. Others, who were naturally too fond of distraction, had employment enough, while such a number of persons were before them.—But I forbear. My wish is, not to expose the weaknesses and follies of my countrywomen, whom I sincerely esteem; but to rouse them to vigilance, self-examina-

tion and prayer, that they may carefully avoid these improprieties; and obtain 'grace whereby they may serve God acceptably, with reverence and godly fear!'"

"There was a large part of the congregation which I had not yet noticed. They were wholly different from the sincere worshippers, and could not be classed even with the careless and inattentive. Their characters were of a darker hue; for they were *hypocritical* or *profane* persons, whom habit, self-interest, or motives still baser, had drawn to the house of God. I surveyed their hearts; but I shrink from the painful and disgusting task of reporting my observations. Were I to describe the pious looks that the hypocrites assumed, the guileful air of sanctity with which they appeared, the apparent fervour with which they prayed, and the close attention which they seemed to give to the whole service: and then to present a view of that pride, malice, hatred, unbelief, self-righteousness, vanity, ignorance and opposition to real holiness, which were discovered on inspecting their hearts, the reader would be shocked at the very description. Instead of this, I shall desire him to conceive the exterior of a most sumptuous, magnificent and exquisitely painted sepulchre, belonging to some potent prince; and then to look into the gloomy interior, and behold its offensive contents: and he will thus have a lively picture of these wretched deceiving and deceived worshippers.—As to the profane part of the assembly, I can only say that, their hearts were equally vile and filthy, and their outward appearance totally unbecoming every thing that is sacred and religious. Scorn, banter, ridi-

cule, mockery, contempt and irreverence, marked every countenance. They had no fear of God before their eyes; nor a single desire in their hearts to honour or serve him. I have not indeed shades deep enough to paint these two classes as they appeared to my enlightened eyes. I leave them, therefore, till the solemn judgment-day; when every heart will appear, just as it is, in the presence of men and angels."

"As I hope none of my readers are included in the disgusting classes which I have last mentioned; I request them to review what has been said of the careless and inattentive worshippers, and examine themselves by it. If any part of their conduct in the presence of their Maker, has been pointed at, let them accept the hint with gratitude, and hasten to implore divine aid to correct whatever is wrong. 'God is a Spirit, and they that worship him must worship him in spirit and in truth.'"

Lincolnshire.

S. S.

CORRESPONDENCE.

ON THE REMOVALS OF MINISTERS.

Gentlemen,

In a former letter,* I endeavoured to shew that a minister, who often changes his station, is generally neither so happy nor so useful as one who continues with the same people; and that those churches which frequently have new ministers are not, all other things being equal, as permanently prosperous as those which enjoy, for a competent length of time, the superintendence

* No. 41, page 296.

of the same pastor. Now, as doubtless all our ministers desire to be useful and happy; and all our churches aspire after prosperity, any attempt to trace the causes of these baneful removals, and to prevent their painful recurrence, must be acceptable. Whether the following hints are likely to have any such happy tendency, is referred to your determination.

The reasons why ministers leave their stations, may perhaps be classed under three heads—want of success—want of temporal support—and dissatisfaction between the church and the pastor. Other causes independent of these, may sometimes operate; such as confirmed bodily infirmity, important change in outward circumstances, &c; but, it is presumed, that most removals originate in one or other of these causes.

When a faithful minister of the gospel sees that *all his efforts in his sacred work are unsuccessful*; that the word preached is as water spilt on the ground; that sinners remain unconverted; and that even the church members make no apparent advance in their christian course; it must painfully affect his mind. It is indeed a state of things which ought to awaken the most serious reflection in all, both minister and people, who wish for the prosperity of Zion; and excite them all to honest and diligent exertion to discover and remove the cause of their declension. In such circumstances of discouragement, a minister sometimes too hastily concludes, that he should be more useful and happy in another place. But, if the want of success arises from any thing in his method of preaching or his personal character, he should recollect that these hindrances will remove with him; and most probably impede his progress in any station. Rather let him reform whatever is amiss. Let him watch against every thing that prevents his success; let him pray earnestly for more wisdom, diligence and zeal; let him more cordially and constantly acknowledge the Lord in all his ways, and he will accomplish his own promise and direct his path; and, if he sees that it will be for his own glory, will establish the work of his hands upon him.

Sometimes a minister may discover, or suppose that he discovers

serious obstacles to his success in the situation, circumstances, habits or pursuits of the persons who constitute his church and congregation. Many of these obstacles perhaps really exist, and operate as he supposes. Many of them, however, may be overcome with patience, diligence and wisdom; and the way may be thus cleared for future prosperity. At all events, before a minister permit these obstacles to drive him from his station, he will do well to inquire whether hindrances as formidable do not exist in any situation to which he may think of removing. But the difficulty is, that these obstacles can seldom be discovered except by actual experiment. If some discontented pastors would look back, they would probably recollect that, when they were preparing to remove to their present station, the disagreeables, which now make them wish for a change, were then imperceptible; and the prospect appeared as promising as that at any new place can appear. In this wicked world, mountains of difficulties will always rise to oppose every attempt to build the temple of Jehovah; but before the prayers, perseverance and zeal of christian Zerubbabels these mountains will become plains; and those hands, which laid the foundation with much trembling, in the day of small things, shall, through the Spirit of the Lord of hosts, be enabled to bring forth the head-stone, shouting "Grace, grace to it."

But the members of churches, especially those whose character or station give their sentiments or conduct an influence over their brethren, should often reflect that, the success of the cause of the Redeemer in any place depends frequently as much on them as on the minister. If they do not cordially co-operate with him, he may study, and pray and labour, with the utmost sincerity and zeal, and yet little fruit may appear. If his own friends do not treat his person and his character with the respect due to his station, how can they expect that strangers will give attention to his ministrations, or sinners regard him as a messenger of God. Hearers easily take the habits of the members. If the latter treat the minister with disrespect, the former will soon learn to lend very little ear to his instruct-

tions, his entreaties, or his remonstrances. If therefore the members of a church wish their cause to prosper, they must take sacred care how they treat their pastor. They must cultivate sincere respect for his person, defend his character from every attack, and second his efforts for promoting the interests of religion. They must thus strengthen his hands and cheer his heart; and support him in his very important and arduous work. This friendly co-operation is not merely the most likely method of securing success to the cause of Christ and accelerating the progress of that success; it is, at the same time, if the minister be worthy of his station, an act of simple justice to him. And, though his abilities may not be of the first order, nor his ministrations free from defects, yet justice to him and a regard to the honour of religion, require, that those who called him to the work should exercise towards him that charity which covereth a multitude of sins.

The Holy Spirit knew well how essentially necessary it is to the welfare of christianity, that pastors should be thus respected and supported; and has therefore left many precepts enforcing this duty. "We beseech you, brethren, to know them which labour among you and are over you in the Lord, and admonish you: and esteem them very highly in love for their work's sake." "Rebuke not an elder, but entreat him as a father." "Let the elders that rule well be counted worthy of double honour; especially those who labour in word and doctrine." "Against an elder receive not an accusation, but before two or three witnesses." "Receive him, therefore, in the Lord, and hold such in reputation."—Had these plain directions of the word of God been practically observed, many of the removals of ministers which have afflicted our churches, might have been prevented; and he that sowed and they who reaped would have continued to rejoice together.

Another reason why ministers sometimes think it their duty to leave their people, is the want of sufficient temporal support. A minister, as well as every other man, has an undoubted right to a proper remuneration for his labour, from those who employ him. That "the

labourer is worthy of hire," is a principle sanctioned equally by scripture and reason. Ministers are under greater obligations to provide for things honest in the sight of men, and to provide for those of their own houses, than private christians are; because a failure in any of the duties of morality in them exposes christianity to a fouler blot than the failings of others. It is to be feared that, in some instances, religion has suffered reproach and good men have plunged themselves into difficulties and sorrow, by not sufficiently regarding this consideration, when they formed their engagements as ministers. Besides, a pastor ought to be given to hospitality: and the cause of his Saviour and the welfare of his people would often sustain real injury, did he hesitate to make sacrifices of time and property to serve them. These obvious truths should be frequently recollected by a reasonable and affectionate people, and influence them in providing for the maintenance of their pastor. They would then be fully sensible of the claims of justice on them, to enable him whom they have called to labour for their edification, to maintain his station in a manner comfortable to himself and creditable to the cause he serves. They would then abjure with sincere detestation, the unjust idea, that the support of their minister is an act of favour or charity. They would feel it and perform it as an act of imperious justice, which they could not honestly neglect.

If indeed their minds were rightly informed and had a due sense of the importance of divine things, the dictates of gratitude and affection would second the claims of justice in exciting them to devise liberal things for the accommodation of him who ministers to them in holy things. They would feel the full force of the apostle's query, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Indeed, he displays little love to divine ordinances, little respect to divine authority, and little regard to the great rule of duty, of doing to others as we would they should do to us, who does not consider his minister entitled, as a matter of right, to a remuneration for his services, proportioned to the cir-

cumstances of his people; and who does not conscientiously and punctually contribute his share toward such remuneration. And yet, if this plain dictate of common equity were always obeyed, ministers would not be so often tempted to change their places, as they now are.

But pastors should also recollect that the acquisition of worldly emolument, ease or respect, ought never to be the leading motive of their actions. They, of all men, ought not to be "greedy of filthy lucre." The Lord has indeed "ordained that they who preach the gospel should live of the gospel;" but christian ministers ought neither to desire, nor have they any right to expect, any more than a livelihood suited to the circumstances of the church. They should not seek high things; but having food and raiment be therewith content. Their great object should be to promote the kingdom of the Great Redeemer, whose servants they, in a special manner, profess to be: and, when they consider his voluntary sufferings and deprivations in order to lay the foundation of his church, they will feel a sacred ambition to walk in his steps, and to make every proper sacrifice to promote his cause. They will evince, by all their actions, that it is not the property of their people but their souls, for which they are most anxious. If the church has to struggle under heavy burdens, or is called to make peculiar sacrifices for carrying on the cause of religion, a minister, properly affected towards them, will be willing to bear more than an equal share of the privation. He will consider himself as the father of a family, a partaker in all their interests; and, by his station, required to exhibit to them a pattern of holy disinterestedness and attachment to the cause of the Saviour.

And, a perseverance in acting on principles like these will, under the divine blessing, generally have its reward, even in this life. The people, animated by the example of their pastor, pleased with his attachment to their interests, and and grateful for the self-denial which he has exercised, will exert themselves with vigour and success to remove their embarrassments and improve their circumstances; so that the pastor who generously

shared with his people in their difficulties, will share with them in their prosperity. His latter days will be crowned with comfort and competence; he will die in the midst of his brethren; and be lamented as an old disciple and a father in Christ. But this is not the chief recompense which the faithful pastors of the flocks of God expect to enjoy for their imperfect labours. They know that "when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away;" and that "those who turn many to righteousness, shall shine as stars in the kingdom of their Father for ever and ever."

Some pastors have large families and are naturally anxious to make provision for them; but the scantiness of the supplies afforded by too many churches renders this impossible. Yet, even in this case, they may safely trust that heavenly Master, who has promised to be a "God to them and their seed." It is reasonable to believe that he will abundantly repay all the sacrifices of time, strength and property which they have made in his service to their descendants. Nor is this mere theory. Many instances might be easily produced, were it proper to specify individuals, in which the children of faithful self-denying ministers have experienced the protection and blessing of Providence in a remarkable manner. "The children of thy servants, O God, shall continue; and their seed shall be established before thee."

Dissatisfaction between ministers and their people is another frequent cause of separation; and it arises from various sources. In this imperfect and depraved state, "it is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." With such an awful denunciation, from the lips of infallibility himself, before his eyes, every one who reveres his authority will tremble at the thought of falling under it, and strive to keep at the greatest distance from giving occasion of offence. Subjects however will arise, from time to time, which will occasion dissatisfaction in churches, and call

for prudence, wisdom and piety in the removal of them.

Sometimes a minister may entertain views of important parts of divine truth, inconsistent with the known sentiments of the people of his charge; with which they were unacquainted at the time of calling him to the office, or which he may have imbibed since that period. In this case, when all proper opportunities for investigation and explanation have been afforded, and the difference cannot be removed, there appears no other alternative but a peaceful separation. For, "Can two walk together except they be agreed?"

Sometimes the disorderly conduct of pastors produce dissatisfaction in churches. When this unhappy event occurs, it will require all the prudence, the piety and the christian charity of the members of the church, to prevent the cause of the Redeemer from sustaining essential injury. But, if the precepts of scripture be closely followed, and the spirit of Christ cultivated, these events, painful as they are, may pass over without that awful mischief which they too often produce.

Dissatisfaction in churches, however, most frequently arises from personal offences springing up between the pastor and the leading members. It is a pity that it should be so, and a deplorable proof of the carnality of the human heart; but it is a mournful fact, that there too often exists a jealous feeling between these two parties very unfriendly to the peace of the church. The pastor considers the influence of leading individuals in the society with something of the alarm with which a monarch views the authority of his nobles, as a power that may limit his own; while they behold the rising influence of the pastor with that kind of suspicion, with which a proud aristocracy observes the increasing popularity of an aspiring prince, which they fear may diminish their own influence. It is freely acknowledged that this temper is radically sinful, and directly opposed to the precepts and example of the meek and lowly Jesus; but it is deeply implanted in our depraved nature; and is subdued with great difficulty by the influence of divine grace. The question, "Which of them should be

accounted the greatest?" caused a strife among the primitive disciples, even in the presence of their adorable Saviour, at his last interview with them, and immediately after the institution of that holy, equalizing and brotherly ordinance, the Lord's supper: and the same disposition has defiled many of the most solemn proceedings of his churches in all ages. It has illumined the councils of mitred cardinals in the lofty vatican; and disgraced the proceedings of humble dissenters in their narrow vestries. It is not confined to any office or station. We have seen, with sacred pleasure, pastors, though eminently learned and eloquent, who, like the apostle, have evidently wished and laboured to become the servants of all; and we have seen members of churches active, useful and influential, who have employed their whole interest to promote the respectability and authority of their pastors. But, we have seen, with pain and disgust, conduct and dispositions awfully the reverse in both stations,

If this unchristian temper could be subdued among the professors of the religion of Jesus; and all would learn to act on the apostolic principle, "Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem others better than themselves," it is presumed that few instances of dissatisfaction would trouble our churches. And when, through weakness or misapprehension, offences did arise, a plain, honest and affectionate application of the directions given by our blessed Saviour, Matt. xviii. 15-20, would generally succeed in removing them, and restoring peace and confidence.

It may perhaps be proper, to prevent misapprehension, just to state, that it is not supposed that it can *never* be necessary or proper for a pastor to leave his flock. When the Conference or the Association advise such a measure, on the ground of the general benefit of the whole body, it may be proper for a minister to comply, unless he has very strong reasons to justify his refusal. A minister may perhaps see such evidence of his unfitness for a certain station, as to be convinced that the cause of the Redeemer would be advanced by his leaving it. Another may have painful and sufficient proof

that the want of temporal support renders it impossible for him to remain at his present post, without violating the most imperative and obvious duties which he owes to society. And instances may occur in which animosity and dissatisfaction may be of such a nature and carried to such a height as to compel a pastor, both for his own sake and for the peace of the church, to withdraw from the contest. Yet, in all these cases, it becomes the duty of all parties concerned to examine, impartially, whether some remedy less painful and less injurious than separation may not be found—to make it a subject of serious consideration and earnest prayer—to consult wise and good men—to study the leadings of Divine Providence—and to do nothing rashly. Were this course conscientiously pursued, removals of ministers would be seldom heard of; and when they did occur, the propriety and necessity of them would be generally acknowledged.

If these desultory hints, which spring from a sincere regard to the welfare of all parties and the prosperity of our churches, should have any effect in preventing the recurrence of events which are lamented by every true friend to the Connection, it will afford real gratification to

Your's

AN OLD L.A.I.C.

RELIGIOUS ADVERTISEMENTS.

Gentlemen,

Allow me to engage the attention of your readers, for a short time, on the subject of *Advertisements*. I confess my surprise has frequently been excited to find so little attention paid to this department of the Repository. If the funds of our missionary institutions can be increased without enlarging our subscriptions, it is certainly very desirable. Now it appears impossible that, in a Connection of nearly ten thousand members, many communications must not be made to the public, from time to time, through the medium of the press. Leaving however the advantages which would accrue to our two great institutions, from the profits arising from advertisements, I shall confine myself, at

present, to their importance in the case of servants and situations.

It certainly must be desirable for religious masters to have religious servants, and for pious servants to have godly masters. It is not unfrequently the case, I hope, that the heads of families are blessed by communicating to their servants the inestimable truths of the gospel of Christ; and experiencing the unspeakable satisfaction of introducing them into his church. But it is quite unnecessary to observe that many causes may arise, which may make a dissolution of the connection between master and servant unavoidable, without the character of either party being in the least injured. Now, if in their immediate neighbourhood, a servant or situation cannot be found among their religious connections, what is the usual result? The servant is driven into an irreligious family; and the master receives under his roof an ungodly domestic. The former is exposed to many trials; and too often, from the force of bad example, measures back his steps to the beggarly elements of this world: while the latter loses those delightful sensations which arise from the hope, that each individual round his family altar, is offering to God the acceptable incense of a grateful heart. And, in addition to the disagreeables connected with such unpleasant associations, how many members do we annually lose from our body at large, by events of this nature?

But, would not advertisements on our Repository, in a great measure, prevent these evils? They would certainly give to each party an opportunity of suiting themselves with persons of their own sentiments.—I know it has been said, that members of the same church, whether masters or servants, frequently expect more from each other than can reasonably be granted. But surely this objection arises from a want of due consideration. A good christian must be a faithful and respectful servant, and a kind and equitable master. Christianity does not destroy the distinction of station in society; but establishes it upon a firmer basis. While it says to the master, "Give to your servants that which is equal, knowing

that ye also have a Master in heaven," it says also to the servant, "Be obedient to those that are your masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ: not with eye service as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Surely masters and servants who act on these principles deserve inquiring after, even at a trifling expense.

Lincoln.

E. K.

GENERAL BAPTIST
OCCURRENCES.

OBITUARY.

June 28, 1825, died, at Holbeach, **MARY ANN POCKLINTON**, who had just entered on the nineteenth year of her age. She enjoyed the advantage of pious parents; and was early taught to attend divine ordinances. She was of a serious turn; and gave good evidence that she took a delight in the means of grace. But, being rather of a reserved disposition, she never made any decided profession of religion while in good health: all the reply she gave to the affectionate inquiries of her pious parent, as to the state of her soul, being a flood of tears. A few weeks before her death, she was invited to become a teacher in the Sunday-school; but increasing ill health permitted her to attend her class but once.

The disorder which had then seized her gained strength daily, and it was evident that her death was approaching. This opened her lips and she conversed freely on eternal concerns. Her fears gradually subsided; she obtained clearer views of the plan of salvation; and, towards the close of her affliction, she seemed to possess full assurance of her interest in Christ. About a fortnight previous to her dissolution, when her pains were very acute, she said to her mother, "Oh! my dear mother, my sufferings are great; but I have a precious Jesus: we are poor creatures when left to ourselves." Her bodily pains continued to in-

crease till within two days of her death; but in the most excruciating agonies, she was graciously supported; and the mention of the grace and love of the Saviour or the glories of heaven, would produce a calm serenity of soul even under the most piercing anguish. And, when sinking under her sufferings and scarcely able to articulate, she uttered expressions of holy joy, and frequently said, "Bless the Lord, O my soul, and forget not all his benefits."

On the night of the Lord's-day previous to her decease, a Christian friend sat up with her; and though she was restless, yet her soul seemed earnestly engaged in prayer and praise. Being asked, if she felt Jesus precious to her soul, she replied, "Yes I do: it is that which supports me, and gives me comfort. O that I could praise him more!" She then affectionately bid her friends adieu, and repeating, "Come, Lord Jesus, come quickly!" she sweetly resigned her soul into the hands of her beloved Saviour.

The interesting event was improved, at Fleet, in a discourse by Mr. J. Ewen, July 1, from Isa. xlviii. 10. "I have chosen thee in the furnace of affliction:" and, on the following Lord's-day evening, at Holbeach, by Mr. Rogers, from Eccles. iii. 2, "A time to die." The congregations were large and very attentive. May they all "remember their Creator in the days of their youth!"

CONFERENCES.

The **NORTH LINCOLNSHIRE CONFERENCE** was held, at *Butterwick*, Aug. 30, 1825; when supplies were arranged for Kirton, until next Christmas. The necessity and propriety of attempting to build a new place of worship at Epworth was also mentioned: the old meeting-house being a mile from the centre of the town, and very inconvenient. As this is a populous vicinity, it would afford a wide field for the exertions of a zealous home-missionary.—Mr. J. G. Pike preached on Tuesday, at Butterwick; and on Wednesday, at Crowle.—The next Conference to be at Retford.

The **MIDLAND CONFERENCE** assembled at *Melbourn*, Sept. 27, 1825.

A public prayer meeting was held in the morning. In the forenoon, Mr. Goadby read and prayed; and Mr. Pike preached from "Thy kingdom come." In the afternoon, the Conference met; when Mr. Goadby presided.—The application of the Sutton-in-Ashfield, Kirkby Woodhouse and Mansfield churches to have the Conferences at their places in rotation with others, was refused, on account of their distance; but they were advised to join with Belper and Wirksworth churches to form a new Conference, to be called "The North Midland Conference;" to meet half yearly, and be visited by two ministers from this Conference.—Mr. John Earp of Melbourn, was again requested to accede to the nomination of the Association, and become Treasurer to the Home Mission; to which he agreed.—Mr. John Eggs, of Long Whatton, was nominated Treasurer, and Mr. Stocks, of Castle Donnington, Secretary of the Home Mission for the Midland district.—Hinckley church was requested to state further particulars respecting the Nuneaton case.—Ten pounds were voted to the Mansfield friends, who appear to have exerted themselves in a very laudable manner.—Mr. Pike gave a statement of the rise, progress and prospects of the cause at Ashbourn; and the monies due for its supply were ordered to be paid.—Burton-under-Needwood, a populous village, near Burton-upon-Trent, was adopted as a home missionary station; and Messrs. Pike, Goadby, Ammer, Barnes and Norton were appointed to arrange for its supply until the next Conference.—The Beeston friends were referred to an article which is expected to appear in the Repository, upon the subject of Registers of Births.—Mr. Stevenson proposed plans for the better conducting of Conferences.—Mr. Pike recommended the publication of a "Church Member's Manual," which was approved and referred to the next Association. Mr. Winks proposed that ministers appointed to preach at Conferences, shall send word to the minister of the place where the Conference is to be held, in case they cannot attend; which was approved.—The next Conference to be at *Quorn*, the last Tuesday in December, 1823. —Messrs. James Taylor and Robert

Smith are requested to preach; or in case of failure, Messrs. Pike and Creaton. Inn: the White Hart. In the evening, Mr. Stocks preached, from 2 Cor. v. 11.

Proposals by Mr. Stevenson, for the better conducting of Conferences, referred to in the above account; appointed to be discussed at the next Conference.

1. As soon as the chair is taken, the secretary shall call over the list of churches, and inquire for representatives and cases; and one representative from each church shall be requested to give a verbal or written account of the present state of the church of which he is a member; and, if prosperous, what means were employed under the Divine blessing in making it so.

2. At the close of each Conference, some question on the best means of spreading the cause of our Redeemer, or the growth of personal piety in our own hearts, shall be proposed for discussion at the next meeting; when if, through the pressure of business, the subject cannot be discussed, it shall not be lost sight of, but be resumed the first opportunity.

NEW CONFERENCE.

According to the suggestion of the last Midland Conference, the ministers and about forty of the members of the G. B. churches at Mansfield, Kirkby Woodhouse and Sutton-in-Ashfield met, at Mansfield, Nov. 1, 1825; when Messrs. Pike and Winks attended from the Midland Conference. After prayer for divine direction, Mr. Austin was requested to preside; and resolutions to the following effect were passed.—1. That we form ourselves into a Conference under the designation of THE NORTH MIDLAND CONFERENCE.—2. That Mr. Burrows, of Sutton-in-Ashfield, be Secretary; and Mr. Hutchinson, of Mansfield, Treasurer.—3. That we meet quarterly, at our several places, in this order: viz. at Warsop, on the last Wednesday in December; at Sutton-in-Ashfield, on the Wednesday in Easter week; at Kirkby-Woodhouse, on the Wednesday in Whitsun week; and at Mansfield,

at their missionary meeting in October.—4. That at each Conference, there shall be a public Prayer Meeting at ten in the morning; the business of the Conference shall commence at eleven; and a discourse shall be delivered at two in the afternoon.—5. That all members of churches shall be entitled to vote.—6. That at each Conference, it shall be asked—What is the present state of religion in each church? What more can be done to promote vital religion in our churches? What, to spread the cause of our Redeemer in the country round us? Have the ministers any difficulties to mention?—7. That the next Conference be at Warsop, on the last Wednesday in December. Mr. Winks to preach; or in case of failure, Mr. Burrows.

This was a pleasing meeting; and from the attention and zeal displayed by the friends present, there is reason to hope, that this union may prove a great blessing to the churches which compose it, and to the neighbourhood.—“Who hath despised the day of small things?”

BUILDING FUND.

Since our last publication, the churches at *Melbourn, Boston, Belper* and the *Commercial Road, London*, have notified their concurrence in the proposed plan for liquidating the Debts on Meeting-houses.

REVIEW.

THE AMULET; or *Christian and Literary Remembrancer*.

18mo. pp. 396, 12 plates, neatly bound, price, 12s. W. Baynes and Son, London.

“A gift is a precious stone,” says Solomon, “in the eyes of him that hath it: whithersoever it turneth, it prospereth.” The truth of this maxim is acknowledged by almost every nation; and hence has sprung the custom of expressing affection and respect by appropriate presents. Certain seasons of the year have been selected by long habit, as pe-

culiarly consecrated to these expressions of regard. Christmas and New Year’s gifts have, “time out of mind” existed in our happy land. Independently of superstitious or even religious feeling, the commencement of a New Year excites the best affections of a reflecting mind; and inspires it with lively wishes for the prosperity of its friends. At this season then there is a propriety in sending tokens of goodwill to those in whose welfare we are interested. The press, therefore now furnishes many publications designed for this friendly purpose: and almanacks, pocket books, &c. of all descriptions, solicit our attention, on every hand.

Lately, however, works of a higher standard have been provided, in which genius, taste and art have united to produce a token of respect, at once elegant and interesting, creditable to the giver and acceptable to the receiver. The fashionable and gay circles have, for several years, had their “Forget me not;” and the present volume is intended to supply the religious and literary classes with a “Remembrancer,” more peculiarly fitted to their taste and character.

In the execution of his design, the Editor has evidently spared neither labour nor expense to render his publication elegant and entertaining, instructive and useful: and his efforts have been eminently successful. The typographical and ornamental parts are in the first style. Several of the most eminent artists have embellished the work with twelve exquisite engravings; which receive an additional interest from the affecting nature of the papers which they illustrate. Many of the most celebrated writers of the present day have enriched “the Amulet” with their contributions; and topics of history, topography, criticism and even of metaphysics, are discussed with precision and yet with simplicity. Fiction too has enlivened these pages, in a proportion that some old-fashioned critics may censure as redundant; but the tales are all well told, and have uniformly a moral or religious tendency. The names of Montgomery, Ba-ton, Millman, Clare, &c. are sufficient guarantee for the merit of the poetical pieces. Indeed the whole work is decidedly excellent; though in such a variety of com-

positions, there must doubtless exist various degrees of merit. Altogether it forms a very appropriate volume for the purpose designed.

It would have given us pleasure to have transplanted many pages from this interesting publication into our columns; but our limits confine us to one specimen; which we select chiefly on account of its brevity. Its title is

“**THE DYING BABE:** *a Sketch.*”

“It must die, John; the Lord will take it to himself; and his will be done!” was the exclamation of the mother, as she gazed earnestly on the pallid cheek of her departing babe, and then turned her eyes upwards, in calm and pious resignation to the mandate that had gone forth to join the infant to the host of sinless spirits, who watch around the throne of the Almighty;—while the guardian angel lingered till death had released the struggling soul from the clay, which had been but a short time its dwelling.

The husband and the father bowed his head and wept bitterly, as he repeated the words—“His will be done!”

As the faint breathings of the little sufferer became less and less distinct, hope sunk in the breast of the mother, who, with that sickness of the heart which ariseth from hope deferred, had been long watching the progress of the disorder, and praying to the Almighty to spare her young babe.

The father had been standing by, gazing upon both, still hoping that the mother and the child might not be called upon to separate—that the mother might not suffer the greatest of all earthly afflictions, the removal of her babe, at the moment when it was most interesting,—just as its little tongue had learned to hsp her name—and when every day brought with it some new promise that parental anxieties, attentions, and prayers, would be rewarded by the more than earthly happiness of beholding it “increase in wisdom, and in stature and in favour both with God and man.”

The hand of affliction had been laid heavily on this young couple. Although both young, they had already lost several children. While they submitted to the decree of the Almighty, as those always do who know that every thing is ordered

for the best, they felt as human nature must ever feel; but though they still prayed that “the bitter cup might pass from them,” their faith enabled them to say, “The Lord giveth and the Lord taketh away—blessed be the name of the Lord!”

In a short time, death had given the infant immortality—and the young father and the young mother were again childless.

They bent over the remains of their child—beautiful in death—for neither the cares, nor the sorrows, nor the sins, of that world, in which it had sojourned but for a little while, had been felt by their offspring.

“Mary,” said the husband, “our child is now happy: our faith has been tried again, and we must remember that the patriarch would have obeyed his God, even at the altar, when his own son was to have been the sacrifice. We have not been called to such a trial; let us then render our babe cheerfully into the hands of him who gave him to us.”

The wife, who had been absorbed in grief, and who was watching the body of her babe, as if she doubted whether he was indeed dead, and still hoped that the returning flush would again brighten on his cheek, turned to the voice of consolation. “I would not,” she said, “I think I would not ask my God to give him to me—but he was so beautiful, so like his father whose name he had but lately learned to lisp—so interesting, so gentle, that I must weep to know I can never more hear him prattle, that he will never again press my bosom, and twine his little fingers in my hair—but that he must go down to the grave before he had even learned to bless his Creator.”

The husband again wept, for all his feelings of affection for his little one had been awakened,—and he remembered that he was childless.

When the Almighty saw it good, their sorrows ceased,—and they were blessed with many children; when greater prosperity and more experience enabled them to increase their comforts and their advantages, and to bring them up “in the nurture and admonition of the Lord,”—while those they had lost were remembered only as so many perfected beings, who would join them in another and a better world.”

Missionary Observer.

DECEMBER 1st, 1825.

General Baptist Missionary Society.

Some letters from Mr. Bampton have very recently been received. We insert three, in the order in which they were written. That written in March came to hand last. The journal he alludes to in one of them, has not been received; nor has the communication promised by Mr. Sutton in his letter, which was published in the last quarterly paper.

Pooree, Dec. 18, 1824.

My dear brother,

By favour of my amanuensis, (Mrs. Bampton,) I shall send you the greater part of a letter which I have just written to Serampore.

There are many reasons why we should exert ourselves to do the natives good, and, amongst those reasons, their characteristic inhumanity is by no means the least weighty. This part of their character will be illustrated by the following facts, and I wish any one could convince me that such things are uncommon, but, alas! I see them so often as to render that impossible.

When it was almost dark last night, I saw a man lying by the road side, within a quarter of a mile of the town, and, on inquir-

ing, I found him to be a sick pilgrim; as I was then going on business about half-a-mile further, I could not conveniently go to the hospital myself, and I had no servant with me, so I accosted four or five men, who came up at the time, by asking them who they were, to which they replied, "we are Padres, we are Brahmins, we are Pundahs." I then said, "are you humane persons," and after some hesitation one of them replied in the affirmative. Then said I, "There is your brother lying sick by the road side, do help him to the hospital, and tell the doctor that I sent him." But, alas, the Padres, the Brahmins, the Pundahs, all excused themselves, and one of them repeated, that they were Brahmins, as if that exonerated them from all the duties of humanity; I went on to urge their obligations to help a fellow-creature in distress, but they said they were going to Juggernaut's temple, and if they meddled with the poor man they should have to bathe again, to which they added that there were some Coolies coming, and they recommended my employing them. I assure you, I feel the importance of avoiding as much as possible, what is calculated

to irritate the natives, but I flatter myself that you will not very severely censure my assuring them, in the warmth of the moment, that I thought very meanly of their religion, from what I saw of its effects. Well, these men passed on, I accosted three or four more of the same class, and did not succeed much better; however, I got the poor man up, and wished him to try if he could walk alone, requesting these Pundahs to shew him the hospital as they passed it, and recommended him to the attention of the doctor; this they seemed willing to do, but the poor man, after walking a few yards, felt himself unable to proceed, and the Padres left him. I then tried what I could do with a poor Chowkedar, who had stopped to see what was going on, and as I knew it would not be beneath his dignity to take an anna for going with the poor man to the hospital, I promised him one, and partly by persuasion, and partly by authority, I got him to undertake the task. Though I would have persuaded him, he would not take the man on his back, but he permitted him to support himself by putting his arms round his, (the Chokedar's) neck, so they set off, and I went about my business, thinking, however, that I should probably find the poor man on the road when I returned. On my return it was quite dark, and I went on that side the road where he was most likely to be concealed, but he was under a tree in the middle of the road, where I should have left him, had I not heard a voice from the ground behind me, after I had passed the spot; returning to the poor creature, I got off, and desired him to mount my horse, for the purpose of going to the hospital, which he was quite

willing to do, but, without help, unable, this being afforded him, he reached the saddle, and I led the horse forward, the poor man sat upright perhaps a minute, but was then forced to lie down, with his head on the horse's neck, and, before we reached the hospital, some horned cattle running after us, startled the horse, and the man fell off, he was, however, willing to try again, and we reached the place without much more difficulty; but the doctor who is a Musselman was not there, his house is about a mile from the hospital, and I felt the necessity of going for him. On calling him out of his house, and stating the case, he proposed going to the man early in the morning, and was considerably displeased because he saw that I should not be satisfied without his going then, and I suppose he felt the more, because I had on one or two previous occasions, called him after dark. He had officiated, he said, twenty years without being served so; and, on my urging the claims of humanity, (which, as I had no authority, was all I did,) he said angrily, that nobody went "khogy, khogy," i. e. seeking, seeking the sick people like me. I asked him if he meant to say that nobody brought patients to the hospital besides me, to which he replied, they did in the day time, but not in the night, you will readily perceive, that if I had left the old man, he would not have gone near the patient, but I pursued my object, and before I went home I saw the patient take some medicine; but it is quite clear, that though Government has liberally provided for such cases, the poor creature would have had nothing till morning, if all had been left to the doctor's humanity, even after he became acquainted with the

case. I meant to have said more on other subjects, but you see I have filled my paper. I think of setting off on a Missionary tour towards Ganjam, on Tuesday next, and hope we shall soon furnish you with something in the shape of tracts.

Dec. 21st.—It was on the 17th instant, that the poor man went into the hospital, on the 19th I called to inquire about him, and the answer was, he died yesterday.

Yours affectionately,
Wm. Bampton.

Juggernaut, March 15th, 1825.

My dear brother,

I confess that it is a long time since I wrote to you, I think I have not written since Dec. Near the end of that month I went out, and was from home about three weeks, preaching in many of the villages between this place and Ganjam, at which town I spent five days. I shall send you the particulars of my journey in a journal form. The weather being cool, that is cool for India, I was almost constantly employed in travelling and preaching from morning to night, and felt no harm. Since my return, I went one day in a week, for four weeks, amongst the villages in the neighbourhood of this place, and had a day's work, as when on the longer journey, but I am rather afraid that these efforts, trifling as they seem, have injured my health. Since my return, I have often found all mental application exceedingly difficult, and, till yesterday, for a week past, I have scarcely done anything either in the way of studying or preaching. From these and some other symptoms, I am not without fear that my

liver is affected, and it is perhaps attributable to too much exposure; though it is right to say, that I have seldom been a minute exposed to the sun without a shade. Such poor creatures are the generality of Europeans in India, we can go out safely on mornings and evenings, but generally speaking, we be to the man who braves the mid-day sun, even in the cold season. I feel better than I have felt, but if I do not soon feel better than I do now, I believe I shall try a course of calomel, which I hope will be a means of restoring me. For the first time for several days, I was amongst the people last night, as I commonly am every evening, and sometimes in a morning, but am sorry to say there is little prospect of good being done at present. Be that, however, as it may, many hear and know that I preach salvation through Jesus Christ, and many, both in town and country, take, and I hope read the Gospels. I have almost said, I am glad to tell you that some show themselves bitter enemies to the truth, for them indeed I am ready to tremble; but, on the whole, I would rather see the devil rage, than imagine that he thought our efforts too contemptible for notice. One man I now have in view, uses language indicative of a very bitter spirit, whenever he sees me engaged in my work; and another not long since, frequently repeated the following words, whilst I was talking to a company of people, "It is all lies," "It is all lies." Independent of other considerations, such treatment is not congenial to human feelings; but unless there is a fair opportunity of making them look little, I prefer wearing them out, for want of notice to contend with them. They have

a strong claim to our compassion and our prayers. You have heard, or will hear, that whilst I was out, two or three stupifying doses were given to Mrs. Bampton, and the house robbed. Strong suspicions fell on two of our servants, who are in prison, and we are to appear against them at Cuttack, in two or three days, at which time we expect to see our new friends Mr. and Mrs. Sutton.

In addition to the Ooriya I am studying Hindoostanee, for I am convinced that here, at least, it is important. I have reason to think, that when Hindoostanee is spoken in these parts it is a sad jargon, but I hope a little of it may be obtained much more easily than the Ooriya has been. I hear with pleasure that a new edition of the Ooriya Scriptures is about to be published; and I am told that it is to be little more than one fourth the size of the last; but I have great fear of it being too small, and have written to Serampore to suggest the propriety of sending a specimen for trial, before the work goes on. I also wish they would print almost nothing but Gospels. I did anticipate another tour of two or three weeks into the country, before the hot weather, but Mrs. B. was too much alarmed for me to think of going, till the impression of what she had met with, was a little weakened; and then indisposition and the heat induced me to give it up. We have three or four tracts in the press, and I have so much in forwardness, that I could soon furnish six or seven more on the evidences of Christianity—the design of Christ's death—the nature of faith—the influence of the Holy Spirit—repentance—justification—and the resurrection. I see the Church Missionary Society, has a committee of

correspondence, and I think if you had, your Missionaries would have the advantage of it.

Yours, affectionately,
Wm. Bampton.

Juggernaut, April 26th, 1825.

My dear brother,

I think my last letter to you was sent about the middle of March, since which time I have spent about three weeks at Cuttack. I did not think of staying so long; but I think I intimated that I was apprehensive of having caught the great disease of the country; a regard to my health induced me to prolong my stay, and I am happy to say that I am much better. We had a day or two's consultation on subjects connected with our work, and agreed to meet oftener: perhaps we may meet quarterly. The business which immediately occasioned our journey to Cuttack, was that of our unhappy servants; who were tried by the commissioner. The commissioner is assisted by a native law officer, and the concurring opinion of both, is, I believe, essential to a man's conviction.—A man who has never been out of England, would perhaps ask, "why is not a prisoner tried by a jury of his peers?" but I believe no man, even if he were half an idiot, would ask that question relative to the Hindoos, who had ever been amongst them. In the case of our servants, both the commissioner and the native law officer were of opinion that the cook gave Mrs. Bampton stupifying draughts, in order to commit a robbery. The law officer also convicted the other man of being

an accomplice; but the commissioner had at least doubts respecting his guilt; and it is probable that he will reap the advantage of them;—I say probable, for, at present, the whole is only probability; as, in all serious cases, every part of the evidence is sent up to Calcutta, and the supreme court finally decides upon the prisoner's guilt or innocence; and, if he be guilty, fixes his punishment. If this reaches you, I hope you will publish it, for I think that not a few in England imagine that the Hindoos are much oppressed, and if it were no part of our duty to support the credit of the government, yet it is incumbent on every honest man to tell the truth. Notwithstanding all the means of information you have at home, it is amazing how little is known about India; indeed so little is known, that there is much, not only in private letters, but also, sometimes, in the newspapers, that is truly laughable.

Should our late cook be convicted by the supreme court, the commissioner thinks he will be imprisoned for life. We have made as urgent an application for a mitigation of punishment as we knew how; and Mrs. B. has also written to a lady of her acquaintance, whose uncle has much influence, in order to obtain his assistance in the promotion of the same object. I suppose there will be different opinions as to the propriety of our prosecuting, and it is natural in me to aim at a justification of it; and, in order to this, I assure you that Mrs. Bampton (who thought herself dying whilst under the influence of the dose,) was so much alarmed, that I am afraid that if I had not taken such a step, she would never have been reconciled to my leaving home again, and

I believe that, but for this affair, I should have made another journey last cold season.

Whilst we were at Cuttack, Lacey, Sutton, and myself, went to a large meeting at Bobonai-swer, a place at which I had been once before, and had a good day's work. We were shaded from the sun by brother Peggs tent, and employed almost incessantly from sun rise to sun set. I lay down once for three quarters of an hour, but Lacey had scarcely any rest, except just whilst eating. Lacey and I went out together two or three times in Cuttack, but I could not get him to do any thing in my presence: however at this place I heard a little of him, and certainly thought that I had most reason to be ashamed; *I was surprised to hear how well he speaks.* They do much in the school way at Cuttack; they themselves seem to think that they have too much of it. Brother Peggs has set apart a room on his premises for a native chapel, and has family worship in it every morning, or nearly so. It is conveniently situated by the side of a road, and several persons drop in or stand at the doors. Debates often arise, and a good bit of time is occupied in agitating the subject of religion. This arrangement pleases me a good deal. Unhappily my house is so situated as to prevent my doing the same, but it makes me more desirous of getting a place erected, to which I may go, if not every morning, yet frequently. I dont know much of what I call native chapels, but I think they are chiefly useful, when it would be dangerous to go out, for when we can get out, I think we have most hearers in the open air. I am much pleased with the present master of the English school at

Cuttack, they have baptized him since I left, he talks to the natives well. With respect to myself, I keep lifting up my single voice amidst the inhabitants of this wicked place. It is so wicked, that my Pundit, who is as much devoted to Juggernaut as any person I ever saw, says he is afraid of every man he meets. I think the people have lately been considerably more captious and awkward than they were, this renders our interviews in some respects less pleasant, but, on the whole, I do not dislike it, the mass will, of course ferment, if the leaven operate; or perhaps I might as well say, the devil will of course rage, if he see his kingdom in any danger. May God grant us prudence, and success, and ability, to say after all, to him be all the praise. Our last accounts of Mrs. Sutton were favourable, and we expect them here soon. I hope our whole little force will be embodied here at the car festival, when brother Sutton hopes he shall be able to say something; we must not, however, expect much from him at present, beyond diligent application. The reason why brother Peggs did not go with us to Bobonaiswer was, that he was not, well enough. I have some more things to say, but no room for them, and our objection to long letters is, that for every letter we send weighing a rupee, we have to pay a rupee for the postage, and half a rupee for everything however small.

Yours in Christian affection,

Wm. Bampton.

Schools.

The subjoined letter on this interesting subject, has been re-

ceived lately by a friend of Mr. Lacey's, at Loughborough.

Cuttack, April 9th, 1825.

My dear friend and brother,

I wish to be understood to address you, in your official capacity, but desire to avoid as much as possible, *all* form and ceremony, as etiquette of that kind is uncongenial with the *true* spirit of *Christian friendship*. I hope you have received my communication of July, 1824, long before this, but I have not heard of its arrival. I have also since written to brother Wales, and made some remarks there, respecting schools here; what has been said must, however, necessarily have been somewhat indefinite, and now, as we have actively commenced operations, and something is done and doing, you will be gratified with particulars, and the pleasing duty of communicating them, seems to devolve upon me, and most gladly do I send you what I know, to the best of my power. For the service of the school we have received from you, the sum of one hundred and ten rupees, which is placed at present in the hands of our Serampore brethren, our bankers; and which sum, you will see, will be sufficient to carry on the school, (and discharge the expenses of the onset, as school building, &c.) for some time I intend to let the money remain there, until I shall want to draw the whole sum, that your society may have the advantage of the interest arising from it; which however is not much. I congratulate you upon the spirit, with which you have commenced the laudable undertaking; may you ever remain thus zealous in the *good* cause; be able and disposed to do *more*, and have your labours crowned with success, and the honour of seeing your zeal and

love imitated by many more. The ultimate object is the conversion of souls to Christianity, and schools are admirably calculated to prepare the way for this *glorious object*; you would, independent of this consideration, feel yourselves rewarded, could you hear the sentiments which the natives sometimes express, respecting your *disinterested benevolence* towards their *neglected and ignorant* offspring; they sometimes call you *all incarnations of God*; as man, in their apprehension, cannot do as you do; O the blessed effects of the gospel of peace and love. Some months ago I built a chapel for native worship, in a populous bazaar, about two hundred yards from my house; the circumstance, however, of its not actually fronting the street, partly defeated my intended object; this very circumstance renders it desirable for a school, and consequently, believing it would be quite consonant with your wishes, I have determined upon this for your Loughboro school house; and the situation is a good one in *all* respects. I do, sometimes, even now use it for the purpose of preaching and instructing the people in; but as this is no hinderance to the instruction of the children, but rather otherwise, you will not, I am sure, object to my using it sometimes for this purpose. The expense of building is, I think, thirty-five rupees, five annas, and three pice, 2s. 6d. per rupee; this I think is not dear, and the place is a good one, and well built. The authorities here made *you* a present of the ground, so that has cost nothing; in other circumstances it would have cost considerable, as the situation in a bazaar is desirable. The walls are composed of earth, as all the dwellings are; the front open,

but furnished with tatties or chuks, made of bamboo and leaves; these, during the day, are propt up, and at night are laid down; the floor is raised about one foot and a half, and on each side is a seat of bamboos, intended originally for the convenience of hearers, but they have still their use. The size of the place is 26 feet long by 21 wide, large enough to contain more children than an Hindoo master could well attend to. We had, before we commenced this school for you, a school near at hand, but which was thrown into your's, which, with the new children the man has obtained, makes a number of about thirty children; it is probable that the teacher will be able soon to obtain more, but an Hindoo will not be able to pay good attention to many more than this number. I do not think that the best of our schools will average more than this. This number is composed partly of boys, and partly of girls. You may not be aware that there is great difficulty in obtaining girls without boys, as the prejudice of the natives against female education, is still very high here. I shall, however, have an eye to your recommendation, contained in your letter to us, upon this point, to have all, or as many girls as possible, and I think with you, that we should attempt female education; if we do not instruct them, they will never be instructed, which is not the case with the boys. There is one little girl in the school, that always strikes my attention, she is an Hindoo, her name is Poonee; her answers to questions are quick and very ready; also a Mussulman boy, named Gharn, is an interesting youth; they can both read a little. You will wish to be informed upon what system

I am rewarding the teacher. The best plan is to reward actual merit, but until the children can read, they cannot come under our cognizance. Their method of bringing them forward is different to what we have seen and known, and, as the school is new at present, no more than those I have mentioned are able to read; so that until they are brought forward, I am rewarding the man according to the number, but as soon as he gets readers, I intend introducing the better plan; until then he would not obtain sufficient to encourage him; neither could I ascertain without employing a second person, how they improved. I do, however, hold out a stimulus to the master to bring them on, and hope soon to give you the names of several poor Hindoo girls, who shall be able to read the word of life in their own tongue. Upon the system of numbers the master seems to have obtained about 3 rupees 12 annas per month, since the commencement; I hope, however, that he will obtain more than this, as he will be obliged to employ what is called a Hunkerrah, or a person to seek the children, and bring them to school, for their parents are so careless about their education, that they would seldom send them. I have called your school, the Loughboro Cuttack native school. We could not designate it, girls, as, exclusively, it is not so: you can make any alteration you desire.

The Loughboro Cuttack native school, opened and commenced on February 15th, 1825, the master's name is Phorasu Rham. I wished to answer the several questions you propose to us in your letter, but have neither time nor room at present; and must wait until a

further and more favourable opportunity offers. The present communication will yield you, I trust, some satisfaction, and when its contents are communicated to the teachers, children, and supporters of the institution, be so kind as to present my warmest love to them all; may their names and their benevolent exertions long live in the grateful recollection of thousands of poor Hindoo families, and may the fruits of their labours appear, even an abundant harvest, in the last great day of the Lord. To render these efforts successful, nothing that we can do, consistent with my public duties to the poor Hindoos, shall be wanting. Mrs. Lacey has, at present, been the principal master: I may have a considerable share in it, as the school lies near two miles from brother Peggs. I am not aware of any thing more, that could be comprised in my remaining room, and, like you, devote the rest to friendship. I was, and am still pleased with the promise you made of a long letter, at a *convenient season*, but oh, these convenient seasons how uncertain, nothing come to hand yet. I am much rejoiced, and my dear Ann with me, at the *very pleasing and highly encouraging* account, you give of Meetings at Loughboro and Sheepshead. May the good Lord still delight over you to do you good, even all your days, and may they be many. I thank you a thousand times for that warmth and sincerity of affection, with which your letter is dictated, and demands; such dispositions will always secure my warmest love, if that will afford you any satisfaction, and I think you already know, that I always loved you. I thank my very kind enquiring

friends, for their interest in us,
present our united love to all,
especially your dear family,

Yours in love and Christ,

C. Lacey.

Moravian Missionary Society.

Account of the remarkable preservation of two Christian Esquimaux, belonging to the congregation at Hopedale, who were carried out to sea on a field of ice, and for nine days driven about at the mercy of the waves. Extracted from the diary of Hopedale, of June, 1824.

On the 7th we received the distressing intelligence, that two Esquimaux brethren, Peter and Titus, who had gone to an island in the open sea, called Kikertarsoak, their usual spring-place for catching seals, had been carried off, on a large field of ice, which broke away from the firm ice on the coast. The news was brought by Conrad, who was with them when the accident happened. As they were all anxious to acquaint their families and relations with the misfortune that had befallen them, Conrad turned the sledge which he had with him into a kind of raft, by tying skins, and seals' bladders to it, and thus he contrived to paddle to the firm ice, using a seal-javelin as a rudder. They had drifted off above half an hour, before he could set out; but, the sea being perfectly calm, by God's mercy, he reached the firm ice in safety, and hastened hither with the news. His view was to go with a boat or kayak to the assistance of his brethren; but, by the time he got back to the coast, a south-west wind had carried them so far out into the open sea, that they could hardly be seen on the horizon, and to follow them was impossible. We remained till the 16th, in anxious suspense, uncertain what the fate of these poor men might be; and cried often to the Lord to have mercy on them and their afflicted families. On the above-mentioned day, we had the inexpressible joy to see them arrive in a sledge. Their hearts and lips overflowed with thanksgiving to their Almighty preserver; and the whole congregation joined them in shedding tears of joy and gratitude, for their wonderful escape from a watery grave. Had they been lost, the distress occasioned to their families would have been very great. Peter is a married man. Titus is single. They are both

very skilful seal-catchers. Nine persons would have been left quite destitute, and a poor family of five, to whom they had been benefactors, would likewise have suffered a great loss, had it not pleased God to spare them. The joy of their relatives on seeing them return, was past description.

Both these Esquimaux brethren have written an account of this perilous voyage, chiefly referring to the state of their minds and hearts, under such trying circumstances, by which we see, how, in their great distress, they turned with faith and confidence to the only helper in need, and how richly they were comforted and supported, under so severe a trial. Different passages of scripture, suggested to their memory, proved a most efficacious means of strengthening their trust in our Saviour. From their verbal report the following may be noticed: when they arrived at the margin of the firm ice, with their sledge and dogs, having no kayak with them, they found that the ice was cracked in several places; suddenly the part on which they stood was dislodged by a S. W. wind and swell, and carried off in a north-easterly direction, towards the open sea. Both the size and strength of the field of ice was such, that it afforded them the means of building a snow-house upon it, about six feet in height, in which they took shelter during the night, and in rainy weather. They had caught eight seals on the day of their departure, which afforded them nourishment, though for want of fuel, they could make no fire, but ate the meat raw, and drank the blood. In dreadful uncertainty how this voyage might end, they spent nine whole days, and were not delivered from their imminent danger, till the 13th, when they were brought safe to land. A translation of the account, written by themselves, is subjoined, as affording an undeniable proof of what the grace of God can effect in the hearts of men, lately the most ignorant and the rudest among heathen nations.

Peter wrote the following:

"When, on the 4th of June, we were driven off the coast, upon the field of ice, I was not much alarmed, for I did not apprehend much danger. At night when we lay down to rest, we commended ourselves in prayer to God our Saviour, and gave up our lives into his hands, which we always continued to do.

"On the 5th, as we were floating pretty near to the point of Tikertarsoak, I hoped that our brother Conrad, who had been with us, would come to help us with kayaks. We repeatedly thought that we heard the report of fire-arms, and

therefore fired off our pieces; but towards evening, we perceived that we had been mistaken. Now I began to feel great fears about the preservation of my life, and thinking of my poor forsaken family, I wept much. With many tears, I cried fervently to Jesus to save me. I could speak with him as if he stood by me and said: 'I pray that I may not be carried to the other side of the water, nor to the south, nor too far to the north, among the unbelievers; but that my body may have decent burial in the earth. O show mercy to me; and do Thou, the only helper in need, take care of my poor family!' Then those words occurred to my mind, 'Hold that fast which thou hast, that no man take thy crown;' which made me shed tears of gratitude and love to our Saviour, like a child, though at so great a distance from home. I entered our snow-house, weeping, and we both joined in calling upon Jesus for help and comfort. This we did every morning and evening.

"On the 6th, in the morning, finding ourselves carried far away from land, into the ocean, we again looked for comfort to Jesus, and prayed to him with many tears to help us, and direct our course. We sang that verse together, 'O lift up thy countenance upon us, &c.' and those words were impressed upon my mind, 'I am the good shepherd, and know my sheep, and am known of mine.' I felt my unworthiness deeply, and nothing but the words of Jesus could give me joy. I prayed fervently to Him, that He would give his angels charge over me. I spent the whole day in prayer, and as I walked about alone, several parts of Scripture occurred to my recollection, especially the account of our Saviour's being taken captive. The prayer He offered up for his disciples, (John 17th chap.) was peculiarly precious to me, and gave me great comfort. Frequently I felt joy in my heart on remembering our Saviour's words, and that He said to his disciples, 'Receive ye the Holy Ghost.'

"On the 7th, the fog was so dense, that we could not see whither we were driven. I cried to Jesus, O help me, and his words came sweetly into my mind: 'Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart.' Then I felt comforted.

"On the 3th, 9th, and 10th, we could see nothing on account of the fog. I wept, and longed only to enjoy the inexpressible love of Jesus, I remembered how the Apostle Peter was frightened in the storm, and was comforted by our Saviour. Thus,

also, He comforted us in our dreadful situation. I cried continually to Him to bring us again to the shore, for the thought of my poor bereaved family caused many tears to flow from my eyes; but I felt confident, that they were under the protection and care of our Saviour. I remembered St. Paul's shipwreck, and how for many days he saw neither sun nor stars, and was delivered. At another time, the poor thief's cry to Jesus on the cross, 'Lord! remember me, when Thou comest into thy kingdom;' and again St. Peter's deliverance from prison, when an angel came and said to him, 'follow me;' proved a comfort to me. Thus I also hoped we should be brought out of the great ocean, back to the land. Once I recollected the story of the prodigal son, who had spent all his living, and said, 'My father's servants have bread enough and to spare, and I perish with hunger. I will arise and go to my father, &c.' This I felt to be my case, and that I was as unworthy to be received.

"On the 11th, when we saw land through the fog, we wept for joy, for it was clearly manifest to us, that we were guided by the hand of our Saviour; we were still surrounded by broken pieces of floating ice. On the 12th, in the morning, we again saw the land before us, but as we did not trust the fragments of drift ice, we remained upon our large field, and returning into our snow-house, felt comforted in prayer. Having examined more fully whether the drift ice lay close together, it appeared, towards evening, as if we were approaching the firm ice. But just as we were again entering our house, our ice field sustained a terrible shock, and a large portion of it broke off. We now left it, being quite convinced that the Lord would direct us. In passing over the drift ice, whenever we were in danger, I cried to Jesus, and He provided a way for us till we were in safety.

"On the 13th, in the morning, we arrived with our own people, thankful to our Saviour for this wonderful preservation, nor shall I ever in my life forget it."

"PETER."

Titus described the same in his own way as follows. His narrative of their being driven out to sea is here omitted.

"When, on the second day, being June 5th, we knew no more whither we were going, I cried out of my inmost soul to Jesus, that he would cleanse me from all my sins. On the 6th, we were carried forward very fast by a strong wind. With many tears I prayed to Him, that he would not suffer my body to perish in the

sea, as the thought of my poor destitute relations greatly distressed my mind. I was filled with shame and repentance, thinking of my depravity, my sins, and unfaithfulness.

On the 7th, in the morning; the weather was calm, and we thought we heard the report of guns, fired by the Christian Esquimaux, on Navuklialuk. We prayed without ceasing to Jesus. I thought of His pierced feet and out-stretched hands as He hung upon the cross, and could represent Him to my mind, as He was tormented for my sins; and when I examined myself, I became quite heavy, thinking of my frequent transgressions, my unsteady walk, my evil propensities, levity, and disobedience. Then I besought our Saviour, that he would cast all these my sins into the depths of the sea. On the 8th, in the morning, I cried fervently to Him: 'Help me, O Jesus! I wish not to be buried in the ocean! O Jesus save me though I am a great sinner!' As I was thus praying, my heart was filled with such joy and comfort, that I did not know what had happened to me, and whether I should rejoice or weep.

"When we came out of our hut on the 9th, the fog was again very thick. I looked with tears to our only deliverer, and also thought much of our teachers, who have so faithfully taught us the way of salvation. Why have I been so often disobedient? I ought to have been more obedient to my teachers! On the morning of the 10th, while my companion was walking about on the ice, I knelt down and cried aloud, and with great earnestness, for help, to Jesus. During the following night, I dreamt that a man came from an unknown sea, and said to me: 'Live again, but remain with me.' I dreamt it twice, and our Saviour's words occurred to me, Hold that fast which thou hast, that no man take thy crown. When, on the 11th, we saw the land, (it was the island of Ukkalek,) my heart was filled with joy and thankfulness. On the 12th, our ice-field struck against a rock, upon which we left it, and, with fervent prayer to be preserved, walked upon the broken drift ice to the island Umigarvik.

"On the 13th, we were delivered from all danger, therefore I likewise bring most humble thanks to Jesus. Yes, indeed I am thankful to Jesus! Jesus is worthy of thanks!

"TITUS."

General Baptist Missionary Society.
MISSIONARY ANNIVERSARIES.

SUTTON ASHFIELD & KIRKBY-
WOODHOUSE.—We perceive that

through some oversight, no account has been inserted of the Missionary Meetings held this year, at Kirkby and Sutton Ashfield. These meetings were held in June, and were of an interesting description. That at Kirkby was well attended, and the collection respectable, nearly or quite £5. 0s. 0d. The meeting at Sutton Ashfield was so overflowing, that it became necessary, after commencing, to leave the Chapel, and remove to a larger place. This was provided immediately through the kindness of the Rev. Mr. Roome, the Independent Minister, and the assembly adjourned to the Independent Chapel. Besides a Methodist Minister who assisted at Sutton, Messrs Roome, Knott, Hardstaff, Borrowes, Winks, and Pike, at one or both of these meetings pleaded the cause of the heathen. The Collection at Sutton was about £10. being more than double that of last year.

BUTTERWICK.—On Aug. 24th, a well-attended Missionary meeting was held in this village. In the afternoon a sermon was delivered. In the evening Mr. Smith Watson presided, and Messrs. Chisman, Winks, Marsden, Stocks, Purkiss, Pike, Brown, and Mason, moved or seconded the resolutions. The meeting was a very gratifying one. Collections, £4. 1s. 0d

CROWLE.—On the following day, similar services were held at Crowle, a town into which the General Baptist cause has been recently introduced. Mr Watson again presided, and Messrs. Stocks, Marsden, Winks, Pike, Purkiss, and a Methodist friend, pleaded the Missionary cause. Collections, £4. 3s. 9d.

ILKISTON.—The zeal of the friends of Missions at Ilkiston has

been long conspicuous. Their Annual Missionary services were held on Sept. 11th and 12th. On the former of these days Mr. Goadby preached in behalf of the Mission, and on Monday presided at the Missionary meeting, when, after a very appropriate address from the chairman, addresses were delivered by Messrs. Winks, Purcell, Abbott, Pike, and Hudson. Various causes prevented the attendance of the Independent and Methodist Ministers. Collections £10. 0s. 0d. including the product of a Missionary bag, presented by a young female friend. If the writer of this short statement is not much mistaken, this was the fourth occasion on which this young friend's Missionary bag has been brought forward and always well filled.

SAWLEY.—An interesting and well-attended Missionary meeting was held at Sawley, on Monday September 19th. Mr Hudson preached on the preceding Sabbath. At the meeting Mr. Stocks presided, and with Messrs. Butler, Winks, Pike, Hudson, Shepherd, and Stenson, pleaded the sacred Missionary cause. The audience was very numerous. Collections £6. 0s. 0d.

BOSTON.—The valuable and spirited Association formed at Boston, held its Anniversary services on the 21st and 22nd of Sept. Messrs. Stevenson and Payne preached at two of the public opportunities. The Missionary meeting was held on Thursday afternoon, when Mr. Kingsford presided, and the resolutions were moved or seconded by Messrs. Jarrom, Rogers, Stevenson, Smedley, Bissill, Blundell, and Abraham, (Methodists,) Hinners, (P. Baptist,) Haynes, (Independent,) J. Goadby, Thompson, Payne, and Noble, Collections, £18 0s. 0d.

Mr. Noble brought forward a Missionary box containing £1. 16s. 0d.

MANSFIELD and WARSOP.—On Monday October 31st, the annual Missionary meeting was held at the village of Warsop. Mr. Hudson preached in the afternoon, and a well-attended meeting took place in the evening; Mr. Austin presided, and with Messrs. Winks, Pike, and Hudson, addressed the audience. Collection about £2. 10s. The following day Mr. Hudson preached in the afternoon at Mansfield, and in the evening a interesting meeting was held, when Mr. Austin presided, and the resolutions were moved seconded or supported by Messrs. Weaver, (Independent,) Foster, Booth, Borrowes, Hardstaff, Winks, Hudson, and Pike. Collections, £7. 6s. 8½d.

MELBOURNE.—The friends of the Missionary cause at Melbourne have come forward to its aid, with a very considerable increase of exertions. The anniversary of their association took place on September 25th and 26th. On the Lord's day Mr. Butler preached. A highly gratifying and crowded meeting was held the following evening. Mr. Flewker, a respectable Solicitor at Derby, presided. The assembly was addressed by Messrs. Goadby, Ellaby, (Independent,) Walsh, (Methodist,) Butler, Stocks, Pike, G. Pike, Hudson, Kettleby, &c. Collections above £15. 0s. 0d.

SHARDLOW.—The first Baptist Missionary meeting ever held in this village, took place on Monday Oct. 10th. The resolutions were moved or seconded by Messrs. Stocks, Pike, Hudson, Stenson, Cropper, &c. The meeting was a pleasing one, and extremely crowded, many were unable to get

within the doors of the Chapel, stood outside, and at the close contributed to the relief of the heathen world. Collection £5.

ASHBOURN.—On Tuesday Oct. 18th, was held the Anniversary meeting of the Ashbourn Missionary Association. On the preceding Lord's-day Mr. Richardson advocated the cause of Missions. At the meeting Messrs. Winks, Stocks, Pike, G. Pike, and Hudson, called on the assembly to exert themselves in behalf of a perishing world. The evening was peculiarly unfavourable, and calculated by its wetness and inclemency to prevent a numerous meeting. Collections £6. 5s. 0d. A gentleman present, at the close of the meeting, offered a present of black cloth sufficient to furnish one suit of clothes for a Missionary. A church of seven members has been recently formed in this town; the place of worship as yet is only a large room.

YORKSHIRE MEETINGS.

The friends in Yorkshire and Lancashire, have begun to take an increased interest in the extension of the kingdom of Christ, in the heathen world. The following meetings have been recently held in those counties.

HEPTONSTALL SLACK.—On Lord's-day, October 23rd, the Secretary of the Society preached two Anniversary Sermons; after which, collections were made towards liquidating the debt on the Chapel. This circumstance, it was apprehended, tended to lessen the collection on the following evening, when a Missionary meeting was held. The meeting was one of a very gratifying description. The chair was taken by Mr. Ingham, and Messrs. Hollinrake, Jackson,

Hurley, Winks, Hudson, J. Ingham, and Pike, moved or seconded the resolutions. The chapel was crowded. Collections £8. 13s. A number of young persons afterwards came forward as collectors

BIRCHCLIFFE.—The next evening the same brethren, together with Messrs. Blackburn and Arundel, attended a meeting at Birchcliffe chapel. Mr. Hollinrake here presided. The spacious chapel was crowded to excess, and much sacred feeling for a perishing world excited. Collections £12. 7s. Several friends offered themselves as collectors.

QUEENSHEAD.—Wednesday October 26th, a Missionary meeting was held at this place. The evening was wet and very unfavourable, yet a numerous auditory assembled. Mr. Hurley presided, and Messrs. Hollinrake, Winks, Hudson, and Pike, advocated the Missionary cause. Collections £10. 2s. 0½d. The interest felt on this occasion was manifested by upwards of twenty friends offering themselves as collectors at the close of the meeting.

LINEHOLM.—The next morning, October 27th, a Missionary meeting was held at Lineholm. Mr. Dean was chairman, and Messrs. Ingham, J. Ingham, Hollinrake, Midgley, Winks, Pike, and Hudson, addressed the audience. Considering the time of the day, the congregation was good. Collection £3. 10s.

BURNLEY.—The same evening a meeting was held at Burnley. Mr. Aston presided. Messrs. Crampton, and M'Katrish, (Methodists,) Ingham, Winks, Pike, and Hudson, pleaded in the behalf of the millions who are perishing for lack of knowledge. The

opportunity was a pleasing one. Collections, £4.

MANCHESTER.—The following evening, a meeting was held in the Chapel recently purchased by the General Baptists at Manchester. Considering the very weak state of the cause there, great things were not expected. Many more persons than usually formed the congregation, assembled, Mr. J. Goadby presided. The resolutions were moved or seconded by Messrs. Wood, (Methodist,) Birt, (P. Baptist,) Winks, and Pike. Collection £3. 14s.

FEMALE ASSOCIATION FOR PROMOTING FEMALE EDUCATION IN INDIA.

It has been found advisable to make an alteration in the plan of this Society. At a meeting of Ladies, held at Melbourne, at the time of the last conference, the following resolutions were adopted:—

That to promote female education in India, the female friends in the connection form a distinct fund, to be supported by distinct subscriptions, or the sale of work, *presented by Ladies*, and sold by themselves, or sent to the committee to be disposed of.

That the goods already made, and the materials provided, be disposed of, with the exception of *fancy articles*, which the Society will furnish to applicants, while any remain on hand.

From noticing these resolutions, it may be observed, that the most material alteration in the plan of the Society, is the ceasing (excepting in the case of fancy articles,) to furnish materials for work. Friends may purchase such, and if they sell their articles themselves, may deduct the cost price, and remit the profits. Those articles that are sent to the

Committee to be disposed of, will necessarily be considered as gifts. Various difficulties not fully foreseen, occasioned this alteration in the plan of the Society. Presents of work from Ladies will be thankfully received, and may be sent to the Committee, Secretary, or Treasurer.

CASH RECEIVED FOR THE SOCIETY.

Collected at Derby, by Mrs. Crayne, Miss Moorley, and Miss Glover	10	17	6
Nottingham, Stoney-Street, by Miss Roberts.....	6	9	6
Ditto, Broad-Street, by Misses A. and M. Smith	4	16	6
Loughboro, by Miss Stevenson.	7	1	0
Castle Donnington, by Miss Dunnecliff	5	5	0
Quorndon, by Mrs. Allsop...	1	0	0
Rothley, by Mrs. Boulter.....	1	0	4
A few friends at Duffield.....	0	8	6
Ibstock, by Mrs. Dean.....	1	8	0
Ilkiston, by Mrs. Barton.....	0	9	10
Smalley, by Mrs. Purcell.....	2	2	0
Melbourne, by Miss Scott, and Miss Earp	4	0	0
Sutton Bonnington, by Mrs. Owendale	0	2	0
Ashby, by Miss Goadby	0	3	6
Burton, by Mrs. Kinston.....	0	17	0
Wirksworth and Shottle.....	3	11	0
Seven Oaks	0	10	0
Mr. R. Gregory, Edmonton...	1	0	0
Hinkley, by Miss Liggins ...	1	6	6

SCOTTISH MISSIONARY SOCIETY.

The Missionaries of this Society have been chiefly employed in Tartary. The difficulties and obstructions have of late so multiplied, that the Society has seen it advisable to withdraw most of its Missionaries. Their statements furnish an affecting picture of the hostility of the Russian Government, and of the human heart to God.

After some information respecting disappointed hopes, in the case of various individuals, it is stated:

Amidst the declension of his countrymen, Mahomed Ali, the

young man who was baptized by the Missionaries, has maintained his steadfastness; but, in regard to him, there have occurred some very painful circumstances of a different nature.

In September last, he was informed by the Governor of Astrachan, agreeably to instructions received from General Yarmeloff, the Commander-in-chief of the province, that, in consequence of his having become a Christian, he was expected to enter the Russian service; and that he might have his choice either of the civil, the military, or the commercial service. A short time after, the Governor sent orders to the police of Astrachan, "to make known to the members of the Scotch Colony residing in that city, that the Persian, Ali Beg, converted to the Christian faith, and named Alexander, should not be employed in discharging any duties laid upon him by the Scotch Colony." On the same day Mahomed Ali had to sign an obligation, that he would "not at any time go out of the city without the knowledge of the police; and that if he should, of his own accord, go out of Astrachan, he rendered himself liable to the judgment of the law." As notwithstanding his having come under this obligation, he was kept in custody by the police until he found security for the due performance of it, Dr. Ross called at the police office to ascertain the reason of their demanding security; when he was informed, that it was in consequence of special instructions from General Yarmeloff—that the police would have their eye upon him—and that he must refrain from interfering or co-operating in any kind of Missionary work. To relieve him from his confinement in the police office, or having a guard set over

him in the Mission House, the Missionaries came under a bond that he should "not go out of Astrachan to any place without the knowledge of the police; and that if he should actually leave Astrachan without permission, and they be unable to present him when demanded, they obliged themselves to answer for him according to the law."

In consequence of these proceedings, Mahomed Ali, by the advice of his friends, drew up a petition to the Emperor, soliciting permission to remain at Astrachan, and to engage in making known the glad tidings of salvation to his deluded countrymen. This petition the Missionaries transmitted to Prince Galitzin, with a request that he would present it to his Imperial Majesty; but this the Prince thought it prudent to decline. The Princess Mertchersky was then applied to: she kept the petition for a fit opportunity of submitting it to the Emperor; but observed that, at present, this would not be advisable.

As there was little or no hope of his obtaining permission to remain at Astrachan in the service of the Mission, Mahomed Ali begged that he might be admitted into the college of foreign affairs at Petersburg, rather than be obliged to enter into the military or commercial service; and it appears that General Yarmeloff has transmitted his request to the Russian government.

These measures have obviously a most important bearing on the interests of the Mission; not only from their application to the case of Mahomed Ali, but to that of converts in general. What prospect is there of a Christian church ever being collected, what hope is there of the spiritual improvement or safety of individual con-

verts, if they are no sooner made than that they may be required to leave Missionaries, and enter into the civil, the military, or the commercial service of the empire?

Anti-Biblical Revolution in Russia.

Combined with these inauspicious circumstances, it is proper to state, that a great revolution has of late taken place in Russia, in regard to the Bible Society. This Institution which for several years pursued so distinguished a career, and promised to supply with the word of life not only the Russian population, but the numerous Heathen and Mahomedan tribes of that wide extended empire, is now completely paralysed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible Society, Prince Galitzin, its noble president, retired from that office: he, at the same time, resigned his situation of Minister of religion, and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr. Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterward put on his trial by the criminal court, respecting a book which had been published by Pastor Gossner, in which there were some reflections which were considered as unfavourable to the doctrine of the Greek church relative to the Virgin Mary. Several others were also involved in the same prosecution, two of them pious men. Pastor Gossner himself, who, though a Catholic, is said to be a most eloquent, evangelical, and useful preacher, had previous to this been ordered away from Petersburg on a few days' notice. The powers of darkness, in short, appear to be mustering their forces in the Russian empire: the

measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which has of late years constituted the distinguished characteristic of the policy of most of the continental princes.

Among the fruits of the revolution, in regard to the Bible Society in Russia, it may be mentioned, that though it was at one time intended that the Missionaries at Astrachan should be employed in printing a new and corrected edition of Martyn's Persian New Testament, and though the types had been ordered and had arrived in Petersburg, it has been since resolved not to proceed with the printing of it. The Missionaries were likewise informed, that the Tartar-Turkish version of the Old Testament, preparing by Mr. Dixon, would have to be submitted to the Archbishops of Astrachan, Kazan, and Ecaterinoslave; so that the publication, in Russia, of the Old Testament in that language, even if the version were completed, may be considered as very problematical. In the present state of affairs, it was not even deemed safe to print tracts, without first submitting them to the censorship; for though their having done so formerly was winked at, it was not supposed it would be tolerated now; and the punishment, for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not even banishment.

Thus their converts being liable to be torn from them, and the printing of the scriptures and tracts almost interdicted, and no opportunity remaining for establishing schools among the Mahomedans, the Society has suspended the Astrachan and the Crimea Mission.